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CATHOLICISM.

The following article contains, in our opinion, matter of fact and matter of serious import to the friends of Republican government.

The editor of this paper, suggested last year, the possibility, that as the Catholics were losing power in Europe, the Pope might be turning his eyes to America, with a hope of establishing it here and of ultimately transfering the seat of the Beast to this country.

How far his anticipations in this respect may extend may be doubtful, but we do not hesitate to say that every movement of the Catholics strengthens our suspicions, and we now find that the writer of the article below boldly avows this as his opinion; and certainly the facts which he gives go very far to support it.

We sincerely believe that the day is not distant when the *political* power of Papists in this country will be felt, will be seen and acknowledged, and *deprecated* as one of the greatest curses our nation has ever experienced. Nothing can arrest or avert this evil, but the united exertions of Protestants, in disseminating the Scriptures and enlightening the minds of the rising generation in the truths of the Gospel. The *Battle* is to be fought in the valley of the Mississippi. It has already commenced. On the effort now making for the establishment of Sabbath Schools there, it will ultimately depend, whether the Protestant religion or that of the worshippers of Images shall prevail. Surely patriots, philanthropists and Christians have enough, we should think, to awaken and call into exercise all their energies in this great and benevolent interprize.

EFFORTS OF THE JESUITS IN THE U. STATES.

I have numerous documents in my possession which confirm the fact that the Jesuits, driven from Europe, turned their attention to the West and have conspired to gain the American Republic to their interests. This plan is to secure the valley of the Mississippi originally leavened by a Catholic population. Immense funds have been placed, for this purpose, at their disposal.—The Catholic powers of Europe contribute bounteously to this object. In the Catholic and political circles at Rome, a year ago, the subject of general conversation among the satellites of the Pope was the best and most efficient means to gain speedily the ascendancy in the U. States. It was taken for granted that they would gain it. & we have evidence that lately in a meeting in Pittsburgh, the Catholic bishop uttered these words to the Protestant ministers, "Gentlemen, you are too late in your measures to secure the valley of the Mississippi to the Protestant cause, you should have begun 20 years ago; we have gained our object; and *we now bid you defiance.*" And it is well known that the Catholics are finishing a Cathedral in Pittsburgh, which is one of the most splendid edifices in the United States. And the Pope has contributed $50,000 to that building alone. This is well known in Pittsburgh. I would also state that in the western states they are building chapels in each prominent situation, even where there is scarcely a single Catholic family, and they are at no loss for funds. From New Orleans to Baltimore, says Lorenzo Dow, the number of Roman chapels and schools and academies, now going forward, is almost incredible. The Jesuits, even now, have the control of the best male and female academies along the Mississippi, from St. Louis to New Orleans. And I have in my possession several anecdotes that would pain the soul of every sincere Protestant. You have no idea of the diligence and activity of the Jesuits. I heard it stated, a few days ago, that in one vessel from France no less than fifteen Jesuit Priests arrived on our shores. They proceeded directly to the valley of the West. The Jesuits lately bought an Episcopal church in Hartford. The money was paid and the receipt was taken by the *Austrian Consul!* Another Catholic power paid the money and took a receipt for another building, a few months ago. In Monroe county, Michigan, the Catholics are so strong that they show their genuine spirit, and actually control the elections.

I have a letter before me, from that place, stating that the priests contrive to have their tickets printed on colored paper, and all who vote against them are thence marked and denounced.

And the increase of the Papists in the United States is beyond the belief of those who have not attended to the subject. They count from 35,000 to 40,000 in New York city. *They are already the most numerous denomination in Philadelphia*, that is to say, they have 12 distinct and crowded congregations every Sabbath, in 4 large chapels. That is, the 12 officiating priests say mass 12 times; three times in each chapel, three distinct congregations who succeed each other, morning, afternoon and evening, and they are building two new chapels.—The Catholics are in the habit of distributing some 20,000 to 30,000 *religious papers weekly.* They have the *Jesuit* of Boston; a paper at Hartford, Con.; *The Truth Teller* of this city; the *Metropolitan* of Baltimore, and the *Catholic Miscellany* of Charleston. They have papers in the West. In a word, I have now before me letters from Boston & all over the United States, to New Orleans and St. Louis, stating the astonishing pains, zeal, activity and success of the Jesuits in making converts to the Roman superstition. And I am warranted to say, that if they increase in the same proportion for the next 50 years, the population of these states being, say 50 millions, the Roman Catholics will have a majority in the West. Then comes a Catholic government and the overthrow of your institutions.

This is the very idea advanced by the famous ex-bishop Pradt, in his admirable volume on Jesuitism, written in French, "The Jesuits, says he, "expelled 37 times from the European governments, turn, now, their zeal to the United States of North America: and soon will it be seen," says that truly wise man, "whether they shall not embarrass the government of the United States."

It is not generally known that besides the "*De Propaganda*" of Rome, the "*De Propaganda*" of France has been the most efficient in France and our county, and spreading Catholic tenets. The blow received by the Catholics in France, has been very fatal to their cause. But *so much the worse for us.* They turn their surplus funds and surplus labors, with a stimulated zeal, to convert the United States, now that country is nearly lost to them.

THE SENTIMENTS OF CATHOLICS WITH REGARD TO THE SABBATH.

We some time since, published a series of letters headed, "from the inside of a Roman Catholic College," signed by S. C. Snyder of Charleston, S. Carolina. He has been answered by a Mr. Pise, a Catholic Priest. The whole of it is a complete specimen of the sophistry of Jesuitism. We have only room for the following extract which shows the views of Catholics with regard to the Sabbath.

It is true we did *occasionally* walk over to the race ground, and once or twice witnessed a race: but we were kept at a distance from the crowd, and under the immediate inspection of the prefect. As to "bad words" you know as well as I do, that the utmost severity was exercised against the boy, who was heard to swear, blaspheme, or use indecent language. Indeed, *expulsion* was the ordinary chastisement of such a delinquent. It is pitiful to read the observations which you introduce respecting the custom of playing ball, &c. on Sundays, after the duties and devotions of the day. Is it not infinitely better for boys to occupy themselves at such exercises within the retirement of the college walls, aloof from the city, and with due decorum, than to loiter about, as is the case in some of your Protestant colleges, from house to house, from tavern to tavern, indulging in vices, the very names of which were unheard of in our Alma Mater. You may cite as many passages from scripture as you please, you will never be able to convince an ingenuous mind of any thing like impropriety in those innocent Sabbath amusements.

Extract from a letter written by Mr. Colany Nee, of Leme to the General Assembly of the Presbyterian church.

"In France and Switzerland the awakening is scarcely begun, while in yours it appears already in full splendor. Still we are in circumstances well suited to bring it into our souls, and to show us visibly that our God makes every thing contribute to the advancement of his reign.—Our brethren of Vaud and Berne are, by his goodness, about to enter again into the enjoyment of all their rights. A new era as to religion has also begun in France, since the astonishing revolution in July. The obstacles to the spread of the gospel, which the ancient government always suffered more or less to remain, have almost entirely disappeared. It is no longer necessary to obtain permission to spread the word of life and hold religious meetings. Already three new protestant churches, *which do not receive any stipend from the State*, have been organized at Paris. Others of the same kind have been and will be formed in the country. Like those which I serve, they follow the same discipline as yours with respect to the holy supper. We admit to the table of the Lord only those who appear to have experienced the efficacy of his sacrifice, and to have felt the sanctifying influence of his Spirit. With you, I am sensible that this discipline is intimately connected with the purity of the church, and the extension of its limits. It is truly desirable that it should be introduced into all the Protestant churches of France; but alas! it meets with great opposition in them, although it is conformable to their ecclesiastical discipline. Notwithstanding this, it is still considered a dangerous innovation, and many minds have already been excited against it. Yet this opposition, and that which the gospel meets, more or less, in all unregenerated hearts, do not prevent its advancing in the greater part of our churches. Almost every where the people begin to rise from that lifeless state, into which they were sunk. Many souls are renewed in Christ. Indifference and credulity daily lose some of their partisans. The old doctrines of the reformation resound in many pulpits. The work of God is spread abroad. Domestic worship is re-established. Bible classes are formed, and Sunday Schools organized. Our religious societies prosper.

A religious movement most favorable to the Gospel, begins to be manifest, among the Catholics of this kingdom. A large number of them have separated themselves forever from the Romish church. Some have entered into our communion, and others have formed the new FRENCH CATHOLIC CHURCH, not paid *by the state.* Among the latter there are some converted priests. At first there were but about ten ecclesiastics, one of whom was a curate who served the papists of one of my parishes, and whom I believe to be truly renewed by the Holy Spirit. After a little while, about fifty more priests joined the others, to establish the principles of their new church. Their first step was to shake off the yoke of the Pope and of their bishops, to constitute themselves an independent church, to celebrate worship in French, and by means of the press to offer to serve, gratuitously, those communes which would receive them, and adopt their principles. This did well. Their voice was echoed in France. Demands were made upon them for clergymen; even from within the Pyrenees; and they are already unable to furnish as many as are asked for; so greatly is the number, of them increased and increasing daily, both at Paris and in the provinces. All this it is true does not prove that their hearts are already renewed by the Holy Spirit, and purified in the blood of the Lamb. The love of novelty, the spirit of independence, and hatred of Jesuitism may have had much to do in producing this change, but a great actual advance towards true religion has been made, and a terrible blow given to popery in this kingdom. In vain the Beast and the Dragon strive to stop this defection, and forbid the reading of the Bible. All their efforts are useless. The religious movement advances, clearly, day by day, in the minds of men, in spite of the numerous enemies and obstacles that it meets. Never have I seen so great a return towards the Gospel; never so many doors opened, never so many religious books sold among the Catholics. We cannot procure sufficient supply from Paris and London, so great is the sale in this country. This is the more remarkable, as there is extreme distress among us, occasioned by the total prostration of commerce, and the rumors of war and revolution that are unceasingly circulated! There is much ground for hope that God will make use of this distress and these political agitations to draw souls to Him, who being rich became poor to enrich us, and who alone can make us truly free. Let us then hope, act, and pray."

Time.—An Indiana paper complains that $30,000 have been paid to pedlars in that state, within six months, for wooden clocks; and calls for legislative intervention. They are generally sold at $30 each.—*Sav. Georgian.*

SABBATH SCHOOLS.

From the Sabbath School Instructer.

THE BLACKSMITH'S BOY.

When I lived in N——, I used often to notice a very worthy, industrious blacksmith, who kept his shop on the corner of Gray street.—Here he was always found at work, early in the morning, and late at night, and always singing, or talking with some one, as he worked. I had not passed that way many times, before I found out that his songs, which he took so much pleasure in singing, were all religious hymns; and I have often thought as I heard him, 'that man's thoughts are in heaven more than on earth.' A happier man I never saw.

One day, as I was passing, I saw a man coming down the other street, to whom I wished to speak, and I stopped right against the door of the blacksmith's shop, till he came up. The good man was busy as ever at his work, putting his irons into the fire, pulling them out and hammering them into different shapes, while a little boy, with whom he was talking, was blowing the bellows. Just as I stopped before the door, I heard the little boy say—"Well but, father, I could not tell what he meant, when he said that 'the wind of prayer must blow all the time on the heart, or religion would go out.' I thought it all over and over, and I was afraid I never should know what it meant." "Your teacher," said the father, "did not make his language quite so plain as he ought to, but what he said was very true, and very good. You remember in the 3d Chapter of John, which I read before prayers this morning, we are told that we must be born again before we can enter the kingdom of heaven; and the good Saviour then says that being born again is like the wind. We cannot see *how* it comes, or where it comes from, but only what it does. Now this wind is the Holy Spirit, which God breathes into the heart, and makes it new, just as he breathed on the dry bones, that Ezekiel tells us about, and made them live. Do you remember where?" "O yes, father, it is in the 37th Chapter, and it was in a great valley." "Well, when the Holy Spirit comes, like a breath of wind, into the heart, the heart becomes, like these coals on the hearth, all afire, and then the heart is said to be warm with love to God. Now can you tell me why these coals do not go out?" "Because, father, I keep blowing the bellows all the time." "Well, now, prayer in the heart, is just like blowing the bellows on these coals,—it keeps the Holy Spirit always breathing there, and so keeps the fire of religion always burning." "O yes, father, now I understand, and when God promises, in the lesson I said last Sabbath, to give his Holy Spirit to them that ask him—he means that as long as any body keeps praying, the Holy Spirit will keep blowing into his heart—don't it, father?" "Yes, my son; and the good hymn says,

'For only while we pray we live.'"

The man I was waiting for now came up, and I heard no more, but the good father broke out into a happy strain, and sung the verse, from which this line is taken, as if he knew all about it, and felt it in his heart.

ANECDOTE OF TWO LITTLE CHILDREN.

I have lately heard of two little children, who were seen by the person who told me the fact, sitting together with the bible before them, reading and weeping over that affecting passage in the prophecy of Jeremiah, "The harvest is past, and the summer is ended, and we are not saved!" They were mourning in bitterness of spirit, that they had so long neglected the care of their souls, and trembled, fearing the time of God's mercy to them, had gone by forever.

Their cries for mercy were afterwards heard, and they became interested in that salvation, which alone can save us from the power and consequences of sin. And they love to tell how sweet it is to believe in Jesus, and how much more happiness their hearts now feel, than they ever felt before. They would fain persuade every child to come and be made happy like them, and consecrate their lives to the service of that gracious Saviour who loves to hear the cries of children, and save them from their sins.

I suppose no little boys and girls who will read this can be younger than these children; And I hope they will resolve to follow this example, and immediately give their hearts to Jesus Christ lest they become forever hardened in sin.—*Sab. School Herald.*

VALUE OF SAB. 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 Sabbath school book," said he, "and I shall never forget it."—*Ibid.*

HOW TO PLEASE YOUR TEACHERS.

If you wish to please your teachers, always go to the Sabbath school having your lessons well studied, and then be very attentive to all that is said to you. I have seen some scholars, while the teacher was explaining the lesson, and talking with them, look at pictures in their books, whisper, eat apples, and look about the school. Now this is very wrong. It makes your teachers, who are laboring for your good, very unhappy.—*S. S. Treas.*

From the S. S. Instructer.

EARLY CONVERSIONS.

The pious man as he looks over the operations of Christendom, will not fail to rest his eye, with peculiar satisfaction, on efforts made for the young. In this field of benevolent enterprise he cannot but wish to see the energies of the church more powerfully enlisted; for the promises towards this interesting portion of community are, peculiarly, full and encouraging.

The object of this article is not to give information, for the writer is but a babe in knowledge, but to call the attention, especially of mothers, to what is already known upon the interesting subject of early conversion.

We have frequently presented to us a list of worthies who, in extreme youth, surrendered their hearts to God. Biography has, recently, added another—and while we look at the lamented Payson, weeping for sin at the age of three years, and then follow him through a life of such eminent usefulness, must not every mother awake to the important subject, and with strong crying and tears beseech God to help her to train up her children in the way they should go! And ought we not to institute a faithful inquiry into the causes which operate to prevent early conversions! The evidences of the times require holy men, men whose good habits have been forming from reason's earliest dawn—whose good purposes have grown with their growth and strengthened with their strength and they require women, who will walk before their households blameless, and who will train up their children for God. The foundation of such characters must be laid in childhood.

Should we not then seriously inquire in what way we may reasonably hope to gather these lambs into the fold of the true Shepherd! With diffidence a few things will be suggested, which in the mind of the writer, appear to operate as hindrances to early conversions.

The most prominent is, undoubtedly, unbelief. We limit the grace of God, and because *we* do not see how the great truths of our holy religion can be brought to the capacities of little children, we pronounce them too young to be the recipients of saving grace. If mothers would but make the attempt, they would find that nature had fitted them, wonderfully fitted them, for making all that is necessary to salvation, clear at a very early age.

Another thing is, we think too little of the extent and spirituality of the law of God, and too lightly of the sins of our children. We turn off our eyes from the requirements of God, and drawing the veil of parental tenderness over the judgment, become wilfully blind to their real condition. Is it not the duty of parents to be awake on this subject, and to feel more deeply for the sins of their children! When we look over the church, how few we see who seem to be seeking for their children, as the only object of real importance—a portion with the people of God: oh, here is indeed an obstacle, which we have no right to expect that even the grace of God will surmount. The Almighty has styled himself *a jealous God.*

If then mothers will shake off their unbelief, realise that even their *little* children are sinners—if they will, in *language adapted to childhood*, plainly and perseveringly present this subject, urging it home on the conscience of the child—daily manifesting by their whole deportment that they look upon their conversion as the *business* of life—while their whole souls are engaged in pleading for covenant mercies—there is not a doubt but there would be an entire change on the face of the moral world, and angels in heaven would rejoice in hosannahs from our babes. C. L. A.

We have been favored with the perusal of a letter from Steubenville, Ohio, in which is given a very interesting account of revivals of religion in that place and in Athens, in the State of Georgia. We are permitted to make a few extracts. —*S. S. Instructer.*

"I must tell you how the Lord has blessed the Sabbath school in this place. Last Sabbath was communion and thirty-eight came forward to join the church. Eleven of these were from the Sabbath school—ten teachers and one scholar, a little girl thirteen years old. It was a very interesting day to me, as it was the first time I sat down to the Lord's table in this western wilderness. How merciful and gracious is our Lord, in thus spreading a table for us, and permitting us to sit together in heavenly places in Christ, wherever our lot is cast in this world.

"A revival of religion commenced in Athens, a few days after —— arrived there, and she was permitted to rejoice over the conversion of an only son. There is a more powerful work of grace going on there, than ever was known in that part of the country before. It commenced in a Sabbath school, kept about four miles from Athens, by some of the students in college. In consequence of the state of feeling in that school, the session of the church in Athens thought proper to appoint a four days meeting. Then the delightful work began. The 4th day, when the meeting was to have closed, the house was crowded, and a large portico round the church was also full. One hundred and fifty persons came forward and asked the prayers of the church. After such a scene, Christians and ministers could not consent to dismiss the meeting and send the multitude away fasting. It was continued another and another day, and when my sister wrote, it was the eighth day, and the meeting had not broken up. The seventh day, two hundred had come forward, owning their guilt and wretchedness, and asking the prayers of Christians.

REVIVALS.

From the New-York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. NO. XXIX.

Human devices in revivals.

Doubtless revivals are often obstructed and even terminated by human devices. These are contrary to that wisdom which is from above. They are inconsistent with the plain dictates of the Bible, and with the principles which are involved in Divine truth. Many persons are extremely fearful of every measure which they deem new in a revival. All such measures are at one proscribed as dangerous innovations and human devices. Such persons often fail to discriminate between what is *really* new, unauthorized by the Bible, and what is new merely to them, and on account of their own ignorance.—If they speak of revivals in which they have taken the direction or have borne an active part, they are almost sure to say that the measures employed and the exertions made, were free from human devices. It is truly astonishing to see what ignorance they often manifest. They condemn the very principles which are plainly revealed in the Word of God, because these principles are developed in those measures which they are pleased to denominate new, and to stigmatize by the opprobrious title, "*human devices.*"

The measures which they assert are free from human devices, are those which accord with their own preconceived religious views and dogmas. But these views and dogmas are at a great remove from sound theology and from the simplicity of the Gospel. They have taken it for granted that their own views were right; and perhaps have never even thought that there could be an unhallowed admixture of human devices in the means and measures which they employ. Analyze their views of Scripture doctrines, and you will find that instead of having copied the plain simple, and therefore powerful exhibition of Divine truth, by which the Bible is characterized, they have cast their views in a theological mould, which has left deeply imprinted upon them, the stamp of human devices!—Examine closely the language they employ in relation to revivals and conversions, and you will find a wisdom which is not from above—you will find that they speak with great precaution, and are wonderfully guarded when inspired men did not feel themselves bound to be guarded but used great plainness of speech. And it is worthy of remark that those very persons who have deviated most from the simplicity of the Gospel, done most to darken counsels by words without knowledge, who are most idolatrously attached to their own dogmas and their own measures, and who trust most complacently in their own discernment, it is worthy of remark that such persons generally, are *tremblingly* alive to the *purity* of the Church, and are exceedingly fearful lest revivals and revival measures should be polluted by human devices.

In many cases where the measures employed in revivals, are reproachfully branded with the stamp of human devices, there is, in reality, a successful effort to free the truth from such devices, to restore it to its native simplicity, and to bring it to bear with unimpaired energy, upon the naked heart. I am not theorizing but recording matters of fact. And it is high time that the public, high time that religion was disabused in relation to this point, high time that some Edwards arose to detect and drag before the bar of public opinion those who are filching away the simplicity and power of the Gospel; and at the same time screening themselves by crying "*thief—thief!*" Thousands who have more self-complacency than discrimination, in their own views of Divine truth, most sadly entangle the sword of the Spirit by their own cumbrous trappings; and when others draw it forth, and are bringing it to bear with its sharp point and two edges upon the naked breast, they parry it off by crying; "dangerous errors"—"human devices!" How many impenitent sinners—how many ungodly professors have remained in all their impenitence and ungodliness, and have soothed their waking consciences to renewed and fatal slumbers by this syren song, that encourages and perpetuates the very evil which it so mournfully deprecates! A. R. A.

From the Episcopal Recorder.

FOUR DAYS MEETINGS.

It is supposed by many, that meetings of this kind are uncommon in the Episcopal Church.—This is an entire mistake. In the Diocese of Maryland and Va. they have been held for years, though by the name "Association." For the last four or five years, they have been common in this Diocese, and have been attended with the most blessed effects. I use the word *Four* days, as that is the usual time among many denominations. Ours, however, have not been confined to this, or to any number. At one meeting of the "Association," held in the Parishes of Rev. Messrs. Bull, Clemson, and Brinkle, we were together nine days in succession last Autumn, having at least three services each day. Two years since, there was a three days meeting connected with St. Paul's, St. Andrew's, and St. John's Churches in this city, and it is purposed, God willing, to hold a similar meeting in the fall.—I well remember that the exercises were well attended, and the impression valuable. May I be permitted to suggest to any reader of this short article, who may be acquainted with the history of "Associations for special religious exercises," to give us some account of the origin and progress of those of Virginia and Maryland, and in some of the states composing the Eastern Diocese? Such a history at this time, with the detail of the method in which the religious exercises are conducted, would be highly useful at the present time. B.

PROGRESS OF REVIVALS.—A young gentleman writes from Andover, Mass. that the students returning to the theological seminary, bring delightful tidings of the commencement, increase and power of revivals in various portions of the country. The progress in the New-England States, especially, seems to increase rapidly.—*Western Rec.*

REVIVALS OF RELIGION PROMOTED BY TRACTS.

First Fruits of a Revival of Religion brought in by means of a tract.

The Rev. J. G. H. of North Carolina, applying for a grant of Tracts, urges the great destitution of several counties in the Eastern part of that State, of all the means of grace, especially the preached Gospel, and adds: I feel encouraged to make this application from the fact that tracts have been useful among us. A young lady, gay and thoughtless, was brought to serious reflection by reading a Tract. She is now rejoicing in the hope of the Gospel. She was the first fruits of a revival of religion. A number of others have since been awakened and brought, as we hope, to accept of Christ as their portion.

The Whiskey Burnt—and Four Souls Converted.

The Tract *Earl of Rochester*, says a Clergyman in the Connecticut Reserve, Ohio, was distributed in a very dissipated neighborhood, and one man was awakened by it. His wife, seeing his distress, began to think of her own state as a sinner; and not long after, another man and his wife, both of whom were intemperate, were greatly distressed in mind. *The drunkard burnt up his whiskey and broke his jug, and the four are now indulging a hope of pardoned sin.* Religious meetings are now established in the neighborhood, where before the means of grace were almost entirely neglected.

Tracts in a Revival of Religion in Massachusettss.

A lady of M——, Mass. says, never did I realize the value of tracts as in the revival of religion we have recently enjoyed. The Sinner Forewarned, the Day of Judgment, the Way to be saved, the Sinner Directed to the Saviour, and especially the Questions and Counsel, were blessed to the awakening and to the hopeful conversion and establishment of several individuals.

Revival of Religion in a Moral Waste, occasioned by Tracts.

The Secretary of the Auxiliary at M—— M——, N. Y. says, one of our members, after having read her Tracts, sent them into a destitute town where no religious meetings were held, and few, if any religious books read.—They were received with such eagerness, that neighborhoods collected together to hear them read, and for lack of hymn books sung the hymns upon the covers of the Tracts. A revival of religion commenced very soon, and when we last heard, a powerful work of grace was in progress.

An Anecdote for those who think Tracts useful only to Children.

In a remote part of my congregation, writes a clergyman of Virginia, there lives a man of great wealth, but who has been entirely without God in the world. Not long since, he received from a member of our church, the third volume of Tracts. He read one or two of them, and the impression they made upon his mind was so great, that he began to think of the salvation of his soul. He read a third, and sent to know if the other volumes could be obtained. Being informed that they could not for some months, he said to one of his family:—"*I will shut up the book now, and read but one Tract a-day—I shall get through the book too soon.* When he came to Dr. Payson's Tract, *The Bible above all Price*, (No. 81,) he said, "It ought to be written in letters of gold. I have read the *Age of Reason* until I believed the Bible to be a tissue of falsehoods—and now I believe it to be the word of God." This gentleman has ever since been a regular attendant on public worship; and many of those interested in his spiritual welfare, have hope that a work of Divine grace has been begun in his soul.

MISSIONARY.

SOUTH AFRICA.

Extract of an Address of Rev. Mr. Moffatt of Lattakoo.

"It had frequently been said, by persons unfriendly to the great cause of missionary exertion, that psalm-singing was all they taught the people; but he could appeal to their humble endeavors, to convince the prejudiced that missionaries did more than sing psalms, for in many instances; their efforts had the effect of turning almost devils into men.

"I speak from experience," continued Mr. M., "I appeal to the mission in which I am employed, and to the various stations which I have visited. I appeal to Lattakoo, where there is a church gathered from barbarians, who, a few years ago, were in an awful state of moral degradation, and on a level with the beasts that perish! I appeal to a well filled chapel, marked with decorum which would do honor to a British congregation. I appeal to the change which has been effected in the persons and habits of those residing in our station.

"It must be recollected that the Bechuanas are altogether ignorant of a future state. They suppose that all the pleasures, enjoyments, and honors, of this world terminate in annihilation. When the spirit leaves the body they suppose it has ceased to exist: and, if a Plebian's, the body is dragged away, and left a prey to beasts; and, if that of one more honorable, the body is committed to the grave, with many unmeaning ceremonies, while the females chant a dirge, deploring the eternal loss, and then return from the graves without one pleasing hope of immortality.

"The consequence of such a deplorable ignorance is that they participate in every species of sin, and think as little of plunging their spear into their neighbor's bosom, as of killing a dog.—A traveller among them like a bird of passage, may be led to form a favorable opinion of their humanity, their fidelity, and sense; but far different will be the judgment of those who have half the acquaintance with the native tribes which the missionaries possess. There you will see man tyrannizing over the females; the weaker vessels doomed to bear infirmities and afflictions of which their husbands are comparatively ignorant. There you will see the men reclining under the shade of a pleasant tree, while the females are preparing the ground, and sowing the seed, and gathering in the harvest. There you may see the mother of twins without compunction allow one to be strangled by the hand of her attendant, when it has just entered the world. If there be one of each sex, the weaker is cut off. Their minds are debased; they are earthly, sensual, and devlish. There might be a nation seen looking at a man called 'rain-maker' to open the windows of heaven, and cause it to rain upon the earth; and while such deceivers maintained their influence over the people, the missionaries were made the butts of their indignation, and were treated as the supposed cause of every evil which befell them.

"In endeavoring to convey a knowledge of true religion to the natives, we taught them that they were men, fallen and sinful men, and we exhibited to them the character of that God against whom they had sinned. We disclosed to them the doctrine of the eternal state. They were startled as if they had seen the Judge descend, the graves open, the dead arise, and the adjudication of the awful day. We unfolded to them the meaning of the gospel. In fulfilling the ministry committed to us, our faith was tried; and often have we hung our harps on the willows, and mourned over the condition of thousands who were saying to us 'away away,' and threatning to drive us back with the spear and with fire. One wave of affliction followed another; one cloud darker than another hung over our prospects, while we were exposed to the mockery and rage, of a lawless and independent people. Full oft have my worthy brother functionaries and myself prayed together for faith to maintain our posts, even though we appeared to spend our strength for nought. We felt determined never to leave our post, although our external resources should fail. In the mean time the language was acquired; portions of scripture translated; catechisms and hymns composed; and while our eyes were weary of looking upwards; while we were even yet praying; the blessing descended; it ran from house to house, from heart to heart, and, in a short time, the whole station seemed to be filled with prayer and praises.

"That season was one I cannot easily forget. It was indeed a time of refreshing from the presence of the Lord. Many received the truth, and a church was formed. The natives have acquired a taste for reading and writing, and are taught in their own language. We trust we have also taught them to hold converse with heaven, and to meet the king of terrors with unshaken faith.

"I wish I could take the mission and place it before you. You would see what would do your souls good and arouse you to increased exertions in the cause of missions. How great the change! The untutored savage, instead of entering the church with a wild stare, now decently enters the court of Jehovah, and listens with attention to the gospel of peace. How great the change in those that believe! I have seen the contrast in death-bed scenes. I have attended the couch of some of the more respectable and informed of the natives; but ah! how gloomy and how distracting! The untaught Bechuanna, on the article of death maintains profound silence. The subject of death is revolting to him, and if he happens for a moment to look at the gloomy prospect, his thoughts start back with horror. Far otherwise is the experience of those who have tasted of the powers of the world to come. I have recently seen the same people on the brink of the grave, rejoicing in the hope of the glory of God, telling their weeping brethren that they die not as the brutes, but die to live forever.

"They have been taught industrious habits, and to appreciate and be greatful for the boon which has been handed to them by British Christians. A temporary place of worship has been built free of expense to the society, but this being found insufficient, the foundation of a large building has been laid, to which many have subscribed of the little which they possess. A watercourse extending four miles in length, six feet wide, and from two to ten feet deep, has been

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ng, and is kept in order by a public subscription made on the station. The station is increasing in size. Its capabilities are great; its prospects are encouraging. The natives have now acquired an unbounded confidence in us—indeed they would trust their property and their lives in our hands. Wherever we travel we are viewed as friends, and even our names are sometimes used by travellers into the interior to ensure safety.

"Our own station is very frequently visited by parties of natives from the interior, and what they see, and the treatment they experience, inspire their confidence in us, and are preparing the way for the advances of the heralds of the cross. They now begin to appreciate our labors, and would deprecate our leaving their territories. We maintained our post when the natives themselves were driven from their homes by hostile bands; and when ourselves were surrounded by war, blood-shed and rapine. From this circumstance they consider us the lawful owners of the country.

"We have an extensive field of missionary labor. We have hundreds on the mission premises and thousands in the neighborhood. It must be recollected that the Buchannans congregate in towns which contain from one hundred to twelve thousand. They call for your sympathy, your assistance, and your prayers. I am persuaded that you have been gratified to hear that considerable portions of the scriptures have been translated into their language, and are ready for the press."

SOUTH SEAS.—EIMEO.

Extracts of a letter from Rev. J. M. Orsmond, dated Griffin Town, Jan. 13th, 1831, addressed to the Directors of the London Missionary Society.

During the past year, nearly 20 from among the vilest of the vile have come forth and have joined our church. Not one has been suspended or excommunicated. We have not as yet had one tainted with false doctrine among us; and those who have been sent here from Bunauia and Papeete, by the hand of what I consider persecution, because of their erroneous doctrine, have, without exception, been reclaimed, and are re-united with us as members. A little friendly dispassionate reasoning does more than fifty public judgments. I like to meet such poor deluded creatures on their own ground, if possible, and so carry the palm of victory in the hand of conviction. On the whole, I feel encouraged from a review of the past.

Rum has been brought to our people's doors in casks, but they would not buy it. As far as I can discover, only two of our church-members purchased it at all. One had four bottles, which he sold the next day for cloth; the other had ten which he bartered away for property.

Maoae's Death.—The Gospel of Jesus, indeed, is no fiction.—It drives ignorance from the mind, and enlightens our passage to the tomb; points to a glorious immortality, and shows to whom it is ensured Maoae, who has lately quitted this world of sorrow, was one of those whose office it was to rally dispirited warriors. Whole nights he used to go from house to house, to stimulate the halting, and give assurance from what some god had told him, of success in a coming war. From the day of his embracing the Gospel till the day of his death, he maintained a profession, which even the tongue of envy could not impeach. He was an ornament to the little sphere in which he acted. From the hands of our respected brother Henry he received the ordinance of baptism; but he has been a member with us ever since I came to Griffin Town; and from his intimate acquaintance with his language and country, I have been on the most familiar terms with him, and have seen him in all his relations. To the sacred ordinances of religion he always attended with apparent delight, and from his habit of treasuring up passages of Scripture in his mind, though his eyes were so bad that he could not read, he had obtained a sound knowledge of the great and essential doctrines of the Gospel. Several times he appeared near his end, when I always found him happy. The blessing which maketh rich was upon him. He did not know, he said, nor did he feel, that death had a sting. At length, age and increased infirmity brought him down. I often visited him, and never left him without observing the same placidity and contentment. Often did I feel shame to think that with all his privations, he never murmured in my hearing, while I, who am so much more comfortable, can hardly pass without it. God forgive my sin! On seeing that his end was fast approaching, I said to him, "Maoae, are you sorry that you ever cast away the lying gods, by which you used to gain so much property!" He was aroused from his lethargy and tears of pleasure sparkled in his eyes, while with vehemence, he said, "Oh, no, Otamoni!—oh, no, no, no. What! Can I be sorry for casting away death for life!—Whole nights I have walked about to encourage others in the devil's work, and had well nigh lost my own soul. I wonder that I was not levelled by club or spear before I heard of the name of the Messiah. He is my great rock, the fortification wherein my soul takes shelter from all foes."

I said, "Tell me on what you build your hopes of future bliss!" He said, "I am a vile man—my life has been vile; but a great king sent his ambassadors from the other side of the skies to our shores with terms of peace. We continued to fight, nor could we tell what those ambassadors wanted, for many years. At length Pomare obtained a victory—ordered all *maraes* to be broken up, and invited all his subjects to come and take shelter under the wing of Jesus, of whom those ambassadors spake, and who had given them victory. I was one of the first to do so. The blood of Jesus is my foundation. You tell us, that it is the only way to God. I believe that Jesus will save me. He is my staff now.—What I grieve at, is, that all my children do not love him. Had they known the distress we used to feel in the reign of the devil, they would be glad to take the Gospel in exchange for their follies. Jesus is the best king; he gives a pillow without thorns." Here he seemed overcome.

A little after, I said, "Maoae, are you afraid to die!" "No, no," he replied, with almost youthful energy; "The ship is in the sea, the sails are spread, she is ready. I have a good pilot, and a good landing place before me. My outside man and my inside man differ. Let the one rot till the trumpet-blowing time; but let my soul go to the throne of the Messiah."—Here the tears gushed into my eyes, I thought myself by the side of some experienced Christian in England, and said, in my heart' "in my last moments, may I feel as happy as this poor Tahitian feels."

Thrice blessed Gospel—thrice blessed people, who by means of Christian benevolence, are led to results so precious. Here is one going down to the shades of death supported by a hope full of immortality, and saying, "*But for English Christians, I had died a miserable slave of sin.*" Will he not through eternity sing Alleluiah to God and the Lamb, because of the South Sea Mission!

Tuahine.—A short time since, a young man, named Tuahine came loitering about my house in an unusual way. Knowing him to be one of the baser sort, I said, "Friend, have you any business with me!" Tears gushed into his eyes—he could at first hardly speak—at length he replied, "You know I am a wicked man. Shame covers my face and holds me back. To day I have broken through all fear. I want to know is there room for me! can I expect mercy!" I said, "O, you and all your friends must be happy: you need no Jesus to save you. How came you to have such a thought as that!" His countenance blushed—tears started from his eyes, and he said: "I was at work putting up my garden fence. It was a long hard work and only myself to do it. All over dirt and greatly wearied, I sat down on a little bank to rest and said within myself, I cannot tell why, 'All this great garden, and death for my soul—all this great property, and death for ever! Oh, what shall I do!' I went immediately and bathed; then went to my wife, and told her my thoughts and wishes; she agreed to my desire, and we, on that evening, left our work, and came to this place where the word of God lives, and I have been wishing to speak to you ever since." I was quite affected to hear his tale, gave him all the instruction and encouragement which I conceived the Scriptures warranted, and am happy to say that the man continues to live happily and worthy of the Gospel.

REVIVALS.

From the Religious Intelligencer.

Since our last notice of revivals, we have heard of several places in this region, where God is pouring out his Spirit in copious effusions. In fact, whenever inquiry is made after the state of religion, we learn that in many places revivals of which we had no knowledge before, have been in progress for some time. On some the blessing is descending like the gentle rain, that revives and strengthens "the things that are ready to die," and causes the seed that has lain long in the earth to bring forth new and thrifty plants; on others it descends in more copious showers, refreshing the earth, and producing in either case an abundant harvest.

Of the latter class are Bridgeport, Huntington, Waterbury, Harwinton, Southington, Jewett-City, Griswold, Lisbon, Marlboro', East Hampton, and Millington. In some of these places the work is great and powerful, bringing in a number of the most influential characters, subduing opposition, and converting to the faith of the Gospel, Universalists and Infidels. In all these places we believe the revival has been commenced or greatly promoted by protracted meetings.

In Litchfield, Ct.—A correspondent in Litchfield, under date, June 13th, says: "The revival here, goes on with power.—100 or more, give evidence of a change of heart, and numbers are anxious to know what *they shall do to be saved.* It is truly a blessed time; so great a revival, for the time since it commenced, never has been witnessed by this Church. All ages feel the influences of the Spirit, and are subjects of the work."—*Ib.*

A four days meeting was recently held in Southington; but we have not learned any thing definite respecting it, only, that they have a revival of religion, and many are pressing into the kingdom.—*Ib.*

We learn also, that God is pouring out his Spirit in Millington, and in East Hampton, on the east side of the river.—And the voice of one crying, "Prepare ye the way of the Lord," is heard in several other places.—*Ib.*

GEORGIA.

Extract of a letter to the editor of the Religious Intelligencer, dated—

Macon, Georgia, May 28, 1831.

Dear Sir—I improve a leisure moment to inform you, that the gracious influences of the Spirit so copiously shed on the Churches of the North, are experienced also in some places at the south, particularly at Athens. A meeting was appointed for four days, and commenced the 12th inst. At the expiration of the four days, the interest had so much increased, that it was prolonged until the close of the eighth day, when 30 expressed a hope of having passed from death to life. Of this number, eight or nine are students of the College. The Methodists, Baptists, and Presbyterians, form one congregation, and attend the preaching of the respective clergymen in rotation. In the revival so happily commenced among them, they all have shared, and the desire appears to be to bring sinners to Christ, and not to this or that Church. There has been no noise except the sighing of the prisoners for liberty. The officers of the College express gratitude, that God has not passed them by while he is blessing in so remarkable a manner the other Colleges of our land.

Will not the Churches of the North remember in their prayers, Athens and Franklin College!

A. Merwin.

In Orange Co. Vt.—The protracted meeting at Chelsea, which commenced on Tuesday and ended on Friday, of last week, was a season of deep interest,—especially on the last 2 days. On Thursday afternoon, between 75 and 100 took the seats appropriated for the anxious. On Friday, a meeting for the anxious and those who had indulged hope was appointed in the court-house, at which 300 were supposed to be present.—During this meeting, several, it is hoped submitted themselves to Christ. One who left on Friday afternoon, had heard of at least 20 instances of hopeful conversion during the meeting.

On the same days, a similar meeting was holden at Post Mills Village, from which we only hear, that it was deeply interesting.

In Tunbridge, we were told by one who attended a meeting there on Friday last, the state of things there is scarce less interesting than in Chelsea, though the number of anxious inquirers is far less.

In Washington there is a pleasing revival—about 20 instances of conversion at the last accounts, mostly in the Sabbath School.

In Brookfield, there have been a few instances of conversion, and the hopes of Christians are raised.

In Braintree, the church was divided, and the minister about to ask dismission; but a revival there has made them love each other too well to quarrel. The number of conversions we did not hear.—*Vt. Chron.*

From the Philadelphian.

"REVIVAL ANECDOTES."

The Boston Telegraph of June 11th says, "we recollect no instance recorded in the Evangelists, embracing the whole period of his ministry, in which our Saviour could properly be said to relate an anecdote."

We must wonder what sense can be here attached to the word *anecdote*. Dr. Johnson says the word means "something yet unpublished," or "secret history;" and that "it is now used after the French, for a biographical incident; a minute passage of private life." Dr. Webster says that in common usage it means, "a particular or detached incident or fact of an interesting nature; a single passage of private life."

If either of these lexicographers, or any other is to be regarded, we may be permitted to say, that Jesus Christ in his discourses related *the anecdotes* of the good Samaritan, the unjust steward, the rich man and Lazarus, the sower, the tares and wheat, the woman who lost her money, the lost sheep, the marriage of the king's son, and the leaven in three measures of meal. The eleventh chapter of the Epistle to the Hebrews, and the discourse of Stephen abound in anecdotes. One reason why the Bible excites such general interest, and why its doctrinal dissertations are not so dry as those of uninspired men, seems to us to be this, that it abounds in "minute passages of private life." Indeed, we have no more than one set biography in the sacred volume; but it abounds with anecdotes of the Patriarchs, Prophets, and Apostles.

If preachers could imitate the concise, chaste, and pungent style of the Bible in relating anecdotes, and would select such alone as are well suited to illustrate, enforce, and apply truth, every one of their sermons would be greatly improved by containing at least half a dozen of them. They would be remembered when every other part of the discourse containing them should be obliterated from the memory. The truth impressed by them would also be realized, when the effect of pages of sound dogmatic theology would have been lost forever.

It is because some preachers detail silly anecdotes, or such as are inappropriate, or such as display their egotism, that people of good taste are often disgusted with them. Should ministers of the gospel generally communicate more facts to their audiences, and make them better acquainted with God's dispensation of grace in ancient and modern times, they would convey to their minds more truth than by half of their dull arguments.

THERE WAS SILENCE IN HEAVEN.

Can angel-spirits need repose
In the full sunlight of the sky?
And can the veil of slumber close
A cherub's bright and dazzling eye?

Have seraphim a weary brow,
A fainting heart, an aching breast?
No; far too high their pulses flow,
To languish with inglorious rest.

How could they sleep amid the bliss,
The banquet of delight above?
Or bear for one short hour to miss
The vision of the Lord they love?

O! not the deathlike calm of sleep
Could still the everlasting song;
No fairy dream, or slumber deep,
Entrance the rapt and holy throng.

Yet not the lightest tone was heard
From angel-voice, or angel-hand;
And not one plumed pinion stirr'd
Among the bow'd and blissful band;

For there was silence in the sky,
A joy not angel-tongues could tell,
As from its mystic fount on high
The peace of God in stillness fell.

O what is silence here below?
The quiet of conceal'd despair!
The pause of pain, the dream of woe
It is the rest of rapture there.

And to the wayworn pilgrim here,
More kindred seems the perfect peace,
Than the full chant of joy to hear
Roll on, and never, never cease.

From earthly agonies set free,
Tired with the path too slowly trod
May such a silence welcome me
Into the palace of my God!

From the Connecticut Observer.

Died at Torringford on the 9th of May last, Mrs. Esther Skinner, in the 100th year of her age.

If the following extract from the sermon preached on the occasion of her funeral can find a place in the Observer, it will gratify her surviving friends and acquaintance.—

Mrs. Skinner was born at Bolton in this state, February 26, 1732. In travelling back to the commencement of her existence, we find ourselves carried through almost half the period of New-England's history—The landing of the pilgrims being but little more than a century antecedent to her birth. To hold converse with her while living, was calculated to call vividly to mind events of former generations, of great religious and political interest to our country. She was of sufficient age to notice and remember the great revival of religion which overspread New-England in 1740—41, and to have a personal share in the alarms and distresses and perpetual anxiety of the protracted French and Indian wars that harassed these colonies.

There are some incidents of her past life of so remarkable a character, as to deserve particular notice on this occasion. These are connected with the war of the revolution. Our national independence with its attendant blessings, which the present generation are enjoying in quiet repose, was purchased by our fathers, at the expense of great sacrifices and severe struggles.—The amount of contribution which our departed friend thus paid for the benefit of posterity, was no less than a brother, who died of a wound received in the early part of the war—a husband who fell a victim to the contagious diseases which war propogates—and two sons who were butchered at the famous slaughter and conflagration which took place at Wyoming, besides her whole property plundered and destroyed.

The name of Wyoming, associated with events of thrilling interest to the bosom of every American, will long be remembered by the friends of the deceased. It was a Connecticut colony, on the east branch of the Susquehannah in Pennsylvania, comprising eight townships. To this place our friend with her husband and eight children had removed in the year 1777—just in time to be overwhelmed in the catastrophe which befel this settlement the following year. A coalition of tories and savages, who seemed on this occasion to vie with each other in deeds of cruelty, had sworn vengeance on these unhappy settlers. Their commander is represented to have been "the most ferocious being ever produced by human nature; often too prodigal of similar monsters," and the cruelties he practised on this occasion, "without an example in the history of inhuman men." The whole of this fertile and thriving settlement he speedily converted into a field of slaughter and devastation. Every victory, as the fortifications of the place fell successively into his hands was signalized by selecting the men among his prisoners for more conspicuous slaughter, and burning alive the women and children in the conflagration of their houses and villages. When asked by the commander of a fort what terms of capitulation would be granted on condition of their surrender, his reply was, *The hatchet.*

Such was the character of the foe that fell upon the settlement where the deceased with her family resided. It was in the month of July, 1778. Remote from all military succors which government could afford, they had no other means of defence than what their own population could furnish, already drained of much of its sinew & strength to replenish the continental army.—Their remaining force, comprising every man capable of bearing arms among them was mustered for their defence. The main body of this little army, consisting of 400 men, among whom were the two eldest sons of Mrs. Skinner, just emerging from youth to manhood, were allured from their intrenchments by the artifice and perfidy of the enemy, and drawn into ambush. A desperate conflict ensued, in which the firmness of the Americans had well nigh repulsed their enemies; when a false cry of *Retreat* from either a treacherous or cowardly soldier, was the means of breaking their ranks and exposing them to all the fury of an exasperated foe. A scene of carnage and horror followed which beggars discription. "The fugitives fall by missiles, the resisting, by clubs and tomahawks. The dead and the dying are heaped together promiscuously. Happy those who expire the soonest! The savages reserve the living for tortures! and the infuriate tories, if other arms fail them, mangle the prisoners with their nails! Never was rout so deplorable; never was massacre accompanied with so many horrors." About 20 only of these 400 are said to have escaped alive. Our departed friend, who had buried her husband but a short time before, saw her sons no more.

A particular incident of this scene of distress may serve to give us a nearer view of the picture. A young man who afterwards married a daughter of the deceased was among the survivors.—Driven to the brink of the river, he plunged into the water for safety, and swam to a small island. Here immersed in water, protected by the bushes at the water's edge, and screened by the darkness of the night, he happily eluded the search of the pursuing foe thirsting for blood: while about twenty of his companions who had retreated likewise to the same spot, were all massacred within a few yards of him. He heard the dismal strokes of the tomahawk and the groans of the sufferers, expecting every moment himself to become the next victim. One savage foot trod upon the very bush to which he clung. A solitary individual besides himself was left at the departure of the savages, to weep with him over the mangled bodies of their friends.

In the mean time the news of this day's disaster was conveyed in the night to the village where the women and children were left; who were warned at the same time that their only possible escape from the fury of the advancing savages, was immediate flight. The confusion and distress into which these bereaved and unprotected females and children were thrown by this intelligence, can be more easily conceived than expressed; "flying," as they are represented, "without money, clothes or food." Mrs. Skinner with her six surviving children, the youngest 5 years old was in this company. Her son who is now among the mourners, can well recollect that he came off without hat, shoes, or jacket; such was the haste and confusion of their departure. The little children of our departed friend, as they hastened to the water-side, (where boats were prepared for their conveyance down the river,) were ready to cry with the anguish of their bruised & lacerated feet: but the chidings of the weary mother, and the dread of being heard by the suspected savage in ambush, repressed their weeping & made them tread with breathless silence their painful way. O when will the inhabitants of the earth learn war no more!

With what feelings she must have left this place—her little property plundered, her dwelling laid in ashes, her husband laid in his grave, and her two sons lying mangled and unburied on the field of battle, can be more easily conceived than described. To the land of her nativity her thoughts and her course were now bent,—a formidable journey, we should think, for a feeble mother with six tender children to make on foot, without money, clothes, or provisions. Much of her way lay through Dutch settlements, to whom she could neither tell the story of her sufferings nor make known her present necessities, except by signs. Fame, however, which went before her, had already related the tale of woe, and secured for her many kindnesses from this people of a strange language. After a journey of 100 miles by water and near 300 by land she arrived in safety at the place of her former residence, whence she removed some years afterwards to this place. All her children she outlived by many years, except the one with whom she resided, whom Providence appears to have spared for the grateful service of sustaining and comforting her in her decrepitude.

The character of Mrs. Skinner is deserving of particular notice on this occasion, as affording an example worthy of imitation. To great natural equanimity of temper, was added a uniform spirit of piety and devotedness to God. Her natural temperament imparted a cheerful & amiable cast to her piety, which rendered both her religion and her society particularly inviting. Uniformly placid under all circumstances, she appeared to have learned practically the lesson of the Apostle—In whatsoever situation she was therewith to be content. The relation which she would sometimes give, when solicited, of the scenes of suffering through which she passed never betrayed a repining or complaining spirit.—The mercies of God and the kindness of her fellow men, were the most prominent events of her narration.—"The Dutch people," she used to say, "were very kind to me, though I could not understand their language." Their refusing in some instances to admit her into their houses in her suffering flight, she would incidentally notice without the least apparent resentment. "They had nice barns," she said, "with clean straw, where my children lodged very comfortably."—Under the infirmities of age, she was equally an example of patience. Though decrepid and helpless for many years before her death, she appeared not to live in vain; for she was a bright illustration, as long as she remained with us, of the excellence and the consolatory power of the religion of Christ. Such a serene old age, I can truly say, without any intended disparagement to others, I never witnessed. The path of her declining life appeared eminently that of the just, which like the shining light, shineth more and more unto the perfect day.—And though with her to live was Christ, to die she esteemed gain. To the inquiry put to her a few hours before her death, if she would like to recover, she replied, after a short pause, "I think not—if it is the Lord's will I had rather go now."

A HAPPY ILLUSTRATION.

At a late meeting of the Convention of Congregational Ministers of Massachusetts, which includes the Unitarians of that state, there was a long and spirited discussion on the subject of choosing their preacher, as noticed in our last. The Unitarians thought it very hard and unchristian, that the orthodox majority should always act on republican principles, and control the decisions of the Convention, and thus elect annually an orthodox minister to preach the Concio ad Clerum. They were unwilling both to discontinue the sermon, and to have the majority elect the preacher. Such is the liberty of self-styled liberal Christians! After much debate, Dr. Beecher addressed the meeting, a sketch of whose remarks we subjoin from the Christian Watchman. The closing paragraph contains an excellent illustration of the matter in dispute. —*Southern Rel. Tel.*

Dr. Beecher followed Dr. Lowell, commencing in a strain of complimentary humor on the good nature, good sense, and intelligence of the Convention. With such advantages, he hoped there would be no difficulty which could not be surmounted; for that he did not doubt but every gentleman would act according to the honest convictions of his own mind. We might, indeed, view subjects differently, and continue to do so from the fact, that we cannot see with each other's eyes. Religious liberty is the great object which we would all attain, though from various causes we may differ in the means by which we would obtain it. As I understand it, said the Doctor, it is the liberty of thinking and judging for ourselves, and of acting according to our own convictions, without abridging the liberty of others to do the same, with all the means of information which each has the power to choose and to command. But this liberty must not prevent our acting or speaking in defence of our own opinions, though by doing so we may contradict the feelings of others, and occasionally give them mental pain. If the reasons on which our principles are founded do not convince others that we are right, they have the privilege of disarming us of our shield, and of exposing the fallacy of our notions, and *vice versa.*

There appears to be an essential difference of opinion in this convention, on religious doctrine. And the difference is so great, that our ideas cannot be made to harmonize. Now what does religious liberty teach us! What does it teach us in relation to the different denominations of Christians! Does it not teach us, instead of obliging us to harmonize in things in which we cannot agree, that we ought to separate without strife or contention! The Doctor observed, that the Baptist, though generally agreeing with the Orthodox Congregationalists in cardinal doctrines, yet the views of the two were so different in reference to baptism, that they could not in all things operate together. So is it with Episcopalians. Their opinions of ordination and of church order are so variant from other denominations, that they voluntarily separate themselves from all the others. Now the principles of the two parties in this Convention, are exceedingly variant,—so much so, that we cannot concientiously harmonize on some very essential points. These are so opposite, that the prevalence of the one will destroy the opinions of the other. In this dilemma, there are but two courses to be taken.—Either the minority must content themselves to permit the majority to rule, according to the principle of republican freedom,—or there must be a voluntary separation of the parties, for the purposes of peace.

The Doctor alluded to the period, fifty or perhaps not more than thirty years since, when this Convention were in harmony of principle. The Orthodox say, that the minority are advocating new doctrines, unknown in this body fifty years since; doctrines which the majority of this Convention disclaim. The principle set up, is something like this. Let us suppose a number of farmers to be the owners in common of an extensive field, in which for many years, they have been accustomed very harmoniously to sow wheat and to reap the harvest. But in the art of agriculture, new theories were brought forward, and a minority of the proprietors had imbibed the opinion, that wheat was not good, that it was the best to sow the field with tares, and should claim the right of doing so, according to their numbers. They might, indeed, reproach the majority with being bigoted, and narrow minded, and oppressive. Now would it be expedient for the majority to yield in this case, even though the minority might be very sincere in their preference of the tares, while the majority knew that wheat was better than the tares, and in fact that tares were nothing worth! He then spoke of a dispute which might arise, should an agricultural oration be proposed, as to the person who should be the orator.

From the Western Recorder.

REVIEW

"Critical and explanatory Notes on many Passages of scripture, (of the New Testament chiefly,) which to common readers are hard to be understood: containing, also, an illustration of the genuine beauty and force of several other passages. By Ezekiel J. Chapman, A. M., minister of the Gospel. Second edition, with many additions and improvements." Utica: Hastings & Tracy, 1831. p. p. 308, 12mo.

The title of this book expresses with much exactness, the general character of its contents. The work is not to be regarded as a commentary on any entire book or chapter of the bible; but as a book of explanatory notes on particular passages of the new testament. Nor is the selection of passages very copious, considering the design of the work. The writer seems to have taken in hand chiefly those which are either obscured by an imperfect translation, or rendered difficult by the allusions they contain to the ancient manners and customs in society. In several instances, it is true, he deals with passages which have been made the foundation of endless polemical discussions.—Yet he never considers himself a polemic. On matters of doubt he expresses himself with modesty, adapting himself rather to the common sense of ordinary readers, than to the acute sagacity of the critic, or to the cultivated precision of a professed theologian. His criticisms seem to be sound and fundamental, rather than minute and circumstantial. He has aimed every where to be useful rather than curious.

There is a number of passages scattered throughout the New-Testament which men of ordinary instruction are in the habit of referring to clergymen for explanation. The author seems to have seized on these, as furnishing the proper basis of his undertaking; and his method of treating them appears to be at once judicious and satisfactory.

The times in which we live calls for sound exposition, rather than for hair-splitting distinctions and definitions. This is particularly the case, so far a ordinary readers are concerned. The great problem is, to be made wise unto salvation. But where the house of faith is divided against itself, in reference to non-essentials, or occupied with keen debates about the minuter parts of theology, the all-important interests of the soul will infallibly be seen to languish. We are gratified therefore, with that feature of the authors plan, which is so well adapted to promote knowledge, without the affectation of literary display. It is well, that while the real critic may find something worthy of his attention in the pages of the work, that the unlearned inquirer may at the same time be sitting by his side, and feel that he can "understand something whereof the writer affirms."

It is not, however, the intention of your present correspondent, to write any thing like a critique upon the work. He leaves that labor for abler hands, who have the leisure and the disposition required. For himself, he has read the book rather cursorily, but is willing the public should know that on the whole he is pleased with it, and desirous of promoting its increased circulation.

The author uses language which is adapted to the dullest apprehension; and if he is found guilty of occasional negligences of style which are inexcusable, he is nevertheless sure to be understood. His meaning is always obvious.

Among the great mass of those who read the bible, the portion that have access to a good commentary is very small. The rest, to say the least will derive great benefit from the perusal of such a work as the one now before us. Teachers of the Sabbath school, and students of the bible class, will also be benefited by it; and we hope they will avail themselves of the advantage. P.

SECULAR.

The Secretary of the Senate and Clerk of the House of Representatives, with all their deputies, are engaged in preparing for the press the legislative and executive documents authorized last session to be printed by Gales and Seaton. Many important documents have been found relating to the early legislation of the United States, which were never printed. Among them is a volume of correspondence between General Washington and Mr. Jay, in relation to the Treaty made by the latter with Great Britain. Also a very able report of General Hamilton; and a great many communications relating to the campaigns of Harmar, St. Clair, and Wayne, against the Indians North-west of the Ohio.—*Jour. of Commerce.*

The following letter, which we copy from a London paper of May 24th, contains some additional particulars in regard to the late geographical discovery in Africa.—*Jour. Com.*

The River Niger.—We have the gratification to state that the great question respecting the course of the Niger, which has puzzled geography and literature for many centuries, has at last been determined by British courage and perseverance. We have just received the annexed letter from our esteemed and intelligent friend Mr. Fisher, surgeon of the Atholl, well known to the world for his own interesting voyages and travels; and we lose no time in communicating the important information to the public through the pages of *The Literary Gazette.*

"His Majesty's ship Atholl, at Sea,
Bight of Biafra, Feb. 2, 1831.

"Dear Sir—I take this opportunity of writing to you a few lines, by a vessel that we have just now met on her way to England. My object in writing in this hasty manner is to acquaint you that the grand geographical problem respecting the termination of the Niger is at length solved.

"The Landers, after having reached Yoorie, embarked in a canoe on the Niger, or, as it is called there, the Quarra, and came down the stream until they reached the sea, in the Bight of Biafra. The branch by which they came to the coast is called the Nun, or Brassel River, being the first river to the eastward of Cape Formosa. On their way down the river, they were attacked by the Hibboos (a fierce nation that inhabit its banks,) and made prisoners, or rather captives; but the King of Brasse happening to be in that country, buying slaves, got them released, by giving the price of six slaves for each of them. In the scuffle that ensued at the time they were taken, one of them lost his journal.

"Whilst at Youri they got the prayer-book that belonged to Mr. Anderson, the brother-in-law and fellow-traveller of the celebrated Mungo Park. They were upwards of a month at Fernando Po, whence they embarked, about ten days ago, in an English merchant vessel bound to Rio Janeiro on their way to England. From their taking that circuitous route, I am in hopes that this will reach you before they arrive, by which you will have it in your power to give the first news of this important discovery.—*Lit. Gaz.*

Alexander Fisher.

The past two or three weeks have been uncommonly fruitful in deeds of villany. Within the last eight days we have recorded the death of *four* married women in this city and Brooklyn, most or all of whom, there is reason to believe, *perished by the hands of their own husbands!!* Three of the husbands are now in prison, awaiting their trial. Burglaries are committed almost every night, and with such a uniformity in the mode of operating, as proves the existence of an organized gang among us. All the efforts of our active Police are necessary to ferret out the villains.

Of the cases of death above mentioned, three can be traced directly to the effects of intemperance, either in the subjects or their husbands or both.—*Jour. Com.*

A daring robbery was committed on Wednesday evening upon the person of Benjamin Knower, Esq., President of the Farmers and Mechanic's Bank of Albany, while on his passage in the steam-boat Ohio to this city. After the arrival of the boat, Mr. Knower discovered that his pocket-book had been taken from him while he was asleep, and a draft for $800, drawn by the Rochester Bank on one of the Hartford Banks abstracted together with about $20 in small bills. A large amount of drafts upon the U. S. Branch Bank in this city remained in the pocket-book untouched. The villian is supposed to have left the city this morning in the steam boat Superior for Hartford.—*Ib.*

A sad Catastrophe.—One day last week David, son of John Carhart, of Chatham, aged twelve years and two months, hung himself. A few days previous he had obtained and read the pamphlet containing the confession and execution of Gibbs, one of the pirates who was executed in New York last month, and it is supposed, that after reading it he had an itching to know something about the sensation produced in hanging, thinking that he could receive himself at any moment he pleased, from its producing fatal effect. Thus is the only conjecture which can be formed why he should commit the rash act.—*Hudson Gaz.*

The body of Miss Martha Hill, daughter of the Editor of the New Hampshire Patriot, was found after an absence of several days, in a Pond about three miles from Concord. An inquest returned that she came to death by drowning herself, in a state of partial mental derangement.

Montreal, *June* 13.—Our port (which is not half large enough for the shipping already here) presents a scene of bustle and activity far surpassing anything ever before witnessed in this place. No less than 1800 souls (settlers from the old country) arrived in this port during the last 24 hours in three steamboats; who, with all their large chests, boxes, puncheons and barrels of oat meal, molasses, &c. &c. exhibit as the boats approach the city, a most ludicrous appearance; yet on seeing many of the poor creatures land under a scorching sun, men, women and children, the latter very numerous, from infants of the tenderest age upwards, and not a place to put their heads under covering, and some without the means of paying for a nights lodging even could it be obtained for money. The heart sickens at such a picture of human misery.—Our hospitals are filled to overflowing with the sick

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among the emigrants, and tents are now erecting near one of the hospitals, that others may have the benefit of moderate assistance. Hundreds are seen stretched along the beach above the port, sleeping on the ground at night until they can get off to Upper Canada, or some other place of rendezvous, or procure employment. Last year about this time, 230 vessels and 8000 emigrants had arrived at Quebec. This year very nearly or quite 400 vessels and 25,000 emigrants have arrived."

A letter from St. Louis mentions, that a party of disaffected Fox and Saux Indians, have taken a hostile attitude at Rock Island 300 miles above St. Louis, and that 600 mounted volunteers have been called out from Illinois, and 6 companies of the U. S. troops from Jeffersons' barracks, had been ordered to march against the Indians.

The Richmond Enquirer says, "we understand that Philip P. Barbour, Esq. has declined the office of Attorney General of the United States."

Mr. Woodbury, the Secretary of the Navy, has issued an order directing the payment, to all persons in the Naval service entitled to rations, who shall voluntarily relinquish the use of that part of them composed of spirits, of a sum of money equal to six cents per ration; these payments to be charged to the appropriation for provisions.

A London paper states that the people of Hayti, have sent ten thousand pounds of coffee to France, for the benefit of the widows and orphans of the Frech patriots, who fell in the memorable days of July.

Mortality at Liberia.—Capt. Waters, of schr. Fredonia, which arrived at this port 4th inst. informs us that intelligence was received at Port Praya, by the Henry Eckford, from Liberia, April 1st that 63 emigrants had died out of the 85 who went out in the Valador, in December last. [*Salem Gazette.*]

OBSERVER.

THURSDAY, JULY 7, 1831.

CELEBRATION OF 4TH JULY.

This anniversary was celebrated in this village by the Sabbath Schools of the Presbyterian, Episcopal, Baptist, and Methodist Societies, agreeable to the arrangement published in this paper last week.

The day was also observed by many of our citizens with the usual military parade—of their exercises particularly we know nothing, and do not design to speak. One feature in the transactions of the day we noticed particularly, and with deep regret. Although there were fewer people, apparently, from the country than is usual on this occasion, and although the crowd in our streets was much less than formerly, yet it was noticed that there has not been in years as much of beastly intoxication, and of that noise and disorderly conduct among the lower class which invariably follow this excessive indulgence, as was exhibited in our streets on Monday. We are informed that the liquor-selling groceries were thronged and that the temptations afforded by the display of bottles were effectual in luring the thoughtless multitude to a very free use of the poison. Indeed it has been suggested by some of our most respectable citizens, that there was probably an effort made by a few of the most unprincipled and worthless of these licensed leeches on the community, to produce as much intoxication as possible, either to show their contempt of cold water societies, and how profitable the traffic in ardent spirits still is—or to show their gratitude to our Trustees for granting them the special privilege ("for Thirty Pieces of Silver") of manufacturing drunkards, and making tenants for our poor-houses and jails. Whatever may have been their motive, they labored very assiduously and successfully at their calling.

It may be, however, that these grocers found more ready purchasers than heretofore. Some of the intoxication which was witnessed here may be accounted for on the supposition that those who now indulge in the use of ardent spirits, have had their understanding enlightened on the subject—have perhaps resolved and re-resolved to obey the dictates of their consciences, but not having sufficient moral principle to resist the temptations of the bottle, have relinquished the idea of reformation as hopeless, and as is usual in such cases, have given the reins to their depraved appetites and have submitted more unreservedly to their control, and have become tenfold more the children of the devil than they were before their eyes were fully opened to the abominable folly and wickedness of habitual indulgence in the use of ardent spirits. If we may account for the increase of intemperance in this way, we may have the satisfaction of indulging the hope, that as this class is composed of those whose habits were formed before the commencement of the temperance reformation, they will soon pass away, and their places will not be filled by the rising generation whose characters and habits have been formed under happier auspicies.

We would just add, that we hope our village Trustees may have spent a part of the *glorious fourth* in looking into the groceries which sell ardent spirits by *their* permission. We hope too that they cast their eyes about the streets and saw some of their fruits—floods of alcohol *returning the way it went*—the "muscle and sinew of our country," lying in the ditch, and wallowing in the mire—black eyes and bloody faces—After having taken such a survey, they must be prepared to decide how much of this may be placed to the account of the permits which they granted for———"Thirty Pieces of Silver."

We would not be disrespectful or censorious, yet we are confident that such a scene as our streets exhibited on Monday, may afford them some profitable hints on the subject of Grocery Licenses.

SABBATH SCHOOL CELEBRATION.

The Editor of this paper had reason to expect that he would have been furnished with an account of the proceedings at the 2d Presbyterian Church by some gentleman who were present. But having been disappointed in this, although prevented by indisposition from attending himself he cannot omit saying a few words on the subject.

The testimony of those who were present on this interesting occasion is uniform. They all speak of the exercises as peculiarly appropriate. The house was filled at an early hour. The attendance of the children and teachers of the several schools, embracing those of the Baptist, Episcopal, Presbyterian and Methodist churches, was very general, and the house was not sufficient to contain the great number of spectators who assembled to witness this interesting novel and appropriate manner of honoring the anniversary of our emancipation from a foreign yoke.

Rev. Mr. COLTON, of the Episcopal church, addressed the children, and it is sufficient to say of the performance, that it was appropriate,—conveyed in language which the children could understand, and that their attention was fixed upon the speaker during the whole time of delivery, with intense and delighted interest.

Rev. Mr. WISNER, of the 2d Presbyterian Church addressed the Teachers, laying before them in the most solemn and impressive manner, the tremendous responsibility of their station & carrying them with their several classes forward to the judgment day. *Immediate* repentance was the point pressed upon them to be urged upon their children, and the consequences of stopping short of this in their instructions, were exhibited in a manner calculated to produce an impression not easily to be erased.

Rev. Mr. FILLMORE, of the Methodist Episcopal church, addressed the Throne of Grace. Rev. Mr. PENNEY of the 1st, and Rev. Mr LYONS of the 3d Presbyterian Churches, and Rev. Doct. CONSTOCK of the Baptist church, also assisted in the exercises. A Hymn composed for the occasion by Harvey Humphrey, Esq., was sung with good effect by teachers & scholars.

We are confident, from the high terms of approbation with which the exercises of the day are uniformly spoken of by all who attended, that those who were there, and can hereafter observe the fourth of July in this manner, will not feel a very high relish for the noise and display attendant upon military celebrations.

SABBATH SCHOOL CELEBRATION IN OGDEN.—Gentlemen from this village who attended the Sabbath School Celebration in Ogden on the 4th inst. express themselves as highly gratified with the exercises on that occasion. The whole body of the church was filled with the children and teachers. Appropriate addresses were delivered by several gentlemen. The occasion was one of peculiar interest to the friends of Sabbath Schools. But our friends who were there were especially gratified with the fact that neither ardent spirits, gunpowder nor any military parade were thought necessary—that they were not seen in this celebration of our national jubilee. The object appears to have been to show the children and teachers the value of our free institutions—to exhibit to them the character of the men who achieved our independence, and especially to lead them to recognize the hand of God in directing the counsels and blessing the arms of our ancestors in this great struggle for liberty and self-government. It was not deemed necessary to excite feelings of patriotism with *ardent spirits*—to make men drunk that they might know how to appreciate their high privileges, or prepare them better to defend their dear-bought inheritance. They were told that the great bulwark against tyranny was intelligence and public virtue. That these have their only sure foundation in the religion of the bible, and that there is no way in which these blessings can be so readily, economically and generally diffused, as through the instrumentality of Sabbath Schools. Let it be remembered that the church of Ogden is the first Presbyterian church in this state that passed a resolution making total abstinence from the use, manufacture, or traffick in ardent spirits a condition of admission to the communion and fellowship of the church.

Few churches, perhaps none in this region have been more highly favored of the Lord.

THE CHILD'S GUIDE.—This is a small School Book from the press of the Messrs. MERRIAMS of Brookfield, Mass. and from a cursory examination of it we are satisfied that it combines the two most essential qualities for books designed for the use of children—it is *intersting* and *instructive*. The child that can read cannot fail of acquiring *ideas* from reading it. It explains its own meaning—Definitions are given of all the important words. Parents who wish to *amuse* their children at the same time that they would *improve* their *minds* will find this little book admirably calculated for that object.

On Tuesday last a young girl of about 18 years of age was taken up and examined before W. S. Bishop Esq. on charge of wearing men's apparel. Indeed she appeared in court in male attire, and was ordered to find security for her good behaviour, in default of which she was committed to jail. When taken by the constable four young men stepped forward for her rescue, and one of them for his resistance to the civil authority, was apprehended and committed to prison. We are informed that there is a female well known on the line of the Canal, who acts as a rider, dressed in male attire. There is, we are informed by those who profess to know, an amount of prostitution, gambling, and all species of vice practised on our canals, that would, were it laid before the public in its abominable details, astonish this community. The Canal was once called by Gen. Root, the "Big Ditch." The name might not be inappropriate with an addition. It should be called the "*Big Ditch of Iniquity*," and unless a determined and persevering effort is made to produce a reformation among those who navigate it, its desolating influence upon public virtue must be felt through our land.

We may slumber over it now, but the time will come when the eyes of this community will and must be opened to this mass of corruption which is borne upon the bosom of these waters from one end of this state to the other.

The following letter to the publishers of this paper, dated Simcoe, U. C. June 18, 1831, affords us gratifying evidence that our labors are not altogether in vain, and that our friends even in Canada duly appreciate them, and feel disposed to patronize the Observer.—How much more might be done in this way.

Gent.—A few weeks since I wrote you desiring to have the Observer sent, (which I have received), since which time a Temperance Society has been formed, consisting now of a hundred members and upwards, and since the formation of which, an uncommon attention to religion has taken place among the inhabitants in this vicinity, and several have obtained a hope in Christ Jesus of the pardon of their sins, and others are inquiring what they must do to be saved. The consequence of this is, people are disposed to seek for religious intelligence from periodical publications, and the four persons whose names are sent herewith have desired me to write you, requesting to have the Observer sent them for one year, for which I enclose the money.

PROGRESS OF REVIVALS.—A young gentleman writes from Andover, Mass. that the students returning to the theological seminary bring delightful tidings of the commencement, increase and power of revivals in various portions of the country. The progress in the New-England states, especially seems to increase rapidly.

For the Observer.

Mr. Editor,—Mr. B., a teacher in the Sabbath School, was absent from his class last Sabbath—Reason—was *burning a brick kiln*, which could not be finished during the six days preceding. Now, Mr. Editor, I would inquire of you, Ought Mr. B. to be considered as breaking the Sabbath under these circumstances—and ought he or any other professor of religion to engage in business which cannot be prosecuted without laboring on the Sabbath, even tho' he be conscientious in the matter! H.

The question of H. is an important one, and one which we have no hesitation to answer in the negative, but we should like to see a thorough investigation of this subject, and would refer it to some of our readers who have leisure to do it justice.

As we are unable to give the information called for in the following, we publish the article that those who have the means may answer it. The subject is one of some importance. The proposed establishment were it undertaken by the proper persons and with a view to do good, might be of immense benefit to our country; to the cause of philanthrophy and religion.

For the Rochester Observer.

MR. EDITOR:—In your paper of June 21 I saw an article purporting to have been published by request stating that the Emigrants who propose to colonize, or emigrate to Oregon Territory were requested to rendezvous at St. Louis in January or February 1832, and that they would from that place proceed to Oregon in the manner and under the encouragements set forth in a circular which it appears has been published and circulated—Now sir I presume it is not known to the mass of people in this section of the state what the contents of said circular are; consequently they are ignorant what encouragement is given by Government to those who will emigrate. Except that they are to have a lot of land, which was published in your notice.—Would it not be well to give publicity to said circular by publishing it in your paper, in order that your readers might become acquainted and know what encouragement they are to expect should any of these feel disposed to emigrate, also what number of acres these lots of land contain which are offered as inducements to colonists also how near the mouth of the Columbia said settlement is proposed to be made; whether the Indians occupying said Territory in the vicinity of said *settlement* are friendly or hostile, also whether the land is generally wood land or interspersed with intervales of prairie; also whether there is a minister of the gospel to attend said emigrants, and settle with them in the place where they propose stopping, and whether the emigrants themselves in order to insure and receive the protection of Government and the encouragement which is offered are to be men of good moral characters and steady habits &c. You can perceive that it is very desirable that the above interrogatories should be answered in order that those who propose emigrating may be fully satisfied, what they may expect and not go blindfolded. To me it appears that the known good character of the emigrants and the probability of not being deprived of gospel privileges which we so abundantly enjoy in this favored land would have the most beneficial effects as many would probably feel disposed to engage in the arduous task of colonizing a new country who would otherwise be deterred from the consideration of being thrown into such society as adventurers are too often composed of, and being deprived of the ministrations of the Gospel. The emigrants should also be men of such habits that the beneficial effects of their conduct would extend to the Indian Tribes. R.

For the Observer.

ACCESSIONS TO THE GOSPEL MINISTRY BY MEANS OF TRACTS.

A Clergyman in New England, says the report of the American Tract Society at Boston, informs that, when he was about twelve years old, he read aloud to his parents the Tract *Dinah Doudney*, till deep emotions and loud sobs prevented his proceeding. He retired into a secret chamber to weep there. At night he could not sleep lest he should awake in hell. That seriousness continued, in greater or less degrees, for some years, when he trusts his heart was renewed by Divine grace. A Student in Theology also states, that his attention was first arrested by the same Tract, and about one year afterward, he hopes, he submitted to Christ.

A Swearer and Gambler converted by a Tract.

A minister of the Gospel informed me, says an Agent in Alabama, that about two years ago he had a neighbor who was a profane Swearer and a Gambler. The Minister conversed with him as he had opportunity, and at length put into his hand *'The Swearer's Prayer.'* He at first determined to throw the Tract away without reading it; but, influenced by curiosity, when he was alone he began to read it. When he had read the first page, he paused, and reflected thus: "This is the prayer which I have been offering nearly all my days!" He now saw the dreadful import of his oft-repeated prayer, and trembled with apprehension lest God should grant his impious request. He read the Tract through, and stood still for some time, reflecting what he should do. At first he resolved to go home, take his horse, and dissipate his serious impressions among a club of Gamblers. But on reaching home he relinquished that resolution, and resorted to his Bible; he read it, but the more he read, the more clearly he saw himself ruined by sin. In a few days he was rejoicing in hope of pardon. Two or three months afterwards, he united with the church at C——, and he has since given good evidence of being a true convert.

For the Rochester Observer.

CIRCULAR.

The Executive Committee of the American Tract Society beg to invite the attention of the friends of Zion to the subject of the following resolution, unanimously adopted by the Society at their recent anniversary, viz.

"Resolved, *That this Society should embrace in their operations the spiritual interests of their unenlightened fellow men in distant lands; and with reference to this object they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in foreign countries with as many approved Tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors.*"

This resolution has been adopted in view of existing facts and solemn obligations resting on the churches of our favored country. The known wants of unevangelized nations, the usefulness of Tracts among them, and the reiterated claims made upon the Society by Foreign Missionaries, induced the Committee, some months, since, to open a correspondence with all the Institutions of our country known to be engaged in Missionary operations abroad. The results of that correspondence and information otherwise obtained, as detailed in the Society's Annual Report, give evidence that at least $10,000 may be annually appropriated by this Society for Tract operations in foreign fields, with the fairest prospects of usefulness.

Among the seventeen millions of Burmah, of whom large numbers of the male population can read, the attention of the first Christian inquirer is said to have been arrested by a Tract; and incitements for Tract circulation are most powerful and animating. The Missionaries at Ceylon, laboring among a population of eleven millions who speak the Tamul, say, "No method of doing good in India is so promising, with the same sacrifice, as the distribution of Tracts." The smallness of their size gains them a reading, and they "feel not the sun and sink not under the climate as does the living Missionary." The Missionaries at Bombay, among twelve millions who speak the Mahratta, bear essentially the same testimony. "Portions of Scripture, or Tracts," says the Rev. Dr. Marshman, "have had something to do in the conversion of almost every individual who has joined the Christian church in India." The untold millions of China, who, though they speak different dialects, read the same language, have at length become accessible through the medium of the press, and Christian Tracts are now in circulation among them. In the Sandwich Islands, Tracts are devoured with an eagerness resembling that of the famishing for bread. In Syria, Armenia, Modern Greece, and other countries on the Mediterranean, there are wide openings for their circulation. France now presents a field which may, by the Divine blessing, prove of unparalleled interest. South America, notwithstanding the spiritual bondage under which her population groans, affords many encouraging opportunities for usefulness by this means; and the fading aborigines of our own country have strong claims upon our sympathy and aid.

But it is not the object of the Committee in this document, to urge minutely the claims of different portions of the Foreign field; for their validity is recognized perhaps by the entire Evangelical community. They wish simply to remind every friend of the Society, and the officers of every Auxiliary, that, weighty and imperative as these claims confessedly are, they cannot be met without PECUNIARY MEANS.

The calls upon the Society in behalf of the increasing millions of our own country have thus far exhausted all its receipts from year to year, and their interests, it is plain, must not be neglected in our efforts to extend the blessings of the Society to distant lands. The Committee, therefore, invite their fellow-christians, while they continue their liberality for the spiritual benefit of the destitute at home, to consider, that the Society's determination and endeavor to extend its benefits abroad cannot be accomplished, unless the friends of the Redeemer are excited to further this particular design by a prayerful consecration of *free donations* to a fund exclusively appropriated to its promotion. Thousands of Christian and Pagan hearts may be made to leap for joy, *if every individual will but promptly contribute and send forward the amount which, in his own judgment, he can consistently afford.* These little streams, there is reason to believe, would supply the demand, and as they should flow in, from year to year, would continue to supply it till the day of millennial glory. Let each individual feel that his obligation is *personal*, and *present*, and *fulfil his obligation;* and, by the Divine blessing, every benighted pagan on the globe may soon have at least as much as a Christian Tract to tell him of salvation through a Crucified Redeemer.

A separate department of the Society's receipts is opened, so that, whatever monies shall be contributed for its foreign operations, or for any distinct portion of the foreign field, will be sacredly appropriated according to the will of the donor.

By order of the Ex. Com. A. T. S.
JAMES MILNOR, *Ch'n.*
WM. A. HALLOCK, *Cor. Sec'y.*
New York, June, 1831.

For the Observer.

ARE PACKET BOATS ON THE ERIE CANAL FURNISHED WITH RELIGIOUS TRACTS?

I was led to conclude, from the exertions of the Seamen's Friend Society on this great thoroughfare of our state, that every boat was visited and offers made of religious books, and especially the Packets. But I have recently learnt that one at least, and how many more I cannot tell, has been neglected—that not even an offer has been made. What reason may be assigned for this, I am not able to determine.—There may be a good one. But I am not able to find it by any circumstance occurring to me, as I thought measures were taken sometime ago to effect this laudable object. I have learnt in reference to this one boat, that for want of reading materials, ostensibly, recourse was had to card-playing, to the no small annoyance of some of the passengers. Whether such persons would be forward to read religious publications, does not affect the question. They, at the present day of benevolent and pious effort, ought to be put within the reach of all classes; that not even a pretence shall be found for killing precious time, by gambling it away. I do hope that the Tract distributer will fearlessly do his duty, in making a respectful offer to every Packet Boat, every month. In the case referred to, I was informed that the Captain would receive donations for his Boat, from the Seaman's Friend Society. A.

For the Observer.

Mr. Chipman—Some time ago and recently I have been travelling in the Packet boats on the Erie Canal. I readily acknowledge the satisfaction I enjoyed in the convenience of their cabins and the efforts of the Captains and crew to make us contented and happy, for which they will receive my sincere thanks. I must be allowed to express my regret, however, that they should so far mistake the general character of the community they endeavor to please, as to suppose they are fond of surrounding the card table, or are entertained with its exhibitions, and conversation, which is sometimes loud and disgusting.

A very unfavorable opinion must be formed by respectable foreigners of the public morals when they enter our Packets, and are first greeted, "Will you play a game of whist!" It ought to be known to such, and remembered by the owners and commanders of these boats, that our laws prohibit the practice in our public hotels, and the good sense of an enlightened and patriotic community reprobate it as pernicious and hostile to the existence of our republican institutions.—Shall it be told abroad that the Packets on the Erie canal are schools of vice, as indeed they are so long as this gross practice is allowed! I have seen men whose years should teach wisdom, urge the reluctant young man, to engage with them in it, thus forming their character, perhaps for woe in time and futurity. I have seen them in these boats pass round the intoxicating cup, again & again thus making the card table an occasion for intemperance. Now, I ask, ought such things to be allowed, and should not community make known its opinion! And should we not be friendly enough to the proprietors of the boats to inform them that their interests will be promoted by prohibiting these things. It certainly will not be a source of satisfaction to know that that portion of society which contributes as much or more patronage than any other, are displeas'd with them. I do not wish to be considered as dictating in what I have said or may say, when I would recommend that Packet boats be furnished with proper books and newspapers of various descriptions. Some boats have small libraries, and well selected.

A FRIEND TO GOOD SOCIETY.

STATE OF RELIGION IN LYONS, WAYNE CO. The following gratifying intelligence is contained in a letter from Rev. Lucas Hubbell to the Editor of the Rochester Observer.

You will be gratified to learn that the revival which commenced in this place last winter, has not yet subsided. The state of feeling in the church is as interesting as it has been at any former period. In some parts of the parish, cases of conviction have lately occurred. The Holy Spirit is evidently operating in some measure on a large portion of the congregation. Many who reside in distant portions of the parish, and who were entirely unmoved during the most powerful period of the revival, now attend public worship, and listen to the word with intense interest. A very deep and awful solemnity seems to pervade the congregation, which is much more numerous than it was even in the height of the revival.

Since the first of April last, 74 have been added to the church on examination. Many others, who, we trust, have been brought into the kingdom during the revival, are expected soon to present themselves.

I am yours respectfully,
Lucas Hubbell.

Lyons, July 4th 1831.

S., and S——r are too late for this, but will appear in our next paper.

A communication from Rev. A. D. Eddy was received just as this paper was going to press—It will appear in our next

COLONIZATION SOCIETY.

The heart of the friends of the Colonization Society will be gladdened to learn, that the cause in which their noble efforts are made, has been recognized at this place.

On Sunday evening July 3d, the Rev. Mr. Colton, Rector of St. Paul's preached in aid of the funds of that Society; when a collection was taken up, amounting to $75 28 (and a gold ring.)

Collection at the 2d church, at 10 o'clock, A. M. on the 4th, at the Sunday School celebration,	35 00
Collection at St. Luke's, at 12 o'clock, sermon by Rev. H. J. Whitehouse, preached in aid of said Society,	52 50
3 gold rings, sold for	10 50
Sale of goods at the ladies' Fair, at the Rochester House, in the afternoon and evening,	106 00
	$279 28

The ladies we learn, will have another Fair, at some future day, to raise additional funds for the same benevolent and laudable purpose.—*Roch. Daily Adv.*

From the N. Y. Evangelist.

MARKETING ON MONDAY.

To the Christian community, and all who respect the Sabbath Day, in New York.

The object of the present notice is to call your attention to the common practice of going to Market on Monday morning, especially for the purpose of obtaining fresh meat. Is it not possible to abandon this practice, and would you not, if by doing so, you could lessen an evil which so universally prevails in this city and country—I refer to the profanation of the Holy Sabbath.—Do you know that the Sabbath is made a day of butchering in order to supply you with meat on Monday morning, and that many butchers and their boys are thus detained from the house of God! The scene that I witnessed last Sabbath, when attending a funeral, made a very solemn and awful impression on my mind. Several slaughter houses were open, and the work of death was going on. Such was the haste, or insensibility, or cruelty of the butchers, (a gentleman informed me,) that the poor sheep were struggling when hung up, and thus were flayed alive.

Can nothing be done to prevent this blood and slaughter on the Sabbath day! Much can immediately be done. Let families obtain supplies on Saturday. My family experience little or no inconvenience from this practice. I never visit the market on Monday. The same reason that keeps me from the market on Monday, induces me not to purchase the clams, oysters, berries, &c. that are carried through our streets on that day. In either case, I think that I should be a partaker of the sins of others, or should encourage Sabbath violation. I have seen the good effect of saying to the market men and women, we cannot buy your fish, and clams, and berries, &c. because you have gathered them on the Sabbath. A kind reproof is long remembered, and sometimes will be felt throughout a whole neighborhood. Will not all the friends of the Sabbath take a stand on this subject, when they can so easily do away a vast amount of Sabbath desecration. N.

We would ask christians in this village whether the above does not suggest considerations to their minds worthy of their most serious attention. As to the practice of *our butchers*, we cannot pretend to say what it is—whether they slaughter their meat on the Sabbath which is seen in their stalls on Monday, or whether it is prepared for market before or after the Sabbath. Report however says that our slaughter houses, in the vicinity of this village exhibit scenes very *similar* on that day to those mentioned above. Let the propriety of the practice of purchasing fresh meat on Monday, then, be examin'd into. Our butchers, we will venture to say, would not slaughter their cattle &c. on the Sabbath, could they not sell their meat the next day. By refusing to purchase on Monday no injury would be done to them in a pecuniary point of view—they would then sell in five days what they now sell in six.—*Ed. Obs.*

A HOGSTY DISGRACED.—The following anecdote is extracted from an address delivered before the Temperance Society in Bristol, Conn. "A certain person whose relatives gave me the information, returning home one evening intoxicated, mistook his hogsty for his dwelling house; and on attempting to enter it a little error in calculating the comparative height of the door sill and his toes, caused him to make a speedy fall at full length within. Instantly relieved from the burden of carrying his head the highest, he gave himself up to the full enjoyment of drunken inaction. Startled at his abrupt intrusion, the inmates of the sty had made a precipitate retreat to the remotest part of it; but seeing no further movement, they began to reconnoitre the animal who had surprised them by conduct so much more grovelling than their own, and by degrees, venturing to approach him, they came up around at length, and commenced a closer examination by gently rooting him alternately on each side. This hoisting by the swine at length became so violent as rather to disturb him; at which time the comfortable condition in which he imagined himself, may be conceived from the exclamation which he sluggishly uttered,—Do leave off tucking up and come to bed."

Letters rec'd the past week.—S. Van Campen, C. O. Shepherd, P. Cogswell, L. Hubbell, A. Tuttle.

NOTICE.

THE Rochester Savings Bank will be open for receiving deposits on Wednesdays and Saturdays, from 5 to 8 o'clock, P. M. in E. Johnson's brick building, corner of Main and Water-streets. Wednesdays for females and Saturdays for males.

D. SCOVILLE, Sec'y.

July 6 28

CAST-IRON THRASHING MACHINES of a new and improved construction.

Thrashing in these Machines is performed between cast iron plates, having teeth arranged in circles upon them, which are attached to a wheel, and pass through a corresponding cast iron bed piece, as the wheel revolves.

They require less velocity, are less expensive and more durable, than those made with a cylinder, or any other kind heretofore in use. A specimen of them may be seen at Allcott Watts & Langworthy's rolling and slitting mill, next door north of the cotton factory, near the falls.

Persons wishing to procure the article for their own use, will do well to supply themselves with this kind. Rights for territory, may be had on advantageous terms to the purchaser, by applying to the patentee, No. 25 Exchange-street.

WM. J. WOOD.

Rochester, June, 1831. 28tf

GREAT SALE OF FURNITURE! AT AUCTION!! On Tuesday the 2nd day of August next, I shall sell in front of the market in Rochester, the most extensive and valuable assortment of Household Furniture ever offered in this place. Among the articles will be found—

50 high post French, and cot Bedsteads,
30 Live Geese Feather Beds
20 curled hair matresses,
10 doz. counterpanes, comforters and quilts,
3 doz looking glasses—various sizes,
400 yards carpeting,
A quantity of oil and floor cloths,
24 Wash stands,
25 dressing tables,
4 sideboards, 10 dining tables,
200 chairs, curl maple, flag bottom and fancy,
10 stoves and pipes, 2 sofas,
Bureaus and clocks—fire setts.
A complete assortment of kitchen furniture, and many other articles too numerous to particularize.

Terms—For all sums over $200, a credit of six months will be given, if desired, for approved paper.

The sale will commence at 9 o'clock A. M. If the weather should prove unfavorable, the sale will be postponed to the first fair day.

House keepers and all others wishing to purchase furniture, will find it an object to attend.

L. W. SIBLEY, *Auctioneer.*

july 6 28tds

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

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.*

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

CHRISTIAN ALMANAC for 1831 for sale at this Office.

AGENTS FOR THE OBSERVER.

Albion,	Noah Ingercoll	Hopewell	Rev. Mr. Flager
Alexander	——P. M.	Junius	Rev. J. Merrill
Alden	J. Freeman	Jamestown	Wm. R. Rogers
Aurea	G. B. Rich	Knowlesville	W. Knowles
Allen	Dr. Shepherd	Lodi	Mr. Pinnb
Angelica	S. S. Haight	Lima	O. Gilbert
Angell's Corners	A. Angell	Livonia	J. Richmond
Buffalo	Alvan Ingerroll	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	Orrington	Josua Howe
Collins	C. Rose	Orangeburgh	O. Allen
China	R. Lyman	Ogden	Wm. A. Chapman
Clarkson	Joel Palmer	Penn Yan	T. J. Nevius
Isaac Germond	Castleton	Perry Village	N. Bodwell
Clarendon	W. D. Dudley	Prattsburgh	S. Rice jun.
Charlotte, Chester	H. Brown	Perry	T. Howard
Colesion	H. Fowler	Portland Harbor	Mr. Lade
Dunkirk	Dr. Williams	Palmyra	Rev. A. K. Campbell
Dansville	Villy S. Shannan	Pittsford	Joshua Lisnell
East Ridge	S. T. Fairbanks	Richmond	E. Gilbert
East Bloomfield	A. Adams	Royalton	Chester Bennett
East Avon	N. Little	Scottsville	O. Filer
Fowlerville	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
Genesee	E. N. Buel	Wilson	Dan'l Holmes,
Genesee Valley	E. Taylor	Willink	J. Blakeley
Howard	Rev. L. Barre	West Macdon	J. Dixson
Hunt's Hollow	O. Carey, Jr.	Yates	S. Tappan, jun

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Episcopal Recorder.

The following lines were written for an album, by the Rev. P. Van Pelt. Believing that they will be acceptable to your readers, I have taken the liberty of copying them for publication. W. S.

CHRISTIAN CONSOLATION.

Oh! why "should the heart of the christian be sad,"
Or his eye ever dimm'd with a tear?
Oh! why should a gloom his countenance clad,
Or his voice speak the language of fear?

Oh! why should he sigh, when his visions of bliss
Pass away like the meteor's gleam,
Or his hopes from a world false and fleeting as this,
Are 'whelm'd by affliction's dark stream?

Oh! why should he look with dismay at the grave,
Though 'tis cheerless and dismal and lone,
Or dread to launch forth on death's surgy wave,
Though it bear him to regions unknown?

Has Jehovah, the gracious, the wise, and the great,
Pledg'd his word, that his saints he'll defend;
In every dire conflict, their foes he'll prostrate,
In adversity, comfort he'll send?

Says he not, when thou passest thro' waters of wo,
Or walkest amid the red flame,
With thy weak, fainting spirit, my presence shall go,
To protect thee from danger and shame?

Points he not to a world, bright, enduring and fair,
Far above yonder star-spangled dome,
Where free from all changes and sorrow and care,
His children shall find a sweet home?

Then courage, my soul! no more be dismay'd
By the clouds which hang over thy head;
On the word of thy God, be thy confidence stay'd,
Assur'd thou hast nothing to dread.

Soon the wearisome journey of life will be o'er,
Then on wings of the cherubim borne,
To the realms of pure bliss, thou shalt soar,
And rejoice in eternity's morn.

MISCELLANEOUS.

WISDOM & GOODNESS OF GOD.

Before the *eye* can behold a landscape, and be charmed with its beauties, it was requisite that three humours should be formed, of different sizes, different densities, and different refractive powers—three coats, or delicate membranes, with some parts opaque, and some transparent, some black, and some white, some of them formed of *radial*, and some with *circular* fibres, composed of threads finer than those of the spider's web. The *crystalline* humour required to be composed of two thousand very thin spherical lamina, or scales, lying one upon another, every one of these scales made up of one single fibre, or finest thread, wound, in a most stupendous manner, this way and that way, so as to run several courses, and to meet in as many centres.—This curious and delicate piece of organization required to be compressed into the size of a ball of only half an inch in diameter, and a socket composed of a number of small bones, to be hollowed out and exactly fitted for its reception. A bed of loose fat for this ball to rest upon, a lid or curtain to secure it from danger, a variety of muscles to enable it to move upwards and downwards, to the right and to the left, and a numerous assemblage of minute veins, arteries, nerves, lymphatics, glands, and other delicate pieces of animal machinery, of which we have no distinct conception, were still requisite to complete this admirable organ. Even in this state it would be of no use for the purpose of vision, unless it were connected with the brain by the optic nerve, through the medium of which the impressions of visible objects are conveyed to the soul. Still, in addition to all these contrivances, a wonderful machinery requires to be in action, and an admirable effect produced, before a landscape can be contemplated. Ten thousand millions of rays, compounded of a thousand different shades of color, must fly off in every direction from the objects which compose the surrounding scene, and be compressed into the space of one eighth of an inch, in order to enter the eye, and must paint every object in its true color, form, and proportion, on a space not exceeding half an inch in diameter. Were any one of the parts which compose this complicated machine, either wanting or deranged; were it changed into a different form, or placed in a different position; were even a single muscle to lose its capacity of acting, we might be forever deprived of all the enchanting prospects of the earth and heavens, and enveloped in the darkness of eternal night. Such is the skill and intelligence requisite for accomplishing, even in a single organ the purposes of Divine benevolence.

Again, Before we could enjoy the harmony of sounds, the charms of music, and the pleasures of conversation, an instrument no less wonderful than the eye required to be constructed. In the *ear*, which is the organ of hearing, it was requisite, that there should be an outward porch for collecting the vibrations of the air, constructed, not of fleshy substances, which might fall down upon the orifice, or absorb the sounds, nor of solid bones, which would occasion pain and inconvenience when we repose ourselves—but composed of a cartilaginous substance, covered with a smooth membrane, endowed with elasticity, and bent into a variety of circular folds, or hollows, for the reflection of sound. It was farther requisite, that there should be a tube, or passage, composed partly of bone, lined with a skin or membrane, and moistened with a glutinous matter, to form a communication with the internal machinery of this organ, where the principal wonders of hearing are performed. This machinery consists, first, of the *tympanum* or *drum* of the ear, which consists of a dry, thin, & round membrane, stretched upon a bony ring, so as actually to resemble the instrument we call a drum. Under this membrane is a small nerve, or string, stretched tight, for the purpose of stretching or relaxing the drum, and increasing or diminishing its vibrations, so as to render it capable of reflecting every possible tone. Behind it is a cavity, hewn out of the temporal bone, the hardest one in the body, in which there seems to be an echo, by which the sound is reflected with the utmost precision. This cavity contains four very small but remarkable bones, denominated the *hammer*, the *anvil*, the *orbicular bone*, and the *stirrup*, all connected together, and necessary for contributing to the extension and vibration of the tympanum. In this cavity are also formed various windings or cavities filled with air; and, in order that the air may be renewed, there is an opening which communicates with the back part of the mouth, called the Eustachian tube.

The next apparatus belonging to this curious machine is the *Labyrinth* which is composed of three parts, the *vestibule* or porch, *three semicircular canals*, and the *cochlea*. This last is a canal, which takes a spiral course, like the shell of a snail, and is divided by a very thin lamina, or septum of chords, which keeps decreasing from the base to the top. The air acting on either side of these diminutive cords, produces a motion, nearly in the same manner as the sound of one musical instrument excites a tremulous motion in the cords of another. All these tubes and winding canals, may be considered as so many sounding galleries, for augmenting the smallest tremours, and conveying their impressions to the auditory nerves, which conduct them to the brain. Besides the several parts now mentioned, a number of arteries, veins, lymphatics, glands, and a variety of other contrivances; which the human mind can neither trace nor comprehend, are connected with the mechanism of this admirable organ.

All this curious and complicated apparatus, however, would have been of no avail for the purpose of hearing had not the atmosphere been formed, and its particles endowed with a tremulous motion. But, this medium being prepared, a sounding body communicates an undulatory motion to the air, as a stone thrown into a pond produces circular waves in the water; the air, thus put in motion, shakes the drum of the ear; the tremours, thus excited, produce vibrations in the air within the drum; this air shakes the handle of the hammer; the hammer strikes the anvil, with which it is articulated; the anvil transmits the motion to the stirrup, to which its longer leg is fastened; the stirrup transmits the motion it has received, to the nerves; and the nerves, vibrating like the strings of a violin, or a lyre, & the motion being still farther augmented in the *Labyrinth*,—the soul, in a manner altogether incomprehensible to us, receives an impression proportioned to the weakness or intensity of the vibration produced by the sounding body. Such is the exquisite and complicated machinery which required to be constructed, and preserved in action every moment, before we could enjoy the benefits of sound, the pleasures of articulate conversation.

* * * * * * *

Let us now endeavor, if we can, to sum up a few of the blessings which we enjoy from these wise arrangements of our Beneficent Creator.—In our bodies there are reckoned 245 *bones*, each of them having forty distinct scopes or intentions, and 446 muscles for the purpose of motion, each having at least ten several intentions. All these are ready every moment to perform their functions; and every breath we draw, whether we be in motion or at rest, asleep or awake, a hundred muscles are in constant action. In the act of breathing, we respire at least twenty times every minute; the heart exerts its muscular force in propelling the blood into the arteries sixty times every minute; the stomach and abdominal muscles are every moment in action, and the curious little bones of the ear are ever ready to convey sensations of the softest whisper to the brain. So that, without any hyperbole, or the least extravagance of expression, it may truly and literally be said, that we enjoy *a thousand blessings every minute*, and, consequently, sixty thousand every hour, and one million four hundred & forty thousand every day. For, if any one of these numerous functions were to stop, or to be interrupted, pain, and even death itself might be induced. Let us ask the man who is gasping for breath, under an incurable asthma, or him who is smarting under the pain of a toothache, or him who has wounded a nerve, an artery, or a vein, or him who has dislocated his shoulder-blade, if he would not consider it a peculiar blessing to have the functions of nature restored to their original action! And if one member out of joint, or one function out of order, produces so much pain & uneasiness, how grateful ought we to feel for the thousands of blessings we enjoy every moment, while the wheels of the animal machine are moving on with smoothness and harmony! If we consider the number of years during which these blessings have been continued,—if we consider the mercies received in childhood, which have been long overlooked or forgotten,—if we count the many nights which we have passed in sound repose, and the many days we have enjoyed without bodily pain,—if we reflect on the numerous objects of sublimity and beauty with which our eyes have been delighted, the numerous sounds which have charmed our ears & cheered our hearts, and the numerous gratifications which our other senses have received; ministered for the nourishment of our bodies, and from how many visible and invisible dangers we have been delivered—and, if we view all these countless blessings as proceeding every moment from Him, "whose hands have made and fashioned us," & who "breathed into our nostrils the breath of life," can we forbear to recognise our Almighty Benefactor as worthy of our supreme affection and our most lively gratitude!—*Dick's Philosophy of Religion.*

PROPOSED INSCRIPTION TO VOLTAIRE.

An English gentleman being in Paris, when a subscription was circulated by a number of the Philosophers of the Voltaire School, for the purpose of erecting a statue to the memory of their oracle, put a stop to the whole proceeding by writing the following

INSCRIPTION FOR AN INTENDED MONUMENT OF VOLTAIRE.

Behold Voltaire; deserving of a stone,
Who in Poetry was great,
In History little,
Still less in Philosophy, and
In Religion
Nothing at all.
His wit was acute,
His judgment precipitate,
His dishonesty extreme.
Loose women smiled upon him,
The half-learned applauded him,
And the profane patronized him;
Though he spared neither God or man.
A junto of Atheists,
Who call themselves philosophers,
Scraped some money together,
And raised this stone to his memory.

From the New-York Evangelist.

UNBELIEF, *versus* ENTHUSIASM.

Mr. Editor—In a late number of the Evangelist, we are told that at the present rate of Missionary success, it would take *a hundred & fifty thousand years* to convert the present population of the world.

I have not examined the calculation on which that assertion is based, but shall take it for granted that this is correct; and, if it be, is not this a shame to the *Christian* world! Is it not a shame to the *Protestant* world! Is it not a shame to the *ministers* and *churches*!

If the statement to which I have referred be correct, how is it to be accounted for? Doubtless by the unbelief of those who profess to be the friends of God—who profess to love him with all the heart—who profess to love their neighbors as themselves—who profess to have the *Spirit of Christ*, without which they are none of His.

But I shall be thought censorious. Well, be it so; truth is truth, and must be told. We know from Jesus Christ, that if the churches had faith, *as a grain of mustard seed*, they could remove mountains of difficulties—that nothing would be impossible to them. It follows then of necessity, that there has been no faith in the churches—or next to none. It follows then as a certain consequence, that nearly all the prayers (so called,) which have been offered for the conversion of the world, have been destitute of faith; for Jesus Christ has promised to grant "any thing," "whatsoever," which is asked in his name. He has particularized saying, *"That will I do—it shall be done."*

Thus it is evident that the damnation of the world, in these last days is, in a great degree, chargeable to the unbelief, to the atheism of the churches. I said the *atheism* of the churches; and they are certainly guilty of very great atheism, of heart and practice.

Am I called upon for other proof than that which I have assigned? Then I answer—but few attend the concert of prayer for missionary success. The few who do attend in general, pray as though they felt no interest in the subject. These give indeed, or some of them; but they do it grudgingly, or most of them; and giving thus, they do it without faith, and without charity, and God blows upon their offering.

It is vain to deny this. Look at thousands in our churches: their tables, their dress, their equipage, their houses, their income, their pride, their every thing shows at once, that they are much more concerned about this world than the next—much more concerned about property than about the salvation of the nations.

Do these men pray? So did the Pharisees, and were damned for their covetousness, unbelief and hypocrisy. These men pray? Yes: and so did the Jews in the days of the prophet, and were a *smoke* in Jehovah's nose—a *fire* that burned *all the day*. They give, indeed; but the poor widow, with her farthing, was more charitable than them.

Yet, Mr. Editor, if they see one who begins to feel and pray a little—who begins to urge others to awake and pray, we hear the oft repeated cry, *"Enthusiasm!"* Those icy hearted men are wonderfully afraid of enthusiasm—zeal without (*their*) knowledge; wildfire; turning "the world upside down." Well, they are consistent with themselves in this; for if they were to become as zealous as the Apostles, and the Christians of their time, it would cost them something. Yes: their sacrifice, their denial of self, would be very great. They would be necessitated to part with much of their property—they must change their *style;* they must pray as they never did; pray as they hate to hear others pray; must spend many hours, *day and night*, in ardent, agonizing prayer.

They are consistent with themselves, for they evidently dream that the way to heaven is wide—that no great effort is necessary to pass the gate of life. they think it useless to *strive* to enter in at the strait gate; useless to *run* in the *Christian* course—useless yes *madness* to think of taking the *kingdom of Heaven* by violence.

This is unbelief against enthusiasm, or satan pretending to rebuke sin. Now carry those sleepy, dronish, unbelieving, uncharitable, Christless *Christians* up to heaven; place them on the right hand of Jesus and the Father; how would they look there? See them still hankering after *earthly things*; looking back like Lots wife—unhappy because they have neither silver, nor gold, nor farms, nor merchandize—mean as devils—base as hell.

But why so much afraid of enthusiasm? The world needs something to wake it up—something to keep it awake: and why not go to hell, enthusiasts, as well quite as well, as to go there misers, idolaters, atheists? What will be the difference between the cold, calculating, money loving hypocrite, and the merest enthusiast, when they get to hell! It may be this—one was a fool; the other mad. Do you think, Sir, they will cry *enthusiasm*, when they are in a lake of endless fire! OBSERVER.

FIVE WITNESSES.—Zion's Advocate, a paper published by the Baptists in Maine, stated a short time since, in a revival notice, that several Universalists had bowed to the Prince of Peace, &c. This statement was afterwards contradicted in the same paper, by one Mr. St. Clair, who denied that a solitary instance of the kind had occurred. In answer to this, a certificate soon afterwards appeared, which closed in the following manner; no doubt, much to the confusion of the Universalists:—

"We feel it our duty, for the truth's sake, to say to you and the public, that we have been advocates for the doctrine of universal salvation. But during the winter past, we hope God has had mercy on us, by convincing us that without repentance there is no remission of sin, and has made the gospel to us, both the power of God, and the wisdom of God.

"Respectfully your's,
"Samuel Uran, Daniel Wilkinson,
Sylvanus Gibbs, Nathan Hammond."
James Simpson, jr.

From the Connecticut Observer.

"WHERE ART THOU?"

This momentous and solemn question, ought to be felt with peculiar emphasis by all christians at the present day. It is perhaps as applicable to us as it was to Adam. God seems in a peculiar manner to be visiting the nations of the world. Those of the eastern continent are undergoing great political and moral revolutions.—To an observing eye, the hand of God is manifest in them. He seems to be overturning the kingdoms of the earth, and preparing the way for the spread of the Gospel, and the millennial glories of the Messiah's kingdom. Never were the American churches more signally favored than at the present time. Revivals succeed revivals, and converts are flocking to Jesus, as clouds and as doves to their windows. In view of this I would seriously put the question to every professing christian, "Where art thou?" Art thou up and doing in thy Master's cause, and with thy whole heart and soul endeavoring to advance its interests! Or art thou quietly resting with a few cold and heartless desires for its promotion, unwilling to make any sacrifices for thy Saviour! If so, arise from thy slumbers which lay hold on death, and hear the voice of thy Lord and Master calling on thee to work while the day lasts. And thou, young convert, who but a short time since, wast rejoicing, with all the ardor of first love in the glorious hopes of the gospel, and resolving, that with unwavering constancy, your whole life should be devoted to the service of Him who died to redeem you, Oh! 'where art *thou!*' Hast thou already become faint and weary in his service? Can you so soon forget the love of your espousals! If not, why this backwardness to appear at the social meeting?—Why so little engaged in the great interests of religion? You who have but recently professed to the world your faith in the Redeemer, rest not, I beseech you, in mere profession; but show your faith by action. Remember all ye who profess the name of Christ, your great obligations to live consistently with your high profession. Come up to the help of the Lord, to the help of the Lord against the mighty, and share for him the burden and heat of the day. Do you want motives? Remember the crown of glory that awaits you; think of the Saviour's blood, of his dying groans and suffering, and this for you.—Can you then do too much for him? Come with sincerity to the feet of Jesus, and earnestly inquire, "Lord what wilt thou have me to do?"—Encourage the hearts of those "who are over you in the Lord," by your presence and your prayers. Assemble with your christian brethren where prayer is wont to be made, and offer up a *morning* tribute of thanksgiving to Him, who will if you are *faithful unto death*, bestow upon you a crown of glory, which can never fade away. J. R.

Hartford, June 16.

Archives du Christianisme.—We have just received three numbers of this work from Paris, but have only a few moments to glance at them. The following notices may possess some interest.—*Vt. Chron.*

Italian Tracts.—Several religious tracts translated from the English, have been published at the expense of a pious lady, who has devoted considerable sums to their circulation. They have been printed at Florence, Sienne, Naples, and Rome, and are sanctioned by the censorship. A cardinal was induced to translate several of them. Christian travellers, visiting Italy are exhorted to procure a supply for distribution.

Holland.—Religious Influence of Political Events.—Our churches are better filled than they were. A national fast is loudly demanded; also, the appointment of houses and days of prayer, and that the people should, *en masse*, confess their sins, and the sins of their fathers. But this desire has met with opposition from persons of influence, both in church and state, who do not own the hand of God in the events of this world. The work has commenced among many classes and in the hearts of many individuals; but nothing has yet been decided. Among the pamphlets published, many are of a religious complexion. One has for its object, to render all the Hollanders attentive to the promises and threatnings of God. Another is addressed to pastors, and invites them in these trying times, to hold special meetings for prayer. A third is a sermon of Pasior Gaurson on conversion."

Bibles in Austria.—Since 1826, Bibles from Leipsic without the Apochrypha, have been circulated among the Protestants of Upper Austria. In 1828, many of these Bibles were seized by the authority of government, and their further circulation prohibited. In March, 1830, a decree of the government ordered them to be restored, and permitted their circulation among Protestants, but not among Catholics. The reason assigned by the government for this permission is, that the apocryphal books are not essential to a *Protestant* Bible! These Bibles were published in the name of a Bookseller at Leipsic. Had they been published in the name of a Bible Society, they would not have been restored.

SUBTLETY OF LUNATICS.

The subtlety of Lunatics, in avoiding the exposure of their weakness, is illustrated as follows. It is told by Erskine, in lord Mansfield's own words:—"A man of the name of Wood had indicted Dr. Munro for keeping him as a prisoner when he was sane. He underwent the most severe examination by the defendant's counsel, without exposing his complaint; but Dr. Baillie having come upon the bench by me, (lord Mansfield,) and having desired me to ask him what was become of the princess, with whom he had corresponded in cherry-juice, he showed in a moment what he was. He answered, that there was nothing at all in that, because having been (as every body knew) imprisoned in a high tower, and being debarred the use of ink, he had no other means of correspondence, but by writing his letters in cherry-juice, and throwing them into the river which surrounded the tower, where the princess received them in a boat. There existed, of course, no tower, no imprisonment, no writing in cherry-juice, no river, no boat, but the whole was the inveterate fancy of a morbid imagination. "I immediately," continued lord Mansfield, "directed Dr. Munro to be acquitted; but this man, Wood, being a merchant in Philpot-lane, and having been carried through the city on his way to the madhouse, indicted Dr. Munro over again for the trespass and imprisonment in London, knowing that he had lost his cause by speaking of the princess at Westminster; and such," said lord Mansfield, "is the extraordinary subtlety and cunning of madmen, that when he was cross-examined on the trial in London, as he had successfully been before, in order to expose his madness, all the ingenuity of the bar, and all the authority of the court, failed to draw from him a single syllable upon that topic, which had put an end to the indictment before, although he had still the same indelible impression upon his mind, as he had signified to those who were near him; but conscious that the delusion had occasioned his defeat at Westminster, he obstinately persisted in holding it back."—*Law Mag.*

A PREVENTATIVE OF FEVER.

The best commentary we can offer on the murderous practice still too general in sickly districts, of the inhabitants using daily their bitters: viz. spirituous tinctures and infusions of vegetable bitter and astringent substances, with the hope of warding off fever, is for us to lay before our readers the following from a higly respectable source.—The author is speaking of the *malaria* fevers in the country around Rome—diseases similar to our bilious remittent and intermittent fevers.

Pucinotti attributes the severity of the Roman fevers in many cases to the use of the bark, spirits, and other stimulants, which are by some used as preventatives; and he relates the case of an old man, who had come from Romagna every second year, to labor during the harvest, in the Campagna of Rome, who never had the fever; and his beverage in the morning and through the day, was *cold water and a little lemon juice*. This practice his father had adopted before him with the same success; but his two sons, who would use *spirit* (brandy,) and even mixed with it at one time *gunpowder* and at another time *cayenne pepper*, both fell victims to the fever.—*Journal of Health.*

A GROG-SHOP FROLIC—My attention was attracted this morning by a crowd which I saw near the door of a grog-shop, on one of our public streets. On approaching, I found a man lying on the pavement, in the agonies of death. By inquiry, I learned that he had been indulging himself the preceding night in a frolic of drunkenness, in the shop near whose door he was then breathing his last; and that the owner of the shop had been his companion, and was then dead in the house.—*Balt pap.*

A girl of Philadelphia lately suffered great agony by having the head of a pin drop into her ear while picking it. A surgeon extracted it, and thinks that she must have died, had it remained much longer.

The Duchess of Wellington died on the 24th April.

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 upply* 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 3*d*, 1831. 19tf

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 anyhouse 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.

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 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

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 o rward 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. HODSON, } *Clearcland, 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

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 8*th* 1831. 24tf

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 BOOT AND SHOE STORE.

THE subscriber has received his Spring Stock consisting in part of 800 sides oak and hemlock Sole Leather, 400 waxed and grained Upper & 40 dozen Calf Skins, Black Morocco, for men and women's Boots and Shoes. Chocolate, 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 the day. Dated June 9, 1831.

J. K. LIVINGSTON, *Sheriff.*
I. CHICHESTER, *U. Sh'ff.*

34 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 584 on the 17th day of November 1828, and is claimed to be due thereon on the 20th 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 Monroe, 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 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 2m

TO EXEMPT FROM IMPRISONMENT.—William Cochrane insolvent, time of shewing cause the 11 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 Barker 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 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 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 Caleb 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 and 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 1829, 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 Meadon 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 Ogden aforesaid—to wit, fifty acres situate in the south end of Section number one, or 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 Lodge, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 288—and one hundred and twenty five 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 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 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 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 28, 1831.

H. HUMPHREY, Attorney. MITCHELL LODGE, Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JULY 14, 1831. VOL. V. NO. 29.

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.*

COMMUNICATION.

For the Observer.

TO THE PRESBYTERIAN CHURCHES IN GENESEE COUNTY.

Brethren,—I do not know how I can better awake your attention, to a subject that greatly concerns the cause of the Redeemer amongst us, than to address a few thoughts to you thro' the columns of the Observer. Should I expose your faults and delinquencies to the eye of the public, it is *not* unnecessarily; & I trust you will forgive me when I assure you, it is your best interests I seek; and when I also say, that I have kept silence as long as either sense of duty, or my feelings would admit.

The subject that now burdens me, and has burdened me for a long time past, is our want of energy and union, and perseverance in efforts of Benevolence as a county. The question has often been asked, "Why is Genesee county so much wanting to the general cause of Christ and of man? What are you doing in the Temperance reform!—in the County Sabbath school cause!—What are you doing for the Bible, as a county! Is the monthly distribution of Tracts generally adopted in this county! Are Home and Foreign Missions duly supported amongst us! How do we stand as to that noble Institution, the American Colonization Society!" These are questions frequently put, and objects we all confess to be of the very first importance. And whatever we be doing as towns, or congregations in these objects, is it not a painful and humiliating fact, that all our county Societies are either dead, or going fast into their graves! Look at the Bible Soc. of this county. We undertook to supply every family in the county, a long time since; and I have good reason to believe that all are not yet supplied with the word of life.

We voted $500 last year, to the Am. Bib. Soc. as a donation to help forward the great American effort, of supplying the United States, with a Bible to each family:—But I suspect not half of that donation is yet paid over to the treasurer of the county Society. Two years ago, the Society was indebted to the parent institution six or seven hundred dollars, and I fear not more than the half of that debt has yet been cancelled. Now what distressing facts these?—Ought they not to be spread out before every Christian in this community; not to censure—far from it:—But that our brethren in the Lord might know where we stand; & wake up to the duty which God in his providence has assigned us. What! shall a Bible Society languish and die, on the rich and highly favored soil of Genesee county!—Preposterous! Shall I say, that at the last anniversary of the County S. S. Union, and I think also the Bible Society, there was hardly any attended;—and not an officer, nor a record, nor report, out of which to hold an anniversary meeting with any interest! But these things, it appears to me, must be told; and they must be rung in our ears, until we are made to feel it, and come up to our duty. Why can we not have a prosperous Bible Society in this county! Are not Christians becoming more and more economical in their living! Is not the land fertile! are not Christian farmers making property, and some of them hoarding it up every year!—Are not Christian merchants, mechanics,—and professional men, in our villages making property fast enough! Why can we not have a Bible Society flourish! Are not means plenty! Has not the Great Head of the church gathered by the revivals of last winter, not far short of 500,000 into the visible kingdom of our Saviour in this county! Suppose the five-hundredth part of it could be spared to the Bible cause, this would make a revenue to the parent Society of $600, for the present year. And what shall we allow for the means the church had before these revivals! How easily could this county render to the parent Society, at least $1000 a year.—But instead of it, we fear that $500 will not be forth-coming; and not that, without great and sore angling, and distress. Look at other counties which are not much more wealthy than this, & which have come forth with thousands! How great the responsibility of this county! How exceedingly culpable if she do not come up to a reasonable proportion in the benevolence of the day! But alas! there are not wanting amongst us, those followers of the Lamb, who will do nothing for such objects until they have paid all their own personal debts first; and I may add, contracted a few new ones. Ah! what reckoning for such christians when the Lord Jesus Christ comes! Brethren, these things ought not so to be. We must place a higher standard of christian duty before us. We must come up to the help of the Lord.

At the anniversary of our Temperance Society last year, in Attica I think, in October, not half the county sent in any report at all; nor were the town associations generally represented at the county annual meeting. Shall it be so this year! Is it impossible for us to know what we are ourselves; and to let the public know what we are doing in the cause of temperance! Let me beseech the officers of town associations to do their duty in this respect; and have correct statistical reports handed to the Secretary of the county Society, at latest before the close of Aug. next. If this plain and easy matter is attended to in season, we shall have an interesting report at the county meeting. This, with the smiles of Providence, may give a new impulse to the great cause of temperance over the county.

The only other object I wish to spread before our churches, and brethren in Christ, at present, is the Genesee County Sunday School Union. I feel desirous to do this, thus early in the season, that we may come prepared to pay up old accounts standing against the Society, which have never been settled since 1827. I have now before me a document of the 1st June last, from the Depositary at Rochester, with an account of S. S. Books and interest of rising of $62. Now, if it be inexpedient to have a Depository any longer in this county, owing to its nearness to Rochester, we certainly ought, in all honesty, to pay for the books which have been ordered by the Society, and used in this county. It cannot be that this rich county will take $60 out of the funds of the Am. S. S. Union:—far more becoming to put $600 in, than take a cent out of these sacred funds.

Brethren, will you not unite with me, and help to give life, and vigor, and usefulness to our county efforts. They ought not; they *must* not decline. Let me affectionately and earnestly commend these sacred and great objects of Christian benevolence to your best efforts and prayers.

Excuse the liberty thus taken by yours in the Lord. G. CRAWFORD.

Le Roy, July 6, 1831.

SABBATH SCHOOLS.

Extracts from the sixth annual report of the Massachusetts Sabbath School Union.

In *Royalston*, seven teachers and fourteen scholars have made a profession the last year, besides about 30, from 60 in classes for mutual instruction. Most of the 161 added to the Congregational church in Holden, during six months in 1830, had attended their pastor's Bible class for the last six years. Nearly 60 had, within six years been scholars in the Sabbath school.—And if we look beyond the limits of our state, we shall find similar facts. Before the revival commenced in Yale College, most of the students had attended a Bible class every Sabbath, under the instruction of Prof. Goodrich. In New Haven for months previous to the present revival, there had been several adult classes connected with most of the Sabbath schools in the city. In one school, out of 40 adult males, 20 have become hopefully pious; and out of 55 adult females, 40 are reckoned among the converts.—In another school out of 100 adult males and females, 76 have apparently passed from death unto life.

Charlestown Baptist Soc.—During the past year the Lord had been pleased to manifest his approbation by giving to six of our teachers and eleven scholars, in the behalf of Christ, to believe in his name, and to witness a good profession before many witnesses. Eighteen children of pious parents have been added to our church since the last report.

Con. Society.—Eight in the Bible class have given evidence of having passed from death unto life.

Princeton.—In the revival we are still experiencing, our Sabbath school has shared largely. Nearly every scholar over 8 or 10 years of age, has attended our inquiry meetings, and become the subject of more or less seriousness.

Fifteen of them have already made a profession of religion; several more indulged the hope that they have passed from death to life, and from 40 to 50 more continue to attend the inquiry meeting, most of whom are serious, some of them deeply anxious. To the church of Christ in this place, we may say, in a word, and to the dear children of the church, our Sabbath school has been a great, very great blessing.

From the Sabbath School Instructer.

The following is an extract from a letter just received from a friend, in the eastern part of the state. We publish it, as an instance, in addition to many, which have already been published, of what may be accomplished by the faithful labors of a single warm hearted friend of Sabbath schools—and we hope it may encourage and stimulate many more to go and do likewise. If every Christian, or if every one who is friendly to Sabbath school instruction, felt the unspeakable blessing, the establishment of Sabbath schools would be to our state, our nation, and the world—if they could bring before their minds, the lamentable destitution of them, in various paats of our state, we should see not only those who remove into places that are destitute, actively engaged in getting them up, but we should also find many willing to leave their homes, and their schools, and to visit those fields yet untouched by the hand of the cultivator, and plant there those seeds which will bear fruit to eternal life. But we ask not this now. We ask only that teachers in those favored places, where Sabbath schools are in successful operation, would do all they can to collect into them all the children of a suitable age, and that they would use their exertions to establish them in the regions round about them. To the teachers in Sabbath schools in Portland—to every teacher in Maine, we would respectfully address the questions—What are *you* doing for the Sabbath school cause! Are all the children in your respective towns gathered into your schools! Are all the children in your immediate vicinity, blessed with these privileges! if not, there is much for you to do;—and let no teacher say, "there is nothing for *me* to do." Rather let him ask, "what *shall* I do! and having found out what he can do, prepare to do it *now*. Read this extract and take encouragement, one and all.

* * * * "For two years there has been no Sabbath school here. An effort has been made to establish one this season. It commenced 22d May, and instead of 25 or 30 scholars, as we expected, we had 48, although it was a very wet day, and we had no preaching to call the children together. The second Sabbath we had 65—the third Sabbath, 78. In several houses, where my business called me, during the first week or two of the school, I noticed children of almost all ages, apparently studying the Bible. On being asked if they attended the Sabbath school, their reply was, "*No, Sir, but we are going the next Sabbath,*"—thus, much interest appears to be excited in favor of the school. We are teaching lessons in course in Matthew: we propose every Sabbath, an appropriate question to the whole school, to be answered from the Bible, on the succeeding Sabbath; and the interest that is taken in this course, is abundantly manifested by the multitude of appropriate answers that are usually collected, both from scholars and teachers." * * * *

From the Sabbath School Instructer.

DEATH BED REFLECTIONS OF A SABBATH SCHOOL TEACHER.

—— How solemn the hour to which I have come! My strength is failing;—my life is ebbing fast; death is setting his seal upon me.—I am now called to bid adieu to all the scenes of earth, to close my eyes upon all my long-loved friends and companions, and to leave forever all the duties in which I have been heretofore engaged. The places that have known me shall know me no more; no more—shall I enter the doors of the sanctuary;—no more listen to the warnings and invitations of the gospel;—all these privileges—all these means of grace will now cease. But there is one thought that pains my heart more than the loss of all these blessings. *The Sabbath school!*—I shall no more be there; *my dear little class!*—I shall never instruct them again. Oh—never shall I gather them around me again to tell them of their souls' immortal destiny, of Jesus' love, and the bright world to which I trust I am going.—Oh—how solemn the reflection, that all my instructions are now ended! How sad the recollection, that I have so often neglected my duty to my little class! How many times, when I might have spoken to them upon the great concerns of their souls, have I suffered the precious season to pass away unimproved! How much more fervently, I might have prayed for them!—How differently do my instructions appear to me in this solemn hour, when the light of eternity is flashing upon me, from what they did, when I looked upon them in the dull and uncertain light of time! Oh, my dear scholars, if I might but enjoy a few more Sabbaths with you!—but *my* account is sealed up till the great day to which I am hastening.—O, that I had been more faithful! Oh that I had been more prayerful, more watchful over the souls of my dear scholars! Father in heaven, hear my last prayer, my dying request; oh save my dear scholars;—save their precious souls;—for if they perish, will not their blood be found in my skirts!——

TEACHERS—you are rapidly approaching a death bed. What, think you, will your reflections be in that hour! Will they be more pleasing & satisfactory than those I have described! If you would not have your last hours embittered by reflections more painful even than these, be faithful to your dear scholars *now*. Teach them every Sabbath with as much earnestness and prayer, as you would, if you knew that Sabbath was your last opportunity of meeting them this side the grave. Then your death bed reflections will be sweet. You will part from the delightful exercises of the Sabbath school—from your dear children, without experiencing bitter remorse for having been unfaithful. Should your little ones be standing around your dying bed, to see you depart and receive your last counsel, you will be able to say, as a dying mother once said to her children, "I am weak and cannot say much to you now: *remember the things I have said.*" *Her* children knew that this was enough, that she could not say more than to refer them to her past instructions, for she had been a *faithful mother.* How often have I desired to be able to say the same words upon my death bed, to my weeping friends! Every Sabbath school teacher should be able to say them to his scholars. Blessed will be the death bed of that teacher, or that parent who can, amidst the solemn realities of death, point his children to his past instructions, as sufficiently plain and faithful to guide them in the way of life!

EXAMPLE AND PRECEPT.

"There goes my teacher, if *'tis* Sabbath day," said a little boy, five years old, to his mother, on observing his Sabbath school teacher taking an unnecessary walk. Precept is nothing without example. Unless teachers will daily live as they desire their scholars to live, they ought never to expect any good effects to result from their instructions. When we tell a child he must keep the Sabbath day holy, and do no unnecessary labor on that day; what does it avail, when he sees us do that which we condemn in him! Children are apt to look up to teachers as patterns of piety, and the least deviation from the path of duty, at once leads them to suppose there is no reality in religion, and it will be almost a miracle if any good results from our labors. I long to see the time, when all who are engaged in this cause will feel the responsibility of their stations, and that the time spent in the instruction of their scholars on the Sabbath, will be a faithful index of their conduct, not only through the day, but through the week.—*S. S. Treasury.*

BEGGAR BOY AND HIS BIBLE.

A few days ago, a beggar with two children about seven or eight years of age, came into the house where I was. Seeing one of the children with a Testament in his breast, I asked him where he had been to school; he answered by naming one of the London Hibernian Society's schools. I then inquired if he was fond of that book. "Yes," he replied; I read a portion of it every night when I go to rest." I asked the father if he could read. "No," said he; "but when we are tired of travelling, we sit down under a hedge, I get the child to read, and this enables me to endure with patience and submission, the hardships and distress I meet with.—S. *S. Instructer.*

THE PRAYING SCHOLAR.

A mother, on entering her little daughter's chamber, observed that she had been to prayer, and on questioning her, this little girl, only six years of age, said that *she had been praying for her Sabbath school teacher!* How encouraged must those teachers be, who know that they are remembered in the prayers of their scholars! Dear Sabbath school children, do you pray for your teachers!—*Youth's Comp.*

From the Hopkinsian Magazine.

PRAYERS OF THE UNREGENERATE.

Mr. Editor,—A serious and sensible writer, over the signature of SYLVANUS, has commenced a series of numbers in the N. Y. Evangelist of February 19, which he entitles *Thoughts on Prayer.* This is truly an important subject, and one which of late has received an uncommon share of attention. Without stopping to enquire whether the term *prayer,* is ever used in sacred scripture, in what this writer calls its "largest sense," i. e. as 'comprehending *all the worship* which we render to God'—and whether it is "a positive institution" or "one of the duties of *natural religion*!"—I would express my entire assent to his observations, when he says, that "no duty is more plainly and fully inculcated in the sacred scripture, than that of prayer"—that in the scriptures, this duty "is made one of the *discriminating marks of a good man*"—that "prayer is an *internal* character," without which, "the external of the duty does not gain the divine approbation," which internal character "is entirely wanting in all the prayers of the unregenerate." I am pleased also to find my own sentiments expressed by Sylvanus, in his answers to the first and second of his *Enquiries.*

First.—"Does not God require unregenerate men, as well as others, to pray?" Certainly he does, answers S. and pertinently quotes Isaiah, LV. 6, 7, in proof of it.

Secondly.—"What is the *character* of those prayers required of the unregenerate! S. truly answers, "the same as of the prayers which are required of other men—the unregenerate are required to make the same humble, penitential, believing, submissive prayers as the regenerate."

Thus far, S. appears to me to give a correct and scriptural answer to his enquiries. But when he comes to his third and fourth enquiries, he says some things on which I wish to make a few remarks.

Thirdly.—"Are men required to *know that their hearts are right,* in order to give them a warrant to make the attempt to pray?" I dislike the terms in which this enquiry is stated.—A *warrant* to make an *attempt* to pray—when it is acknowledged they are *required* to pray, and it is their *duty* to pray, and, consequently, they are well *able* to pray aright!—The terms in which S. answers this enquiry, are, in my view, equally exceptionable. He says, "The command which is addressed to them to call on the name of the Lord, is a sufficient warrant for them to attempt to pray." Why is not such a divine command a sufficient warrant for them to *pray,* as well as *attempt* to pray! Does it not require a "rectified heart" to *attempt* as much as to *perform* a duty! S. makes a *distinction* between prayer and other duties, where, in my view, there is no material difference. If "the prayer of the wicked is sin;" I do not see why it is not necessary to have 'satisfactory evidence of a right heart,' in prayer, as well as in professing religion, or performing any other duty. By comparing the *attempt* of a sinner to pray, to the attempt of a man to stretch forth his *withered hand* at the command of Christ, S. seems to me, (contrary to his own belief, I presume,) to represent the sinner as *naturally unable* to pray, without a *miracle* accompanying his *attempt* to perform the duty. The natural effect of such a representation upon the mind of an enquiring sinner, I should think, must be, to lead him to conclude that he can attempt to pray, with such a heart as he has, and that he cannot be blamed for not doing any more, till God shall be pleased to give him a better heart.

Fourth.—"Are the prayers of sinners, while remaining in unregeneracy, of any *use?*" I must here object again to the *terms* of the enquiry.—The "*prayers of sinners*"—And do sinners, then, the unregenerate, ever *pray!* They may use a form of words, and think they pray: but is there "the *internal* character," which is an essential ingredient in prayer! Do they ever pray according to the definition of the Assembly of Divines'—"Prayer is the offering up of our *desires* to God, for things *agreeable to his will,* in the *name* of *Christ.*" As the hearts of unrenewed men are admitted to be "unreconciled to God;" if they should *express* their real *desires,* it is presumed the reason would be very apparent, why their seeming prayers are "all vain oblations" and abomination to God.—"But," says Silvanus, in answer, to the enquiry, "there is a point of light, in which the prayers of the unregenerate, especially when their minds are in a state of excitement, may be considered of great use. God makes use of the eyes of the unregenerate to read his word, and of their ears to hear it; by means of which they receive that knowledge of divine truth, which has a great influence in effecting their conversion. In like manner he makes use of their tongues to state their case in the way of prayer; and these statements of theirs, God often makes use of to deepen in their minds that work of conviction which is the necessary precursor of regeneration." This is plausible; but I must think very exceptionable. Is it true, that God makes use of the *false* or *hypocritical* "statement of their case," made by sinners in their selfish prayers, as *means* to prepare them for regeneration! Has He any where in scripture, appointed the 'abominable sacrifices of the wicked,' as means to be used for the conviction and conversion of sinners, as He has the reading and hearing of his word! True, God may make the seeming prayers of sinners, the means of "deepening their conviction," as He sometimes does their acts of gross immorality; but it seems to me a perversion of language, to call either of them "means of grace."

Silvanus does not infer from his answer to the enquiry, that the unregenerate should be exhorted to pray with such hearts as they have, in order to deepen their conviction and prepare themselves for regenerating grace; indeed, he says, that they "do not themselves, in any proper sense, use the means of grace." But what is the inference which the unregenerate themselves will be likely to draw, "especially when their minds are in a state of excitement," from the doctrine, that their reading, hearing, and praying, are "means of grace," which God is using with them, to enlighten and convince them, in order to "effect their conversion!"—Though God may, sometimes, *overrule* the prayers as well as the other sins of the wicked for their good: yet the natural and direct tendency of all such "unregenerate doings," is, to feed their self-righteousness with the imagination, that they have done some part at least of their duty, and commended themselves to the divine notice and favor, and thus to harden their hearts against the sovereign grace of God. And this, I apprehend, is the more common effect of those religious services, which sinners are encouraged to perform with impenitent hearts; and which are not unfrequently followed by an Antinomian conversion. As sinners "never use the means of grace," so there are no means appointed for them to *abuse.* They are required, as their *immediate* duty, to "repent & be converted"—Let them do this, and then they may read, and hear, and pray, and use all the means of grace, in a manner pleasing to God, & savingly beneficial to themselves.

TIMOTHEUS.

From the American Past'rs Journal.

REPROACHES OF CONSCIENCE.

It is now fourteen years since, as I think, the Lord appeared in mercy for the relief of my soul, by speaking pardon through the blood of Jesus. O miracle of grace, if ever so faithless and unprofitable a servant as I have been, shall attain to the mansions of the saved! During the first summer after I entertained the hope of pardon, my mind was much exercised in behalf of the unconverted. I felt that I could persuade almost any man to be a Christian, if he would only listen to me, till I could have time to communicate my views. In this belief, I wrote many letters to acquaintances abroad, as well as held numerous conversations with individuals in my immediate neighborhood. But alas, soon I began to find that my efforts were unavailing. Probably my zeal was not according to knowledge, or I was working in my own strength; for I have never learned that much fruit resulted from my labors. I sunk down into a state of despondency and inaction, during which the following circumstances occurred.

There lived near me an intelligent negro, of more than usual cultivation and business talent. This man was much abroad in the community, and had acquired a familiarity with men and things, which rendered him a fluent and adroit disputant, on almost every topic of common discussion, and few of the common people cared to get into an argument with him. He was, however, entirely ignorant of religion, so far as I have been able to learn, and in his life and conversation, gave too much reason to believe, that he was immoral and profane. My compassion was excited for his soul. I thought I would certainly speak to him about the things of eternity. Soon an opportunity offered. But his bold look, deep toned voice, and well known character for disputation, overawed me, and I put it off. Another occasion, and again another, came and went, unimproved; each furnishing, *as I then thought,* some apology for deferring the duty.

At length, I heard that the man was sick, and under circumstances where I could not *very conveniently* gain access to him. I then reproached myself with my negligence. "Perhaps he may die," thought I, "and no one has warned him to flee from the wrath to come. I certainly will embrace the first opportunity, to exhort him to take care of his soul." But still I neglected to fulfil my resolution *immediately.* I *waited* for an opportunity, instead of *making* one. What was my surprise and compunction of mind, when at the end of three days, I learned that he had been carried off by a violent disease, without one word of instruction or of prayer having been offered at his bed-side, and that he had gone into eternity, in all the deep pollution of his sins! O then, how did my bleeding heart beat painfully within me, at the thought that the blood of that soul might be found in my skirts. And how often, in the street and the crowd; as well as in the secret retirement of my closet, has that negro's form appeared to stand before me, and upbraid me with my guilt, in not saying, at least *one word* of warning. I trust I have repented, and that God has forgiven me; but I can never forgive myself that crime.

I have penned this brief account, because I would have my Christian brethren avoid the stings that I have suffered. Since then, I have tried to be faithful to sinners, though alas I have done but little, after all. Still no other case of neglect haunts my conscience like the one I have detailed. And yet, reader, you are exposed to just such neglect and compunction, unless you "watch and pray" against the fearful evil of procrastination.

From the Same.

In the town of D. there resided a family, with whom the writer from his boyhood maintained a familiar and pleasant intercourse. They ranked among the most respectable and prosperous families of the place. Their habitation was retired and peaceful. The traveller came upon it unexpectedly, as he issued from the grove, which had seemed to limit the improvements of a thriving town; and saw just before him with delight, a stately, snow-white dwelling, succeeded by several others of an inferior but cheerful aspect. The neighborhood contained no vicious characters, no idlers. But the pride of it, was the family in the white dwelling; being numerous above the rest, and distinguished for the superior taste, and beauty, of several brothers and sisters, which a second marriage had gathered into one domestic circle. Of the five sisters, it might have been difficult to decide, which was the most amiable; but one was pronounced fairer than the rest. I have still a vivid recollection of her thoughtless gaiety. Her vivid eye and smiling countenance, were no deceitful indication of a heart, almost solely bent upon enjoying life as it goes. Never do I recollect to have heard from her lips, a solitary expression, that disclosed a serious state of mind. The confession must however be made, that there was little in my conversation or deportment, by which such expressions should have been elicited.

The hours passed rapidly away in this lively circle, while as yet Divine Providence, had not passed over it the hand of bereavement. None thought of impending chastisements; at least, none thought less of them, than the fairest of the sisters. The season had arrived for the great ball, which the youth were accustomed to get up once or twice a year, in despite of the counsels of their Christian friends. It was a time which elicited the anxieties of many a parent, and yet no substitute had been devised for an amusement which added little to the improvement of the young, while it involved them in the guilt of setting at naught the prudent advice, and, in some instances, the authority of their natural guardians. The ball was resolved upon, and became, as usual, the topic of conversation. Even the place, the day and the hour, were understood to be fixed; though, as yet, to keep back the urgent counsels of the old folks, no public announcement was made. The minds of the pleasure-seeking youth were quite absorbed with the prospect of a splendid scene. The whisper respecting managers, partners, &c. invaded the sacredness of the Sabbath, and was indulged even in the sanctuary. None were more interested in these arrangements, than the circle I have described. Among them, the beautiful sister was most unreserved in the expression of her approbation. We shall have the ball, she said to some of her companions, who, during the interval of worship, occupied the same pew with her, and all of us are to have invitations. Is it rash or fanatical to pronounce, that an arrangement so got up, in opposition to the wishes of pious parents, and perfected, if not begun, on the holy Sabbath, must have been displeasing to God! I had, as I well recollect, feelings of disapprobation of the course pursued. My mind, even then, was shocked at the profaneness of agitating such a subject in the house of worship. That Sabbath passed away, and another succeeded, bringing in the week of youthful expectation. At length the day arrived, (it was Tuesday, as I think,) and at the appointed hour, I passed through the grove to the snow-white dwelling of the beautiful ——. Her sisters were all there; and so were the young companions that had encircled her in the pew, and the numerous youth of both sexes, who had planned the splendid ball. The stately dwelling was thronged with those that came to weep. We took up the lifeless corpse of ——, and bore it in solemn procession through the grove, and over the tedious causeway, to the place where now repose the hopes of many mourners.

There was nothing in the unexpected decease of this beautiful but thoughtless youth, to alleviate the poignant grief which it would naturally occasion. She experienced an attack of fever, which in a few days put a period to her life. It did not, in the first instance, threaten dissolution. From the time her life was despaired of, her reason had fled. It only remained for her christian friends to pray, that she might not be consigned to the second death. On the day of her burial, a venerable parent stood by her coffin, and wrung her hands in such anguish as a christian parent's heart alone can know, who commits, without hope, the remains of a beloved child to the grave. O, said she, could I but have hope that my dear has gone to heaven.—But there was heard no voice from the lifeless clay; no promise of God, to quiet her apprehensions.

Reader, be thou also ready, for in such an hour as thou thinkest not, the Son of Man cometh.

From the Same.

SICK-BED REPENTANCE.

(Furnished by a Clergyman.)

I was called, a few years since, to visit a young lady, supposed to be dying. In the early stage of her illness, she was quite careless, as indeed she had been all her days; but now in the near prospect of eternal scenes, she saw herself to be a *poor lost sinner.* Frantic with terror, she cried for mercy, in an agony of spirit that pierced the heart of every beholder. I endeavored to give her such instruction as her situation demanded, and opportunity afforded, and then knelt with other friends around her bed, and commended her, whether living or dying, to Him who is mighty to save. Before we left the house, her distress began to subside, and she to derive some hope from this source. Had she died, her pious friends would probably have indulged a trembling hope for her, but her disease, which seemed to form a crisis at this juncture soon disappeared, and with the return of health her passion for frivolity returned. I was absent for some months, but often thought of her, as the scene had made an impression on my mind, not thus soon to be effaced. Among the first questions after my return from a distant missionary tour, was an inquiry respecting her spiritual welfare. I was alike surprised and shocked, to be informed that upon her recovery she had no recollection of the scene just described, and treated every allusion to it with the utmost levity.

This narrative of facts will probably recall to any clerical reader, and to many others, similar scenes which have fallen under their own observation. To such the article can have none of that interest which is due to novelty; but to them it may be useful, as increasing their suspicion of sick-bed repentance, and stimulating them to greater diligence in seeking the salvation of sinners, whether old or young, while in health. It may meet the eye of some gay and sportive youth, who is presuming upon repentance, in the hour of sickness, if no earlier period should afford a "convenient season." To such a one I would say, reflect a moment upon the scene above described for your admonition, and then read and pray over the counsels of divine wisdom, which you will find in Proverbs, 1st chap. from the 24th verse to the 31st inclusive.

REVIVALS.

From the Boston Recorder.

BRATTLEBORO, VT.

A letter from Brattleboro', Vt. states, that God is pouring out his Spirit there in such a manner as has never before been witnessed in that region. The people have until lately continued happily united in a wonderful manner in one (an Orthodox Congregational) society. But during the past year strenuous efforts were made by some of the members to dismiss the minister because he would not exchange with liberal preachers, and to settle one who would be more accommodating in that respect. The efforts were however, fruitless and in consequence that portion of the society withdrew their connexion. From that time, or very soon after, there began to descend upon the church a deep spirit of prayer and supplication which has continued to increase. In consequence, *according to promise,* there soon began to appear evidences of the presence and operation of the Holy Spirit, upon the people. Sinners began to inquire what they must do to be saved, and some found peace in believing on a Saviour whom they had despised. Last week a four days meeting was held there, which was numerously attended—and the last day the meeting house was full. The succeeding Saturday evening an inquiry meeting was held, when about 130 took the seats appropriated for those who were anxious and determined to seek the salvation of their souls.—On the following Sunday there was a larger congregation than ever attended before on a Sabbath or any other occasion. There was solemnity on every countenance and many were weeping in view of their sins and danger.

Of 26 men and women employed in the paper-mill, all but three were either rejoicing in hope or deeply anxious. The church are all united and active and from the examples which it has pleased God to make, it is believed *all* must be constrained to say, "the hand of the Lord has done it." The subjects are from all ranks and conditions in society. God's people themselves are astonished at his great mercy and goodness, for he has "done infinitely more for them than they even asked or thought."

A protracted meeting was also held a few weeks before at *Marlboro'* an adjoining town which was followed with a blessing.

Elyria, Lorain County, Ohio.—The Rev. J. J. Shipherd, pastor of the church in this place, in a letter to the editor of the Observer and Telegraph, says: Monday, the order of exercises was as on Saturday. More were in the anxious room, and more (perhaps 50) were present, and more expressed hope. Such was the state of feeling at the close of this fourth days exercises, that the question was again tried, shall we continue the feast another day! A large majority decided in the affirmative. Accordingly the exercises were continued till Tuesday night, and with increasing interest. Some 60 or 70 were in the anxious room in the morning, among whom were numbers beginning to hope. At the close of the afternoon service, those who felt that they had found Christ precious to their souls, and desired to invite others to come to him, were requested to rise and sing a hymn of entreaty. Forty or more arose, various in their ages and characters, like to the Pentecost converts. How many of them are Christians, is known only to the Searcher of hearts. Many of them were from adjacent towns. Wednesday morning about as many were in the anxious room as on Tuesday morning. These joined the brethren in the prayer room, where we took a melting leave of the old and young disciples of our blessed Jesus.

Leading men of advanced age, and others from neighboring towns, who came to us in their sins, departed hoping in Jesus for the great salvation. In one place, professional men, merchants, mechanics, and others of influence, of whom we were constrained a few days since to say with weeping, "they are the enemies of God," now say, "we will serve the Lord." Every age from childhood to three-score and ten, and every character from the most moral, to the stanch infidel, are among those who hope. It is interesting to notice that many of the hopeful subjects of this work are heads of families in the prime of life, and leading the business of our flourishing village and of this new county.

From the Boston Recorder.

REVIVALS IN MASSACHUSETTS.

A gentleman who has recently visited the western part of this State has favored us with the following statements.

The attention to religion in the western part of this State continues to gladden the hearts of the people of God, while in many places converts are multiplying almost like the drops of the morning. The following particulars are supposed to give correct information concerning the present state of things in the towns named:

Blanford.—As many as 30 persons have recently given evidence of conversion, and many more are anxious.

Westfield.—The attention to religion is of some months standing; 40 now stand propounded to the church, and others are still anxious.

In two or more of the parishes in *West-Springfield,* the state of things is deeply interesting. 10 or 12 persons have been hopefully converted in the 2d parish and Christians through

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out the town are looking and expecting great things.

The first Parish in *Springfield* is in a very interesting state. Meetings for inquiry are thronged, and the great question concerning salvation for the soul, appears to lay with weight upon very many minds.

Chickopee parish, Springfield.—A pleasing revival is in progress, and as many as 50 are already hoping that they have passed from death unto life.

South Wilbraham.—Nearly 40 are supposed to be deeply anxious, 8 or 10 having recently obtained hope.

Monson, has frequently been favored with revivals of religion, and is not forgotten in the shower of mercy which is now refreshing the vineyard of the Lord. About 50 hopeful converts are there to be found, principally among the young people, and about 30 more are still inquiring.

Brimfield, is now the scene of a great work. About 100 persons, principally of middle aged people, have become interested in religion, about one fourth of whom give evidence of a change at this time.—These towns are all in the County of Hampshire.

The adjoining Counties are also favored.

South Hadley, two parishes in *Granby, Belchertown*, and *Ware*, all in Hampshire County, revivals of religion are now enjoyed. In South Hadley and Granby, the work is powerful, beyond any thing which has been witnessed there for many years. In Belchertown, and the old parish in Ware, the attention to religion is very recent. It commenced in both places in connexion with a meeting of several days continuance. About 100 anxious souls are to be found in each place. In *Ware Village* the state of religion has been interesting for some months. It is now deeply so, and about 30 hopeful conversions are numbered.

The towns in Worcester County bordering on those which have been named, are also in a revived state. In *West Brookfield* it is hoped that at least 30 have recently passed from death unto life, while many more are still anxious. *In South Brookfield*, many are also inquiring what they must do to be saved. The same remarks will apply to the adjoining town of Hardwick.

Western.—The Church is greatly revived, and are anxiously expecting the conversion of souls.

Sturbridge.—About 20 are quite anxious, while 8 or 10 give pleasing evidence of recent conversion.

Southbridge.—There is more than usual attention, and in Uxbridge nearly 50 are either quite anxious or indulging recent hopes.

In the foregoing list are 22 towns or parishes where revivals are now in progress. In these towns at least 300 persons have been hopefully converted within three months past, and as many more are now in an anxious inquiring state of mind. The churches are greatly excited, the ministers much engaged, and the people expecting to see still greater things than these. Surely the Lord is visiting his people, he is refreshing his heritage when it was weary, and many liberated souls are shouting hosannas to Him who made them free.

From the Same.

REVIVAL AT SEA.

The Lord in mercy has heard the prayers of his people, and is beginning to fulfil his promise to convert the abundance of the sea. Of this we have evidence in the following interesting facts.

A Ship has recently returned to this port in which the saving operations of the Holy Spirit have been wonderfully displayed. During the outward bound passage, the mate became exceedingly anxious for his salvation, and eventually obtained peace in believing, but nothing more of the kind occurred till they were returning home. In a long passage from India, there is much leisure, and it seems that this was employed to some degree in reading and reflection. The influence of the mate, with that of one or two pious seamen, was felt among the crew, and an anxiety for salvation began to manifest itself. The first person who was awakened was a young Englishman, of correct habits and good behavior, but who had imbibed infidel principles. A well known pamphlet entitled, "A Call from the Ocean," providentially came in his way. He read it and was convinced of sin, for although the pamphlet was addressed to landsmen, in order to excite an influence in favor of seamen, yet the remarks were calculated to show him what had been his course, and to awaken in his mind a desire to flee from the wrath to come.—Others soon after became anxious for salvation, and during the remaining three months of the homeward bound passage, a deep seriousness pervaded almost the whole crew. Profane language was laid aside, the use of ardent spirits was abandoned by almost every man, and once each day, when circumstances would allow, the sailors assembled in the forecastle for the purpose of reading, singing and prayer. These things were all voluntary acts on the part of the sailors, without any personal aid whatever, and without any influence except that of the mate. It is now three months since these events began to transpire, and this space of trial gives reason to hope that the mate and at least three seamen have become renewed in the spirit of their minds during the voyage. Possibly the apparent seriousness of some of the others was temporary, but even for them we will still hope and pray. As an evidence of the benevolent feelings of the crew, it may perhaps be well to state, that before landing, a subscription was proposed among the sailors, and upwards of Thirty Dollars was raised to aid the Boston Seamen's Friend Society in their labors. G.

REVIVAL IN MORGAN, OHIO.

We copied some weeks since from the Observer & Telegraph, an interesting account of a four days Meeting in Austinburgh. From the same paper we learn that a similar meeting was held the latter part of May in the adjoining town of Morgan, at which 35 or 40 indulged hopes of an interest in Christ, and in the town of Rome where the writer of the account, the Rev. W. Childs labors half of the time, there is also a very considerable seriousness, and an increased attendance upon religious meetings.

Mr. Childs also communicates extracts of a letter written by a lady at Niagara Falls, to her son in Ashtabula, which will not only be interesting to our readers, but will afford encouragement to feeble churches, destitute of the preached word to "labor and faint not."

My dear son—

Never did I address you with feelings like the present. Manchester, this strong hold of the adversary, is shaken to the very centre, by a Power far more visible and astonishing, than ever it was by the thunderings of this cataract before us.—And not only the village of Manchester, but the whole town of Niagara, is shaken by the powerful energies of the Holy Spirit. I can truly say, that this revival commenced about 3 months ago, when, with almost despairing hearts we endeavored once more to establish weekly prayer meetings in the village, which had been long discontinued; about two or three families had been disposed to attend, and often not more than ten or twelve persons on the Sabbath. Your father then observed, that the attempt to establish those meetings again amidst so many discouragements and with no minister, seemed like a *dying struggle*. And truly, I believe it was such—for then we were enabled to die to ourselves, and to *grasp hold of the naked promise of God;* and although our hold was often almost let go by unbelief, yet our merciful heavenly Father did not leave us. Our prayer meetings became so crowded that we were obliged to remove them from a private dwelling to the school house."

Here the writer mentions, that a youth of sixteen, who had lately become a subject of the work in Rochester, returned to his parents much engaged in the cause of his Saviour: soon one of his youthful companions found peace in believing.

"We had, however, no minister, and your father had very little assistance in meetings except these two children, who took hold of the work with a zeal and courage, attended with modesty and humility, that ought, and I believe did make some old and sleepy professors ashamed. We soon found a number in the village distressed about their souls. Those christians that were awake were engaged in warning sinners, and in beseeching God to send us a minister—as we plainly saw there was no help but in God. We knew of no minister that we could obtain, and saw no way to support one if obtained, unless there was first a revival.

About three weeks ago the Lord sent us a minister. Yes, I say the *Lord* sent him; for we do as firmly believe that he was sent in *answer to prayer*, as that he is now here. After preaching his first sermon, he observed that "the field was evidently white, ready to harvest."—The solemnity now became general all over the village. Although there were some bitter opposers, yet they only made the power of God more manifest. They were many of them soon bro't under deep conviction, and were seen trembling and begging of christians to pray for them."

Here are mentioned a number of individuals, the first in the place as to influence and property, whose conviction and conversion show in a conspicuous manner the triumphs of God's grace.

"This is but an imperfect view of the wonders of grace that are daily passing before our eyes. More than forty have obtained hopes, and there appears to be scarcely a house in the village or town, but some are anxious, or else rejoicing in hope. I know you will pray, and thank God, and take courage."

MISSIONARY.

From the Vermont Chronicle.

LETTER FROM INDIA.

Mr. Tracy.—I have just received a letter from the Rev. William Hervey, who left this country last summer in company with Messrs. Reed, Ramsey, and Jones, for the Bombay Mission. I send you some extracts, and if you think they will be acceptable to the readers of the Chronicle, they are at your disposal. It is dated Dec. 10, 1830, Bay of Bengal, Lat. 16° 53° North, Long. 87° 40° East.

"My Dear Brother,—A few words respecting our voyage may not be uninteresting to you. This is the 130th day that we have been on the "restless ocean." We have not seen even the *appearance* of land, since the day we left Boston harbor. Day after day, and night after night, we have had the same broad heavens above us, the same wide and blue waters around us, and the same *floating, rolling, plunging prison* beneath us. We have sailed above 16,000 miles, and must sail 3 or 4,000 more, before we reach the field of our labors.

The *tedium* of such a voyage can be known only by those who have experienced it. Nearly all of us have suffered considerably from sea-sickness, and of late about as much *sickness* of the *sea*. The general health of all, however, has been and still is *good*. Until the 3d of October, we had almost uninterrupted fair weather. But on that day, in Lat. about 35° south, and Long. 5° west, we encountered a pretty severe gale, which for 10 hours kept us on the alert to preserve our heads and limbs unbroken, amidst the rattling trunks, boxes, barrels, and furniture within, and the conflicting elements without.—we all escaped unhurt, except Br. Jones, who was thrown against an iron knee of the ship and jammed among the jumping chests and boxes, by which he was bereft of reason for a few hours: but on recovering he found he had experienced no very serious injury. Afterwards we had two other gales in rounding the Cape, but they did us no essential hurt. Since we crossed the equator last, we have had several squalls, which broke one or two ropes and rent in tatters some light sails. But the voyage on the whole has been thus far prosperous, and quite as pleasant as any of us anticipated.

In Capt. Spaulding we have found a friend, of whose kindness it would be difficult to speak too highly. We are now not more than 350 miles from Calcutta and with as fair a wind as we have sometimes had, could make port in two days; but the N. E. Monsoons are dead against us, so that we are obliged to "beat" slowly up the Bay. We may be 10 or 15 days in "making port."

Calcutta Dec. 29.—On the morning of the 19th our eyes were cheered with the sight of *land*. An island appeared in the distant horizon, like a faint cloud resting on the sea. Before night we were within 2 or 3 leagues of Sauger's Island, and with telescopes could distinctly see the trees waving on shore. At 7 o'clock P. M. of the same day, I left the Corvo, with all her *precious freight*, about 120 miles below town, and came up with the supercargo & his clerk in a small, open rudely constructed native *fishing* boat, manned by 10 Bengalese, to make arrangements for the accommodation of our company. I arrived here the next day at 5 o'clock P. M. The ship came to anchor in the Hoogly off the town in the morning of the 25th, it being the 145th day from her leaving Boston.

It has been for several weeks past quite sickly in Calcutta. Intermittent and billious fevers, the cholera, &c. have swept into eternity 1500, or 2000 souls a week! *Native and European, residents* are more affected than *strangers*.—Cart loads of dead bodies in coarse rough boxes, are often seen passing along the streets to be thrown into the Hoogly.

Europeans *bury* their dead. Natives of the higher castes *burn* theirs, those of the lower castes, who are too poor to be at the expense of burning theirs, throw them into the river, with all such as have lost their caste.

In coming up the river I saw several corpses floating on the surface of the water, upon one of which 4 or 5 *crows* were feasting. The city is almost literally *alive* with *crows, kites* and a large kind of birds called *Adjutants*, and at night *Jackalls* venture into town. These all are the *scavengers* of the city. It is against the law to kill any of the birds; and if I mistake not, *Jackalls* have legal protection. Hence they all become very *tame*. Crows often steal meat from the *Cook-houses* and from children's hands. The Jackall is much like a fox, but considerably larger. They go in droves and *scream* and *halow* almost exactly like noisy children just let out of school.

Calcutta is about 15 miles in circumference, and contains from half a million to 810,000 souls. The European population is from 6 to 10,100, mostly English. Such a *heterogeneous* race of beings, I never saw before, as are seen in these streets. Here are people from almost every nation under heaven, dressed in their own native *costume* and exhibiting their own peculiar *manners*. The natives of the lower castes are entirely naked, except a narrow strip of cloth round the waist. Their features are generally good; not as dark as a Negro's but nearly. Their moral condition is truly *deplorable*. But the Gospel, which alone can elevate them; may be considered as already established here, and its influence is to some extent felt through the city and in some parts of the country round.

There are in the city about 20 missionaries of all denominations. Some preach only in English, but most of them in Bengalee to the natives. There are several native churches; but how many members they contain, I have not been able to learn. Many schools have been established in the city, embracing as many as 10,000 children, most of them receiving Christian instruction.

The attachment of the heathen to Hindooism is daily becoming weaker, and their most intelligent men acknowledge the superior excellence of Christianity. Nothing but the disgrace and other circumstances of losing *caste* prevent hundreds from disclosing themselves Christians. In the country, some whole villages have renounced idolatry and are eagerly drinking in the doctrines of the cross. I believe the time is not far distant, when the banner of the cross shall float in triumph over all India. We expect to sail for Bombay about the 10th or 15th of Jan. and shall probably be 30 or 40 days in making the place of our destination.

Jan. 3d 1831. Yesterday I had the happiness to sit down at the communion table with the Baptist missionaries here. This was a new and a pleasant scene to me. The Baptists here have no *bars*, to shut out other disciples of the Lord Jesus Christ from the table of their Lord and Saviour Would not this denomination flourish better in our country, if they should follow the plan!

Now my dear brother, The Lord Jesus Christ be with thy spirit, Pray for us."

Yours, William Hervey.

From the Missionary Herald.

Reports respecting the death of Asaad Shidiak.

Under date of Nov. 12, Mr. Bird wrote that Asaad Shidiak was probably dead, as mentioned at p. 149. The report which led Mr. B. to form that opinion has since been contradicted. The very fact that such contradictory reports and so much uncertainty prevails respecting the case of this persecuted man, and that too in the immediate neighborhood of his imprisonment, shows very plainly that there is little honesty or truth in the country. It is a circumstance of great interest, that no report is circulated, that Asaad has gone back to the Romish faith, or that his steadfastness has been in any degree shaken.

Respecting the situation of our persecuted friend, Asaad Shidiak, it is very difficult to obtain any satisfactory information. In October last, his relatives received an official letter from the patriarch announcing his death; and stating that he died of a fever, after an illness of ten days. This statement seems to have been fully believed by the family, and they observed, in consequence of it, the customary season of mourning. As it was corroborated by some accounts which came to us from other sources, and for a considerable time was not contradicted, we were, also, induced to believe that Asaad was dead: though we thought it quite as probable that his death was only the natural effect of his protracted sufferings, or of some recent augmentation of them, as that it was occasioned by a fever. But it has since been reported in several quarters, and even by Maronite priests, who may be supposed to have some knowledge of the subject, that he is still living. The patriarch, they admit, reported that he was dead, but they say he only meant that he was dead in sins. Some other circumstances induce us to doubt the patriarch's statement; especially, the fact that he has so repeatedly caused a false report of his death to be circulated, threatening to excommunicate any person who should contradict it. Still great doubt and uncertainty rests upon the subject. Of one thing, however, we are satisfied—there is no evidence of any change in his views or his conduct since his imprisonment; but a great deal of evidence that he has continued to hold fast his profession; to defend the truth; to exhort to repentance all who have visited and talked with him; and to bear his sufferings with Christian meekness and patience, during the whole period of his confinement, which is now more than four years; and all this, notwithstanding that the utmost efforts which malicious ingenuity could devise, have been constantly used to bring him back to his former faith. Let God be praised for so illustrious a testimony to his truth; and let all who have sympathised with Asaad remember that his sufferings probably continue.—Let them continue their prayers. Let them pray that he may endure unto the end and be saved; and that many others in this land may imbibe his spirit and imitate his faith. Surely it is not unreasonable to hope that some, even among his persecutors, may be led to a serious examination, and hearty reception of that religion for which he has suffered, and by which, according to our best information, he has hitherto been so wonderfully sustained.

We are by no means certain that some minds have not already been roused to reflection, by what they have seen of the power of the gospel in the fortitude and piety of Asaad, and others who have been persecuted for it. We know not but many are convinced of the falseness of the old system, and are deterred from renouncing it, only by the fear of persecution. There is at least, reason to believe that many are dissatisfied with the religion which is taught in these churches and exemplified in the lives of the priests, and people. It is almost universally conceded that there is no such thing as vital godliness to be found in this country; and that the man or woman who should seriously pretend to walk according to the gospel would be the object of general ridicule, if not of something worse. Of course, then, those who know that the gospel requires vital godliness, know that there is need of a universal reformation.

In this country, as in every other, nothing will so effectually recommend the gospel, as the holy lives of its professors. This is an argument that is intelligible and convincing alike to the learned and the ignorant. It is an argument that no adversary of Christianity can refute. It is a recommendation which in these regions of depravity and hypocrisy will be known and read of all men—Turks, Christians, Jews and Infidels—and as Chrysostom says, will be more powerful and convincing than miracles. We therefore entreat our patrons and friends to pray for us, that we may walk worthy of our vocation—be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation; and that among them we may shine as lights in the world, holding forth the word of life to the end, that we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain.

TEMPERANCE.

A meeting of the citizens of Boston was held at the Court House in Court Square, on the twentieth day of June, A. D. 1831, at four o'clock, P. M., called pursuant to a Resolution of the Massachusetts Society for the suppression of Intemperance.

Hon. Chief Justice Shaw was chosen Chairman, and William J. Hubbard, Secretary.

On motion of Col. Joseph Jenkins,

Resolved, That a committee of seven persons be appointed to consider the legal provisions now existing in this city concerning the sale and use of ardent spirits, and to report whether any and what alterations can be therein made which will tend to prevent the unnecessary use of ardent spirits, and which will also tend to improve and advance the welfare of human society, by preventing such consumption of ardent spirits as all well informed and considerate persons believe to be injurious to the general interest, as well as destructive to the well being of those who daily and habitually indulge in the use of such spirits.

Mr. Jenkins, in supporting the Resolution moved by him, observed, that its provisions had reference to the manner of granting Licenses. He felt deep interest in the subject—he considered that it had much to do with the philosophy of human nature, which we were bound to regard in all our plans and efforts for doing good, in a society of human beings. It had been the policy, nay it seemed to have been an inherent principle in our systems of legal administration, that all power to grant special privileges, which in its nature was adapted to affect the popular interest, should proceed from men who were not dependent on popular favor for the office they held. Mr. J. gave a history of the causes and origin of victualling establishments (which have now universally become grog shops) in Boston. He mentioned that these shops had from the beginning been licensed by the Court of Sessions, until the adoption of the city charter, when the power to recommend was transferred from the Selectmen, and the power to license from the Court of Sessions, to the Board of Aldermen. He mentioned an attempt to curtail the growing evil of accumulating grog shops in the early part of the city administration, the failure of which he considered as having its foundation in the fact, that those who controlled this matter had not nerve to breast the shock, which such a measure would produce.—The evil was suffered to continue and increase. He asked gentlemen to consider the political power which now resided in the 600 tippling shops, with their 6000 dependants and supporters in the city of Boston. He remarked, it was not extravagant to say, that all power was in their hands, if they were inclined to exert it, and they had sometimes tried its strength—effectually, too! Were we not slaves, then—and to masters of our own choosing! Some had adopted the strange philosophy that many shops of this kind were in their consequence less pernicious than a few. That the frequency of them would disgust and deter men from entering them. That this

"Vice is a monster of such frightful mien,
That to be hated, needs but to be seen."

It was indeed frightful enough—but the conclusion nevertheless was false. The temptations were increased with the number of these nuisances, and of course the more the worse. Sir, said Mr. J. no young man is ruined at once, vice is progressive and inducive. These tippling houses are made the pander officers of a vice more dreadful if possible than intemperance—they are the resorts of seducers—the very antechambers to "*her* house which is the way to hell—going down to the chambers of death."

However necessary it was that the law should be modified on this subject, and without its arm we could not begin the work of reform—after all, public sentiment was our only confidence, as to final success. It must be a reproach to use ardent spirits, and he rejoiced it was already so in many parts of our country. Conscientious and honorable men must relinquish the traffic in this article—our efforts must be greatly increased; a wise and kind Providence would bless our endeavors. This pest would, he trusted, soon be swept from our land, and this nation of drunkards, as we had been called, uncharitably it might be—but with too much truth—would soon become as it had been, a nation of puritans.—*Daily Adv.*

From the Journal of Humanity.

AN IMPRESSIVE WARNING.

Mr. Editor:—The following is from my recollections of men and things in my native town. If any doubt should arise as to the truth of such degeneracy, the testimony of the church in that place can be brought to sustain it.

Yours, D. H.

In the town of C——, Connecticut, Mr.—— sustained the office of deacon in the Congregational church. He was a man, who, at the time of his conversion, discovered great zeal in the cause of religion, and for some time after his election to the office of deacon, gave evidence of a thorough change of heart. His example for several years had a savour of holiness. His labours among the people seemed to be blessed.—His exhortations and prayers, though destitute of any excellencies of method or style (for he was very illiterate), always came home with great prower to the hearts and consciences of all who heard him. The most uncharitable had no reason to doubt his piety; but all were constrained to say, "surely, that man is a monument of Grace."

But the fashion of the times was not then, what it now is. There were no temperance societies then. No voice had been raised against the use of ardent spirits. But every man manufactured and bought and drank what he wanted. This deacon too had an appetite that could relish strong drink; and there being no one to sound the alarm in his ear, he would constantly indulge it. Before he was aware, however, he had acquired a permanent desire, not only for strong drink as a beverage, but also for the sensations that follow the use of it. He felt as though he must use it constantly. There was no abstaining. A few hours' abstinence would generate an appetite as inexorable as death. Rum, brandy, gin, cider, every thing in short, in the whole family of intoxicating liquids, wasted away before him. Stores and taverns were haunted by him. Every public meeting where rum was to be had, was blessed with his presence. His neighbors, and especially those who kept a supply of cider in their cellars, found his visits frequent. Not an ox or a swine was slaughtered in the village, but he was there and ready to *chalk* for his half-pint.

Ah! what an example for a deacon! Many good people saw this, and sighed and wept in secret for this wayward brother. Others kindly admonished him of his error; but all in vain. Destruction had robbed him of his conscience; she had led him into the downward course, and made his passage sure.

When the temperance reformation commenced he was the first to declaim against it. Many times have I been pointed to his example by the friends of strong drink. He had also acquired a dislike for other benevolent institutions. Missionary, Bible, and Tract Societies, he held in perpetual abhorrence. Nothing would kindle him into a rage sooner than to ask his contribution for the support of these institutions. And yet he continued to serve the church in the capacity of deacon. Oftentimes in this state of degeneracy, have I seen him distributing the sacramental emblems to the people of God.

But Providence would not permit him to continue always in this course without giving him and the world some intimations of his condition. "A cloud of ills at length came over him." Destruction began to stare him in the face; and while he sought here and there for relief, nothing but disappointment met his eye. His account with the merchants had increased to an enormous amount, and debts poured in upon him from every quarter. To satisfy these demands his house and farm were taken from him, & his goods sold under the hammer. Meanwhile his family were turned out to tax the sympathies of their fellow men.

I might pursue the subject of these remarks still further; but I forbear. He has left New England, and gone to infect some other region with his example. I cannot but feel grateful that he has left the place of his former residence, though I pity the community that must receive him.—The Lord have mercy upon them and him!

From the Journal of Humanity.

As the present Editor is about to leave the Journal, it will be nothing more than respectful to his successor, that he should confine himself to *suggestions* merely, in speaking of the subject of ecclesiastical discipline as connected with Temperance principles. He will not be here to defend any position that he might take, and does not wish to impose on another the task of doing it for him.

The question is, whether a man who uses ardent spirits as a drink, or traffics in them, ought to be admitted to membership of a Christian Church.

1. Some persons have probably been startled by the *form* in which this question has been stated. It has to them the appearance of a new and independent rule respecting admission to the churches. Such a view of it has been too much countenanced by the way in which it has been publicly discussed, and by the form of the resolutions adopted by some churches. The great question on admission to a church—we speak of those churches in which this subject has excited most attention—is, whether the candidate gives such evidence of being a good man, as to warrant the belief that he will live worthily of the Christian profession. And in reference to the point in debate, the question is, (1.) Whether a man who, with all the light that has been thrown on the subject, will not refrain from the use of and the traffic in ardent spirits, can give such evidence! and (2.) Whether it is advisable in the present state of things, for the churches to adopt resolutions expressing their belief that he cannot! (This last point demands a separate consideration, because the churches do not consider it necessary to adopt any such resolution respecting other immoralities, such as profanity, theft, gambling, &c.)

Let the question be discussed in this shape, and we presume good men will much sooner come to see eye to eye respecting it. The argument on which Professor Maclean principally relies will be found not to touch it.

2. The society of Friends and the Methodists seem to have had no hesitation respecting the *right* of a Christian Church to adopt the rule proposed.

3. A Rubric of the Protestant Episcopal Church is in this form: "If among those who come to be partakers of the holy communion, the minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbor, by word or deed, so that the congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's table, until he have openly declared himself to have truly repented, and amended his former evil life, that the congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may." Now, the writer could not drink, or traffic in, ardent spirits, without feeling himself to be "an open and notorious evil liver;" and there are thousands who agree with him. "I would as soon dip my hands in blood, as be engaged in the traffic," said a distinguished clergyman on a late public occasion. Persons not connected with the churches regard such conduct as inconsistent with the Christian profession. The professed Christian, who continues to drink spirits, or traffic in them, is a stumbling block and an offence, both to his brethren and to "them that are without." What does the above Rubric require a minister to do respecting such! Yet in the churches in which the question under consideration has been most agitated, the rules of the Episcopalians are often complained of as not sufficiently strict.

4. There are at least many Congregational and Presbyterian churches, which do not hesitate to make attendance at the ball-room and the theatre matter of discipline. It is generally understood by the community, that members of those churches do not frequent such places,—regarding it as inconsistent with their profession. It will assist us in coming to a correct decision of the question in hand, to compare the sin of the drinker and the retailer, with that of him who visits these places of amusement.

The following paragraph of a letter from London District, U. C., is recommended to the attention of young "working-men" every where:—*Journal of Humanity.*

A young man by the name of Wm. Sparling, late from Ireland, recently set up the Wheelwright business in this place, and immediately on his settlement, he turned his attention to the moral improvement of the place; and feeling a just concern for his fellow youth in particular, determined to throw his weight into the scale of *temperance*. Accordingly he drew up a temperance constitution, and set off from house to house with it in his hand, and after having patiently endured the reproaches of the Sons of Bacchus, he obtained thirty-four subscribers.

An opposer of temperance societies, in a communication to the Orange Herald (N. Y.), says: "For my part, if I should say I did not love it [ardent spirit] I should do as I am afraid these cold-water men have done, that is, strain the truth out of all manner of reasonable shape."—Undoubtedly; and this is acknowledging a *bias* which renders him an unfit judge of any thing connected with the temperance reformation.

Flagellation.—Passing, a few mornings since, one of those shops where the principal articles kept for sale are "good liquors at three cents a glass," we observed a gentleman tapster sallying forth from his door with a cow-hide whip in his hand, as though he were intent upon inflicting punishment upon some transgressor. Nor was our conjecture wrong; for he no sooner reached the street, than he fell to whipping a poor drunken fellow, who had just made his escape from the shop. The poor fellow remonstrated most bitterly against this summary mode of punishment. But the only reply made to his remonstrance was—"Go to the shop where you got drunk!" If it be the business of these rum-sellers to whip the rum-drinkers, whose business is it to whip rum-sellers! Certainly some one ought to do it.—*Gen. Temp.*

OBSERVER.
THURSDAY, JULY 14, 1831.

THE PROTESTANT.

On the first appearance of this paper a year and a half since, we spoke of it in terms of high commendation. It obtained a considerable circulation in this region and its object was highly approved. We however, in common with most of its readers, in this village, after a few weeks become rather disgusted with the spirit which it breathed in its editorial articles, and regretted to see so much severity and such harsh expressions, and so many hard names as were applied by its editor in speaking of the tenets and practices of the Romish Church.

But we acknowledge that within a few months, having examined the subject more deliberately and having seen more of the corruptions of American Catholics exposed, and having become more fully convinced that an intimate connexion between them and the Romish Pontiff exists, and a deliberate plan formed to obtain, through the agency of Jesuits, a controlling influence in this country, we are now not only inclined to wish that the Protestant may be sustained, but to urge it as a duty upon every christian—upon every Protestant, to aid in sustaining this paper. Supposing the abhorrence which the editor expresses for the tenets and practices of Papists, leads him sometimes to raise a pile of epithets rather higher than we, who have not examined the subject so thoroughly, may approve, yet the object is one of vital importance to the cause of pure christianity, and we are persuaded that were we to make ourselves better acquainted with the ancient and modern history of the church, we should be less inclined to censure the strength of language and the tone of indignant denunciaiton, so often complained of by the readers of the Protestant.

This publication is calculated to open the eyes of the American people on the subject of Popery, and whatever objections there may be to the language of the editor, he gives us *facts* which every Protestant ought to know. From these we can judge, and act understandingly.

The Protestant is the only paper exclusively devoted to the developement of this Mystery of Iniquity, and we regret to learn that its patronage is so limited as to endanger its existence. The Catholics have their papers established from Boston to Charleston, and they are every day assuming a bolder tone of defiance, and denouncing as heretics, all who dissent from their creed, with the same abusive, contemptuous and threatening language, that the most bigoted catholic would utter in Rome itself. They are increasing in numbers, at least 50,000 a year, and are, even now, in some of our cities, exercising a controlling influence at the Polls of our elections. What is strange about it is, that we hear of no alarm sounded by our politicians, about a union of church and state—and yet the very essence of catholicism is a subservency of the civil, to the ecclesiastical power. It is true that its abominable principles have at length been seen by the people in the catholic countries of Europe. The people are rising and the Pope is trembling upon his throne. He sees that his power in Europe is in a great measure lost, and we have no doubt he is looking for its re-establishment in America.

And will Americans shut their eyes to the danger that threatens them! Will they not examine? Shall the spirit of Jesuitism and Protestant indifference suffer the Protestant to go down for the want of patronage?

We do hope that the eyes of the people will be opened, and opened speedily and effectually to the importance of sustaining this paper, and through it, of informing themselves as to the amount of danger which is to be apprehended from this source.

CORRECTION.

Notwithstanding the guarded, or rather incidental manner (for it was nothing more) in which we spoke of the Military Celebration in this village on the fourth inst—we learn our remarks have been, by some, entirely misunderstood. In speaking of those who were seen intoxicated in the streets, we had reference, as the whole tenor of our remarks will show, to that class of our population, who do not unite in *any regular* celebration, but are called together by the noise and parade usual on such an occasion—who hang about groceries and grog shops and amuse themselves with what they can see in the streets. It is on this class that our military celebrations exert a pernicious influence, by giving them an occasion to indulge their depraved appetites and passions.

That there was more intemperance visible in the *streets* than has been witnessed on this anniversary, since the commencement of the temperance reformation, *is true*—for the probable causes of this, we refer to our article on this subject of last week.

But we are far from believing that the beneficial and restraining influence of temperance measures are not very apparent upon that class of our inhabitants who usually attend either in a military capacity or in that of private citizens, to hear the address and partake of the refreshments usual on this occasion. We said last week that of the exercises particularly we knew nothing & did not design to speak. We meant as we said, and our article when *candidly* examined will convey no other meaning than we designed it should. We have not enquired how much liquor was drank at the dinner, nor whether there was more or less of it regularity than usual. We might doubtless ascertain, with little trouble, but we choose to adhere to our original determination to let those who attend the celebration at the Mansion House give their own account of their proceedings.

We can only say that we have *heard* of nothing which would be termed disreputable or disorderly. It is to the *tendency* of Military celebrations we object. They will, wherever they are attended, have a powerfully counteracting influence upon the cause of temperance, and consequently, an injurious effect upon the morals of *community*, and believing this, we regret to see men of standing and respectability, giving them their countenance and support.

REPORT OF THE HOME MISSIONARY SOCIETY.

We should have given this report week before last if we could have procured a copy. A copy has just been handed us, but we are reluctantly compelled to defer it until our next paper.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

WITHOUT BENEFIT OF CLERGY.

In the proceedings of the Fourth inst., at Canandaigua, it is stated that the clergymen of that village refused to officiate. The celebration was in the usual style, with military parade, toasting &c. We need not say to our readers that we cannot but rejoice at the stand taken by the Ministers of Christ in refusing to participate in, or give countenance to that which they believe injurious to the cause of religion, and therefore would be displeasing to their Lord and Master. They cannot be good subjects of an earthly government who prove traitors to the government of God. We could not but be amused with the *toast* given by the Marshall of the day, in which he expresses his determination to celebrate the 55th anniversary of American Independence in a rational manner, although deprived of "*the benefit of clergy.*" Very patriotic and very independent to be sure! How much *benefit*, we would inquire, did the majority of those assembled on this occasion anticipate from the presence of the *Clergy*! Any thing more than to countenance, and give their sanction to the *manner* of observing this national jubilee? It is a little singular that the presence of the clergy should be deemed so desirable to these patriots that they should anathematize them for acting their own pleasure on the occasion! We say *anathematize*—for there were a number of toasts given, which are probably to be construed as being of that character.

We do not regret that so much prominence is given to the refusal of the clergy to officiate, as we trust their example thus made public, will have a more extensive influence.

4TH JULY ACCIDENTS.

We learn that two men were injured by the firing of a cannon on board the Steam Boat on Canandaigua Lake on the fourth.

Another was killed on the same day by a plug discharged from a 56 lb. weight at the head of Seneca Lake.

Celebration of the 4th in New York.—The Journal of Commerce gives a list of TWENTY-FIVE buildings, many of them valuable stores, destroyed by fire on the night of the 4th July, occasioned by firing of Crackers. Fifty or sixty families unhoused—from $30,000 to $40,000 worth of property destroyed, about half of which was insured. This was no doubt a very *splendid*, but rather an *expensive* illumination.

Two buildings were set on fire in Troy on the 4th inst. by the firing of Crackers.

TOLERATION.

The Editor of the Boston Transcript says, in speaking of the 4th July,

"We are firmly convinced that a man, who, in defiance of public opinion, orders his store or shop to be opened on that day, commits a sin as grievous as that same public would consider it, if he should open his shop on the Sabbath!"!

This is toleration indeed. We wonder whether the editor would think it right to fire cannon, make a military display, drink to excess &c. in honor of the day? Which would the editor think the greatest profanation of the day, to keep the shop open, or to observe it by attending exclusively to religious exercises? Indeed would he not consider this the most exceptionable of all the ways in which this anniversary could be kept?

"Sin against public opinion"!! Suppose public opinion requires us to sin against God, what then?

WHITEHALL, WASHINGTON CO.—A letter dated 25th June, from a gentleman in Whitehall to his brother in this village, says, "Last Sabbath fifty united with the church in this village. It was a solemn and interesting day. A number more are expected to come forward at the next communion."

GRANVILLE, N. Y.—The same letter adds:—"There has been a very extensive revival in Granville within a short time. There have been about 100 conversions—10 or 12 a day.

WEST-GRANVILLE.—We further learn from a gentleman who resides in Whitehall that in W. Granville 70 have united with the Presbyterian church.

In HARTFORD, between 70 and 80.

In WHITEHALL, East Parish, a revival is now in progress.

BADGER'S WEEKLY MESSENGER.

We have just received the Specimen number of a newspaper under this title. The Editor has been one of the conductors of the Christian Advocate and Journal. It is "to be devoted to the interests of Religion, Literature, Science, Agriculture, Commerce and public occurrences." The sheet is one of the largest in the United States, and contains a great amount of reading matter.

It is not to be of a party or sectarian character, and from the talents of the editor and the subjects embraced in the design, we have no doubt that it will be an interesting and valuable paper.

Price two dollars and fifty cents in advance. The second number will be issued early in August.

J. M. is received. The sentiments of his communication are correct and important—calculated to do good, but the language needs correction. We decline publishing it in its present shape, but would suggest to the writer to submit a copy of it for revision to some judicious friend. The clergyman of V—a, would doubtless assist him in pruning it. Should this be done and a revised copy forwarded, with *postage paid*, we shall be happy to lay it before our readers.

The Post-Master General has changed the name of the Post-Office at ERIE, N. Y. to NEWSTEAD, to correspond to the new name given to the town by the late Legislature.

POWDER PLOT.—Some fellow who took in high dudgeon the order of the Mayor of Albany, prohibiting the firing of crackers on the 4th, showed his contempt of this anti-republican act, by letting off a cannister containing four lbs. powder in the stoop of the Mayor, by which considerable damage was done to the windows in his house and to those adjoining.

BOOTHS IN NEW-YORK.—The Journal of Commerce says that the order prohibiting the sale of liquor at the booths had the effect to diminish the sale, although it was very extensively disregarded. Out of 130 booths erected on the 4th for the sale of liquor, *all but ten* were occupied by *foreigners*.—This, according to the estimate of some of our sticklers for equal rights, shows that the patriotism of foreigners is, to that of our own citizens, as twelve to one. This must certainly be a very free country where foreigners can thus trample upon our laws with impunity!

N. B. Most of these booths were erected on the Sabbath!

OUR SABBATH SCHOOL DEPARTMENT.

It is with peculiar gratification that we call the attention of Sabbath School Teachers, children, and the friends of this institution to our Sabbath School department.—We have long felt the want of some publication from which we could transfer to our own columns something that should afford instruction on this important subject—Something that should aid teachers in the discharge of their highly important duties & that should set before them the vast responsibilities of their station. Such a publication we think we have found in the *S. S. Instructer*.—All of the articles in this department, we have taken from that paper—some of them were selected by its editor from other similar publications.—We hope that it may find an extensive circulation and a liberal support.

SABBATH ACCIDENT.—As some carmen in New York were washing their horses on the Sabbath, they got into a dispute with some young men who were amusing themselves with a walk, which resulted in a fight and in the death of one of the carmen.

PASTORAL LETTER.

The Pastoral Letter of Rev. Mr. Crawford of Le Roy, addressed to the Churches of Genesee county, will be found on our first page. It contains much important matter and we hope that the salutary admonitions and instruction it contains, will receive the attention of those for whose benefit it is designed.

PROTRACTED MEETING AT PITTSFORD.

A Meeting commenced at Pittsford on Thursday last and still continues. We do not think proper to say more about it than that the power of God is strikingly manifest in the conviction and conversion of sinners. To his name be the Glory.

COMMUNICATIONS.

For the Observer.

Mr. Editor:—Protracted sickness, and absence from home, for some weeks past, have prevented me, from sending you some additional remarks on the importance of a thoroughly educated ministry. I regret, that continued illness will not allow me, to give that attention to the subject, which it demands at the present time.

I shall endeavor, to consider, what constitutes an educated ministry, and, Providence permitting, to enter somewhat at length, into the subject of its vast importance to the safety and purity of the churches.

If the example of Scott and Fuller would be followed, or the advice of Edwards would be taken, no remarks on this subject, would, at this time, be required;—but, I think I perceive a growing disposition, in many, to undervalue systematic education in the ministry; and also, a desire, arising I doubt not, from most benevolent feelings, to supply the lamentable deficiency in the ministry, by adopting a more expeditious method of introducing young men to its labors. This course demands the most serious consideration before it shall be adopted; for once adopted, its evils, if such shall be found to arise, will be almost past remedy. We might, in the Presbyterian church, make ministers as easily and as numerously, as some other denominations do, and what should we gain by it! In my humble opinion we should lose the sublime elevation we now hold, and more than three fourths of our usefulness would be instantly destroyed. Talent and education, is influence, and influence rightly directed is usefulness.

This commendable desire to add to the number of the ministry, by the hasty admission of half educated men to its labors, will unquestionably defeat the very object in view. Was it my sole object to fill any profession in life, to do so, I would make it as respectable and influential as possible. The number of the ministry holds an intimate relation to the character and spirit of the ministry. Let the ministry be intelligent and active, and they are in good demand; called, settled, and respected at once. Let them be half educated and poorly prepared for the complicated and arduous duties of their office, they soon become almost itinerant, if not wholly out of employ, and rather discourage others from entering the ministry, than supply the existing deficiency themselves: But this point I hope to consider more at length hereafter.

The question may here arise, may not some uneducated ministers be useful? Certainly; and no doubt much more so if they had more Biblical and Theological learning. That ignorance contributes in any sense, either to devotion or usefulness, must not be granted: And yet this seems to be the strong impression of many; and they will borrow the scripture declaration, 'hath not God chosen the weak things of this world to confound the things that are mighty,' to fortify the impression; overlooking alike the perversion of this passage and the general strain of the Bible on this subject.

The question will be asked, are not some uneducated men more useful, than some educated men! I answer, yes—and nothing is lost or gained by the admission. Still, I maintain that education never of itself makes a man less useful; nor does the absence of it make any man more so.

The minds of some, I am aware, will still be inquring, are there not *some men*, whom education would have injured; are they not as they now are, better fitted for their place, in the field, than if they had been thoroughly educated!—As an unqualified negative would not satisfy, I shall place the burden of proof on the arm of the inquirer. Show us if you can, that their usefulness would not have been vastly increased by additional acquisitions in science and literature, as well as Biblical and Theological learning!—This cannot be done. The contrary very few will question. I think it is Dr. Humphrey who says, "no doubt, the aggregate amount of a minister's usefulness will be increased, by studying till he is 30 years old."

We are often incompetent to judge of the exact amount of a man's usefulness. The immediate and visible effect of his labors, are by no means a safe criterion. He may be reaping in joy a redundant harvest, where others before him, now in heaven, have ploughed and sowed in tears. I ask, is the glory his! , His is the least of the labor; and if honor belongs to the simple instrument in the hand of the *Great Agent*, his is the least of the honor. And while we may be estimating all the present and apparent usefulness of men, we may not be capable of perceiving subsequent and remote evils, which a more expanded view, more experience and more acquaintance with intellectual and moral causes might have enabled them to have foreseen and prevented. As to usefulness or want of usefulness, it is possible, that the record of heaven will disclose a result vastly different from the opinions & testimony of men. I fully allow, that there are some men highly gifted of God; of powerful minds, bold and lofty in conception, rich in resources of illustration, capable of originating thought in a moment, where others might study days and weeks, and fall far below the same region of intellection still. To such men, I give all due honor. I rejoice at their usefulness. To such I freely yield my hand, my heart, my pulpit, and every possible facility for usefulness: But here let us be careful. There are *few* such men—and if we would not sully their lustre, eclipse their brightness and ruin their reputation, let us place them where God has placed them; as exceptions to the common class of men, and who are to travel in a solitary tho' brilliant orbit. That every man can make such a minister is not to be supposed, and they who with unfurnished minds attempt it, fail and fail, disgracing both themselves and the man they vainly attempt to imitate, as well as cruelly wound the cause, they honestly, prayerfully, but unadvisedly attempt to advance. I say, that there are few such men, and their peculiarities are not for our imitation. Whitfield was one of those splendid luminaries that visits our hemisphere, but once in a thousand years. When young men without Whitfield's mind and knowledge of mankind undertake to be Whitfields, they must fail—and fail too, with a vast injury to the church. I once said to a highly respected Brother, (whose success has been great and who has borne no small amount of reproach) you have been more injured by your friends and followers, than by your own imprudencies. He replied, "I know it, they have grieved me to death." Let no one then suppose, that I would discourage or detract from the usefulness of such men—Not at all. I would increase it, and encourage them with all my heart. Yet I would watch them; for if they mistake in trifles, they leave a deep and lasting injury: for their errors, if such they have, are more likely to be caught and imitated than their excellencies: An ordinary mind may seize the first, while none but an intellect of their own superior mould is equal to the latter.

Ill health must be my excuse for the imperfections of the foregoing remarks. I shall hope soon to resume the subject.

Yours, &c. A. D. EDDY.

Canandaigua, July 2, 1831.

For the Rochester Observer.

FOURTH OF JULY CELEBRATION AT MENDON.

The anniversary of our National Independence was observed by a portion of citizens in a manner both novel and interesting. The Sabbath School children to the number of about three hundred assembled at the Baptist church near Mendon corners, and moved in procession accompanied by their Superintendents, Teachers, parents and other friends through the village to the Presbyterian church, where after prayer by Rev. Mr. Weaver, Pastor of the Baptist church, an address on the subject of Sunday Schools was delivered by Rev. Mr. Hart of Avon. A recess was then had during which refreshments were served in the church to children, teachers and others who were disposed to participate. After the recess an address to the children was delivered by Rev. Mr. Kelsey of the Baptist church, Avon. The report of the town Society was then read and the following Resolutions adopted.

On motion of Rev. Mr. Taylor, seconded by Mr. Woodbury,

Resolved, That the report just read be accepted and adopted.

On motion of John C. Chamberlain, Esq. seconded by Rev. Mr. Sill,

Resolved, That the utility of Sabbath Schools having been tested in this town for a number of years past, this meeting unhesitatingly declare them worthy the encouragement of every christian patriot.

On motion of Doct. Milton Sheldon, seconded by Mr. Sternes,

Resolved, That the members of this society pledge themselves to persevere in their endeavors to bring all the children in this town under Sabbath School instruction.

Upon offering and seconding the resolutions, addresses were made by Rev. Mr. Taylor, John C. Chamberlain, Esq., Rev. Mr. Sill, and Doct. Sheldon. The services were concluded at 3 o'clock, P. M., by prayer, singing and the Apostolic Benediction.

The addresses and other services were appropriate and interesting, and calculated to make an impression on the minds of all favorable to such celebrations.

Such a spectacle as three hundred children in a country town with their teachers and other friends to nearly the same number, moving in silent procession to the house of God on the morning of our nation's birth day, each school preceded by a banner and upon it some such motto as "Youth is the time to serve the Lord,"—"Be ye followers of Christ as dear children,"—"Suffer little children to come unto me," was calculated to excite in the mind the most interesting reflections.

The report stated that there were 384 children in the several Sabbath Schools in the town and all had access to Libraries of greater or less extent. Not quite half of the children between the ages of 5 & 15 years have as yet been brought into the Sabbath Schools. This celebration will do much towards exciting a deeper interest in the good cause, and from the feeling which was manifested I should expect that another 4th of July would exhibit a greater assemblage.

SPECTATOR.

P. S. This celebration in which near 600 persons united was conducted without the use of spirits of any kind, or the burning of gunpowder. The refreshment at noon consisted of Cake and Cheese, furnished by the friends of Sabbath schools in different parts of the town and *pure water*.

For the Rochester Observer.

THE FOURTH OF JULY.

There is a magical influence which plays around this day and renders it sacred in the eyes of freemen. The visions of the past are recalled to memory and our bosoms thrill with the vibrating emotions of anticipated happiness and glory. But in the midst of our joyous feelings does it not become us deeply to reflect upon the primary cause of that civil and religious freedom we so highly prize? And how shall we more satisfactorily evince that our hearts are turned to the true source of all these enjoyments, than by direct addresses to the great God who inspired the heroes of the revolution with the unconquerable spirit "to do or die!" We think the Sabbath School celebration in this village today was highly appropriate, solemn and peculiarly adapted to leave those impressions which alone it is salutary to make on the minds of youth on this occasion. Is it possible there should be a christian whose heart has been warmed with the love of that 'truth' the knowledge of which delivers from every species of bondage, who will not say, Amen, to this mode of celebrating the 4th of July?—On our own mind the impression was deep, solemn, and we hope will be lasting. The vast number of infant souls there congregated—the intensity of interest with which they listened to the simple and unadorned narration of the first orator—the fearful responsibility of the teachers as portrayed by the second—the solemn and appropriate appeals to the throne of divine grace—together with the reflection, that those who were honored with an active part on this occasion, might, under God, be wielding the destinies of unborn millions, by the influence they would exert on this youthful assembly—these were the circumstances calculated to arrest, to overwhelm, and lead the mind to the true source of those blessings which we are accustomed to associate with the 4th of July. S——R.

Celebration of the fourth July at EAST-BLOOMFIELD.

The 55th anniversary of our National Independence was celebrated to-day, at this place, by the Young men's Temperance Society.—After the usual religious exercises, and the reading the Declaration of Independence, an Oration was delivered by Lorenzo H. Brooks, highly creditable to its author as the friend of Temperance and civil liberty. After the services at the church, the procession returned to Mr. Boughton's, under the direction of capt. Joel K. Salmon, as Marshall, where about 200 ladies and gentlemen partook of an excellent dinner, prepared for the occasion. The day passed pleasantly, and the company dispersed in good order at an early hour. By order of the committee.

East Bloomfield, July 4, 1831.

GLORIOUS MEETING AT AURORA, ERIE CO.

The following letter has just been received here by a father from his son in Buffalo, and is dated 4th July, 1831.

It may be interesting to you to hear what the Lord is doing in this region. A four days meeting was appointed in Aurora a town about 16 or 18 miles from Buffalo, a week ago last Wednesday. The first day but about twelve could be got together to pray. Christians who were acquainted with the place remarked when they left Buffalo to attend the meeting that they were going to a place noted for its Infidelity—but christians appeared to go in the strength of the *God of Hosts*—the means used were simple—the word of God exhibited in a plain and pointed manner was set home by the Holy Spirit to the hearts of *many*. When we collected for worship on the Sabbath, the house was not sufficient to hold but a small share of the people assembled—consequently we repaired to a grove a few rods distant where seats were provided, and from 2000 to 3000 persons assembled as it would seem prepared to hear what the Lord would say by the mouth of his servant. It was truly a solemn time—such as I never before witnessed—after the forenoon service was closed seats were left for the anxious, which were soon filled—probably 75 persons—at the close of the afternoon service, between 100 and 200 persons flocked to the anxious seat—some crying aloud for mercy—So much deep feeling I think I never before witnessed, scarcely a dry eye could be seen among the whole number on the anxious seats—probably twice this number would have flocked to these seats if it had not been for the crowd which circled around—The meeting still continues—Since the sabbath spoken of above, about 200 per day have occupied the anxious seats—the number of conversions of course not known—several hundreds at least—although this is with *farmers* a very busy season of the year, yet they can find a plenty of time to attend to the concerns of their immortal souls. To use the expression of one just returned from this meeting, "some felt like staying on the ground until Christ's second coming." One circumstance quite interesting I will relate.

A tavern-keeper in the immediate vicinity of the meeting—an avowed Deist or Atheist, and who but two days before forbid a person the privilege of leaving a tract in his house, on the 4th or 5th day of the meeting came out decided on the Lord's side, and opened his *ball-room* for an inquiry meeting, which, on Monday was filled with persons deeply anxious for their soul's salvation; and I believe has been filled every day since.

For the Observer.

"Something must be done,"—said Mr. W. at the monthly concert last evening, after the contribution had been taken up, and the money counted, "something must be done quickly; and let each of you determine to night what you can do; what plan you can devise to increase these monthly contributions." In obedience to this command I went home and devised

A PLAN,

which I hasten to communicate to you, Mr. Editor, with the hope that unless a better is proposed, it will be immediately carried into execution. Let the pastor request each leader of a section, or class meeting, who belongs to his church, to call on all the individuals that compose his section and ask every man, woman and child, how much they will contribute monthly, for the spread of the gospel among the heathen. It is believed there is no member of a Presbyterian church, in this day and place, who has health, that will not feel it a duty to give something. Let the sum which each engages to contribute, be set opposite the individual's name on the leader's paper.—Let each attend the monthly concert, pay their subscriptions there. Let those who do not, carry theirs to the sectional meeting the Saturday evening following, and give them to the superintendent. Let the absentees from this meeting, if there are any, pay their subscriptions to their superintendent, when he calls on them the succeeding week, to learn the cause of their nonattendance. Thus the leader of a sectional meeting can act as collector for his section, without any extra trouble. It is important that he always obtain the subscriptions from his section before the close of the second week after the monthly concert, as the money should be paid over to the treasurer during the first half of the month. Let it not be supposed that where parents and children are members of the church, the amount which the family contributes may as well be paid by the father only;—every one who loves the Lord Jesus Christ, should have the privilege of contributing something toward the advancement of his kingdom, and where the means of contributing in a family are very small, they should nevertheless be divided among all its members who are members of the church; though the sum which each could give, were only sixpence a month. And I think we may confidently say there is no member of a church in this place (the sick excepted) who cannot with a little self-denial obtain that sum every month to put into the Lord's treasury. But let every one before he writes the amount of his monthly subscription, think of the present state of the foreign missionary funds; of the state of the world, and of what would have been his own state, had not One "who was rich, for his sake become poor." Let those who have been in the habit of giving little or nothing, and who think they have nothing to spare; ask themselves seriously whether they cannot make some sacrifices; whether there are not some articles of dress, or food, they have been in the habit of using, which they can better do without, than the heathen can do without the Gospel. Let those who are considered liberal in their donation, who give from five dollars to one dollar at the monthly concert, reflect whether even they, cannot double their contributions.—Let them not say, "I formed my opinion long ago respecting the amount I ought to contribute for the spread of the Gospel; and do not think I shall alter it." Eternity may tell them, that that opinion was a wrong one. When lying on the bed of death, their season of laboring for the Lord past, when looking back on their lives to see what they have done for him, and thinking of that account which they are just about to render of their stewardship, they *may* feel, that they might have done, that they ought to have done, twice as much as they have, for the salvation of the heathen. If this plan is not approved, let a better be proposed; let it not only be devised but executed *now*. Let those who intend to do something not waste time in talking, but take these words of Cecil for a motto—"Do it, do it, do it."

S.

DEATH OF EX-PRESIDENT MONROE.

This venerable patriot and satesman closed his earthly career on Monday afternoon at half past 3 o'clock the glorious anniversary of AMERICAN INDEPENDENCE,—at the residence of his son-in law, Samuel L. Gouverneur Esq. in this city. ADAMS and JEFFERSON died on the FOURTH OF JULY, 1826; MONROE on the FOURTH OF JULY, 1831.—Thus of four Ex-Presidents of the United States deceased, three have died on the memorable FOURTH OF JULY! And two of them on the *same* Fourth of July. A coincidence so extraordinary is scarcely to be found in history. Adams died in the 61st year of his age; Jefferson in the 84th; Monroe in the 73d.—*Jour. Commerce.*

SECULAR.

From the N. Y. Spectator, July 8.

ANOTHER GREAT FIRE.

A most destructive fire occurred last night in the upper part of the city, which nearly destroyed an entire block of buildings, bounded on the north by Charlton, on the south by Vandam, on the east by Varick, and on the west by Hudson street, the value of which, with furniture, &c. is estimated at upwards of ONE HUNDRED THOUSAND DOLLARS. The fire spread with such rapidity, that many families barely escaped with their night clothing, and in one instance, a person was dragged from his bed, after the bedstead was on fire. In addition to the property destroyed, we regret to add that several persons are missing, whom it is feared have perished in the flames. Two children, who were left locked up in a room by their parents, who had gone to the Theatre, have not been found. Several firemen, we understand, are seriously injured.

The fire broke out in the carpenter's shop of Wm. J. Burke, in the rear of 66 and 68 Charlton-street. Mr. B. had a large quantity of lumber on hand, which was all on fire before the engines could reach the scene of conflagration; and unfortunately the distance from a supply of water was so great that a dozen buildings were in flames before a drop could be thrown on them. The chief supply was from the Hudson River, and when the fire broke out the water was so low that the suction rooted in the mud, and soon gravelled the boxes. From appearance this morning we have no doubt that many families are in great distress. It is computed that not less than *one hundred and twenty-five* families are rendered houseless by this disaster, several of whom who resided in the rear, are reduced to beggary. One family we saw, a widow with several children, who had saved nothing but the few rags on them when they retired to rest.

* * * * * * * * *

So far as we have been able to ascertain, about one half of the property destroyed was insured.

Yesterday afternoon about 4 o'clock, the roof of the drug store, on the corner of Fulton and William-streets, was discovered to be in flames, but by the extraordinary exertions of an engine company, whose house is nearly opposite, the fire was soon subdued. This fire, and it is believed the extensive one of last night, were caused by the violation of the corporation law, in throwing squibs and crackers about the streets and into houses and yards. Besides the great loss of property, lives have thus been sacrificed.

We have just learned that a little son of Mr. Grinnell, the painter, aged about eight years, in attempting to take hold of the drag-rope of engine No. 24, was thrown down and trampled to death, by the company, who were not able to stop the machine in season.

ACCIDENT.—On Monday, near West Point a small boat containing seven persons came in contact with the steamer De Witt Clinton, as she was on her passage to Albany. One man had his back and collar bones broken, and one child was drowned. All the persons were taken to Newburg.—*Jour. Com.*

DISTRESSING CASUALTY.—The following account of a lamentable occurrence is from J. P. Anderson, Esq. Postmaster at Cold Spring, and addressed to the editors of the Gaz.:—On the 26th inst. Mr. John Milton Partridge, late merchant in Tarytown, Westchester county, went with several others to Butterhills, about two or three miles above West Point, and attempted to climb up the precipice in search of iron ore.—Mr. Partrige had succeeded in climbing about 150 or 200 feet, up an almost perpendicular rock; when by some means, he slipped and fell head foremost about 30 feet, and struck a rock which was made slippery by the trickling of the water down it; from this he bounded and fell the remainder of about 150 feet, and struck among the rocks at the foot of the precipice! He expired immediately. Mr. Partridge has left a wife and four small children to mourn their loss.

CHARLES CARROLL.—Intelligence was received on Saturday that the venerable survivor of the signers of the Declaration of Independence, was dangerously ill, and not expected to recover.—*N. Y. Spec.*

A student of the Virginia University, lately made a calculation, founded on data derived from the most accurate tables of mortality, that the chances were more than 1721 millions to one, that Jefferson and Adams would not both die on the day upon which they actually expired.—*Ib.*

Five Points.—On Friday night and Saturday morning Ald. Strong with a detatchment of the Police officers made a descent on the Five Points, and captured 75 of all ages, sexes and colors. Of these, 54 were sent to the Penitentiary for 60 days each, of whom are 23 white grils 29 black grils, and 2 men.—*N Y. Spect.*

FEMALE COURAGE.—With respect to courage' the author of 'L'Apologie de beau Sexe,' relates a story which if true, has seldom been equalled by man. A servant girl of Lisle, remarkable for her fearless disposition, laid a wager that she would go into a charnel-house at midnight, without light, and bring from thence a dead man's skull.—Accordingly, at the appointed time she went, but the person with whom she had made the bet, intending to terrify her, had gone before, and hid himself in the place. When he heard her descend and take up the scull, he called out in a hollow dismal voice, "Leave me my head!" The girl instead of discoverrng any symptoms of horror or fright, very coolly laid it down, and said, "Well there it is then," and took another; upon which the voice repeated, "Leave me my head!" But the heroic girl observing it was the same voice that had called before, answered in her country dialect, "Nae, nae, friend, ye' cannot ha' two heads!"

POPERY IN AMERICA.

The London *Protestant Journal* furnishes this condensed notice. "Popery has lately made way very much in America. Every thing must be done to secure its predominance; *any thing and every thing for the church*, is the maxim by which the unchanged and unchangeable system is actuated. Every engine is at work, and those successful agents who, in every state and government for centuries back, have been so serviceable to Rome, are in active operation in North as well as South America, in England and Ireland. As an evidence of this, the PROTESTANT of New-York says, "we are seriously troubled in this republic with the influx of the Jesuits." Are they busied there, and is all arranging to organize the operations with which this country was recently threatened to be attacked from that quarter of the globe!"

Receipts for the Am. B. Com. for Foreign Missions.

1831 June 20.	3d Pr. Chh. Roch. M. C. (Apl.)	$14	00
	Pr. Chh. N. Penfield	5	18
	Mrs. W. W. Green, E. Bloomfield for Sandwich Island Mission	2	00
	1st. Pr. Chh. Roch. M. C. 4 months	74	10
	2d Chh. Mt. Morris, M. C.	5	37
	3d Pr. Chh. Roch. M. C. June	16	53
	L. Burnell, Donation,		50
	S. S. Children, Livonia, by Rev. I. Stow	9	00
	Female Mite Soc. do	1	50
	An Individual do	5	00
	M. C. Prayer do	47	50
	21st. Abel Wilder, Attica,	1	50
	E. Whittlesey, Pittsford, M. Herald	1	50
	John Ward, Bergen	1	50
	Lyme, M. Concert, $15, do Be. Soc. 7 50,	22	50
	Pleasant Valley, N. Le Roy, M. C.	8	00
	22d. Ladies' Fore, Miss. Soc. Pittsford	61	12
	July 5. 3d Pr. Chh. Roch. M. C. 2 months	53	00
	2d Pr. Chh. do do 3 do	71	00
	1st and 2d Chhs. do do 2 do	94	80

Received by the late Josiah Bissell jr. and since paid over to me.

1st Pr. Chh. Roch. M. C. Jan, 1831		$15	00
2d do " "		25	66
3d do " "		38	23
Pr. Chh. Le Roy, M. C.		35	00
do Brighton, M. C.		3	60
do Knowlesville M. C.		2	66
Harriet Pierce, Medina, M. Her.		1	50
R. Green, Rochester do		1	50
		$123	15
Deduct am't p'd Rev. W. Day, for services as agent of the B'd,		24	75
		98	40
		$574	60

July 6, 1831. EBEN. ELY.

MARRIED.

In this village, on the 10th inst. by Rev. Mr. Lyons, Mr. COOLEY BEACH, of Cambria, Niagara Co. to Miss NANCY DURANT, of this village.

In Greece, Mr. ISAAC F. MACK, of Gates, to Miss CLARISSA BEBEE, of the former place.

At Niagara Falls, on the 8th inst. by Rev. R. G. Murray, Mr. JOHN HOPKINS, of Ellicott, to Miss ANNA PRATT of Buffalo.

In Buffalo, on the 5th inst. by S. K. Grosvenor, Esq. GEORGE JIMESON, to SALLY TALL-CHIEF, both of the Seneca Nation of Indians.

In Zanesville Ohio, on the 29th ult. Mr. ASAHEL HARVEY, one of the publishers of the Ontario Repository, to Miss EVELINE, daughter of Mr. John Hall, formerly of Canandaigua.

DIED.

In Auburn, on Sunday morning the 26th ult, the Hon. GERSHOM POWERS, late a member of Congress from Cayuga county.

List of Letters received during the week.

J. S. Ball, J. D. Hawley, J. R. Bowers, R. Pratt, H. Smith, W. Antis, Ws. Mynderse, N. Wolcott, N. Lewis, N. Ingersoll, N. Adams, A. E. Campbell, Chas. Foot, C. F. Smith, M. H. Tucker.

LOST—On the 12th inst. in the village of Pittsford, or between there and Mendon corners a sheep skin Wallet, containing $63 in Bank Bills, a Note given by James Rowlins to the subscriber for $70, payable one year from next October, a Note of about $20, given by Jerry D. Taylor to Calvin Smith with some other papers.—Whoever will return the same to the subscriber at Mendon, or give information where the same may be found shall be liberally rewarded.

ORNAN FITCH.

Mendon, July 13th, 1831. 2w29

MILLENNIUM, a Poem in Five Books, by Rev. Josiah Pierson, for sale at the Bookstore of Hoyt, Porter, & Co.

NOTICE.

THE Rochester Savings Bank will be open for receiving deposits, on Wednesdays and Saturdays, from 5 to 8 o'clock, P. M. in E. Johnson's brick building, corner of Main and Water-streets. Wednesdays for females and Saturdays for males.

D. SCOVILLE, Sec'y.

July 6 28

GREAT SALE OF FURNITURE! AT AUCTION!! On Tuesday, the 2nd day of August next, I shall sell in front of the market in Rochester, the most extensive and valuable assortment of Household Furniture ever offered in this place. Among the articles will be found—

50 high post French, and cot Bedsteads,
30 Live Geese Feather Beds
20 curled hair matresses,
10 doz. counterpanes, comforters and quilts,
3 doz looking glasses—various sizes,
400 yards carpeting,
A quantity of oil and floor cloths,
24 Wash stands,
25 dressing tables,
4 sideboards, 10 dining tables,
200 chairs, curl maple, flag bottom and fancy,
10 stoves and pipes, 2 sofas,
Bureaus and clocks—fire setts.

A complete assortment of kitchen furniture, and many other articles too numerous to particularize.

Terms—For all sums over $200, a credit of six months will be given, if desired, for approved paper.

The sale will commence at 9 o'clock A. M. If the weather should prove unfavorable, the sale will be postponed to the first fair day.

House keepers and all others wishing to purchase furniture, will find it an object to attend.

L. W. SIBLEY, *Auctioneer.*

july 6 28tds

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

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.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Liberator.

FOURTH OF JULY.

Haul down our country's banner—let its folds
Be gathered in, nor float upon the breeze!
Our eagle must not soar aloft to-day,
But close his powerful wings, and stoop his crest!
Ye 'red artillery,' your thunders stop!
Quench out the thousand fires which wildly blaze
Up to the kindling sky from field to hill!
It is not meet that the sweet trumpet's voice
Should rouse our sluggish blood & nerve our hearts!
Forbear, ye vaunting fine-spun orators—
Ye mincing fools, all fustian, noise and rant,—
Ye wound our ears with sickening rhapsodies!
Be hushed the general shout—let sadness brood
Over the land, and joy disperse its smiles!
For Liberty lies prostrate in the dust,
With hair dishevelled, and with zone unbound;
Her cheeks are colorless, save when a blush
Of deepest shame doth o'er them fitful steal;
And the deep brilliance of her large fair eyes
Is now extinguished in a flood of grief;
For here, in this her sanctuary and home,
Hath Slavery boldly raised his iron throne;
And men, like household goods or servile beasts,
Are bought and sold, kidnapped and pirated;
Branded with red hot irons, scourged with whips;
Laden with chains that pinch their tender flesh;
Driven in droves e'en by the Capitol;
Imported from afar, then secretly
Thrown into narrow cells and prisons drear,
Till bones and sinews in the market rise.

* * * * * * * *

Then haul our strip'd and starry banner down—
Our cannon freight not—stop the noisy breath
Of heartless patriotism—be our praise unsung.
To day we'll not discourse of British wrong,
Of various feats in arms by freemen bold,
Nor spit on kings, nor tauntingly call names;
But we will fall upon our bended knees,
And weep in bitterness of heart, and pray
Our God to save us from his threatening wrath:
We will no longer multiply our boasts
Of liberty, till all are truly free. G——n.

ELEGY.

ON THE DEATH OF THE LATE REV. ROBERT HALL.

Though lofty his spirit, though brilliant his name,
The chains of the victor have bound him;
Though matchless his genius, though glorious his fame,
The night of the grave is around him.

Thou mournest, O Zion, and well may'st thou mourn,
A spirit so rare should have fled,
And well may thy sorrows bedew the cold urn
Where Hall is entombed with the dead.

The Pastor is taken, bereaved is the fold,
Dissevered the holiest ties,
The tongue of the eloquent, silent and cold,
And quenched are the soul-piercing eyes.

There's a wreath on his bier, there's a light on his grave,
The light of religion and truth,
The wreath is the chaplet that genius did weave,
To garland his temple in youth.

We heard him, and fancied a seraph had spoke,
Enshrined in a mortal's disguise;
We listen, but ah! the enchantment is broke,
The seraph has passed to the skies.

Ah, his was the melody, lofty but sweet,
Of intellect rich and refined,
When learning, taste, genius, and piety meet,
In one rare and beautiful mind.

Thy champion, O truth, in the infidel war,
That grasped the foul hydra and bound him,
Despoiled to the wheels of his conquering car,
With plaudits of victory round him,

Retires from the contest, his helmet and shield,
The sword by his General given,
Are all laid aside; he has passed from the field,
To rest in the splendors of heaven.

His holiest joy, in that blest repose,
Is not that his talents were bright,
But that he devoted them all to His cause
Who crowns him with glory and light.

O Thou who canst brighten thy churches below,
With stars as the seraphim bright,
Or guide them in safety through darkness and wo,
By lamps of the feeblest light;

We still would remember, the brightest and best,
Compared with their Saviour, are dim,
And when he is pleas'd, he their course may arrest,
To centre their glories in Him. E.

MISCELLANEOUS.

FROM WALCH'S NOTES ON BRAZIL.

'Nothing can be more unfounded, or, indeed, more absurd, than to say, that they are reconciled and happier in slavery in America, than in freedom in their own country. They seem to have as keen a sense of bondage, and to repine as bitterly at their lot, as any white men, in the same state in Africa; indeed, if we might judge from the effects, still more. I have never heard that suicide is common among the unhappy Europeans, detained in slavery on the barbary coasts; it is the daily practice in Brazil. Besides the instances I have mentioned elsewhere, the harbor is constantly covered with the bodies of blacks, on whom no marks of violence is found, and who are known to throw themselves in, to escape from insupportable life. This is particularly the case at Bota Fogo, where several respectable persons have told me they frequently encountered dead bodies when they went to bathe. I have seen them myself left by the tide on the strand, and some lying weltering just under our windows.'

'But we were all eye-witnesses to a very striking and melancholy fact of this kind. One evening some policemen were conducting a woman to the calabuoco, along the road leading to Catete. Just when they came opposite our door, where there was an open descent to the strand, the woman suddenly rushed down the rock and cast herself into the sea. The place in which she fell was too shallow to drown her; so, after lying on her face a moment, she again raised herself, and rushed forward into deeper water, she sunk and disappeared. The policemen made no attempt to save her: but Mr. Abercrombie ordered some of the blacks of our house to follower her. They immediately did so, brought her up apparently dead, and carried her into our hall, with her head hanging down, and exhibiting the supposed mortal symptom of froth hanging on her lips. The negroes who humanely saved her, supposing her dead, threw her down on the bare stones, just as they would be treated themselves; and she lay there like any other worthless or despised object; but, on examining the poor creature, we had reason to suppose that it was possible to restore suspended animation; a bed was therefore brought, on which she was laid, divested of her wet and tattered garments, and wrapt in a warm blanket.—Friction and other usual means were then resorted to; and after having been persevered in, for some time, showed symptoms of returning animation. She was seized by convulsions, succeeded by a violent shuddering; then ejected a quantity of water from her stomach, opened her eyes, and muttered some incoherent words, and at length fell into a slumber, from which she awoke in a sensible state.

'She gave the following account of herself.—She was a native of Minas on the coast of Guinea, where she was one night seized in her hut, dragged on board a slaver, brought to Rio, and sold at Vallongo. She was then baptized at the church of the Candellaria, by the name of Francisca, and brought by her master, a captain Philipe, to his chorn, near Bota Fogo. She was employed in washing, which she willingly performed; but her master treated her with the greatest cruelty and inhumanity, and in proof of this she showed her arms and side, which were greatly swelled and inflamed from the effects of blows she had received a few days before. She could endure it no longer, and fled to the woods. Her master immediately gave sixteen milreis to the Capitao do Mato; she was pursued and overtaken, and was on her way back to her former state; but she conceived such a horror, at again returning to encounter the brutality she had before experienced, that she determined not to be brought home alive, so in passing along the shore, where there is an opening to the sea, among the rocks, just opposite our house, she rushed down, and hoped she had effected her purpose.

'She appeared very grateful for the kindness with which she was treated, so different from any thing she had ever experienced in Brazil before, and proposed to do any work with alacrity, to which she was put; but when we spoke of her returning to her master, she expressed a degree of horror, both in her looks and manners, that amounted to distraction, and seemed to think she was but little indebted to those who saved her life, if she was again to be given up to that suffering, than which, loss of life was more tolerable.

'The next day I went to Bota Fogo, to learn something of her master, and to interest some friends in her behalf, who, I knew, were very kind and humane. But a slave I found, was no legitimate object of compassion; and they, whose deepest sympathies would have been roused by a European so situated, had not the smallest, for a black African. In reply to my statements, I was assailed by stories of wickedness and worthlesness of the race in particular to which she belonged. I inquired if they were adicted to theft, or other immoralities; it was admitted that they were not, but they were notorious for a practice equally dishonest, that of cheating their masters, who paid their money for them, by daring to kill themselves when life was no longer tolerable. I further learned that her master could come and claim her, as he would his horse or his mule; that she could be sent to the calabuco, to be first punished for her dishonest attempt on her own life, and then restored to him, to be dealt with as he pleased.

'In effect, in a day or two her master did come and claim her, and his claim could be no more resisted, than if he had demanded any other article of his property. Her arms and side were still greatly inflamed, but she had no other alternative, and was obliged to go away with a stern fellow sent for her. All that could be done, was done, by his Excellency, lord Strangford. When a slave flies and returns, or is brought back, he endeavors to procure the interference of some one, who becomes his podrinho, or sponsor, and intercedes for his forgiveness. If the person consents, he is always sure the fugitive will be forgiven, for it is considered a high offence to refuse. This kind office lord Strangford undertook, and secured the poor creature from present punishment, but could be no protection against future cruelty, which, no doubt, will end in determined suicide.

'This horror is carried to such an extent, that the slaves not only kill themselves, but their children to escape it. Negresses are known to be remarkably fond mothers, and all I have seen confirms the observation of others; yet this very affection impels them to commit infanticide.—Many of them, particularly the Minas slaves, have the strongest repugnance to having children, and practice means to extinguish life before the infant is born, and provide as they say against the affliction of bringing slaves into the world. Is it not a frightful state that thus counteracts the first impressions of nature, eradicates the maternal feeling from the human breast, and causes the mother to become the murderer of her unborn offspring!

'The yearning after liberty is the strongest feeling of the negro's mind. It is usual with people, at their deaths, to emancipate their slaves, particularly ecclesiastics, as if to make atonement for having kept them in that state, as long as they could hold them in their grasp. Slaves, who have expected this, and had their hopes frustrated, sink rapidly under the effects of bitter disappointment, and die of broken hearts.—An incident of this kind occurred at San Jose, a few days before my arrival. An ecclesiastic in the Minas Geraes died, and all his slaves were emancipated by his will. It is requisite however, to pay a certain duty on such manumission, and as no provision had been made in the will for this, it was necessary to sell one or two of the slaves to pay for the rest. One of them was brought to San Jose where he sank rapidly under the feelings of disappointed hope. He refused to take any sustenance, and it was necessary to have his mouth held forcibly open by other blacks, while it was poured down his throat, but he persisted in his determination to emancipate himself, as he said, and in a short time succeeded. He was buried, as well as I emember, the day before we arrived.

'But this irrepressible horror at a state of slavery, is the parent, sometimes of the greatest crimes; and when negroes expect a testamentary freedom, they anticipate the time by the premature death of the testator; and thus, a humane and benevolent intention is often the cause of the death of the intended benefactor, and becomes a frequent incentive of poison and assassination. I knew a man in the Organ mountains, who displayed a most frightful picture of the effects of slavery in the different relations of life. The man's name was Felice, a gamelleiro, or one who undertakes to cut down woods, to convert the timber into gamellas, and sell them through the country. He was a mullatto, the son of a white man, by a negro slave. You will suppose that his bondage ceased at his birth, and that the offspring of a whiteman could not be the bondsman of his parent. No such thing; he was liable to the condition of his mother, and the father kept his own son a slave, to sell him, as he would his mule. Being ill however, and near to die, he made his will, left his child his freedom, and apprised him of it. After sometime he recovered, and having some dispute with his son, he threatned that he would alter his will, and that he should be sold with the rest of the stock. This boy determined to prevent, assassinated his father in a wood, got possession of the will, demanded his freedom, and obtained it. This circumstance was perfectly well known to every body in the neighborhood, but no process was instituted against him; and I saw him every day driving his mules, loaded with gamellas, and not chargeable, as I could hear, with any other delinquency, except the horrible one of having murdered his father, to obtain his freedom.'

From the Boston Recorder.

POWER OF CONSCIENCE.

Letter received by a Mercantile House in Boston, dated May 23, 1831.

GENTLEMEN,—A number of years since, I purchased some goods of you, the amount about $130, and many more since that time; but when I received the bill and goods, I found that I had, [naming an article,] that was not mentioned in the bill. I don't know but there might have been something else. I have no distinct recollection that there were—but at any rate, what was not mentioned in the bill was so trifling, that I presumed that you gave them in; I don't know now but you did. I ought to have mentioned it to you; I have been at your store a great many times since, and I don't recollect as I ever thought of it. But this is a time for great searchings of heart—and since God in his great mercy, for some months past has been pouring out his Holy Spirit over the land, I have seen mentioned in the papers that many people have come forward and made restitution, whose case was somewhat similar to mine. I have inclosed to you, Gentlemen, five dollars; if this don't make you restitution, please to write me what will, and I will send it. I ask of you that charity and forgiveness which the Apostle Paul recommends.

I am, dear sirs, yours, very respectfully.

The above $5 was received as a donation to the American Tract Society.

AARON RUSSELL, *Agent.*

Boston, May 27, 1831.

ORIENTAL ILLUSTRATION OF PSALM XXII. 5.—"I confess," said Captain Wilson, "that since my return from India, I have been forcibly struck with several things, which prove the Scriptures to be an Eastern Book. For instance, the language of one of the Psalms, where David says, 'Thou anointest my head with oil, my cup runneth over,' most likely alludes to a custom which continues to this day. I once had this ceremony performed on myself in the house of a rich Indian, in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightfully odoriferious perfume, put a golden cup into my hand, and poured wine into it till it had run over, assuring me, at the time, that it was a great pleasure to him to receive me, and that I should find a rich supply in his house. I think the inspired poet expressed his sense of the divine goodness by this allusion."

From the Southern Religious Telegraph.

BIGOTRY—PERSECUTION!

Mr. Converse.—I send you a single paragraph from an infidel pamphlet, which has recently made its appearance in South Carolina, in defence of Dr. Cooper. It is as follows—

'The United States is a country tolerant in theory, and most bigotted in practice. The laws control no man's opinions; they control his conduct only. They guarantee freedom of conscience, of profession, and of discussion to every creed and form of worship; the framers of them well knowing that the result of conflicting opinion and open discussion can only be truth; and that no opinion deserves to be protected which cannot protect itself. *But the Clergy in this country are united in persecuting every man, who calls in question their metaphysical opinions, or who hints at their views of ambition and aggrandizement.*" H.

It appears by the above that the advocates of infidelity are dreadfully persecuted!—and persecuted too by the Clergy!—And *how* do the Clergy persecute them?—Why, by preaching the Gospel—by publishing the truth—by exposing their delusions and refuges of lies. This is sore, very sore persecution! And they greatly need the sympathies of the people to enable them to endure it: Hence they cry out "*Persecution*" "Bigotry:" But of what intolerable bigotry are the Clergy guilty? To preach that there is no way of salvation for sinners—for creatures who have violated the laws of God—except that which he in infinite condescension has revealed in the Bible—*who* can endure bigotry of this character?!'

But the use of this stale artifice of Satan—this cry of persecution won't do. It is folly—ludicrous folly. They may excite the sympathy of their weak and silly followers, but no man can have any cordial sympathy or respect for them (whatever degree of pity he may feel for them) who knows that christians have the same *political* right to publish and defend the truths of their religion, that the disciples of Fanny Wright have, to publish the old discordant creeds of their sect, which they have borrowed, and are industriously circulating as something *new*, and as a proof of their superior wisdom.—The *moral* right of defending the truth against the assaults of those who hate it, is a question which we will not debate at this time.

From the Genius of Temperance.

ALL IS NOT LOST THAT IS IN DANGER.

The day has been when few people believed, that an unfortunate or an abandoned female could be reclaimed or become virtuous. The following is one case out of many that have lately taken place in our own happy country.

A female, of respectable birth and education, by Providence was left in youth, without a father's protection or a mother's counsel; but having a sister that was happily settled in life, she sought a home under her roof. There it was, as is too often the case, that those in prosperity lose all benevolent feelings, and oppress those who have none to look up to who can lighten their burden, though it should be an only sister.

After a long continuation of ill treatment, this fled for refuge to a house of ill-fame, where she continued more than a year. But he who has no pleasure in the death of a sinner, sent the messenger death, and took a child from the evil to come, and by death called all the wretched dwellers in the house, to a thought of judgment and eternity. Such was the effect of this providence upon these people, that they could not think of burying the child, without sending for a minister. The minister obeyed the call—preached Jesus and repentance;—this sister was pricked to the heart, and inquired, "what shall I do!" The direction was given, "repent and believe the gospel; cease to do evil, learn to do well." An asylum was granted her in the minister's own house, where she abode for a length of time. From thence she was taken to a neighboring city, to a Magdalen house, from which she was taken out by her sister, who was the first cause of her ruin—and now they are happy together. P.

CAUTION TO CHURCHES.—*Extract of a letter, from Rev. J. A. James of Birmingham, England, dated April 12th 1831, to Rev. Wm. Patton of New-York.*

"Your churches must be cautious not to be imposed upon by men, who having lost their character in England, flee to America for refuge. Use your influence in preventing the reception and employment of any, who do not come to you, accredited by the body to which they belonged in this country."—*N. Y. Obs.*

From the Canadian Watchman.

TRUE DIGNITY AND POLITENESS.—If the reader has ever seen—and who has not—a little great man on board a Packet, or at a public hotel, looking contemptuously on all around him, and acting as though he thought it was his due to receive all the accommodations and all the attention, whatever might be the necessities or claims of others, he will find in the following anecdote, a pleasing contrast to the picture.—Howard was a gentleman of fortune; and when all others in his circumstances, imbibe his spirit, there will be an end of the wickedness and folly of factitious highmindedness.

"On his return to England, about the middle of August, Mr. Howard and his son took their passage in one of the regular Packets to Holyhead; and in the course of their short voyage, two little incidents occurred, which have been rescued from oblivion by an anonymous correspondent of the Gentleman's Magazine, who happened to be their fellow passenger; and as they are both strikingly illustrative of the benevolence of that great and good man's character, I transcribed them here, in the words of their narrator:—'While we were on the deck of the packet, young Howard spoke with great roughness to a child that was playing with his coat, and drove it from him. This appearance of inhumanity his father instantly took notice of, and reprimanded him for not behaving with greater tenderness. But at night Mr. Howard had an opportunity of showing his disposition more plainly. On coming to take possession of his berth, he found that a maid-servant belonging to some of the passengers was not provided with a bed, and immediately giving up to her his own, he spent the night upon the cabin floor, choosing rather to discommode himself than to disturb his son. 'In these little incidents,' continues my author for relating them 'we see a man alive to every feeling of humanity; uneasy with a word spoken with harshness to a child; submitting to an inconvenience to relieve from a trifling distress a stranger whose rank gave no claim to attention; and leaving his son in possession of an accommodation which his own age rendered almost necessary. I knew not he,' adds, 'Mr. Howards name during these transactions, and learned it only by accident, a short time before we landed.'

The Sea Serpent.—If there are any (says the Portland Courier) who are still incredulous as to the existence of an enormous sea monster on our coast, we think the following narrative must remove their doubts. We have been satisfied on the subject ourselves for years; but this is the strongest testimony we have ever met with. We know well the place described, & the witnesses, & can warrant the accuracy of their statements. The editor of the Wiscasset Yankee, who went from Wiscasset to Boothbay on purpose to get a correct statement of the facts, gives them as follows:

"He was first seen this year, on Sabbath last, by Mr. Chandler, the keeper of the light in the harbor; but on Tuesday last, the nearest & most accurate view of this monster was had, we ever heard of. This was from a northerly point in the western harbor so called, very near the dwelling of Marshal Smith, Esq. As he passed slowly by this and another small point of land, nearly parallel with the same shore, there was a better opportunity of examining his length than was ever before afforded more particularly as he passed very moderately within *sixty feet* of one of those points where Mr. Smith and his brother were standing to inspect him. He also passed and repassed several times within 150 feet of Mr. Smith's wharf where 10 or 12 men were viewing him. As we were on the very spot, and the different points at which his length was estimated, and as he was again seen the very morning we arrived, the public may rest assured, that the length of this monster, as estimated by 10 or 12 respectable citizens of Boothbay under the circumstances named, cannot be so very remote from the truth.

"We are well aware that the imagination may picture an animal of almost any length or size when excited by such an incentive as *curiosity*, (for there could be no fear in this case,) but here curiosity had been in some measure allayed by the previous views of this 'monster,' and some who saw him, concentrated all their observation to the single point of comparing him with some object on shore, by measuring which, they could give the public something more satisfactory than the various discordant reports of what has been called a 'Sea Serpent.'

"No one of those who saw him would make oath that he was under 150 feet, but most of them would be willing to testify under oath that his length could not be much less than 200 feet. Of his size no very accurate estimate could be made, as only parts of his body from his undulating motions, could be seen at a time. No part of it, however, appeared larger than a hogshead. All agree as to this, and his general form, which resembled that of an *eel* more than any other animal known. His color was so distinctly seen as the sun was shining on him, that there was no difference of opinion—it was brown on the back, and yellow brown on the belly. All agreed there were *no bumps* on his back; but his undulating motions in swimming were like those of a Leech or *Blood Sucker*, which gave to his back precisely the appearance of the *bumps* hitherto described by those who have seen him. The shape of his head which was most distinctly seen, was compared to a snake's—flat on the top, and tapering before and behind. Although of such immense length, he made several very short and quick turns, from which may be inferred, his body cannot be very large in circumference. His head and tail in one of these turns appeared within less than 20 feet of each other. Neither *dorsal* nor *lateral fins* could be discovered by any one.

"What astonished us most was the boldness of this monster; for even after he had been glutted with schools of *Menhaden* which he had evidently chased in, and was devouring with great avidity, and when he appeared sluggish, a Mr. Webster put off in a small boat to have a still nearer inspection, when he turned, made towards the boat immediately, and followed it very nearly to the shore."

WARSAW, May 12.—The State Gazette contains an official communication from Lithuania to the national government. It exhibits in a clear light, the causes and present state of the insurrection in that Province. The following is an extract: "Col. Bartolomaus who was sent from Kowno with 1000 men and 4 field-pieces, took Rosienna by means of a superior force, and demonstrated both in this and subsequent engagements, the barbarous manner in which the oppressor carries on war against the insurgents. Amidst plunder and death, wherever the eye is turned; whole villages and towns send up their flames to the skies, and whoever is unable to escape, is bayonetted without distinction of age or sex, and given up a prey to the devouring element. The same doom awaits the prisoners taken on the field of battle. The soldiers drive them into huts and dwellings, ten or fifteen in a group, and burn them alive!!!

A slave at Old Harbour, Jamaica, has been convicted of the *crime* of *preaching*, and sentenced to six months imprisonment, and to be flogged! This is beautiful!.—*Greensboro (N. C. Pat.*

DREADFUL LITERARY CALAMITY.—The whole bundle of Mrs. Royal's Southern Tour, intended for her subscribers in this town, was burnt in the LaFayette hotel, in the late distressing fire at Fayotteville. We have heard nothing like it since the destruction of the Alexandrian Library.—*Camden Jour.*

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

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, *D. 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 384 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, 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 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. 2s 24w.

TO EXEMPT FROM IMPRISONMENT.—William Cochrane 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.

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 thereof, 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 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.

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 Denham 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, Attorney. MITCHELL LODER, Mortgagee.

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. 23tf

CAST-IRON THRASHING MACHINES of a new and improved construction.

Thrashing in these Machines is performed between cast iron plates, having teeth arranged in circles upon them, which are attached to a wheel, and pass through a corresponding cast iron piece, as the wheel revolves.

They require less velocity, are less expensive and more durable, than those made with a cylinder, or any other kind heretofore in use. A specimen of them may be seen at Allcott Watts & Langworthy's rolling and slitting mill, next door north of the cotton factory, near the falls.

Persons wishing to procure the article for their own use, will do well to supply themselves with this kind. Rights for territory, may be had on advantageous terms to the purchaser, by applying to the patentee, No. 25 Exchange-street.

WM. J. WOOD.

Rochester, June, 1831. 23tf

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.

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.

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, we hope to receive a share of public patronage.

Buffalo Street in the Arcade June 1.

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, } *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

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

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.

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 5r. retail, for sale by HOYT, PORTER & CO.

Successors of V. Peck & Co

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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, JULY 21, 1831. | VOL. V. NO. 30

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 New-York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. NO. XXX.

Is the minister blame worthy, where the people are not revived?

This is a momentous question. It is feared that many ministers hastily answer the question so as to acquit themselves, while Jehovah holds them guilty. Those who have acquired the name of orthodox and faithful ministers of Christ, are peculiarly in danger of this fault; especially when they have been sticklers for certain *modes of doctrines*, and certain efforts for a revival, which were never known to be extensively blessed, as the instrument of bringing saints and sinners up to immediate duty—of bringing them to feel that duty may and must be done without delay! Their failure of success, they ought to view as evidence of unfaithfulness on their part. There can be no reason to doubt that blame rests also on the church, and on the impenitent. I have in a previous number spoken of the blame as resting on these three classes. But my present object is to speak of it more fully in relation to ministers. They exert on the church and world an influence so powerful, that it is of the highest importance, that they feel deeply their responsibilities to labor according to the Word, in dependence on the Spirit of God, expecting that success will attend their faithful labors; and with honest and penitent souls charging upon *themselves* blame, whenever they fail to become the instruments of quickening the saints, and of bringing sinners to repent and embrace Christ. It is true that individual sinners may have become so obstinate and unyielding, and consequently so forsaken by the Spirit of grace, that no ministerial faithfulness will ever reclaim them or bring them to Christ. Still it is utterly unsafe, yea, awfully presumptuous for ministers, when unsuccessful, to quiet their consciences, by any view, which they may take of divine sovereignty. They need no such opiate. Those who take it generally doze away a barren ministry, *dreaming* that they greatly mourn over their unfaithfulness, and want of success! How dreadful this, when they need all the stimulus of a pressing responsibility, and a goading conscience to arouse their sensibilities, and to secure their prayers and efforts for the conversion of perishing souls! Instead of receiving such an opiate, administered either by their friends, or by their own self-justifying spirit, they should encourage their awakened conscience to a diligent and faithful research for the cause of this calamitous failure of success. There is so much imperfection; so much unfaithfulness, even in our best ministers, that whenever they are unsuccessful, they should immediately inquire, "Is there not a cause!" If faithful in the research, they will find themselves most alarmingly deficient in many of those very things which give efficiency to the ministry!

1. *They are very deficient in ardent desire for the saving conversion of sinners.*

If ministers felt, as they ought, for sinners, they would give neither themselves nor the wicked any place. They could not rest. Guilty sinners would continually lie, a crushing burden, upon their souls! Oh they would be in agony! They would feel that they could not live, and see sinners unconverted, unconcerned! This anxiety would hold their eyes in midnight watchings, and filch away the sweetness of their slumbers, and the pleasure and nourishment of their food. Unsuccessful ministers sleep too much.—Through apathy their conscience sleeps too much!

2. *They are very deficient in faith, and expectation of success.*

When they preach, when they converse with sinners, they do not expect to bring them to repentance! At least, they do not expect to be instrumental of their immediate repentance.—When they pray they do not expect that sinners will be converted immediately, in answer to their prayers. The most that they expect is, that their supplications and prayers may secure at present the conviction, and at some future time the conversion of sinners. They do not believe in the promises of God. They do not feel that Christ has *called* them to labor, and that the Spirit stands ready to render their labors effectual, if they are humble and faithful! This unbelief—this want of expectation, is an immense evil, in many respects. First, it prevents the gracious aid of Heaven. Such distrust—such unbelief, is awfully offensive to God, and provokes him to withhold the blessing. It prevents Christ from standing by them with his guiding and sustaining power. When on earth, he required faith in those, who requested him to perform his mighty works for the healing of themselves or friends. Much more when exalted to Heaven, doth he require faith in those who would obtain, for themselves and others, the mighty works of his grace. And he cannot do many mighty works because of their unbelief! By their guilty distrust the Holy Spirit is grieved to depart from them, and then their efforts are few, unfaithful, unsuccessful. Secondly, their unbelief exerts on sinners, a pernicious influence. The impenitent see that such ministers do not expect that their prayers will be heard, and their exertions rendered effectual. This destroys the influence which their prayers and exertions were designed to exert on sinners. Sinners are moved as moral agents. When they see ministers faithful, expecting a blessing to attend and follow their labors, their attention is arrested, their feelings are aroused, and unless their obstinancy prevent they are convicted of sin, and persuaded in penitence and faith, to give God their hearts. When ministers manifest a want of this faith and expectation, sinners fully believe that the exertions made for their conversion will be ineffectual; and this impression, fully fixed upon their minds, operates directly and effectually to prevent the designed, and legitimate influence of these exertions. Thirdly, this unbelief cuts the very sinews of their own exertions. The hope of success is indispensably necessary to secure successful effort. When ministers are destitute of this hope, their exertions will be restrained, or if put forth, they will be few, and powerless, and unsuccessful!

Whenever, then, ministers discover that they are not successful, they should immediately take the alarm! However unfaithful their churches, and their impenitent hearers may be, however much God may be exercising his sovereignty in relation to their impenitent hearers, who are rejecting for ruin, certain it is that these unfaithful ministers can find no ground of excuse, no palliation for their sin, in the unfaithfulness of their hearers, or the sovereignty of their God! Let them then awake to duty; correct what is wrong in their own heart and practice; sound the alarm in the ears of stupid, ungodly, unconverted professors; and with trembling anxiety bid the impenitent sinner, "Escape for thy life!"

A. R. A.

MISSIONARY.

From the Missionary Herald.

Ordination and departure of Missionaries.

Mr. John S. Emerson, recently of the Andover Theological Seminary, was ordained as a missionary to the heathen, under the direction of the Board, at Meredith Bridge, New Hampshire, May 19th. The sermon on the occasion was preached by Rev. Jacob Scales, of Henniker, in the same state.

Mr. Wm. T. Boutwell, and Mr. Sherman Hall, also of the Andover Seminary, were ordained at Woburn, Mass. June 7th, as missionaries under the direction of the Board. Rev. Milton Badger, of Andover, preached the sermon.

On the 13th of June, Mr. Boutwell, and Mr. and Mrs. Hall left Boston on their way to Mackinaw, with the expectation of proceeding from that place to the country lying on the south-western shore of Lake Superior, for the purpose of commencing a mission among the Chippewa Indians. The gentlemen engaged in the fur-trade in that quarter, and the Indians through them, have repeatedly, during the last three years, earnestly requested that a mission might be established among them; and the former have made very generous offers towards defraying the expense of such a mission. The opening, and the indications of Providence in regard to it have been worthy of regard, and it is hoped that the way is prepared in that direction, for communicating the blessings of the gospel to many of the Indians.—Mrs. Hall will probably remain in the mission family at Mackinaw, till the country shall have been explored, and the site and plan of the mission fixed.

CHINA.

Communications have been received from Mr. Bridgman, dated as late as Feb. 10th. He had a few Chinese boys under his instruction, who were doing well; the number of foreign residents and seamen who attended Christian worship on the Sabbath was increasing. A few natives attended a service in their language, conducted by Dr. Morrison.

Rev. David Abeel, who accompanied Mr. Bridgman to Canton, as missionary of the American Seamen's Friend Society, to the seamen in the river and port of Canton, has, according to an arrangement which was contemplated at the time of his embarkation, become a missionary of the Board. About the close of December he sailed from Canton, expecting to land at Angier, and proceed thence to Batavia, on the island of Java. His object in this tour is to visit and ascertain the state of the Dutch churches established two centuries ago on that, and other islands in those seas.

ARMENIA.

Intelligence has been received from Messrs. Smith and Dwight, on their exploring tour in Armenia, of as late a date as Dec. 27. The date of the last information previously received, was Oct. 1, when they were at Shousha. On their way from Tiflis to Shousha, the health of them both, especially of Mr. Smith, suffered severely. On this account they remained at Shousha till about the 1st of Nov., when they started for Etchmiazin, by way of Nakhchivan, & Erivan. Their journey was through a mountainous country, much of which was covered with snow; and the weather was severely cold. The health of Mr. Smith was improving, and with some slight exceptions, was good, till they reached Etchmiazin; but on their return to Nakhchivan, & thence through Khoi to Tebreez, Mr. Smith became much more unwell, and his symptoms were at one time alarming. By the merciful kindness of his heavenly Father, and with the facilities furnished by English residents at Tebreez, he was enabled to reach that place. There he was cordially received and treated with great tenderness by the English ambassador and two English physicians, and by other gentlemen of the same nation residing there. At the date of the letter he was daily gaining strength, and the physicians expressed a confidence that he would be entirely restored, though they had advised him not to resume his journey till the severity of the winter should be over.—In obtaining information respecting the Armenians, they had been more successful than they expected.

From the Vermont Chronicle.

SOUTH SEAS.

The London Missionary Chronicle, just received at this office, contains the following extract of a Letter from Mr. John Williams, Missionary at Raiatea, dated Tahiti, Oct. 21, addressed to the Treasurer.

I am happy to inform you that Mr. Barff and I had a most interesting and important voyage. The *Samoa* group will, I hope, shortly excite as much interest as did the Tahitian. Two of the islands are considerably larger than Tahiti, and the population (if the parts we visited afforded a fair specimen of it) must be very great. The natives are a very fine race of people. I should not hesitate a moment to settle among them; indeed it is my full intention, if possible, to spend two or three months with them before we sail for England. Six or eight European missionaries will be very soon wanted for that group.

We fitted out twelve native teachers with their wives and families, and in our voyage visited all the Hervey Islands; supplied the wants of the teachers and made presents to the chiefs of the Islands in which they were laboring; visited Savage Islands, Tognatabu, the Hapais, and the Samoa or Navigators' Islands above mentioned. Our missions are assuming an aspect highly interesting and important. I sincerely hope the Directors will see the necessity of following up our labors.

Another letter from Mr. Williams of the same date gives a detailed account of their voyage to the Samoa Islands, which possess much interest. Touching at Aitutake, Mr. W. received $412 from the teachers and people which they subscribed for the Missionary Society. From thence they proceeded to Savage Island, intending to place two native Aitutakean teachers there; but the islanders were so excessively wild and frantic they could not persuade the teachers to land. From thence they sailed from Tognatabu, where they were kindly received by the Wesleyan Missionaries, who stated that the good work was going on there. At Togna they found a chief of the Fiji Islands, who strongly importuned them to send teachers to his brethren. From thence they proceeded to the Hapai Islands. The king received and treated them with respect, but refused any overtures for the introduction of Christianity among his people. Arriving at Samoa Islands, they were cordially received by the chiefs, who immediately gave up for their use a commodious dwelling-house; for the purpose of worship and instruction, and four good dwelling houses for the families of the missionaries. Fierce war was raging between two of the principal Islands. While they were landing they saw on the shore of a neighboring island; houses and plantations burning, and the natives engaged in actual battle. The missionaries tried to induce the chiefs to give up the war, and they promised to put an end to it as soon as possible, and come and learn from the teachers the *lotu*, or word of the Great God. The missionaries describe these Islands as a noble field for christian enterprise.

INQUIRY MEETING AT SEA.

A letter from the Rev. John H. Hill, Episcopal Missionary to Greece, who sailed from Boston last autumn, gives the details of an interesting attention to religion on board the Palestine, the vessel in which he sailed. Rev. Mr. Robinson and himself established regular morning and evening prayers on board, and preached sermons on the Sabbath. On the day after his last sermon was preached on board, Mr. Hill was walking the quarter deck, when a young man at the helm put a note into his hand soliciting an interview for religious conversation, signed by himself and another seaman. "On reading the note," writes Mr. Hill, "I was greatly overcome—I could not but weep—I went forward where no eye could see me, and humbled myself before God for my unfaithfulness—and glorified him for his rich grace, and prayed that it might appear that the excellency of the power of that grace might be manifest in the conversion of some of these precious souls, through the feeble instruments, the earthen vessels, whom he had sent."

The meeting was repeated down in the forecastle, and while Mr. Hill was instructing the circle around him in the things that belonged to their salvation, he looked up and saw the poor fellows, whose turn it was to watch on deck, peering over the companion-way to catch a word for themselves.

Geneva, June 23, 1831.

Editor of the Rochester Observer,

Dear Sir: As the friends of missions would be gratified to learn the results of the labors of the *Western Agency* for the year now closed,—as the favor of God eminently rests on the work of the Home Missionary Society—as passing events evidently award to this Society an increasing responsibility in supplying the destitute in our land with the bread of life, and as we deem it both a duty and a privilege to commend this work to the eye and the prayer of those who love Zion; will you insert in your next paper, our fifth Report as given in, to the parent Society, in the month of May last.

Yours, &c. M. P. SQUIER.

THE WESTERN AGENCY OF THE A. H. M. S. FOR THE STATE OF NEW YORK.

THE "WESTERN AGENCY," which is a board of inquiry and reference, for the district embracing the seventeen western counties in the state of New-York, has been reappointed for the year commencing May, 1831, and is composed of the following gentlemen, viz.;

Rev. HENRY DWIGHT, Geneva, Chairman.
Rev. MILES P. SQUIER, do. Cor. Sec. & Ag.
Rev. ELIAKIM PHELPS, do.
Mr. ABM. B. HALL, do.
Mr. H. H. SEELYE, do.
Rev. JAMES RICHARDS, D. D. Auburn.
Rev. JOSIAH HOPKINS, Auburn.
Rev. D. C. AXTELL, Auburn.
Rev. A. D. EDDY, Canandaigua.
WALTER HUBBELL, Canandaigua.
Rev. JOSEPH PENNEY, Rochester.
Rev. WM. WISNER, Rochester.
Rev. SYLVESTER EATON, Buffalo.
Mr. JOSEPH STOCKING, Buffalo.

EXTRACTS FROM THE 5TH ANNUAL REPORT.

The section of our country, which it is our privilege to occupy in behalf of the H. M. cause, has from its first settlement, been one of unusual interest. Occupied principally by the sons of the pilgrims; lying on the great thoroughfare of intercourse and business between the East and West; possessing every advantage for the pursuit of agriculture and commerce; increasing rapidly in all the results of that industry and enterprise for which it is proverbial; and signalized, of late, by the Spirit of God, as a theatre of his redeeming influences; it has claims to the regard of the philanthropist and Christian which are of no common character.

Only about forty years have elapsed since the first christian settlements were made on this ground, now containing a population of more than half a million of souls. Sixteen years ago, but one Presbytery had been formed within these limits, (some congregations belonging to another lying within their eastern border,) embracing about forty churches and thirty ministers of the Gospel. There are now on this ground, nine Presbyteries, and one Consociation, numbering not less than one hundred and fifty ministers of the gospel, and having two hundred and twenty-five congregations, or upwards, under their care. More than one half of these congregations, including those at the largest centres of population and influence, either have pastors installed over them, or are statedly supplied with the word and ordinances of Christ's house—one half of the remainder have the labours of a clergyman, for half of the time each, while the residue, in our more recently settled, and feebler districts, are less frequently blessed with the feet of him, who publishes the tidings of grace.

There is yet room for the planting of more congregations on this field. As its borders are becoming more densely peopled every year, and as many from the folds of christian instruction are crowding upon it, we may safely calculate, that within five years, forty or fifty more churches will be located within the limits assigned to this agency.

Of the congregations already supplied, in whole or in part, more than one hundred and twenty have, in succession, been sustained by the A. H. M.; *seventy-two* of which have this year derived benefits from its funds. Our number of missionaries has this year been *fifty-eight*, making, together with the Secretary of this Board, fifty-nine laborers on this field.

The aggregate of the Missionary expenditures within our bounds, (so far as from a careful estimate, they should be included in a Report of the year ending May 1st, 1831,) is somewhat rising of $5000; but to assist in balancing the appropriations of the year, $500 have been raised, or pledged, in behalf of our funds by Auxiliary Associations, or otherwise, at the stations occupied by our Missionaries.

The receipts of the year have been $5721,40. This amount, besides providing for the expenses which have accrued on the field, will, we trust, furnish some help for the more destitute in the regions beyond us.

This sum has been derived, as heretofore, from *Auxiliary Associations*, both Male and Female,—from the *annual public collections* on the Sabbath, on the state *Thanksgiving Days*, at the *Monthly Concert* for prayer, and from *individual donations*. The last has been the most efficient source of income. The church has friends within this agency, who are resolved, that the cause of Home Missions shall not languish by reason of a deficiency of the silver and the gold, that may be requisite to sustain it; and their number is increasing from year to year, as our work moves on, and its results are progressively unfolded.

The largest individual donation to our treasury, the present year has been $1000. One individual appropriates to this department of benevolent efforts $250. Several others sustain each one missionary. Two individuals in one of our farming congregations, besides associating with eight others in sustaining a missionary, contribute $100, for the support of another laborer in the valley of the Mississippi, who shall devote himself more especially to the cause of Sabbath Schools. Several gentlemen of our Auxiliary Associations sustain each one missionary. This may be said in commendation of the Ladies' Auxiliaries of Auburn, Rochester, and Buffalo—of the young Ladies' Auxiliary of Rochester, and of the young people's Auxiliary of Geneva. Some congregations have assumed the expense of supporting one missionary each, and forwarded the requisite sums, and it is a fact worthy of record, that more funds have accrued to our treasury this year, without the personal application of an Agent, than at any previous period.*

The Missionary work, with us, has this year been clothed with unusual interest. Ours have been the consolations of that man, who, when he has "gone forth weeping, bearing precious seed, has returned rejoicing, bringing the sheaves with him." The present has become the year of Jubilee to the churches in this region. Christians here, have never seen such a time before. The Heavens have dropped down in mercy upon us, and salvation, like a river has flowed through our streets. More than fifty congregations within this agency, have been visited with seasons of special refreshing from the presence of God, gathering sinners in great numbers to the fold of Christ. Our most important villages, and centres of strength and influence, have been distinguished in the descent of the Divine Spirit, the cloud of mercy has dispersed its blessings, in grateful measures, on various portions of this vineyard, widely remote from each other.

Enterprise, talent, wealth, and influence, have been sanctified, and truth has gained rapidly on the empire of sin and error. It is safe to conclude that from four to five thousand souls, have been added to the "number of the believers" from within the field under review, since the commencement of the revivals in Sept last. Nor is the work yet stayed. Every hour's intelligence furnishes proof of the advancing movements of the Spirit of God, and justifies the confident expectation of his people, that the "day spring from on high" is to be on all our border, and give new life and strength to all the churches.

In this dispensation of the spirit, our beneficiary congregations have extensively shared, and it has been to them like "the former and the latter rain." In several of them the face of society is altogether changed; the cause of the Redeemer has been delivered from the persecutions of a spirit of prevailing impenitence and irreligion; and Zion has been obliged to enlarge the border of her tent, saying, "the place is to strait for me, give place that I may dwell."

Among the congregations the most distinguished, as the seat of the Spirit's influences, are *Castleton*, in Ontario Co.; *Marion*, in Wayne Co.; *North-Penfield*, in Monroe Co.; *Bergen* and *Leroy*, (Congregational Society,) in Genesee Co.; *Evans*, in Erie Co.; *Ripley*, in Chautauque Co.; and *Richford*, in the County of Tioga. The average number of Conversions to Christ in each of these congregations, is, in the judgment of our missionaries, from seventy-five to one hundred.

Other congregations have been gladdened with gentle showers of grace. Several others are now, exhibiting the presages of a special work in them, while the great body of those, to whom the bounty of the society has extended, have been confirmed in the faith and fellowship of the gospel.

The work of Home Missions is closely associated with every other department of christian effort. Our Missionaries, as charged in their instructions, had done much to help on the cause of benevolence around them. They have been efficient instruments in circulating the Bible; and the christian Tract in advancing the interests of Sabbath schools, and of Temperance, and the sanctification of the Sabbath day; and in stirring up the infant churches, for whom they have laboured, to a benevolent sympathy in behalf of the nations that sit in darkness, and the shadow of death.

Several houses for public worship have been erected this year at the stations occupied by this Board, and several more are under contract, and will be built the present season.

It is evident from a review of the operations of the year, that much advancement has been given to the cause of truth among us, and that the work of domestic missions has approached nearer to its accomplishment within this Agency. Still there remains even here much land to be possessed, to the occupation of which the friends of Christ should now hasten with redoubled energy, and a quickened step. The Spirit of God is leading our way, and crowning our exertions with unexampled success. This day of revivals, urges the necessity of our work, while it multiplies our facilities for its accomplishment. Christian converts from the enclosures of Zion, are thrusting themselves out upon the waste places, and from thence in their extremity, are calling for help and we are looking with an intense solicitude to the labours and results of the year now to commence. Darkness is fleeing upon the outposts,—new fields of toil and encouragement are opening in rapid succession before us; many of which of inviting promise we hope soon to see supplied with a preached gospel. Let there be union of counsel, and an efficient and systematic charity in the work, and it need not be long before this entire border shall be brought under the influence of the preached gospel, and become as the garden of the Lord.

The harvest is ready for the reaper's hand.—The aspects of providence encourage every friend of the missionary cause to minister help *now*. Opposition, more than ever, is powerless before the march of truth. "The Spirit says come." Nor can we anticipate permanent results for Christ, without the administration of gospel truth, nor must we, when the power to help is in our hands, let there be "a famine of the hearing of the word of the Lord," in such a day as this.

We are sensible, too, that the time has come for the churches within this Agency to look beyond their own wants. We lie in the vicinity of the great western valley, and in the channel of communication to it. We are associated with it, by every law of relationship and love. We would embrace, then, in the arms of a common fellowship, the aggregate wants of our country, and in the might of Him with whom is the residue of the spirit, would we thrust out laborers upon the yet extended devastations of Zion; that the word of Christ may have free course, and be glorified, and that our whole land may become Emmanuel's—"a mountain of holiness, and a habitation of righteousness."

By order of the Agency,
M. P. SQUIER,
C. S. W. Agency of A. H. M. S. for N. Y.

*The following is a condensed view of the receipts of the year, from May 1st 1830, to May 1st 1831, from within this Agency, reckoned by counties, the details of which have been published from month to month, in the Home Missionary, viz.

From Congregations &c. in	
Alleghany county,	$8 66
Cattaraugus	9 17
Cayuga	439 98
Chautauque	83 33
Erie	315 03
Genesee	136 82
Livingston	119 03
Monroe	1305 05
Niagara	60 00
Ontario	1921 84 1-2
Orleans	30 00
Seneca	170 57 1-2
Steuben	135 11 1-2
Tioga	94 97
Tompkins	183 50
Wayne	186 99
Yates	142 75
From other places	378 57 1-2
	$5721 40

THE BLACK ASTRONOMER.—In the year 1739, and for several years afterward, Benjamin Banneker, a black man, of Maryland, furnished the public with an Almanac which was extensively circulated through the Southern States. He was a self-taught astronomer, and his calculations were so thorough and exact, as to excite the approbation and patronage of such men as Pitt, Fox, Wilberforce, and other eminent men, by whom the work was produced in the British House of Commons, as an argument in favor of the mental cultivation of the blacks, with their liberation from their unholy thraldom.—*Lynn Mirror.*

DEPRAVITY.

A highly respectable tradesman, residing at Preston, in Lancashire, has, within these few days been thrown into the most poignant grief, in consequence of the wretched fate of his two daughters, both of whom had received a liberal education, and are now at the age of twenty-one. About three years since, the two sisters, whose names are Betsy and Dorothy Clayton, absconded from their paternal roof, and all endeavors to discover their retreat unhappily proved abortive. About a fortnight since, a relative of the family, named Bostock, who had some years ago retired upon an immense fortune, died possessed of considerable wealth, bequeathing in his will ample property to the unfortunate girls. Mr. Bray, a solicitor of Preston, connected with the firm of Mr. Walmsley & Co, of Chancerylane, came off immediately to Lodon, for the purpose if possible, of discovering their retreat. Bills were printed and advertisements inserted in several of the London papers, giving a description of them, but all in vain, until a few days ago, when Mr. Bray received a letter from James Gillmor, an officer, informing him that one of the sisters, Dorothy Clayton, had a few sessions since been tried at Old Bailey, and convicted of a felony, and that the other was a prostitute of the lowest order. Upon inquiry made yesterday morning of Mr. Wontner, it was ascertained that the miserable girl, had been convicted of robbing a gentleman of his watch and money, and had been sentenced to transportation for 14 years, and had been removed pursuant to her sentence, on the 4th of December last, and is now on her voyage to New South Wales. The question is, whether the girl, being a convicted felon, can receive the property left to her.

On a careful and minute inquiry into the condition of a portion of the female sex in London, it has been calculated that the number of females of a certain class exceeds 80,000, that there are at present 15,000 girls, children of the poor, who have no visible means of subsistence, the greater part of whom are trained to every variety of vice, and are without shelter or home. It is also ascertained that the number of female servants in London, is 165,732; that the time each servant remains in one situation, by an average taken at different periods, is 462 days; consequently on an average, 858 leave their situations every day. —*London Paper.*

ROCHESTER SAVINGS BANK.

To the Editors:

SIR—A bank having been chartered by the legislature of this state, entitled the "Rochester Savings Bank," to be located in this village. It is proposed to give to the public an epitome of the provisions of the charter, and of the bye-laws with which it may be useful to the public to be acquainted—presuming that this subject has not received that attention which its merits demand, especially by that class of community which a Savings Bank is more especially designed to benefit. The charter creates a corporation of fifteen trustees, or managers, with the usual powers and liabilities of other monied incorporations, with, however, two exceptions:—First, that the clear annual value of the real and personal estate of the corporation, exclusive of the profits arising from the interest accruing upon the stock, or from the sale of stock, in which the deposits made, may be invested, shall not exceed the sum of two thousand dollars, that the trustees shall receive no pay for their services, shall issue no notes and make no discounts. Secondly, that the funds of the corporation shall be used and appropriated for the interest and advantage of the depositors and their legal representatives.

The charter then provides, that the association shall receive, as deposits, all sums that may be offered for the purpose of being invested, as aforesaid, and that it shall be so invested, that it shall be repaid when required, of such times, with such interest, and under such regulations, as the managers shall, from time to time, prescribe.

The regulations shall be conspicuously posted in the bank, and shall not be altered to affect deposits previously made. The officers are not to use the funds in any way, except to pay current expenses. All evidences of deposits are made, bending on the corporation, and gives the corporation power to make bye-laws and regulations for the institution; but it is made the duty of the managers, to regulate the rate of interest, so that the depositors shall receive a ratable proportion of all the profits of the bank, after deducting authorised expenses.

Five of the trustees, if the president, or the vice president is present, shall constitute a legal meeting for business. The trustees have power to fill vacancies by ballot, to appoint a fit person for accountant, he is to give security for his good conduct in his business, and to appoint a clerk, if necessary, to remove them and appoint others, and to fix their rate of compensation.—The corporation are authorised to pay to any depositor, being a minor, any sums deposited by him, not exceeding $200 00, without guardian, provided the deposits were made by the minor.

The corporation are to make an annual report to the legislature, and the books are to be at all times kept open to the inspection of the comptroller, and to such other person or persons, as the legislature may designate.

The act is declared a public act, subject to repeal, dissolution, or modification.

The bye-laws, (at present established for the government of the institution) of general interest to be known, are, in substance, the following:—That the concerns of the institution shall be conducted by a president, one vice president, with thirteen trustees, constituting a board of managers.

That they shall meet, at least, four times in each year, six of whom, with the president, or vice president, shall be a quorum; they shall select a treasurer for their own board, and appoint others to be employed in the bank, if necessary; and three of their own number shall be appointed as a monthly attending committee, whose duty it shall be to attend the bank, when open, and to have the general superintendance, during the recess of the board, to keep minutes of the proceedings, and to lay them before the board of managers, at the regular meetings, noting the amount deposited and drawn out on each day.

No fractional parts of a dollar to be deposited.

On the third Wednesdays of July and January, in each year, there shall be a dividend of two and a half per cent. declared on all sums above five dollars, which shall have been on deposite for six months previous to the days aforesaid, and one half that amount, on all sums, or deposite, for three months thereto.

No interest to be paid on any sum withdrawn for the period elapsed since the last dividend, nor on sums withdrawn before a dividend is declared.

All sums deposited, except reservations for immediate purposes, to be invested in government securities, or in stock of the United States, or this state, or on bonds and mortgages.

All dividends not called for within three months after they are declared, to be added to the principal of the depositor and draw interest.

Dividends may be received personally, by order in writing, or by letter of att'y.

Depositors, or some person legally authorised by them, can only draw out money; but no person to receive any part of their principal or interest, without producing their original book, that each payment may be entered therein; and no money can be withdrawn, except on the third Wednesday of January, April, July and October; one weeks notice, of the intention to withdraw, must be given to the treasurer; and no sum less than five dollars can, at any time, be withdrawn, unless the deposite did not amount to that sum. The money offered for deposite, must be in specie, or in bills taken at par at the banks in this village. All checks must be drawn by the treasurer, and countersigned by the president, or by the vice president, provided neither of said officers act as treasurer.

All deposits to be entered into the books of the institution, and a duplicate given to the depositor, which shall be a voucher, and an evidence of the property of the depositor in the institution.

On the decease of a depositor, the amount standing to his or her credit, shall be paid to legal representatives.

At their meeting in January, the managers shall make a statement of their accounts to exhibit to the legislature.

There shall be a funding committee of three managers, who, with the treasurer, are to meet every Monday afternoon, for the purpose of investing the funds.

On making the first deposite, the depositor is to subscribe the bye-laws.

The bank is to be open to receive deposits on Wednesday evenings, for females, and on Saturday evenings for males. The treasurer is to receive the money for the committee, on Monday of every week, and deposit the same under the direction of the managers, and inform the funding committee of the sum on hand.

No transfer of stock shall be made above five thousand dollars, without the order of the board of managers.

The managers may return all, or any part of deposits, on giving two months notice. All monies are to be deposited and invested in the name of the president and trustees of the Rochester Savings Bank.

The present board of trustees, are—Levi Ward, Jun., Jacob Graves, Everard Peck, W. S. Whittlesey, Edward R. Everest, Willis Kempshall, Jonathan Child, Ezra M. Parsons, Ashbil W. Riley, Joseph Medberry, L. B. Langworthy, Elihu F. Marshall, Harvey Frink, Isaac Hills and D. C. West. Yours, &c.

D. SCOVILLE,
Secretary of the R. S. Bank.

Upon an offer of 50 cents, a lad at Cincinnati, ascended the cupola of the Court-house, and climbed the staff on which the vane was placed, and straightened the rod which had been crooked by the wind. This was 150 feet from the ground. He descended, but claimed of a public officer, one dollar for the job, which the officer would not pay, saying he only offered 50 cents! The boy turned away in disgust, and refused the trifling sum. Shortly the officer cast his eye to the vane, when lo! the incensed lad had again climbed the dizzy steep, and bent the rod more obliquely than before!

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From the Southern Religious Telegraph.

LETTERS TO THE EIDTOR.

Cove, November 10 1830

After enjoying the unexpected hospitality and kindness of "the brethren" on Mallow, for a week, I came to this place on the 3d inst.—Cove, on Great Island, is pleasantly situated on the southern side of a hill; at the foot of which, the two channels of the Lee, after circling the Island, come together, and empty themselves, immediately in front of the town, into the Atlantic. It is ten miles from Cork, and about ten, on the other side, from Cloyne; to which Diocess it belongs. It was over the Diocess of Cloyne that the celebrated Bishop Berkeley presided. The clean streets, the southern aspect, the pure air and the beautiful scenery on every side, are its peculiar attractions to an invalid. It is accordingly much resorted to in the summer months particularly, and is called the Montpelier of Ireland. The population is about 7000, the majority of whom are Roman Catholics.

This morning on passing the door of the Catholic free School room, I observed over it a board, on which in large and well turned characters, I read the following singular inscription.—*"No admittance here for proselyting dames or insidious tract droppers."* The priests are exceedingly jealous of Protestant interference, and so unlimited is their authority that their people are almost inaccessible, Popery is a system that hateth the light, neither cometh to the light, lest its deeds should be reproved. A few facts will enable you to judge for yourself.

Some weeks ago a charity sermon was preached in the Church (of England) in behalf of the protestant Infant School. A Roman Catholic gentleman, for being present, was spoken of by the priest, on the next Sabbath, in his chapel, by name, and severely condemned.—Two years ago, when the Infant School society was formed here, the managers rented a room for its use belonging to a Catholic gentleman of the town.—When the priest heard of it, he annulled the bargain, and the society lost that summer in fruitless efforts to obtain another.—The children of some Catholic servants, a few doors from me, were taken into the master's house occasionally, and taught to spell and read. When the priest heard of it, he forbade their going, and now they run idle in the street.—In Mallow, a girl of 14 years old, who went to the Charity School, was told by the priest that if she did not leave the school he would curse her to the seventh generation.—Another little girl was persecuted by her parents, even to bonds and stripes, for going to the same school, on the Sabbath.—The man & maid servant of Mr. J. whose very kind & christian hospitality I enjoyed for some days, formerly attended the family worship. But having been solemnly warned by the priest, they now religiously stay away.—A few Sabbaths ago, four persons in Waterford were loaded with the impious anathema's of a Catholic excommunication, because they would not withdraw their children from a Protestant school. Yet the teachers are selected without regard to sect; no catechism or creed of any kind is made use of; but *the Bible is made a reading book!* It is the Bible they are afraid of, and no marvel. The Bible and Popery are not agreed, and unless one or the other be changed they cannot dwell together. Here, I may add, is seen the distinctive peculiarity of the Protestant & the Catholic. The genuine Protestant will change his creed; the staunch Catholic is tempted to change the Bible. To feel the truth of the last part of this remark it would be only necessary to look into a French New Testament, published by the Jesuits, at Bordeaux, in 1688, from which I will give you, as they are literally translated, in a little work before me, the following texts.

1 Cor. iii, 15. But he shall be saved himself, yet so as by the fire *of purgatory.*

1 Cor. vii, 10. But those who are joined *by the sacrament of marriage*, I command, &c.

1 Tim. i1, 1. Now the Spirit says distinctly that, in the latter times, some shall depart from the *Roman* faith.

Heb. xi, 30. By faith the walls of Jericho fell, after *a procession* of seven days.

1 John v, 17. But there is a sin that is not mortal but *venial.*

Acts xiii, 2. Now as they offered unto the Lord *the sacrifice of the mass.*

It is said that Monsieur Veron, when asked why he had wrested this last text from its natural meaning, gave, as the reason, that "he had often been asked by calvinists what scripture affirmed that the apostles said mass."

Surely it should be one of our daily prayers that the Bible, the Bible alone, may speedily become the rule of all faith and practice. I could always unite in *saying* that the Bible was the only rule, but now I *feel* it. *The truth*, as contained in the scriptures, the *whole truth* and *nothing but the truth*, should be the motto of every christian.

THE LATE MR. BISSELL.

Our readers, we have no doubt, will be highly gratified by the following interesting extract of a letter, received by a gentleman in this city, from a minister of the gospel, who was near Mr. Bissell, and attended him in his last sickness.—*New York Evangelist.*

"But though this letter may be of no importance now, in respect to the information you requested; yet I thought it might possibly, even at the present date, be some satisfaction to the friends of that departed worthy, whom all the friends of Zion in this land will long remember; whose example of activity, decision, and self denial, has given so powerful an impulse to the benevolent movements of the age; and whose name however much reviled and slandered by his enemies, has, we trust, been written in the Lamb's book of life; a name, that will live, and be heard of on earth in the ages of the millennium.

"You are aware that he had been dangerously sick at Rochester, in the month of February, previously to his coming to this place. He came here as was supposed in a convalescent state; though evidently his health was not firm; as he still manifested in his countenance and voice the effects of the disease from which he had recently recovered. I saw him the evening after he came. He was cheerful; and spoke with animation of the revival at Rochester, and many other places at the West. The next day, after some considerable fatigue in attending to his business, he was suddenly taken with slight symptoms of bleeding at the lungs.—He retired immediately to his room at a public house, and called in a physician. Nothing very alarming appeared in his case; though advised by his physician to be quiet as possible, and to refrain from speaking, or doing any thing that might tend to irritate the lungs, or produce hemorrhage. In the course of two or three days he was removed from his lodgings at the Inn, to the house of his friend Robinson, for the greater convenience of attending upon him. He continued about the same—no bleeding of consequence till after the expiration of two weeks, when his symptoms became more alarming; the discharge of blood from the lungs in considerable quantities several times in the course of a few days. During the first two or three weeks, the nature of the disease required that he should not speak audibly, even in a whisper, any more than could possibly be avoided.—What he wished to communicate, was done chiefly by signs, or with a slate and pencil. Consequently, during that period, though I frequently visited him, I had little opportunity for any thing more than to kneel by his sick bed, offer a short prayer in his behalf, and immediately retire.

"After the bleeding had ceased, the disease assumed a different character; and so far as his strength would permit, he could give utterance to his mind with safety. And during the last few days of his life, debilitated as he was, he conversed some, occasionally, though in brief sentences;—his *words few; but like himself to the last, emphatic and full of meaning.* On one occasion after prayer, he said, 'I am decidedly better;' and then asked, 'Have you faith to pray?' To my answer, he added, 'Have *a good deal*—have *strong faith.*' I then said to him, 'The Lord reigns, and does all things well; I trust you feel resigned to the good pleasure of his will?' He answered, 'O *perfectly, perfectly,*' with a tone and look, expressive of sweet and filial confidence in God. He paused a moment, and then, speaking to himself, repeated the following passage: 'Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.' As he uttered the concluding words, his countenance brightened into a smile. It was the smile of hope, and of joy and peace in believing; and at the same time, looking steadfastly upward, as if looking away into heaven, he seemed to have full in his eye the unutterable glories of 'that eternal world of joy.' I shall never forget the expressive, but indescribable significancy of his look and his voice, at that moment. On Monday morning, April 4th, the day before his death, he expressed a wish, that the Elders of the church here might be sent for, which was done. I went with them; and we had a little season of prayer in the chamber where he lay. By his request, also, we united in singing part of a hymn.

"He was sensible that he could not long survive. Among other things he said: 'The time of my departure is at hand. I have perfect confidence in God. Why should I fear to die? The Lord knows I have loved his cause more than all things else.' After that time, I did not again see him alive. Being called away some distance, I did not return, until his soul had departed, Tuesday, 4 P. M. The next day, his mortal remains were carried to Rochester. There sleeps the dust of Josiah Bissell—that distinguished, that indefatigable, that undaunted 'doer of the word.' His example, 'yet speaketh,' and will speak. It cannot die. May his mantle fall upon hundreds and upon thousands, who, like him, shall be 'doers of the word,' and thus, its most effectual preachers.

"P. S.—One of the attending physicians, has since become hopefully pious; and he refers his first serious impressions to his having seen, in the death of Bissell, 'how a Christian can die.' And surely no one could witness such a scene, without feeling the desire spring up in his soul, 'Let me die the death of the righteous, and let my last end be like his."

The evils attendant on Slavery.—The following notices of trials before the Fayetteville Circuit Court are from the Western Luminary.—

The Court since Monday of last week has been occupied in the trial of negro slaves on the charge of committing capital offences.

In the case of Armstead, owned by Cooper & Boswell, tried for an attempted rape, the jury did not agree and were discharged.

Moses, owned by Joseph Rogers, was tried for a similar offence. During the progress of this trial there was great popular excitement. The counsel were repeatedly interrupted by the cheering and murmurs of the bystanders. After a protracted and minute examination of witnesses the case was left with the jury on Thursday evening. Saturday morning they brought in a verdict of guilty.

Henry and Harriet, two slaves belonging to Hector P. Lewis, have been found guilty of the charge of attempting to poison their master.

Philip, the property of Mr. Harrison, was acquitted of being an accessary with Henry and Harriet in an attempt to poison Mr. Lewis.

Billy, the property of John Rogers, has been convicted of the murder of Mrs. Dodd and an attempted rape on her daughter, a mute.

From the Vermont Chronicle.

LOTTERIES.

We promised last week to favor the N. Y. lottery dealers with a little more notice, and now proceed to fulfil our promise.

We wish our readers first to understand, that lotteries can never add one cent to the wealth of the country. They do not even profess to do it. They only transfer money from one man to another. If all who are engaged in the traffic were to quit it and go to raising potatoes, the amount of valuable property in the country would be increased. Lotteries deprive the country of all that they would otherwise earn.

Consider next, the influence of lottery gambling on a man's habits. His object is, to get rich suddenly and easily—more suddenly and more easily than he can by industry and economy. Keeping a man's mind agitated with hopes of becoming suddenly rich without labor, must make him more and more dissatisfied with the sure and steady gains which are the reward of industry—must render his ordinary business insipid and tiresome, and lead him so to neglect it, as to become a bankrupt. This is the history of most of those who are induced to speculate in lotteries.

Consider, again, what sort of men lottery dealers expect to prevail with. You may learn this, by considering the arguments they use.—If it were in our power, we would here insert some of the cuts, with which lottery advertisements are decorated. You may see them, however, in other papers. Look at them. Look at the whole parade of dancing goddesses, and misshapen, grinning dwarfs, with money bags as big as themselves. What powerful arguments these! How well adapted to persuade reasonable men! The ticket seller hopes that you are silly enough to be induced to buy a ticket, by looking at the supremely silly giggle on that face in the newspaper. If you are not silly enough for that, he has no hopes of you. He does not attempt, for he does not think it possible, to gain custom from any but the silliest part of community. In this, he doubtless judges correctly.

Look at the published schemes of lotteries.—You will find—so many prizes, amounting to so much—a very splendid parade of temptation; but you will *not* find how many blanks. The dealers know, that if they should tell you that, you would not buy their tickets.

Do not suppose that all the money which is paid in for tickets is paid out again in prizes.—No such thing. Fifteen per cent. on the prizes goes at once to bear the expenses of the lottery, i. e. into the pockets of the managers,—where it stays, till a little of it is screwed out of them for some public object, by a legal examination, which they know very well how to evade. And then, the price of tickets is, just what the dealers can get. A writer in the Vermont Watchman shows, that on the sixteenth class of the N. Y. consolidated lottery, there is left to the managers and dealers, the nice little sum of $181,641 60. One such lottery in six weeks would amount to $787,113 60 in six months, and $4,722,681 60 in three years. Besides all this, Mr. Canfield, formerly a manager and extensive lottery dealer, has shown that the business may be so managed, that the tickets which remain unsold in the hands of the managers and dealers shall have the best chance to draw high prizes; and observing men have noticed, that high prizes are seldom drawn by any but those who are concerned in managing and selling.

Besides; if you should draw a prize, how do you know that you should ever get your money? One dealer somewhere on the Hudson, a few years since, sold nineteen quarters of one ticket. It drew a prize, and he ran away. If it had been a blank, the fraud never would have been known. How do you know, when you buy a ticket, that the same number is not sold to twenty others, and that, if it draws a prize, some of them will not receive it instead of you? Indeed, how do you know that the fact will not be concealed from the public altogether?—Verily, if there is such a thing as legalized swindling in the world, this lottery business is the thing. And we are astonished to see how many printers, for the paltry consideration of five or ten dollars, will help lottery dealers to swindle the public, by inserting their advertisements. How such printers must love the "dear people!!"

CELEBRATION OF INDEPENDENCE.—Our Independence was bought with blood, and blood is shed every year to perpetuate the memory of it. Not a fourth of July passes, without being celebrated in many places by putting some of our citizens to death. There is no previous selection of places and persons; but in many places, crowds are assembled, and fire arms and gunpowder are used in such a manner that all cannot reasonably expect to escape with their lives. The yearly result is, in some places, a mere loss of money and morals; in others, an additional loss of limbs and human life. And though this is known to be the uniform result, the public sentiment demands, at every return of "our nation's birth day," a repetition of these doings, which, if general, will certainly result in the shedding of blood. We believe that many more have been killed and wounded in celebrating independence, than in the most sanguinary contest during the revolutionary war.

FOURTH OF JULY ACCIDENTS.

We are led to these reflections, by hearing that the right arm of one man and the left arm of another were blown off by the discharge of a cannon at Woodstock on Monday.

Since writing the above, we learn from the Woodstock Gazette, that of the two injured, Mr. Wm. Cone was blown 18 feet, and his arm broken above the elbow, and amputated by Dr. Parker; Mr. Isaac Raymond's hand was blown to pieces, and taken off by Dr. Palmer at the wrist. Strong drink, it is said, had no agency in the disaster. If so, it confirms our suspicions, that there is a power of expelling sound judgment in the festive use of gunpowder. Fifty dollars were immediately contributed for the sufferers, and further exertions were to be made for their relief.—*Vt. Chronicle.*

The Kingston, Ulster Plebeian says.—At the late celebration at Coxsakie, two men were killed by the bursting of a cannon—and another who still survives, was deprived of both of his hands. We have not learned what caused the bursting of the piece—but in all probability the cannon was everloaded.

Mr. John Dunning was killed by the bursting of a cannon at Washington City on the fourth of July.

We learn from the Orange Palladium, that a man by the name of Marvin Pierce, was killed on the *Fourth* inst., while engaged in loading the cavity of an Anvil for the purpose of firing it in honor of the day.

At Poughkeepsie, Wheeler Hurd had his leg so injured, as to make amputation necessary.—Mr. Berrien received a charge of wadding in his head; but it did not prove fatal.

From the Salem (Mass.) Register.

MELANCHOLY EVENT.—A most afflicting dispensation of Providence took place on Saturday last. The Rev. JOHN E. WESTON, late Pastor of the Baptist Church at Lechmere Point, having attended the recent religious meetings of the Baptists in this town, was travelling in a chaise towards Nashua village, where he had engaged to preach on the Sabbath, having another gentleman in company with him, (Mr. BACHELLER, of Lynn.) When they had reached the town of Wilmington they drove into a pond on the road side to refresh their horse; but only a few feet from the edge of the pond, the water is 20 feet deep of which circumstance they were not apprized—and they instantly found themselves sinking.

Mr. Weston could not swim; Mr. Bachellor held him up as long as possible, but was at length compelled to leave him, and saved himself by swimming to the shore. The unfortunate Mr. Weston immediately sunk in deep water. His body was taken out in forty minutes afterwards, but the spirit had gone to its rest! "Blessed are the dead who die in the Lord."

Mr. Weston has left a wife and five children.

INDIAN HOSTILITIES.—A rumour has reached us from the west, on the authority of a letter from a gentleman in Illinois, that Gen. Gaines, who had gone on in advance against the hostile Indians on Rock River, with 500 regular troops, had been defeated with the loss of 300 of his men, and himself wounded. The letter adds—"Our Governour has gone on with 1500 mounted volunteers; and has sent back for 3000 more, from this state, Indiana and Missouri." This rumour is contradicted in the Lexington Observer, but it is feared that disturbances of a serious nature will occur before these differences are settled. They grow out of the unwillingness of the Indians to remove from their country.—*Buffalo Jour.*

CASUALITY.—A man by the name of *Johnson*, fell over board from the Steam-Boat Superior on her last trip up, off Salem, O., and was drowned. Johnson belonged to the boat, and has friends residing in Boston, in this county.—*Ib.*

SUICIDE.—Mathew Middleditch; of Boston, put an end to his existence on the 3d inst. by hanging himself in his Orchard. He was about 48 years of age; a farmer in easy circumstances, and no cause but that of occasional intemperance can be assigned for this last foolish and criminal act.—*Ib.*

TEMPERANCE MEETING IN MENDON.

The quarterly meeting of the Monroe County Temperance Society, was held at the Methodist Church in the village of West-Mendon, (formerly Norton's Mills,) on the 28th of June. The address was delivered by CHARLES M LEE, Esq. of Rochester, to an audience comprising nearly all the active and business men in the place. After the address, several resolutions were offered, and addresses made, in relation to the subject of Temperance, and about twenty of the males present came forward and enrolled their names as members of the Temperance Society of Mendon. The meeting passed a unanimous vote of thanks to Mr. Lee, for his very able and pertinent address, and requested a copy for publication. The Temperance Society in this town is large, and in the village of West-Mendon, a very large majority both of males and females, are members of it *Daily Adv.*

OBSERVER.

THURSDAY, JULY 21, 1831.

INSTALLATIONS AND PROTRACTED MEETINGS.

We are requested to give notice that the Installation of Rev. Luke Lyons, as pastor of the 3d Presbyterian Church, in this village, will take place on Wednesday next, at 11 o'clock A. M., at the Church. And that the Installation of Rev. Mr. Wisner, as pastor of the 2d Church, will take place the day following, at that church, at the same hour. Also that a *Protracted* Meeting will commence on the day of the first installation.

A letter dated SHELDEN, Genesee Co., July 5th, says that a work of grace is going on in that place—the names of a few recent converts are given.

ORANGEVILLE.—The same letter says that a protracted meeting commenced in Orangeville on the 25th June, and continued eleven days—there had been 50 hopeful conversions.

Since the above was writen, we are informed that the number of hopeful conversions during this meeting was at least 90. An unusual proportion of whom were persons of from 50 to 70 years of age.

THE DIFFERENCE.

When a case of hydrophobia from the bite of a dog occurs, in one of our cities or villages, how prompt are the authorities to take effective measures to prevent the recurrence of such a dreadful calamity, but notwithstanding deaths from the brutality of drunken husbands—notwithstanding deaths from intemperance in various ways, are matters of every day occurrence, yet with what perfect indifference do the trustees of our villages, and the common councils of our cities look on this havoc of human life—when the madness is caused by the poison obtained from the groceries and grog shops which they have licensed.

In the one case "Puppy whelp and hound," are made to pay the forfeit of their lives, although perfectly innocent of any overt act, while in the other, the same authorities, the conservators of the peace and public morals, instead of applying an effectual remedy, give the sanction of their authority.

Now we would suggest two queries:—

The first is, Supposing madness and death from intemperance were of as rare occurrence as that of madness by the bite of the canine species, what would be said of public officers who should refuse to lend their authority to prevent it?

The second quere is, Whether, if *dogs* could *vote*, at village and city elections, they would not be considered and treated as less dangerous than those *bipeds* who cause the death of their species by furnishing them with a slow but more deadly poison?

MURDER.

A young man by the name of John Warner, in the city of N. York, while closing his store in the evening was shot by some person on the opposite side of the street and instantly expired. He had united with Rev. Mr. Baldwin's Church two Sabbaths previous to his death.—"Be ye *also* ready," is the admonition which this case affords to all who are putting off a preparation for death to a more convenient season.

AVON SPRINGS.

The Editor of this paper was called on business, one day last week, to this New Bethesda of the West. Although aware that it had within two or three years, become a place of considerable resort, we were astonished at the great number who were found at the springs, and at the public houses in the vicinity, who had been brought there to test the curative properties of the waters, or to enjoy the society, and the delightful scenery of this rural retreat.

Although the day was unfavorable for invalids, there were carriages with visitors constantly arriving and departing, and in the short time we were there, we saw acquaintances from most of the counties in a circuit of 50 miles. We were informed that 500 persons have visited the springs in some of the warm days in the early part of this month. There are two large public houses within a few rods of the principal spring, at which we are informed, the accommodations are excellent and every attention paid to their customers. The charges are said to be very low.

Besides these two houses, there is within three fourths of a mile, on the main road, the Hotel which has for a great number of years been kept by Mr. Hosmer, the long established reputation of which, always ensures it a large share of patronage. A better table we have never seen at any public house in the country than is uniformly to be found at Hosmer's Hotel, and the kind attentions always paid to their guests by Mr. and Mrs. Hosmer, render their house peculiarly pleasant, and the stranger, at once, feels himself at home.

The public house kept by Mr. Comstock a few rods distant, we observed was thronged with company, and every thing about it had the appearance of comfort and convenience.

The invalids at the Springs, uniformly, bore testimony to the beneficial effects of the waters, in relieving their diseases—and were ready to recommend them to others.

One thing we saw that was much to be regretted. A Nine Pin Alley has by some one, been deemed an important accommodation for this resort of the sick and infirm. The constant rumbling of the balls cannot afford very agreeable music to the ears of those whose sense of morality will not allow them to participate in this species of amusement. We know not who the owner of this Alley is, but we would advise him to convert the building to some more valuable purpose. We will venture to say, that it has no attractions for most of the company who are brought to the Springs for the benefit of the waters.

EDITORIAL CHANGES.—Rev. Wm. R. Collier has accepted the editorship of the Journal of Humanity, the Rev. E. C. Tracy its former Editor having left it to take charge of the Boston Recorder.

The Vermont Chronicle is hereafter to be conducted by Rev. Joseph Tracy in conjunction with its former editor Rev. J. Richards, whose health will not allow of his performing the laborious duties of editor without assistance.

NEW PAPER.

A new paper has just made its appearance, published at Brockport by J. Carpenter and J. R. Adams, devoted to Religion, Morality, Literature, Agriculture and the Mechanic arts.

It is a large sheet, well executed, and promises fair to be a respectable and useful paper.

WORTHY OF IMITATION.—In Fayetteville N. Carolina, it was resolved to show their patriotism, on the 4th by releasing the debtors in prison. Only one however was found who was set at liberty. Quere. How many poor debt'rs might yearly be set at liberty with the money paid for powder to be burnt on that occasion.

COMMUNICATIONS.

For the Observer.

Mr. Chipman:—We have examined Mr. Chapman's notes, and think them well calculated to assist those readers who are not acquainted with oriental customs, and Jewish history, in understanding the Holy Scriptures. WM. WISNER.
JOSEPH PENNEY.

The following extract from these Notes will give our readers a specimen of Mr. Chapman's talent of illustrating difficult passages of Scripture, by reference to oriental customs.—ED. OBS.

II. CORINTHIANS.

Chapter 2d, Verse 14—16.

"Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto GOD a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life."

The Greek word here rendered *causeth to triumph*, occurs also in Col. ii, 15, where it is rendered *triumphing over.* The apostle may be understood as giving thanks to GOD, either because He had triumphed over his pharisaic pride and obstinate temper, by the renewing and sanctifying agency of his Holy Spirit, and had made both himself and his fellow apostles, *as individuals*, the trophies of his grace; or rather, (as the English version implies, and as the two following verses most directly show,) because He had made him and the other apostles triumphant, *as such*, by crowning their labors with such signal success. In these three verses, the apostle is supposed to allude to a practice among the Romans which was this:—When their generals returned as conquerors from a successful campaign, they were accompanied by some distinguished persons, whom they had taken as captives. When they entered the capital city, the streets were paved with roses, and other things of a sweet odor. Of their captives some were pardoned and allowed to live, and some were put to death. To the former these sweet smelling roses were reviving indeed; they were a savour of life ending in life, of prolonged life. To the latter, also, they were reviving at first; but the revival was short; it was like the revival before death, a sort of death-revival, rather threatening than otherwise. In short, to them these same sweet smelling roses were a savour of death unto death. The main spiritual instruction of the whole appears to be this, viz: that the same odoriferous and blessed gospel, or the scheme of truth therein taught, produces very different effects on different hearers, even as the beams of the sun do on wax and clay. Some it softens, and some it hardens. Some the truth "prepares unto glory," and some it ripens for destruction. And in either case, the effects produced will be according to the dispositions of the persons, and the manner in which they treat the messages of reconciliation. How important, then, the admonition, "Take heed how ye hear!"

☞A few copies of Mr. Chapman's notes for sale at this Office.

For the Observer.

MR. CHIPMAN,—In my last communication, I freely admitted the usefulness of *some* uneducated Ministers, and would here repeat my firm conviction, that education would have rendered them still more useful, and also, that they are not set for the imitation of others who are less gifted by Providence and less acquainted with mankind. These men are engaged in the cause of Christ: I would continue them in that cause; I would increase their usefulness; and hence I regret any thing that shall induce others to follow their example, when they are incompetent to sustain their reputation.

Before enquiring, what constitutes an educated ministry, I shall, in this communication, endeavor to fortify the position which I have taken, by the opinion of others, who are acknowledged as well qualified to judge in relation to this subject.

First—The opinion of President Edwards.

He says, "a minister is set to be a light to men's souls, by teaching or doctrine: and if he be a shining light in this respect, the light of his doctrine must be *bright* and *full*; it must be pure without mixtures of darkness, and therefore he must be sound in the faith, not one that is of a reprobate mind; in doctrine he must show uncorruptness; otherwise his *light* will be darkness. He must not lead his people into error; but teach them the truth only, guiding their feet into the way of peace and leading them in the right ways of the Lord."

"He must be one that is *able to teach*; not one that is *raw, ignorant* or *unlearned*, and but little versed in the things that he is to teach to others; *not a novice* or one that is *unskillful* in the *word of righteousness*; he must be one that is *well studied in divinity*, well acquainted with the written word of God, mighty in the Scriptures, and able to instruct and convince gainsayers." This opinion the writer, sustains by the declaration of the Scriptures, as he adds, "he must speak the things that he knows and testify the things that he has seen and not be a blind leader of the blind. Thus he must be a scribe well instructed in things that pertain to the kingdom of God; one that brings forth out of his treasure things new and old."

The same author adds, in immediate connexion, "In order to his being a shining light, his doctrine must be *full*; he must not only be *able* to teach, but *apt* to teach; and faithful and careful to declare the *whole* council of God, and not keep back any thing, that may be profitable to his hearers. And in order to do this, *Ministers should be diligent in their studies.*"

In his work, "on the Revival in New-England," very much is said on this subject in an incidental way, and no one who is familiar with that work, can doubt that it was written in part at least in consequence of certain evils which at that time arose in the churches under the ministry of uneducated and imprudent, though well meaning men. He speaks, in this inestimable treatise, of such with peculiar tenderness and advises others not to be uncharitable or prejudiced against the work, on account of their youth or imprudences. And while he declares that God may and does sometimes bless their imperfections even to the salvation of men, he looks upon this as by no means sanctioning their conduct. Taking the writings of President Edwards and his example, in the most laborious and active part of his ministry, I say, without hesitation, no man valued more highly and recommended more forcibly, high intellectual attainments in the Ministers of the gospel.

Did my time and limits permit, it would be profitable here to insert the opinions and examples of the early Ministers of New-England.—To this day we are reaping the blessings not only of their piety, but of their permanent attainments. There is not one department of our government; not one section of our church, but feels the influence of their minds, and while their memory and their labors live, I trust, that no judicious Minister of the gospel, can undervalue thorough and systematic education is his important department of intellectual and moral influence.

In the next place, I will adduce the opinion of the General Assembly of the Presbyterian Church, and consequently the opinion of this church generally in the United States.

In the chapter entitled, "of Licensing Candidates to preach the gospel," it is recommended, that the candidate be required to produce a diploma of bachelor or master of arts from some College or University or at least authentic testimonials of his having gone through a regular course of learning."

"Because it is highly reproachful to religion and dangerous to the church to entrust the holy ministry to weak and ignorant men; the Presbytery shall try each candidate as to his knowledge of the Latin language and the original languages in which the Holy Scriptures were written. They shall also examine him on the Arts and Sciences; on Theology Natural and Revealed, and on Ecclesiastical history, the Sacraments and church government. He shall be required to read a Latin Exegesis—a critical exercise—a lecture and a popular sermon: and it is recommended that no candidate, except in extraordinary cases, be licensed, unless, after having completed the usual course of Academical studies, he shall have studied divinity at least two years, under some approved Divine or Professor of Theology." Here I would add, that this time is thought to be too short, hence all our Theological Seminaries, have established a course of three years. This is the opinion of the Presbyterian Church. The opinion of the Congregational and Dutch Reformed denominations is the same. The Episcopal, Baptist, Lutheran and Methodist Churches, have already established their Theological Seminaries, having found that they must yield to the force of public opinion, which now imperiously demands a learned ministry and which will be satisfied with no other.

And here, I feel, that I am well sustained by public opinion. The most illiterate congregation in our land, connected with us, will not long be satisfied with the labors of uneducated men: and when I plead for learning in the ministry, I am urged on by sympathy for those kind hearted and pious men whose advantages have been inadequate to the responsible and laborious stations which they attempt to hold. Whatever other causes may contribute to their charges and their failure, no one can question, that this is the chief.

Now sir, shall this concentrated opinion have no effect upon us! I confess, that if, in view of all this, any young man, can set his face toward the ministry without at least the attention of some years to studies and pursuits connected with the profession, he must be well supplied with confidence, whatever qualification he may want beside. I rejoice, that, with us there are but few such. Yours &c. A. D. EDDY.
Canandaigua, July 15, 1831.

For the Observer.

Mr. Editor:—I noticed a query in your paper of the 7th inst. questioning whether a certain Mr. B. who was absent from his class at the Sabbath school on the 3d inst. was to be considered as breaking the Sabbath in consequence of his being employed on that day in *burning a brick kiln* and whether he or any other professor ought to engage in business which would require to be continued on that day—This last question I think you made no hesitation in answering in the negative—but still it deserved a thorough investigation by some one who could do it justice. It may be so: but for one I think very little investigation of this subject is sufficient to satisfy all, who are any acquainted with the business of burning brick that his conduct is perfectly justifiable. Reasons—The burning of a brick kiln seldom is accomplished in six days, generally takes eight or nine, and frequently twelve days with the strictest care and attention to complete one. In the present instance, it required eight days before the kiln could be finised, Sunday was the seventh from its commencement—What was to be done? I would ask any reasonable person if his conduct was not perfectly justifiable in continuing the burning of the kiln on that day.—Could he with any propriety I ask have left it in that situation to have attended to the most important affair. Surely not: it would have ruined it entirely. Little more then need to be said, in justification of Mr. B. He, wishes to inform the public, that he does not by any means believe in violating the command of God, in respect to laboring on the Sabbath. In no other case but those of absolute necessity and mercy, does he consider it justifiable to labor on that day. In the present instance, he thinks (as indeed was the case) that the continuance of the burning of his brick kiln on the Sabbath, was an act of absolute necessity and of course pleads *not guilty.* Mr. B. as well as many others of professed Christians, have manifested considerable surprise, at your answer to Mr. H's. second query with so little hesitation in the negative.—Ought any professor says he, engage in any business which would require to be prosecuted on the Sabbath following! A very important one to be sure, but is misapplied in this present instance; if he had made the exception of necessity or mercy, it would been well enough. But as we understand you now, neither necessity or mercy pleads in Mr. B's favor—consequently then, if all brick makers were to agree with you in this respect, we certainly as a people, should be under the necessity of doing entirely without brick, for no one even the most experienced hand (some instances excepted) will engage to burn a kiln in any less time than seven days at the least. Thus much I have said in justification of Mr. B. I hope it is sufficient, if not, at yours, or any other professors request, I shall hold myself obliged to write farther on this subject.
Yours &c.
N***

The above communication we insert with pleasure in the hope that some one who has the time, and is qualified to do it, will take up this subject and give it a thorough investigation.—ED.

We have answers at hand, for all the arguments of N. in favor of the practice of brick makers laboring on the Sabbath; but we shall make no remarks of our own hoping that the above will call out some one, who does not believe that God requires us to engage in any business (sailing on the Ocean excepted) where we must of necessity disobey his positive command. But we are aware that *professing Christians* are divided in opinion on this subject, and it is for this reason that we think it ought to be thoroughly investigated, and if possible harmony in sentiment and practice produced.

We should like to have a case made and brought before the Presbytery for its decision.—We view this question as highly important and as demanding the attention of our ecclesiastical Judicatories.

Central Library of Rochester and Monroe County
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For the Observer.

NARRATIVE OF THE STATE OF RELIGION.

The Presbytery have the grateful privilege at this time, of reporting, that the work of the Lord has prospered within our bounds, since the last meeting of this body. From all the churches represented at this meeting, something of interest has been communicated to cheer our hearts, and animate our praises. None indeed at the present time are rejoicing in a special work of grace; but all from whom we have heard, declare what God has done for them within a few months past.—The revivals, which were reported as in progress in some of our churches, at the last meeting of this body, after continuing a while, subsided; but their precious fruits and effects are abundantly manifest in the enlargement of Zion, and in the increased number of the humble fellowers of the Redeemer. Some of the Churches, which then had not been favored with the special outpourings of the Spirit, have since been greatly blessed of the Lord. Such has been the fact with the churches of Rush, Bergen, Lyme and Sweden, in each of which, God has manifested the glory of his power and grace in the conviction and conversion of sinners. In the churches just mentioned, and some others, protracted meetings of several days continuance have been held, and most eminently blessed in the reviving of religion, building up of the churches, and promoting the conversion of sinners. Not one appears to have been held unattended with the blessing of the Great Head of the Church. The Presbytery would farther state, that while no special revival is now existing in any of our Churches, yet it appears, that in nearly all, occasional conversions occur; that there still remains a good degree of the spirit of prayer, and some engagedness in the work of the Lord. None appear to have relapsed to that fearful state of apathy and lukewarmness, which preceded the glorious refreshing seasons, which our churches so recently have enjoyed. The additions to the Churches have already been numerous, and the prospect is, that still farther accessions of hopeful converts will be made to their numbers. It is also gratifying to be able to say, that the converts generally run well, and appear to be growing in grace.

With respect to the Sabbath School cause, it is with pleasure that we can state, that Sabbath Schools are established in our Congregations, & at this time appear generally to be very flourishing. There is also cheering evidence that they have been the nurseries of piety, and the birth-place of souls.

The Monthly Concert is generally attended in our Churches, but not with that interest or punctuality on the part of their members, which its great importance demands. Other meetings for prayer, religious conference and instruction are attended with a considerable frequency and interest in our Congregations.

The cause of Temperance is evidently holding on its way with a good degree of prosperity, and is diffusing more widely its salutary influence through the community. God, too, has manifestly owned it as his cause, by following it with the blessing of his Spirit. The Presbytery is more and more convinced of this interesting fact, that the Temperance Reformation and Revivals of Religion have a peculiarly intimate relation and bearing upon each other, and mutually promote each other's prosperity and success.

But while we have so much to gladden our hearts, and call forth our praises, there are nevertheless dark shades to the picture. The fact that the work of the Lord no longer moves onward with mighty power in our Congregations, but has subsided to a great degree, is one of fearful and most solemn interest. The cessation of a revival is like the drying up of the very streams of life.—It therefore becomes the Churches most earnestly and seriously to inquire, wherefore has the work of the Lord thus ceased! and why do the rich dews of heavenly grace no longer descend in copious effusions! Are all the sinners among us converted! The vast companies whose feet now seldom or never stand in the courts of the Lord, who daily make void Jehovah's law, and who make light of the Gospel of his Son, return no uncertain answer. Probably a large majority of the population of this region, notwithstanding the wonders of grace that have been wrought, are still unconverted sinners. Is then, "the Lord's hand shortened, that it cannot save; or his ear heavy that, it cannot hear!" or have his promises failed! and will God no more wait to be gracious! None of us believe this. Why then has the Spirit so much withdrawn his influences from us! We must answer "our sins have separated between us and God, and our iniquities have hid his face from us."

It is also an affecting fact, while so much has been done, or is doing to bless the rising race, and while so great a blessing has attended the efforts put forth, that there should still be a vast company of children and youth among us, growing up, like the young of the Ostrich, without that instruction or restraint, which might make them wiser and better for time and Eternity.—Much, very much is yet undone, which must be done, before our children and youth generally will be brought under that influence, which with the blessing of God will make them wise unto salvation.

It is also a mournful and humiliating fact, that many professors of godliness, either are unfriendly to the cause of Temperance, or stand aloof from the efforts employed for its promotion. The almost numberless evils of Intemperance, the blessing of heaven which has descended upon the Temperance cause, and their obligations as the self-denying followers of the Redeemer, fail to induce them to come out on the Lord's side in this work. The use of ardent spirits some will unblushingly advocate, while others refuse to take a decided stand against it, and in both cases, they present some of the greatest obstacles in the way of its progress, with which this cause has to contend.

In conclusion, the Presbytery would say, that the great goodness of the Lord, which the churches under our care have so largely experienced, calls upon us to glorify the Great Head of the Church with the offering of praise; that our sins, unfaithfulness and unbelief, which have grieved the Holy Spirit from us, should fill our souls with the deepest humiliation, and repentance; and the much that remains to be done, before the Kingdom of Christ will fully come in all our borders, should excite Ministers & churches to more earnest and believing prayer, and to greater and more persevering efforts, than we have ever yet offered, or put forth in behalf of the Redeemer's cause, which above all other things, we profess, is the desire of our hearts, and the object of our lives.

For the Rochester Observer.

OWENISM IN OHIO.

Mr Editor:—A short time since, I had occasion to make a tour in the state of Ohio, and during a stay of a few days in the pleasant village of C———, situated on the south shore of Lake Erie, I met with a disciple of the notorious Fanny Wright, and Robert Dale Owen. His business was to get a pamphlet printed, entitled "a series of Letters to Alexander Campbell," and to lecture on the infidel principles as taught by the above named freethinkers. The burden of his lectures, was to overthrow Christianity!—So zealous was this missionary from the camp of the *enemy*, that he repeated his harangues three or four evenings in a week, besides Sunday. The verbal and written notices of these meetings, he had the unenviable honor of giving himself! a fact which tells well for the intelligence of that village. He also made himself busy in circulating a book inculcating the same principles from the infidel Press in the city of N. Y. The untiring zeal of this deluded man in the cause of infidelity, should be a *reproof* to many who have enlisted as soldiers under the "great Captain of our Salvation." *They* are engaged in a cause which the word of God declares shall prosper; shall eventually accomplish the evangelizing of the earth; shall bring in the redeemed of the Lord from the four quarters of the globe; shall sound the grand Jubilee of the world, on the mountains of Zion, when *all* shall know the Lord from the least to the greatest.—On the other hand, Infidels have much to discourage them in prosecuting their wicked purposes, although the threatnings of God have no terrors for them! Leaving then the Bible out of the question, they have to proceed against every principle inherent in man, against the dictates of conscience, the reason and common understanding of mankind. ANTI INFIDEL.

For the Observer.

At a village in ——— County, which is known abroad for the morality of its inhabitants, the celebration of the anniversary of our national independence has just closed. A good dinner was provided by Mr. ———, after the regular toasts were drank, there was a great and confused noise of voices and gun powder. Some of the respectable members of society (so called) were the most prominent actors in this scene of riot and drinking. In the evening the situation of the village (to one who believes there is a God and another world,) was truly solemn. At one house was mourning for a departed wife and mother; at another was heard the sound of the riot, and mirth, and dancing; at another was heard profane swearing and the obscene song of the drunkard; at the fourth was heard the voice of prayer, calling on God to have mercy on these abusers of his great mercy.

Now Sir, I should like to know whether the fourth of July was celebrated in a similar manner in other villages! If so were any *professors* of religion present giving their countenance to these scenes of riot and revelry?

It is time that the church of Christ awaked to this subject. Let not the birth day of our nation's liberties, be any longer the occasion of scenes of riot and debauchery, displeasing and dishonorable to God, and destructive to the morals of our citizens. Let christians remember that the law of God—the precepts of the gospel are not *suspended* on the fourth of July.

Yours, A FRIEND TO GOOD ORDER.

For the Observer.

Mr. Chipman,—We had at Le Roy, a christian celebration of the 4th of July.—It was the first effort of the kind ever attempted in this place; and from the manner in which it was received by all classes, so far as I can learn, I cannot but indulge the hope that its effect will be happy.

We commemorated the independence of our great and growing Republic, not with that sort of patriotism that shows itself in the evanescent flash of powder and tow, (although I have no objection to such demonstrations from those who desire it;) our patriotism was directed to the more permanent materials of the Sabbath School, and the cause of Temperance.—These two institutions, I consider the bulwarks of our invaluable privileges.

At the time appointed, the children of the different Sabbath Schools in town, met in the basement room of the Presbyterian house of worship; they were formed into a procession, and moved into the house, the boys and girls by themselves, and the teachers at the head of their respective classes. The juvenile procession was headed by the Board of Managers, and as many of the Clergy as were then on the ground.

After the children got seated in perfect regularity and silence, it was truly gratifying to see the body of the Meeting House chiefly occupied with these young immortals, whose blooming faces and sparkling eyes, seemed to point them out as the hope of the Church of God—and the ornament of Society, and the State, in their coming day.

The exercises commenced after a piece of sacred music, by an appropriate and introductory prayer by Elder Clay, of the Baptist church. After this an address to the adult assembly, by Rev. Mr. Crawford, and then Mr. Kniffin, principal of the Academy, made some remarks to the Sabbath-school teachers and the children.—The assembly was then dismissed, and after a short intermission, we again convened to hear an address from Mr. Kniffin on the temperance cause: after which quite a number came forward and joined the Society. We were particularly happy to witness such perfect harmony of feeling between Sabbath schools and teachers of different denominations; and have no doubt, were the object of the meeting more fully understood beforehand, it would have been attended by other schools, who were not present, and by many more of our fellow citizens. SPECTATOR.

For the Observer.

CELEBRATION AT BERGEN GEN. CO.

Mr Chipman—Before giving an account of the celebration of our country's birth day in this place, permit me to state a few facts in relation to the cause of temperance here. **A Temperance Society was organized here in 1827, which although it had to struggle with long established practices in the church, made some considerable progress, and now numbers fifty members.* Last winter Mr. Yale visited the place, and his faithful labors resulted in the organization of a Youths' Temperance Society, which increased with a greater rapidity, and now contains eighty eight members. Soon after the formation of this society, God was pleased to pour out his spirit here, and more than one hundred gave evidence of having passed from death unto life. The revival in its progress kept very near the line of temperance even following it into families, and taking those who had united with the society, and leaving those who had not. One habitual drunkard had given up his cups previous to the revival, and now gives hopeful evidence of piety: and others who had gone far in the road to ruin, are now numbered among the disciples of Christ, and the evidence that the God of heaven smiles upon the institution has become so convincing that members of the church, who have hitherto stood out, seem now to be almost persuaded to enlist on the side of temperance.**

Our country's birth day was celebrated in the following manner. The Sabbath Schools of Riga, and Byron, (including superintendants and teachers) met the Sabbath School of this place at the meeting house, at 10 o'clock A. M. when a sermon adapted to the occasion was delivered to a large assembly, by Rev. Mr. Mead of Riga. A collection was also taken up for the benefit of the Colonization Society. The Sabbath-school children were then served with food, (cake and cheese) prepared for the occasion. At 12 o'clock the members of the temperance society retired and partook of a rich repast, furnished by Capt. A. Wilcox, where bottles of small beer had fearlessly usurped the place of decanters, nor once suffered the "good creature" to be seen about the table. After dinner the company repaired to the meeting house and listened to an address delivered by Rev. Mr. Oaks, of the Buffalo Presbytery, followed by some pertinent remarks from Mr. Mead. They then retired in the order that might have been expected.

***Besides this society there are two other societies extending into the town, one in the vicinity of Stone Church, and the other in that of Lyme Church, the number of which are not in the statement.**

For the Observer.

THE RETAILER'S MORNING PRAYER.

Lord thou hast kept me through the night,
And cheer'd my soul with morning light;
With grateful heart I'll praise thee still,
O, grant me grace to do thy will.

Thou know'st O Lord, I would not sin,
Thou seest how faithful I have been;
And should I fill the pois'nous bowl,
Charge not the sin against my soul!

Thou know'st I have a family,
Dependant on my industry;
O, wilt thou send prosperity,
And let thy mercy follow me.

May I maintain a conscience free
From all offence to man or thee;
And should I deal the deadly bait,
May I repent ere 'tis too late!

And when my work on earth is done,
And I retire to worlds unknown;
Disturb me not through endless years,
With widow's groans, or orphan's tears!

I. P.

From the Western Recorder.

The 4th inst. was celebrated in this village variously, according to the taste of different individuals. A little of almost every thing, good, bad, and indifferent, seemed going forward at the same time; while nearly the whole village was in motion. Drinking, burning of powder, exploding of crackers, military parades, training of fire companies, processions, orations, dinners, balloons, sky-rockets, bonfires, &c. on the one hand, almost enough to turn the brain of a sober man; while on the other, the claims of Sabbath schools were illustrated in a delightful and impressive manner.

A more gratifying exhibition of Sabbath schools, we have never witnessed. It was the "Jubilee" anniversary held by the Western Union. Between ten and twelve hundred children and teachers, including the infant schools moved in procession through different streets of the village, accompanied by many of our most respectable citizens, and by strangers and visitors from the neighboring towns, finding a temporary retreat from the heat of the sun, in a pleasant and shady orchard, towards the western part of the village. Here a hymn was sung by the thousand voices of the scholars and teachers; when the procession moved to the large Presbyterian church, the body pews of which could scarcely suffice to seat the children, while the citizens and strangers were obliged to take the galleries. The house was thronged. The exercises, as usual on such occasions consisted of prayer, singing of hymns, reading of the report and of resolutions, accompanied with short animated addresses, followed at length with the benediction.

The only addresses of any length were those of Rev. Messrs. Bethune, and Loss. The former descanted in an interesting manner upon the excellence of Sabbath schools; and the latter followed up the argument by the exhibition of striking facts. Among other things, he mentioned that in Otsego county, more than four hundred conversions had been reported within the Sabbath schools; also, that nearly two hundred had been reported in Tompkins county: while within the limits of the Western Union, the number had amounted to nearly one thousand! Such facts as these find ready access to the heart of the wakeful Christian.

On the morning of the 4th inst. the two Sunday Schools, attached to the Presbyterian churches in this town, were assembled at 8 o'clock.—They listened with much interest and attention to a plain account of the first settlement of this country, by those who fled from religious persecution in England, of the causes that led to the Declaration of Independence, of the revolutionary war, and the blessings we enjoy in our free and peaceful country. A brief history of the origin and progress of the Sabbath Schools was also given. It is certain that the *minds* as well as the manners and morals of children are improved in Sabbath Schools.—*West. Luminary.*

Steam-Boat Accident.—The Steam boat Chieftain, Capt. Shallcross, on her passage from St. Louis to Cantonment Lavenworth, when about 80 miles above this city, burst one of her boilers, and was compelled to return. The accident, we are informed, was occasioned by the connecting pipe becoming choked and thus stopping the supply of water. The flue of the boiler collapsed and was blown out forward, carrying two men (a fire-man and a deck hand) overboard—one of whom was drowned. The other, badly scalded, swam ashore, and there is some hope of his recovery. No other damage was done to the boat. She is now repairing and will be under way again in a few days.—*St. Louis Repub.*

HYDROPHOBIA.—Died, at Black Rock, on Tuesday last, a child of Mr. Pennhollow, aged about 6 years, of the hydrophobia. The deceased was bitten in the hand by a dog in this village, the latter part of last March. It being suspected that the dog might be mad, he was immediately pursued and killed, and the wound dressed with such medicine as was at hand, to guard against the dreadful disease which followed. The wound soon healed. But on Saturday previous to his death, he was seized with a violent pain in the hand which was bitten, and was occasionally thrown into convulsion fits until his death. This ought to admonish the public to guard against mad dogs.—*Buffalo Patriot.*

COMPASSION FOR THE POOR.

CIRCUS.—A strolling company of Circus gentry, have again been permitted to exhibit their feats of buffoonery in this village, for ten or twelve days past. Last evening's performance was announced as their last in this place, and was "for the benefit of the poor." It would be a greater *benefit to the poor*, and to the morals of our inhabitants, if our village authorities would do their duty, and prohibit entirely such exhibitions.—*Ontario Repos.*

TEMPERANCE PROGRESSING.—We understand that Mr. C. Swan who has for ten years past, kept a public house in Otisco, 13 miles from this village on the Hamilton and Skeneateles turnpike, has "*Reformed*" ardent spirits out of his bar, being convinced that the good of community is of more consequence than the profits of the trafick.—*Skan. Col.*

About $10,000 has recently been subscribed for foreign missions by churches in New York, through the agency of Mr. Anderson, Secretary of the American Board. Other churches yet remain to be visited. Similar efforts, no doubt, will be made in other places. How many wealthy christian professors are there in this county, each of whom might contribute $10,000 to this cause, without denying themselves or families a single luxury, while hundreds of millions are perishing for lack of vision.—*Western Recorder.*

DEATH FROM INTEMPERANCE.—We understand that on Wednesday, a Mrs. Pigeon, who some years since kept a millinery store in Court street, was found in Theatre alley, senseless, and, being taken up, a physician was called, who stated that she was dying, probably from intemperance. She soon breathed her last.—*Boston Patriot.*

FOREIGN.

EXTRACTS FROM LONDON PAPERS.

IRELAND.

We extract the following from the Dublin Freeman's Journal of May 26th. We trust that there is exageration in the afflicting details communicated by the following correspondents of our contemporary, and of an evening paper:—

The Police.—Nine persons killed, and seven mortally wounded.—In what country do we live? Is there to be any mercy for the people of Ireland? Or for the slightest causes, which in England are severely punished by the constable's staff, are they to be slaughtered like wild beasts?

The city was indignant at the outrage on one woman, but wanton and sanguinary as that might be deemed, what is it to this massacre by the paid guardians of life and property? Lord Anglesy surely will bring the murderers to instant trial. All the outrages in Clare put together, do not equal the enormity of this, if the following statement be true, of which we have not the slightest doubt.

CASTLEPOLLARD, May 24th.—**The melancholy event which took place in this town yesterday, at the fair, exhibits another instance of the character and conduct of the constabulary force, who are paid by the country for protecting the lives and property of the people, as well as the peace of society. During the fair, which was in general orderly and quiet, some trifling disputes took place. One of these occurred in the afternoon about six o'clock, the police, some of whom were at a public house, suddenly entered their barracks, and having taken their arms and ammunition, advanced from thence into the fair, which is held in the square of the town. They had just appeared there when the quarrel had ceased; seeing no occasion for their presence longer, they were returning, when some women and children, collected about a show in the middle of the fair, began to shout and hiss. The police suddenly wheeled round, and without giving any caution, opened a destructive and murderous fire of ball cartridges in all directions, the effects of which on many poor defenceless victims, whom business or curiosity detained there to that hour, and now welter in their blood, are before my eyes. Seven of those, five men and two women, are dead—they were killed on the spot.—Another is in the agonies of death, and seven more, as far as I have yet heard, are wounded, some, I fear, mortally, as amputation of their shattered limbs is absolutely requisite. The bullets entered the shops and windows of the inhabitants, and it is almost miraculous that in those houses no blood was spilled. While I write, the Coroner, Mr. Dixon, and a Jury are viewing the bodies. I understand the magistrates of this session have forwarded a report to the castle, requesting an investigation of the affair, which, it is hoped will satisfy the ends of Justice. The police were not satisfied with the first fire, but primed and loaded several times, and took deliberate aim at some hiding and others running away.**

FAMINE.

Extract of a letter from Mr. Dombrain, Inspector General of the Coast Guard, Ireland.

BALLYNASS, May 25.

As it would be impossible for me to portray any thing like the distress—the awful and appalling visitation of the Almighty in those parts—so shall I not attempt it; it is heart rending—he people are dying; having lived on the common sea weed, they have been suddenly afflicted with swellings all over their bodies. It has the appearance of dropsy, but attacks all parts. They are sinking under it. I am still housing in the food, and have received nine cargoes of potatoes.

Extract of a letter from Rev. Mr. Ellis, received through the Dutchess of Beaufort.

I write to lay before you the dreadful distress at present existing in Connemara, and to beg your advice and assistance in endeavoring to relieve it. Famine and fever are stalking hand in hand through this miserable region; and if some relief be not immediately found, thousands upon thousands must perish.

As a last resource, some are now bleeding the cattle, boiling their blood and eating it. I see nothing before us all this summer but famine and pestilence—any thing that can be done for us, ought to be done *quickly*: another month's distress may cause the death of thousands.

SUMMARY.

Common Salt, put into water where domestic calicoes are washed, will prevent the colors fading. So says a dry good's merchant, and desires us to give the fact publicity. A female friend of ours says two spoonsful of beef gall is still better.—*New Haven Gazette.*

A seal of extraordinary size, was recently shot by Mr. Isaac Nelson, Jr. in the Hudson river, near Sing Sing landing. This animal, which is very uncommon in this climate, had been noticed for several days, and was at length pursued and shot through the head. When taken out of the water, he weighed about three hundred pounds, measured seven feet in length, and yielded nearly fifteen gallons of oil.

SINGULAR DEATH.—Accounts have been received of the death of Mr. James Haze of Bristol. This gentleman was travelling in Egypt; and in attempting to ascend one of the Pyramids without a guide, fell, and was killed.

The death of Lieut. Gen. Sir Thomas Sidney Beckwith, acting Governor of the Presidency of Bombay, and Commander in chief, which took place on the 15th of January, was officially announced at Calcutta on the 4th of Feb. The government of the Presidency devolved on John Romer, Esq.

William M. Todd proposes to publish at Frankfort, Ky., *The Harbinger of the Mississippi Valley*, devoted principally to the cause of Temperance, African Colonization, and Sunday schools. It is to be edited by Dr. L. Munsel, and will appear in monthly numbers of 16 pages 8vo.

Mr. Green Æronaut, April 30th, 5 P. M. at Chelmsford, England, ascended to the height of 60,000 feet, where the balloon stopped in a quiet atmosphere. Dr. Foster accompanied Mr. G. He describes the view to have been beautiful in the extreme. The pressure on the tympanum of the ear, arising from the rarefaction of the atmosphere, was so painful to Dr. F. that they were obliged to descend, which they did in safety. Dr. F. thinks an ascent might cure some kinds of deafness. Sounds, however loud below soon became perfectly inaudible as they ascended.

The Wilmington (Delaware) Free Press, mentions that within the last six or seven weeks, there have arrived at that port ten hundred and ninety-seven Irish, and one hundred and ten English emigrants, for each of which, one dollar was paid into the treasury of the poor for Newcastle county.

The receipts of the American Board for Foreign Missions, for the month ending June 15, as reported in the Missionary Herald are $11,397 48 in donations, and $5,199 69 in legacies. Total $16,597 17.

A party of hand-cartmen in Boston to the number of twenty-five, celebrated the anniversary of Independence by a trip down the harbor and among the islands. The terms of subscription to this party involved entire abstinence, during the day, from the use of ardent spirits—a condition that was religiously observed throughout.

In New-York there have been lately given in the course of four days 433 premiums for dog-killing. Some most distressing cases of hydrophobia have occurred there in consequence of bites by mad-dogs.

Rev. Mr. Finney, after preaching a few sermons in Utica and its vicinity, has set his face toward New England. The kindest wishes attend him.—*Western Recorder.*

PRESIDENTS OF THE UNITED STATES.—There have been (including the present) *seven* Presidents. The names of *four* of them ended in the letters ON. The names of three of them ended in the letters SON, but neither of these three had a *son*. All of them were married; but three of them were childless. The son of the only one that had a son, was one of seven. Four of the seven are dead, and three of them died on the fourth of July.—*Boston D. Advertiser.*

SIGHT RESTORED.—A man by the name of Hempstead, of New London, Con., who had been for some time so blind as hardly to be able to distinguish between night and day, had his sight suddenly restored by striking his eye with a good deal of force upon the end of a stake, when suddenly stooping down.

SECRETARY OF WAR.—The appointment of Gov. Cass, as Secretary of War, is officially announced in the Globe. Gov. Cass, is a native of Exeter, New Hampshire, and was appointed Governor of Michigan Territory, on the resignation of that office by Gov. Hull.

RESTITUTION.—One hundred dollars was lately received through the Post Office, by the Treasurer of the United States, with the request that it might be returned to the Treasury, to which it was due.

STEAMBOAT ACCIDENT.—The Steam Boat Chieftain, on he passage from St. Louis to Cantonement Leavenworth, burst one of her boilers, by which two men were thrown overboard—one of whom was drowned, and the other was so scalded that, although he swam ashore, he cannot survive.

INSECTS ON SUGAR.—Wrap a piece of gum Camphor in a clean linen rag, and place it in the sugar tub. Not an insect can be found in the sugar an hour after. Try it.

MEDICAL MANSION.—Jacob Lorillard Esq. has erected and finished, with noble accommodations, for sick strangers or citizens, a medical mansion, on the site of the old state-prison, corner of Amos and Washington street. It was constructed at an expense of $100,000, and the establishment covers a bout two acres of ground. The patient pays for his board and attendance, and has the choice of his own physician.

Seventy dollars have been obtained by Mr. Pierce of Gorham, Me. of a teamster, for causing the destruction of his chaise, &c. by keeping in the middle of the road. At the same time the teamster upset another chaise.

TRADE AND COMMERCE OF N. ORLEANS.—Notwithstanding the very unusual and unprecedented number of vessels, which have loaded at New-Orleans the present year at the last dates, there was not a vessel in port *unengaged*, although the number exceeded 200 sail, making about 40,000 tons. The stock of cotton on hand for export, was 80,000 bales and of tobacco 11,000 hhds. and every other kind of produce in proportion. If the produce of Louisiania continues to increase for five years to come, in proportion to the last five years, New-Orleans will requre all the shipping of the United States to carry it to market.

THE SPRINGS.—The Saratoga Sentinel of Tuesday states, that there were then twice as many visitors at that place as at the same period last year. And the Ballston Gazette states that several families from the south have already taken up their residence at the watering place for the season.

FORESIGHT.—One of the stipulations between William Penn and the early settlers of Pennsylvania, was that, in clearing the land, one acre of trees should be left standing for every five acres cut down, and especially to reserve the mulberry and the oak, for silk and ship building.

A Colony for the Great Valley, is forming at Benson, Vermont, to remove in the autumn to some place of usefulness in the valley of the Mississippi. It contemplates the establishment of primary and Sabbath Schools, the preaching of the gospel, &c.

A Sabbath School Teacher in North Carolina, writes to the Southern Religious Telegraph, that during *one* of his *nine* years superintendence of a Sunday school, viz. the year 1828, 74 persons, connected with the school, became pious.

A correspondent of the Philadelphia Gazette, states, that there have been five hundred and twenty-nine dogs taken up and killed in that city, between the 6th of May and the 8th of July. The "catchers" have been out day and night for the last ten days.

There were two Sabbath School Celebrations in Boston on the 4th of July, viz: by the Schools connected with the Congregational and Baptist churches. Addresses were made by Dr. Wisner and Rev. Mr. Knowles.

BEES.—Mr. Buel, of Albany, a distinguished agriculturist, says that the moth can be kept from bee-hives, by sprinkling spirits of turpentine every two or three weeks about the hives, & near the holes of entrance.

OFFICERS OF THE LATE WAR.—A meeting was recently held in Boston, at which General M'Niel presided. A committee of seven was appointed to petition Congress for a grant of land, as a remuneration for their services and deprivations in the last war.

POPULATION.—It is estimated that the increase of population in the United States, by means of emigrants, is about 1000 a week; while the natural increase is more than 1000 a day.

We understand the proprietors of the steamboat Benjamin Franklin have altered the day of her leaving Providence for New York from Sunday to Saturday, in consequence of the objections which many of the stockholders had to her starting on the Sabbath.—*Sentinel.*

The town of Lee, the second largest manufacturing town in the county of Berkshire, Mass. has not in it a store, shop, dwelling, hovel or cellar, in which ardent spirits of any kind is either bought or sold.

IMPORTANT.—It has recently been decided in the District Court of the United States for the District of Maine, that under the prohibitory clause of the Post Office law, packages of various descriptions, such as packages of merchandise or of bank notes, can be carried by mail carriers without incurring the penalty, but not packages of letters.

Letters received during the week.—A. Porter; S. Van Campen; Marshall Foreman, & Co.; G. B. Rich; A. Leonard; M. H. Tucker; H. Galpin; A. E. Campbell; R. Trall. J. C. Hutchinson.

NOTICE.

The Young Men's Temperance Society of Rochester, will meet at the 2d Presbyterian Church in this village on Thursday, the 21st inst. at 7 o'clock P. M. An address may be expected from William S. Bishop Esq. Seats reserved for the ladies. Geo. H. MUMFORD, Sec'y.

CONTENTS

Of the Museum of Foreign Literature, Science and Art.—Published every month, by E. Littell, N. W. corner of Seventh and Chesnut Streets, Philadelphia.

PLATE.—Portrait of John Wilson, Esq.

John Wilson, Esq., Editor of Blackwood's Magazine. Singular passage in the life of the late Rev. Dr. Harris. Journal of a Nobleman at the Court of Vienna. Notes on the Russian Army. Love and the Seasons. Spanish Highways and Byways. Stories of American Life, by American Writers. I hae naebody now.—The Wife of a Polish Patriot. Address to a Primrose. The pursuit of Knowledge under Difficulties—Edwards the Architect. Emigration from Wales to Pennsylvania. Epigram from the Arabic. Life of Lord Byron. The Call to Poland. The execution of Calas. Progress, Nature and Cure of the Indian Cholera. Hymn to Nature. Passages from the Diary of a late Physician—The Statesman. National crime of Privateering—Proposition of Dr. Franklin. Poland. Memoir of Field Marshal Count Diebitsch Sabalkanski. Strength and Organization of the Russian Army. VARIETIES—Statistical Notices of Poland—On the Production of Gold and Silver in the Russian Empire—Skilful Anatomists—Press in Poland—Memorable Saying of Kosciusko—Napoleon on Calumny—French Drama. Literary Intelligence.

TO BE DISCHARGED FROM DEBT.—Kinner N. Brow. Notice first published July 21st, 1831.—Creditors to appear before Addison Gardiner Esq., circuit Judge of the 8th circuit, at his office in the village of Rochester, in the county of Monroe, on the eighth day of September next, at 10 o'clock in the forenoon. Dated July 18th, 1831.

ONE CENT REWARD,

AND NO CHARGE!

RANAWAY from the subscriber on the 10th inst. an indented apprentice to the Black Smithing business, named *John Hamilton*. Said boy is sixteen years of age, had on a black fur hat, black coat, and vest, and dark fustian pantaloons. I hereby forbid all persons harboring, trusting, or employing him, on penalty of the law. HENRY L. WALLACE.

Rush, July 15, 1831. *3w.

HARDWARE.

NO. 16, GLOBE-BUILDING.

THE Subscriber would inform his friends and the public, that he is now receiving, and will continue to receive consignments of Hardware, Cutlery, &c. at the original cost in England, (with addition of duties and transportation) which will enable him to sell at the lowest New York prices for cash only. The smallest favors thankfully received. S. MURDOCK.

Rochester, July 20, 1831. 8w.

MILLENNIUM, a Poem in Five Books, by Rev. Josiah Pierson, for sale at the Book-store of Hoyt, Porter, & Co.

AGENTS FOR THE OBSERVER.

Albion,	Noah Ingercoll	Hopewell	Rev. Mr. Flagler
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
Canandalgua	Wm. Antis	Orrington	Jonas Howe
Collins	C. Rose	Orangeburgh	O. Allen
Clina	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, Chat. co	H. Brown	Perry	T. Howard
Cohocton	H. Fowler	Portland Harbor	Mr. Lane
Dunkirk	Dr. Williams	Palmyra	Rev. A. E. Campbell
Dansville	Vin'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
Fow'rsville	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
Genesco	E. N. Hurl	Wilson	Dan'l Holmes
Genesee Valley	E. Taylor	Willink	J. Blakeley
Howad Rev.	L. Barre	West Meadon	J. Dixson
Hurl's Hollow	O. Carey, Jr.	Yates	S. Tappan Jun.

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Historic Newspapers Collection

TEMPERANCE.

From the N. Y. Evangelist.

Mr. Editor—Some person, unknown to me, lately left in my house a pamphlet, entitled, "An Address to Females." It purports to be the writing of a female. I know not whether it has been left in every family in the city or not. If it has, I think some extracts from it will be useful to your subscribers in the country. It is thorough going. That part which makes it the duty of women to expose this sin is very weighty. The women have suffered nearly enough in this matter, and it is time for them to take the reform into their own hands. Let every wife make it a rule to smash all bottles, and decanters, and destroy all poison, the moment she can lay hands on it in her house. I wish you would publish some parts of this address.

NEW YORK.

INTRODUCTION.

In the curse pronounced on man, for disobedience, woman has shared largely. She too must *toil*, she too must suffer; and, as though the draught were not bitter enough, for being first in the transgression, man has contrived another ingredient. He has taken her from the loved home of kindred and friends, won, and bound her heart to his, by a thousand endearing promises, lacerated, and left it bleeding, with no other consolation, than, "Poor woman she has a drinking husband." To you who have temperate ones, I would say, you "know but in part, you see but in part, the miseries of life."

KEEPING OUT THE RAIN.

I will relate an incident trivial in itself which laid the foundation of the following remarks, and led to an investigation which resulted in the candid belief, that wives, and mothers, must have a mighty account to render, for the intemperance of the present age. On a visit in the state of Vermont, a good woman invited me to take a seat in her carriage, and accompany her home. A son of ten years, was with her, already a "spoiled child," by indulgence, and a cloud presaging rain was gathering. I saw her give him a sixpence, sending him across the street, with some private directions, and thought no more of the circumstance. Riding a few miles the rain began to fall, the careful mother in the greatest perturbation drew from under her cloak a phial, and forgetting the forms of etiquette to me, as a stranger, applied the phial to the mouth of her son, saying, "take a good swallow it will keep out the rain." Then taking the same timely precaution for her own exposed stomach, bade him hurry on. Indignation and disgust induced me involuntarily to exclaim, what, will you give your son a relish, for this liquid fire, at so early an age, and thus prepare him, for a more awful one! A pelting more powerful than the rain beat upon me, for my superstition, and though she stood pre-eminent in her church, for sanctity, in vain I pleaded the effect upon morals and religion. "Prudence to keep out the cold was necessary, and God made all these things for our use, and it was best to let people do as they pleased," &c. reminded me, I was not in my own carriage, while the exulting squint of the boy, toward the mother, assured her the victory was hers; and we pursued our journey in silence. O deluded deceived woman, should your son prove a drunkard, I shall remember the pelting storm, and you may think yourself the instrument. Now mothers draw a rational inference from this simple fact. Are your children taught from the cradle that rum is necessary to "keep out the cold," how many days think ye in the three hundred and sixty five, will not plead the necessity! If a little sugar be added to sweeten the poison, the necessity soon becomes doubly urgent, and a little fatigue calls for the same as "Keeping out the cold." Thus has many a kind mother, gradually opened the flood gates of dissipation, and then wept over the profligacy of her son, claiming the pity of the world, without ever imagining her own false kindness was the procuring cause.

DUTY OF EXPOSING THE HABIT.

Another evil which has fostered this sin to an alarming degree, is the caution, which females have ever shown to conceal this habit of their friends from the world. I confess I am touching a tender string, and many an affectionate wife is ready to exclaim, you never knew the tender sensibilities of life; but hear me patiently.

Who has ever marked the progress of drunkenness, but must have seen it is peculiarly attended with shame, and a dread of exposure, especially among the more respectable class. A few advances, regard to character vanishes—excessive drinking in the most public places—and staggering home, excite no blush. Now, did every man before he put the cup to his lips, know assuredly a disclosure would be made, and the infamy due to it be the result, would the world be deluged by rum as it now is? I would apply this particularly to church members, and exemplify it by facts within my knowledge. A lady and her children, a few months since, took shelter under my roof from the wrath of an intoxicated husband, who had the evening before turned her into the street, saying, "I shall live with her no longer." How long have you suffered the trial!—"Oh, many years, but have ever kept it a secret from the world, and church." Is he a church member, then? "Yes, we both belong to a respectable church in this city, and have respectable friends." But how have you succeeded in covering this sin so long from the world! "Why, during his hours of business, from ten to three, he remained sober, (and to use her own words,) then called at a porter house, took his dram—hastened home usually before quite drunk—raved like a maniac through the night, or sunk in sottish insensibility till nine, when a cup of coffee so far revived him that he resumed his business—unsuspected. This he continued for some years—till within a few months, he tarried late at night, and the faithful wife, to prevent a discovery, tarried in the hall waiting the sound of his footsteps—lest a rap might lead to some suspicion. Thus, after suffering years, he rewarded her faithfulness by thrusting her upon the world, and compelling her to expose him willing or not. Let common sense answer. Did this woman act judiciously? Doubtless she acted from the purest motives, bearing in mind the example of Sarah, "who obeyed Abraham, calling him Lord," "and that the wife see that she reverence her husband." But had she, at the onset, faithfully admonished, then took the steps enjoined in the 18th of Matthew, much sin on his part might have been prevented, and a multitude of troubles on hers.—Custom, it must be acknowledged, has bestowed much praise on those forbearing wives, who have, without murmuring, suffered hunger, poverty, and abuse of every kind; but is this christian forbearance? Is it showing that abhorrence to sin, that is calculated to reclaim the sinner?—Should a husband imbrue his hands in the blood of his neighbor,—and reveal the secret to his wife, enjoining her, as she values his reputation and life, she must forever hold her peace—think you this would be her duty? Would she not justly be styled a partaker of his sin, equally as though she had shared stolen property, which she knew to be such? But you say the case is not parallel. True. For murder is but one sin, and drunkenness drags in its train the sum total

HE USED TO BE SO KIND.

But I hear one good woman saying, my husband was once so kind, so affectionate to his children, what then! So Lucifer, "the son of the morning," was once an angel of light, but is he any better devil now, and are his subjects treated less rigorously for his original good qualities! Another, I fear consequences, he will hasten to destruction, with none to pity. It may be so. The steps of the drunkard take hold on hell, and the sooner there the less the suffering. Pardon this severity. Naked truth stands before me.

THE MILLENNIUM.

The millennium is approaching. Then "Holiness to the Lord" will not be written on bottles of rum. Then the sign of a porter house will not be found in all the mountain of Zion. Then shall woman attain her true rank, and no longer be the "slave, but companion of man." Then shall the domestic altar be annointed with the "oil of joy and gladness," and the incense of the morning and evening sacrifice be no more contaminated with the breath of rum.

WOMEN IN THE HIGHER WALKS.

In the higher walks of life, they are in an eminent degree accountable to God, and their fellow creatures for the needless practice of using ardent spirits in the social circle. Such have emphatically taught their own, and the children of the poor, that generosity is measured by decanters of rum, or flagons of wine. Many of the latter class, have actually deprived themselves of the necessary comforts of life, that they might walk in this highway cast up by the rich. What is implied in "condescending to men of low estate." An anecdote occurs which ought to be recorded and practised by all in exalted stations in life.

A lady, in a populous town in New-England, wife of a minister, missed from the house of God, the son of a poor woman, and visited her, to ascertain the cause. On enquiry, she learned he had no shoes. She made no comments, nor arrangements to procure any, but to the wonder of the congregation, *her* two sons the following sabbath were seen in church barefooted. The next Sabbath the son of the poor woman appeared likewise. And who would not give more for the luxury this woman enjoyed when she saw the feet of that poor boy treading the sanctuary, than all the exhilarating draughts of wine in Christendom. This was true benevolence, and it cost nothing but a Christian independence. It was not giving, but condescending, meeting the poor on the ground of equality. Christian female, "go and do likewise."

A WORD TO YOUNG LADIES.

You in an emphatical manner hold the hammer and nail to fasten the head of this Sisera "to the ground," & though Abimelech like, he may fear, man will say, "A woman slew him," yet the mill stone would be mighty to "break his skull."

Would every young lady of respectability, keep aloof from all parties of pleasure where the intoxicating cup would be present, and receive no marked attention from the man, who occasionally "tarried long at the wine," this necessary beverage would soon cease to be so urgent for the "stomach's sake," & often infirmities. Then I would entreat such to be cautious, your future peace may turn wholly on this hinge, and now the power is almost entirely yours, and never let the hand of dissipation wrest it from your grasp.

A SUBJECT FOR THE SATIRICAL PENCIL.

On the 22d day of March, 1631, Sagamore Massasoit, the most powerful Indian monarch in the vicinity of Plymouth Bay, approached the pilgrim settlement. He is represented in the quaint language of those times as being "a very lusty man, in his best years, an able body, grave of countenance and spare of speech; in his attire little or nothing differing from the rest of his followers, only in a great chain of white bone beads about his neck; and at it, behind his neck, hangs a little bag of tobacco. His face was painted with a sad red like murrey: and oiled both head and face, that he looked greasily. After salutations, our Governor (Carver) kissing his hand, the king kissed him; and so they sat down. The Governor called for some *strong water* & drunk to him; and he drunk a great draught, that made him sweat all the while after."

The pencil of a Hogarth could scarcely find a richer subject than this scene affords to embalm in the colors of a ludicrous immortality, were it not connected with associations almost too solemn to justify the use of satire. If the matter went no farther than the first view, it would be well enough to paint the powerful forest monarch sweating under the enormous potation of *strong water* given him by the first Governor of Christian New England. But the heavy draught of fire-water which rolled torrents of rank perspiration down the oily face of the Sagamore, was the first drink of liquid damnation, to use a phrase of the late distinguished Robert Hall, to an entire race. Well might the savage sweat as the poisonous fumes whirled around the lobes of his brain—for he had tasted that which was to sweep his kindred, root and branch, into oblivion!

SECRETS OF TRADE.—The N. York Journal of commerce says of the liquor market in that city, "Foreign spirits are dull of sale; EMPTY CASKS *brisk, at very high prices.*" Our readers are aware that casks, in which foreign liquors have been imported, are bought by manufacturers of spurious articles, to be filled with their own trash, which is thus easily got off as genuine. What shall we think of such a business? The dishonest can so easily cheat, and to such an extent, that none but men like themselves can compete with them. It would seem that all who engage in the trade must either become dishonest, or fail.—*Jour. of Humanity*

From the Genius of Temperance.

Boston, Erie Co. N. Y.
June 22, 1831.

GENTLEMEN,

Since I have acted as Agent of the N. York State Temperance Society, I have passed thro' the counties of Orleans and Niagara, visiting every town, and expect to complete the entire tour of this county on the 29th inst.

On the 17th May, a County Society was formed for the county of Orleans. Hon. A. Ward, President. On the 30th a Village Society was formed at Middleport, Niagara co. consisting of 40 members; Wm. Adams, Esq. President; and on the 11th June, a Young Men's Society went into operation in Buffield. This last excludes, not only all distilled liquors, but also wine, beer, and cider; L. G. Marvin, President. This is a society of much promise, and they have set about the work of reformation with much spirit and zeal.

In the progress of my tour, I find much to encourage and but little to produce despondency. The friends of Temperance are multiplying; old stale apologies are disappearing, & on the whole, the cause is rapidly progressing. This county was not particularly embraced in the Annual Report of the State Society; but there are societies in every town except this, & I trust to have one here before sun-set to-day. But I still find some professors of religion on the side of the enemy. *At Lodi, is one who runs a distillery, and sells personally by the barrel, and by proxy by the glass.* HE IS A MEMBER OF THE PRESBYTERIAN CHURCH!! Tell it not in Gath.—Yes, tell it—let the wicked know that we mark and detest such men. Let them know that we have no fellowship *with* them, or charity *for* them.

In this place is another—A MEMBER OF THE METHODIST CHURCH. He has just rented a distillery for three years—gives $400, besides other immunities. Oh!

"There is no flesh in man's obdurate heart—
It does not feel for man."

There are, as near as I can judge, about 1200 Temperance members in this county, and on an average, 100 in each of the towns in Niagara & Orleans counties.

When I was at Youngstown, I crossed the river to Fort George. It was on the 4th of June, the King's birth-day—*a high day.* It was also the day for regimental training—and surely Satan reviewed *his* troops that day.—Whiskey—whiskey flowed in torrents, and oaths and curses were heard on every side. Not a man could open his mouth without an oath. Women as well as men drank. I saw one girl take two half-tumblers of raw brandy in fifteen minutes, besides a little whiskey to stay her stomach between the drinks.

At Niagara Falls the Society had gone to decay; but they were just making efforts to revive it. I staid there two days, and fifty united with the Society. In New Fane, Niagara co. I found a minister and a deacon who would not unite in the cause. They were in the habit of taking their morning bitters. In P——, a woman, ashamed to send or carry a bottle to the store for whiskey, usually *sends her tea canister!!* In O——, two men with their wives, lately went to the store to trade. After making a bill of ten or twelve dollars for calicoes, &c. the old gallon bottle was presented to be replenished. The merchant advised them to purchase a barrel, as haying and harvesting were near at hand. After a little consultation, they rolled the barrel into the wagon. Their wives, seeing this, turned aside, and my informant said he saw the big tears fall silently, but freely. O! there was anguish in those hearts! How can men be so brutish!

In the town of S. the following conversation lately occurred:—"Neighbor A., can you tell me the time of day! I have a good clock, but I have become so forgetful lately that I do not remember to keep it wound."

A. "I can put you in a way effectually to remedy this evil."

B. "Can you! I would be willing to give you ten dollars if you will give me the receipt."

A. "Well then, set your bitters bottle on a shelf near your clock, and my word for it, you wont forget to wind your clock."

Neighbor B. was so much chagrined at the sarcasm, as wholly to forsake his tippling, & is now a warm friend of Temperance.

I find no Temperance papers circulating in this region, and but few Temperance tracts. I much wish some wealthy, zealous friend of the cause would furnish me with a few thousand pages for distribution. Immense good might be done by them. Yours, &c. CHARLES YALE.

Agent N. Y. St. T. S.

MISCELLANEOUS.

SLAVERY & SABBATH BREAKING.

A Missionary in Tennessee, thus writes:

One little incident, illustrating another subject may not be uninteresting. On last Sabbath, a man of color, a slave, professor of religion, called at my house. He had walked nine miles that morning, to get some necessaries at the store for his wife who was sick, and was about to return the same evening. Knowing that he had spent several Sabbaths in the same way, I asked him if he did not feel guilty of breaking the Sabbath. He said he did frequently but he could not help it. His master would not spare him from his work, to come up on any other day of the week; sometimes, after work, all day he had come up in the night and returned before day light to labor all the next day without sleep; once he came up in that way, and after knocking & calling in vain at the stores for some time, was under the mortifying necessity of returning the same night, without accomplishing his object. When coming up on the Sabbath, he prayed all the way, that the Lord would not lay to his charge, the sin of Sabbath breaking or forgive him if guilty.—But there were some things, it seemed to him he must get, and could not without trespassing upon the Sabbath. I urged him to submit to his lot, even though it might seem a hard one, & not by any means to violate the Sabbath. His conscience appeared tender, and he wept freely.—But should he let his wife suffer, pine away in sickness and perhaps die, for want of certain necessaries which he could get for her in no other way! I confess, on imagining myself placed in the situation of this poor slave, I was somewhat staggered at this question. I knew it was not right "to do evil that good might come," but at whose door would the sin of Sabbath breaking, in this case, lie, that of the poor slave, or his master!

THE GREAT QUESTION NEGLECTED.

AN AFFECTING FACT.

A short time since Mr. —— a young merchant in one of our large cities, was seized with a dangerous illness, which brought him to the very confines of the eternal world. In this situation the past neglect of a Saviour, rushed with power on his conscience, and in the most solemn form, he vowed to lead a new life, & serve his Creator, if he recovered. Unexpectedly to himself and to all others, he recovered by slow degrees, to his usual degree of health, and during this period, he regarded his promise, and at length professed to obtain a good hope through grace. But alas! when he got well, and resumed business, the duties & pleasures of life led him astray from God; and he again indulged in all the vanity of a fashionable life. A friend, who had heard, and was deeply affected with his solemn vows, when in trouble, reminded him of that affecting scene; he remembered it, and declared his intention of fulfilling all he had said, as soon as he had accomplished two or three pressing items of business. Then he would give up his whole soul to the work; *then* he would seek God with all his heart. A few days after the admonition, he attended a fashionable and splendid ball; in the midst of his gaiety & mirth Mr. —— was in high spirits, and partaking in all its merriment, thinking that *this* was "the time to dance"—when suddenly, the angel of death entered the festive hall, and the young, the gay, the thoughtless merchant, sank to the floor a lifeless corpse! Oh immortal sinner, beware of neglecting the *Great Question*, "What must I do to be saved!"—*Parent's Gift.*

From the Canadian Watchman.

THE TRIALS OF EMIGRATION.

A meeting, to devise means to assist the sick and destitute emigrants, flocking to this western world, was lately held at Montreal, and was attended by numerous respectable citizens, who subscribed with praiseworthy liberality. Every successive arrival brings an addition to the host overflowing from Europe, & they have, in many cases, barely enough to bring them to the shores of a country, wide in territory, of a fertile soil, but of which much is uncultivated, and quite unlike that they have left. If there be any thing which can arouse the stupid indolence of man, to a lively gratitude for the kindness of that Providence which has given competence and quietness to those settled in this province, thankfulness will arise upon reading details like the following in the Montreal Courant's notice of the meeting above mentioned:

We state it to the world and we hope it will be made known on the other side of the Atlantic, that *thousands who have arrived at Montreal this season, as emigrants, have been compelled to lay their humble beds in our streets, and on our wharves*, as the only attainable places of repose.—The hardships experienced in such a state of wretchedness, when added to the fatigues of a long sea voyage, and the more distressing (though not of such long continuance,) fatigue of a crowded steam-boat, have, in almost innumerable instances been the cause of severe indisposition. The consequences are now visible; our hospitals are crowded, and the general hospital, after filling every apartment, even the passages and committee room, has been under the necessity of erecting sheds on the green in the rear of that building, to receive the invalids that arrive, at the rate of twenty or thirty per day, to beg the aid of this truly valuable institution.—Some of the Medical Students who attend the hospital, prompted by that spirit which actuated the good Samaritan, continue attending the sick, and assisting the medical officers from early morning till late bed time, and some have even continued the whole day without food or refreshment. Yet, notwithstanding all that has been done, numbers yet remain unassisted, and hundreds in sound health, are wandering through our streets with looks of dejection, wretchedness and despair, begging for work or food. We have lately heard of an instance of misery, which, for poignancy, is without a parallel in any tale of distress we have heard in this country. A few days ago, an emigrant was landed from on board one of the steam-boats, in a state of extreme debility, and laboring under severe indisposition. After lying some time on the wharf, he was told that there was an hospital in town, these tidings gave him renewed strength, he rose, inquired for it, and after wandering through the streets for some time, was assisted to the steps at the entrance of the Camp de Mars in rear of the gaol, where he for the first time, came in view of the hospital. His strength, however, failed him, just as he came in view of the desired place, and he sank down on these steps, for some time quite exhausted. A second effort, however, brought him to the hospital, but after waiting some time in hopes that some person might arrive, properly qualified to give him a ticket, which would entitle him to reception, his patience became exhausted, he withdrew, and after tottering a short distance, *fell in the street, and expired!!*

Is this a solitary instance of the miseries of these people! Stern facts compel us to say it is not. The rains that have fallen with such unusual violence since last Saturday, have poured their ruthless fury on thousands who have no other shelter than a few boards extended between the heads of empty casks, and thus formed a kind of awning for their beds. Some have not even this humble covering, and we have ourselves seen the wretched matron, in a certain state which requires the utmost care and attention surrounded by her little children drenched and shivering, *wringing her hair to extract the water from it.* Shall we continue this agonizing picture by introducing numerous other groups of misery! Materials are not wanting; but we wish to be as sparing of the feelings of our readers, as the circumstances of the case will admit, and we therefore drop the curtain on this scene of human sufferings.

JESUIT SCHOOL.—The following statement was lately written by a British Military officer in Canada.—*Protestant.*

"When scarce seven years of age I was placed along with my brother who was two years older, in a school at Maheres, and have every reason to believe that my father wished it particularly to be understood we were on no account whatever to attend a Roman place of worship. He had, however, no sooner left the town than we were obliged to accompany the rest of the scholars almost daily, to the cathedral in that city. As we were, to the best of my recollection, the only Protestant children in the school, we were particularly watched over in all the spiritual things which were by them considered of importance to salvation, and most agreeable to the spirt of Popery. At every corner of the streets there were images bedaubed with paint; before these we were forced to bow the knees, and our caps were either voluntarily taken off, or else removed by force, this was not only gratifying to the rest of our school-fellows in a religious point of view, who saw in it a conquest over the 'Petit Anglais,' but also was regarded as a kind of national triumph. The same feeling led to my being selected to carry a candle during some of their processions, when hardly another of the boys were even allowed to be present. The priests were extolled as demi-gods, and nothing could exceed the veneration with which I was accustomed to regard them, except that impressed upon my mind as due to the Virgin Mary; all that I knew of Christ was a *child* in her arms. I viewed the priest as above the king. He was clothed with the snow-white garment of perfection; infallibility sat upon his brow, and the keys of everlasting bliss or woe depended from his girdle. Such was my opinion of the priesthood, and these principles were instilled into my mind. Our Sundays were given completely up to amusement: and every Sabbath evening one part of our school-room was fitted up as a small theatre for a display of puppets, who performed a variety of farces and comedies. This was always under the superintendence of one of the masters, and a halfpenny was exacted from all who were admitted to be present."

PURGATORY.

A gentleman recently from Delaware has communicated to us another specimen of the manner in which American Papists are robbed by French Jesuit Priests.

"A Papist at M. —— recently lost by death, two of his children who were twins. They were interred in a Protestant grave yard. The Roman Priest who resided at some miles distance, having ascertained the fact, immediately threatened him with his wrath, and tormented his wretched disciple, by assuring him, that his two children were roasting in the fire of purgatory. Finally, however, the priest agreed to give him a dispensation for burying the corpses in *heretical* ground, and to deliver the children from purgatory, provided, that the man would give up a Bible which he had shortly before obtained, and also give the priest, ten dollars, five dollars for each child, as *penance* to the church."

This is a genuine and common specimen of the manner in which the personal rights of our citizens are despoiled—and their money pilfered by the lawless agents of the Popedom.—*Protestant.*

ROME.—An official publication, printed in 1831, authorised by the Papal Court, declares that *twenty-six* pictures of the Virgin Mary opened and shut their eyes in 1796 and 1797; & a statue of the Virgin at Torrice, changed color and perspired.

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, we hope to receive a share of public patronage;

Buffalo Street in the Arcade June 1.

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 orward 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

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

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.

GREAT SALE OF FURNITURE! AT AUCTION!! On Tuesday the 2nd day of August next, I shall sell in front of the market in Rochester, the most extensive and valuable assortment of Household Furniture ever offered in this place. Among the articles will be found—

50 high post French, and cot Bedsteads,
30 Live Geese Feather Beds
20 curled hair matresses,
10 doz. counterpanes, comforters and quilts,
3 doz looking glasses—various sizes,
400 yards carpeting,
A quantity of oil and floor cloths,
24 Wash stands,
25 dressing tables,
4 sideboards, 10 dining tables,
200 chairs, curl maple, flag bottom and fancy,
10 stoves and pipes, 2 sofas,
Bureaus and clocks—fire setts.

A complete assortment of kitchen furniture, and many other articles too numerous to particularize.

Terms—For all sums over $200, a credit of six months will be given, if desired, for approved paper.

The sale will commence at 9 o'clock A. M. If the weather should prove unfavorable, the sale will be postponed to the first fair day.

House keepers and all others wishing to purchase furniture, will find it an object to attend.

L. W. SIBLEY, *Auctioneer.*

july 6 28tds

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.*

NOTICE.

THE Rochester Savings Bank will be open for receiving deposits, on Wednesdays and Saturdays, from 5 to 8 o'clock, P. M. in E. Johnson's brick building, corner of Main and Water-streets. Wednesdays for females and Saturdays for males.

D. SCOVILLE, *Sec'y.*

July 6 28

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

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 Uppers 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 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 584 on the 17th day of November 1828, and is claimed to be due thereon on the 10th 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 agreeably to the survey of James Smedley Esq.—including all highways if any there is—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.

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 or 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 5, 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.

Look at this, Wool Growers!

THE subscriber is manufacturing, and will keep constantly on hand, the DO MESTIC 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 Eagle Factory, and examine for themselves, as the machine will recommend itself.

SILAS HAWLEY

Rochester, June 4, 1831. 25tf

CAST-IRON THRASHING MACHINES of a new and improved construction.

Thrashing in these Machines is performed between cast iron plates, having teeth arranged in circles upon them, which are attached to a wheel and pass through a corresponding cast-iron bed piece, as the wheel revolves.

They require less velocity, are less expensive and more durable, than those made with a cylinder, or any other kind heretofore in use. A specimen of them may be seen at Allcott Watts & Langworthy's rolling and slitting mill, next north of the cotton factory, near the falls.

Persons wishing to procure the article for their own use, will do well to supply themselves with this kind. Rights for territory, may be had on advantageous terms to the purchaser, by applying to the patentee, No. 25 Exchange-street.

WM. J. WOOD.

Rochester, June, 1831. 28tf

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.

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

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JULY 28, 1831. VOL. V. NO. 31

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. XXXI.

"I know I am wrong, but I cannot help it."

This excuse is in the mouth of thousands. Its baneful influence produces incalculable evil. From the little child, that can only lisp its plea, to the aged sinner, whose head has blossomed for the grave, all are naturally ready to justify their delinquencies. The stupid and the anxious sinner, the cold and the unconverted professor, are alike ready to justify their fault, by saying, I know that it is wrong, but could not help it.—Those who make this excuse are far from any thorough examination into its propriety and influence. For the benefit of such I would suggest a few considerations.

1. *This plea is a full denial of the very first principles of moral obligation.*

It is equally the dictate of the Bible, and of common sense, that a man is not under obligation to do what he cannot do—that he is not worthy of censure for neglecting what he knows he has no ability to perform. Our moral obligation is commensurate with our ability. We are under obligation to do that only which we have power to do. It is then an utter absurdity, a contradiction in terms, to say that we are blameworthy, for a thing and still cannot help it—have not power to avoid that which deserves the blame. The plea, then, strikes at the very root, at the first principles of moral obligation—principles so plain and self-evident, that the little child that just begins to lisp his excuse, can read them as they are written on his own heart. Take away from the doctrine of moral obligation, this corner stone, that what ought to be done, can be done, and the whole fabric will totter and fall.

2. *It charges injustice upon God.*

The very plea represents that God has made it the duty of his creatures to do what they cannot do. And we know that it would be totally unjust for any being to require impossibilities of his inferior subjects; still more it would be unjust and tyrannical, to punish him for neglecting to do that, which he could not perform. That parent would be viewed as a tyrant, yea a very monster, who should require of his child, what he knew it could not perform, and then severely punish its neglect. Thus do they foolishly charge God—charge him with injustice, who say, that they are blame-worthy, for that which is beyond their control.

3. *It destroys a sense of their guilt.*

The very object of the plea is to do away a sense of guilt. So far as we believe that we cannot obey God's commands, just so far we feel absolved from the guilt of our disobedience. This plea, then, so far as its influence extends, operates directly to destroy or to prevent conviction. Hence those persons who offer it are destitute of clear and discriminating views on the evil of sin, and the extent of their own vileness. They may be greatly distressed, and talk much of the number and the aggravations of their sins, and tremble under the forebodings of merited wrath! But still their self-righteous efforts, their hard thoughts which they harbor (sometimes secretly) in their bosoms towards those who press upon them their obligations and guilt, and the dissatisfaction which they feel towards those who enjoy the complacent smiles of their Savior, all prove that they have a good opinion of themselves, prove that they are far from deep and pungent conviction. No man who attends to the operations of his own mind, and with unobscured vision reads the law, written upon his own heart, feels that he is blameworthy for neglecting what he cannot avoid. By preventing conviction, this plea effectually prevents the conversion of the unregenerate, and the returning obedience of the erring people of God.

4. *It counteracts the sanctifying influence of God's Word and Spirit.*

When sinners are converted, and when believers grow in grace, they act freely, in view of motives, through the influence of the Holy Spirit. The influence of the Holy Spirit in the work of salvation, is adapted to man as a moral agent, and to divine truth as the means through which moral action is produced. It is through this two fold influence that sinners are regenerated. This great moral change is not produced by the truth *without* the Spirit; nor have we evidence that it is produced by the Spirit, *without the Word of God.* This is true in regeneration and in progressive holiness. The act of turning from sin to holiness, of transferring the affections from the world to God, is a moral act, an intelligent act, performed through the Spirit in view of the motives which God's Word presents. In this act regeneration takes place. Now the plea of which I am speaking, in its tendency, counteracts directly this influence from the Word and Spirit of God, and opposes this change in the moral agent. No motives, however winning or alarming, can possibly induce a moral agent to attempt what he fully believes is impossible. No man ever forms the resolution, or puts forth the effort to do an impossibility, fully believing it to be so. Such a resolution and effort are impossible in the nature of the case—are utterly incompatible with the very constitution of a moral agent, and with the laws which govern his conduct. The prospect of good to be secured, and the expectation of success are ingredients, without which, motives are powerless. Take away this mainspring of moral action, from motives, and they would produce no more influence on mind than on matter. And this plea, so far as it is believed and cherished does this. Under the influence of such an excuse, the sinner feels that all efforts which he might make to secure his salvation, would be unavailing. And, consequently, he will neither form the purpose, or make the exertion, which are absolutely necessary, which are indispensable, if through the energies of the Holy Spirit, he repents of sin, and embraces the righteousness of Christ.

A. R. A.

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 accept of the Lord Jesus Christ for their Savior (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 their 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 an occasion to regret their choice if they adopted the resolution proposed. Several immediately arose, and if we may judge converts by their fruits, they with those who arose before them, are now the true followers of Christ.—There is every reason to believe that 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 wickedly *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 then 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 Him 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 if 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 influence 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 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 is 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 and 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.—*Christian Index.*

Speech of Rev. Peter Jones, a converted Indian, before the LONDON RELIGIOUS TRACT SOCIETY, *May 13th,* 1831.

The Rev. Peter Jones, (an Indian) of Upper Canada, was next announced. [This intelligent looking young man was habited in the same manner as when we last noticed him. On presenting himself he was loudly cheered. His speech, although marked with a foreign accent, was extremely good as to pronunciation and matter, with, probably, as will be seen rather too much repetition on one or two topics. When speaking he was particularly animated.] "I rejoice, fathers, brothers and sisters, in being permitted to have a place among you, & of turning or looking over in our minds the things for which we have come together in this place to-day. I feel at a great loss to address you, my Christian friends, because I find it very difficult at times to find words to express my meaning. I wish you could all understand the Chippeway language. [A laugh.] I hope you will not look at my broken English but at what I mean. [Approbation.] I do truly rejoice to meet with you on this occasion to talk about the distribution of religious tracts. I have seen some of the benefits of religious tracts in my own country—the wilds of America. I have seen these little light-winged messengers flying among your brethren the white people; and some of them have got among the people of the forest—the red people I mean—my countrymen. I believe that the Great Spirit, through his beloved Son, Jesus Christ is among us. [Cheers.] I feel my heart warm with gratitude towards God, and I am a believer in the Christian faith. Will you permit me to give you a statement of the condition of my brethren in Canada! [Applause.] My friends, allow me to state to you our ideas of worship, our notions of our souls, and of a future state. [Loud approbation.] I have, my Christian brethren, been brought up in the religion of my forefathers. I have been taught after the manners of my Indian countrymen; therefore I can with more readiness detail unto you our forms of worship, with our ideas respecting religion. First, let me tell you with regard to our notions of religion. The Indians all believe there is a heaven made by the Great Spirit, & that the Great Spirit is the Father of all the children of men. We all believe that the Great Spirit made both the white man and the red man, i. e. the Indian; but there is a wide difference from yours in our mode of worshipping the Great Spirit. You worship the Great Spirit through the Lord Jesus Christ, but we worship Him in darkness or superstition; sometimes through the sun, or the moon, or other gods. We have an idea that the Great Spirit will not hurt us, but that there is a wicked spirit—very bad indeed—who does every thing to injure us. We make sacrifices to this wicked spirit in order to keep in friendship with it. We have no idea like yours of heaven or hell, but we believe in a future state. We think that when the sun goes down in the West there our future world is. We do not think that the white man's spirit goes to the same place. We think it goes to a different place. This is the opinion which many of my countrymen have when I attempt to preach unto them the Lord Jesus. [Applause.] They say that the Great Spirit gave us a country different from yours where the sun sets, for our souls to go to when we die. In speaking to my countrymen on this subject, I have frequently told them that they were very much mistaken about their Indian country for souls to inhabit in the West. I have told them that the good book says, that the righteous shall go to heaven and the wicked to hell. I have often told my countrymen that the white man had sailed all over the world, and that he had with his big canoe visited the West, where they thought the souls of the Indians went; [continued approbation.] and that he had never found out such a country. You see then, my Christian friends, how great is the darkness of our minds on the subject. With respect to our civil condition I will now speak, as it may be interesting to know about our modes of life, our dress and our amusements. [Repeated cheers.] The Indian's mode of life for existence is in chasing deer or catching fish out of the great lakes of Canada. O! many times have we been brought to great extremity of hunger.—Sometimes in roving about, as our mode of life is, to arrive at places where there are no deer to be found, nor any fish to be met with: ah! then we get very hungry and some of our people starve to death. [Hear, hear.] Let me tell you what happened once on account of this dreadful suffering of hunger, two or three years ago. But I do not like to mention the circumstances [after a slight hesitation,] yet I believe I must [with great firmness of expression;] I will mention it, for the purpose of showing you to what an extremity we are reduced in those seasons of famine to which, I have alluded. The circumstances happened on our native shores, off the great Lake Huron. A man and his wife were out in the woods and could get nothing to eat. They remained a great many days searching for food, without meeting with any thing to eat. The man at last fell asleep. The woman killed her husband whilst he was sleeping. She killed him for the purpose of eating him. She did it to preserve her own life. After committing this horrible act—for all the Indians abhor such acts as murder—she was obliged to flee away. She went off and was shunned by all who saw her. I myself saw her last winter; she was then an outcast from her fellow-creatures,—she was called by them "Wendegoo," that is, "a man-eater." The Indians thought the deed so wicked that she ought to be left to perish.—I will now state to you something about the dress and amusments of the Pagan Indians. [We regret that he forgot to relate any thing respecting the amusements of his countrymen.] We do not dress as I am now dressed.—[He wore a large blue frock coat, with a sash around his waist.] I think I am dressed too much like a white man. [Laughter, in which he good humoredly joined.] But we dress very fine, in skins and furs, and sometimes paint our faces red. We also wear feathers on our heads, and ear-bobs in our ears. [Continued laughter.] We also put rings into our noses, something in the same manner as your pigs have rings in their noses; [roars of laughter] and being tipped off in this ridiculous manner, we strut about and look very big and are proud of our appearance. Let me ask you, do not you occasionally see your own children fond of dressing themselves out in finery, something in the way I have described! My friends, I am happy to inform you that ignorance which we had of the Lord God is being dissipated. Eight years ago the Lord God brought me to a knowledge of his ways, when I was but an Indian youth. It pleased God to open my eyes—to shew me the path which conducts to everlasting life. He brought me to the foot of the blessed Jesus.—Blessed be God for all his mercies! He has done great things for my countrymen. Ever since that time I rejoice to think that the Lord is spreading abroad the knowledge of his holy Word. Yes, my Christian friends, there are now about 2,000 of my countrymen receiving Christian instruction from the Methodist missionaries, besides many who are taught by members of the church of England. Among the converted Indians you will be rejoiced to hear that there are fifteen schools established for the education of the children of the Indians, and that 450 children, before I left the country, were receiving daily instruction. This, my friends, is a matter of "exceeding great joy" to me. We are now all taught the great truths of the Gospel. There was no book in the Chippewa tongue. There was no written or printed language among us. But since we have found the Great Spirit—the true God—we have tried and succeeded in making books. My brother, an Indian chief, and myself were engaged some time in translating portions of the holy Scripture into the Chippewa tongue, which we accomplished. [Loud cheers.] I have bro't with me what we translated, the Gospel of St. John, to get printed by your Society: [continued approbation] and I hope, if God spares my life, to be able to translate some of those good little tracts which your Society has, and have been printed and distributed among my people. [Loud demonstrations of satisfaction.] My dear friends, since we have the Great Spirit, our hearts are improved and our manners also. We have got into houses which are comfortable to dwell in; we are better clothed and fed than we formerly were; we have cows, oxen, sheep, & hogs to make us comfortable in the world now. [Applause.] But let me tell you that the Indian, wild as many believe him to be, and with justice, is by no means so ignorant as many persons conceive. [A laugh.] We have a Chippewa alphabet, and there is now an Indian newspaper in that tongue printed and circulated amongst them. I will not detain the Meeting with further details. It is delightful to see how we are engaged in this Meeting, in order that the knowledge of God may be spread from one region to another. I hope that the gentlemen whose names are mentioned in this Resolution will be industrious [laughter,] and that they will soon cover the face of the world with the little tracts, "as the waters cover the sea," and that in a future world we shall all meet again in the kingdom of heaven through our Lord Jesus Christ. I thank you for the kind attention you have been pleased to give me. Since George Ryanson sent us these tracts, which first awoke my attention to Christianity, for which my thanks are due, they have done infinite good among our Indians in Canada. I hope that the blessing of God will rest upon this great city, and upon your great and excellent King, [the applause was here so overwhelming, that it was some seconds ere the Rev. speaker could finish his sentence,] and upon all mankind. At the conclusion the approbation was loud and long. It was perfectly obvious that a powerful impression had been made by the simple and excellent speech of this gifted young convert to Christianity.

The resolution was here put and unanimously carried.

BIBLE CAUSE.

GERMANY & SWITZERLAND.

"I have continued to distribute this invaluable seed of life, wherever the Lord was pleased to give me an opening, among the poor: and I hope that a day will come when many a saved soul shall own the blessing which has thus been bestowed upon them by the liberality of your society. A considerable number of New Testaments have been distributed among the Catholic inhabitants of the neighboring villages of Alsace; fifty copies have been distributed by a Catholic priest in the Grand Duchy of Baden; and others have been sent to different villages near the Black Forest, where I am happy to hear that their distribution has also been acknowledged and rendered more effective by a priest. Some copies have been given to the poor in Altorf, Canton, Uri; and others have found their way up into the fields of ice and snow on the Mountain Grimsel, where I have met with a very pious man belonging to the inhabitants of the Hospital, in which they are stationed to save the lives of travellers who often lose their way in the immense snow that covers the top of that mountain. This man who comes once a year to Basle to gather contributions for the support of that benevolent establishment, last year brought me the agreeable news that the Catholic inhabitants of the villages in the neighboring valleys have a great desire after the word of God, which is very scarce amongst them. I consequently gave him six copies of the New Testament, and three Bibles, for distribution. He was with me this moment, on his this year's journey. Paying out his own pocket 4 francs, which was all he in his poverty could afford, he expressed, in the most heartfelt language, and with tears in their eyes, the joy and gratitude of his poor neighbors, whose simple faith in their Lord and Saviour has thus been strengthened. I again supplied him with 4 Bibles & New Testaments.

A great part of the Bibles & New Testaments have been distributed among the Baptists in the Canton of Bern; others among the reformed churches in the Canton of Argovia; others again in the Grand Duchy of Baden; and some have been sent to Wurtemburg and Bavaria, where I found several villages both Protestant and Catholic, the inhabitants of which were not able to buy, but still very desirous of reading the word of God. One thing that often strikes me, is a great desire among the Catholics to possess the whole Bible; and even the name of Luther, inserted in the title-page of your Bibles printed at Frankfort, does not prevent them from taking it, as long as they forget or avoid consulting their priests."

SABBATH SCHOOLS.

From the Subbath School Instructer.

Extract from the Journal of the General Agent of the Maine Sabbath School Union.

After I had addressed the people in——, Elder B— arose, and gave his testimony in favor of Sabbath schools, with an eloquence which, I doubt not, thrilled the bosom of every hearer. On closing his remarks he said, "My dear hearers, one of the greatest discouragements which I feel in the way of my continuance among you, is, the little interest manifested in the Sabbath School. There ought, and might be, at least three times as many scholars in this Sabbath school as there are now. I feel determined myself to make increased efforts to enlarge this school, and I do cherish the hope of succeeding. The want of a library has hitherto been a great obstacle in the way of our success. But this obstacle shall no longer exist. A library you must have—and a library you *shall* have, if I have to purchase it with money from my own pocket." I saw the tear start in many an eye, for they are a very benevolent people, but are feeble and few.—Now that minister receives from his people, only *two hundred dollars a year.* Besides this, he obtains about as much more by teaching a small school, and by other personal efforts. Out of this four hundred dollars, last year, he gave away to various objects of benevolence about one half, i. e. *the whole of his salary.* He now says, his ministerial labours have so increased that he must give up his school—and yet, with only two hundred dollars support, as a testimony of the interest he feels in the cause of Sabbath schools, he ventures to say, *a library you shall have, if I have to purchase it with money from my own pocket.*

This exhibition of deep interest in the good work, really seemed to give a new life to all my energies; and gave to Sabbath schools an *importance* such as I had seldom felt before.—When looking round upon the greatness of the work, I have some times almost yielded to feelings of discouragement. But if ministers will manifest an interest such as was exhibited in our Baptist brother referred to above, then shall I be encouraged under the direction of the Board, to go forward, nor remit my efforts, till the whole of our great State is brought under the influence of Sabbath school instruction. God grant such a time may be hastened.

CONTRAST THIS WITH THAT.

So strong was the opposition of a certain class of professors in——, that one of the females who had taken a part in the school, said she hardly dared attend while her minister was in town. Think of that, Christians! *a professor of religion hardly dared to attend the Sabbath school, while her minister was in town!*—What would he who took little children in his arms and blessed them, declaring of such is the kingdom of heaven—say to such a minister as this! What would he who rebuked his disciples when they forbade little children to come to him, say to such a disciple as this! We very much fear, he would rank him with those hypocrites of whom he once said, ye shut up the kingdom of heaven—for ye neither go in yourselves, nor suffer them that are entering to go in.—*Ib.*

From the Sabbath School Instructer.

DUTY NEGLECTED.

I once visited a Sabbath school and was requested to take the place of an absent teacher. After their lessons were recited, I commenced an explanation of the lesson, when two or three of the scholars smiled, and one of them said "Our teacher never says any thing to us after we have recited our lesson." Can it be possible, thought I, that a teacher is so unfaithful as to neglect this important, and I may add, his *whole* duty! For if a teacher does not feel so deep an interest in his children's eternal well-being, as to warn them faithfully to flee from the wrath to come, it must also be true that he never brings them before his heavenly Father, to agonize for them in secret. At the last great day, if any of these dear children are lost, in whose skirts will the blood of their souls be found! Unfaithful teacher, what is your answer! IIII.

CAYUGA CREEK SABBATH SCHOOL SOCIETY.

The annual meeting of the Sabbath School Society of Cayuga Creek, was held on the 4th inst. when an address was delivered by John C. Lord, Esq. of Buffalo, before a large assembly of citizens, and friends of the society, and rising 200 youth and children belonging to the schools. From the annual report, it appears that there are five schools under the care of the society, with five Superintendents, and thirty Teachers. The condition and prospects of the schools, were never more encouraging, than at present.

The following resolutions among others, were passed:—

Resolved, That the thanks of this Society be presented to J. C. Lord, Esq. for the interesting and appropriate address delivered on this occasion.

Resolved, That the thanks of this Society be presented to the Superintendents and Teachers of the respective schools, for their unwearied diligence and exertions the past year, in promoting the benevolent objects of the Society.—*Buffalo Patriot.*

REVIVALS.

From the Episcopal Recorder.

Your pages have been enriched by accounts of the revivals of religion, with which God has been so abundantly blessing our country during the past six months. It must be peculiarly gratifying to your readers, to find that so many of our Episcopal churches have been favored with these seasons of "refreshing from the presence of the Lord." To the number already named in the Recorder, may be added that of St. Peter's Church, Baltimore, under the pastoral care of the Rev. Dr. Henshaw. About six months ago, a deep solemnity of feeling, and an increasing spirit of prayer on the part of many of our pious people, together with an enlarged number of attendants on the religious meetings held in the lecture room, gave ground for encouraging hope that the Lord was about to make in the midst of us some glorious displays of his saving mercy. Here and there, one and another was found in the congregation, awakened to a sense of the evil of sin, and disposed to prosecute to an immediate and successful issue, the great inquiry, "What must I do to be saved!" From week to week, the religious meetings became more solemn and interesting—the number of inquirers gradually increased, till very many became deeply interested in the concerns of eternity, and every day brought to the knowledge of the Rector, several individuals burdened with a conviction of guilt, or rejoicing in the hope of pardon. As the fruits of this revival, *eighty* have already been added to the communion of the church; many others are candidates for the same privilege; and many more are still anxiously seeking for the way of life. In the judgment of charity, *one hundred,* at the least, in this congregation, have been brought to a saving knowledge of Jesus Christ, within the last six months. The means which have been most signally owned and blessed of God, are frequent and pointed appeals to professings Christans, in reference to their solemn obligations and deep responsibility as "lights of the world," and "the salt of the earth." Pastoral visitation from house to house, in which the paramount claims of religion have been faithfully pressed home upon the hearts and consciences of individuals—the exhibition of the great principles of evangelical truth—such as man's ruin by sin—his enmity against God—justification by grace through faith—conversion—the personal responsibility of the sinner, and his guilt in remaining unconverted. The necessity of immediate repentance & submission—the ability and willingness of Christ to save, and God's readiness to give the Holy Spirit to all who ask him. No *extra* means were resorted to, until they were manifestly called for by the spiritual condition of the people. Among these, were union meetings, held on Tuesday and Thursday evenings, and the evenings of Communion Sundays, in the lecture rooms of St. Peter's and Christ churches alternately, and attended by the Rectors of both churches: these were highly esteemed by the serious people of both congregations, delightful to the Pastors, and eminently beneficial to the crowded audiences that attended them.

An Association was held late in May, attended by the Rev. Dr. Bedell, and the Rev. Mr. Tyng of Philadelphia, and Rev. Mr. Osgood of Virginia. Large and deeply anxious were the congregations that attended morning, afternoon and evening; the gospel was preached amidst the effusions of the Holy Ghost, and the "arm of the Lord was revealed" in the conviction and conversion of sinners. For a considerable time before the Association, meetings for prayer had been held at six o'clock on Sunday mornings, but during the Associations, such meetings were held every morning, and have been so continued ever since; they have been attended by large numbers, and manifestly crowned with the Divine blessing. In addition to these, there have been a few inquiry meetings, and as a substitute for them, found, upon experiment, to be more satisfactory to himself and the people, the Rector has appointed stated times every week, when he would be at home to receive the visits of persons desirous of conversing with him on the subject of religion. The influence of this revival, though chiefly exhibited among the youth of both sexes, has not been confined to any particular class, but has been felt by the rich and the poor, the old and the young, the learned and the illiterate. In several instances, husbands and wives, parents and children, have wept and rejoiced together; and in some, whole families have, to a greater or less extent, become the subjects of its power. In no instance have the religious meetings been protracted beyond their ordinary length, nor has there been any irregularity or censurable excitement; but "all things have been done decently and in order."

Let us fervently pray that Almighty God would "send down upon all our Bishops and other ministers, and the congregations committed to their charge, the healthful Spirit of his grace, and that they may truly please Him, pour upon them the continual dew of his blessing."

Baltimore, July 4, 1831.

From the Western Recorder.

MR. EDITOR—I was much interested in the communication of your correspondent "S." last week, touching the case of several *professedly* christian families, which remained unaffected during a powerful work of grace, in a town alluded to, without name. That the ill-timed scrupulosity, and continued unbelief of such parents, should shut out the blessing from their own habitation, was naturally to have been expected; nor is it wonderful, that amid the general prostration of opposition at such a time, the children of such parents should have been the only open opposers to the work.

Sir, this tells loudly upon the side of truth, of zeal, and of ardent love to God and man. The facts set forth by your correspondent are not solitary. Such things have been too often witnessed. They show the influence which parents have upon their children; especially parents, who, while they profess to believe in the same covenant which was made with Abraham, and for his seed after him, practically set that covenant aside, as of no value.

Such facts, also, go far, at least in my opinion, to show how God regards the conduct of his professing people, in those seasons when he makes them a special visit from heaven.—His conduct towards them, shows how he regards the views and feelings, of worldly professors, who are afraid of ardent zeal, and great efforts, in behalf of perishing souls. He seems to send his withering blast upon those who are so ready to resist the Holy Ghost, and to set up the cry of enthusiasm, where he has come down to work in an extraordinary manner. I say *extraordinary*; yet I do not suppose such glorious displays of his saving mercy would be extraordinary, if Christians were heartily willing that he should *thus* work, and were truly prepared to work with him, as humble, obedient instruments.

Concerning the unconverted, opposing children of such parents, the writer asks who will be guilty of their blood? Truly, who will?—who will answer for it, if they are finally lost? Can such parents take refuge behind a broken covenant? Oh, ye luke warm, fault-finding, worldly professors, who are afraid that the ark of God will move on too rapidly; afraid that souls will be converted too soon; who will answer for your childrens blood, if they are lost as many others have been, because their parents were afraid that they should be too hastily converted! Are you willing to run this dreadful risk? Dare you say that the charriot of salvation rolls onward too fast, when God says, by Providence no less than his word, "O, fools, and slow of heart to believe!"

God says, through the mouth of a prophet, "Behold, I work a work in your day—a work which ye will in no wise believe, though a man declare it unto you." An apostle has applied this to worldly superficial, opposing pretenders of religion, and in view of it, I tremble to think that he said, "Behold ye despisers, and wonder, and perish!"

Now let me affectionately plead with such professors, to beware, lest both they and their children, finally perish together; for though children shall not die for the sins of their fathers, yet the parents sins may *occasion* the sin and death of the children. The drunkard for example, may teach his children to become drunkards, and lead them down to hell; the infidel may lead his children to become unbelievers, till they fall with him into the pit; the hypocrite may, in like manner, shut his children out of heaven; and the cold hearted Christian may do his incalculable mischief, if not ruin them.

Parents may also assume a responsibility for themselves and their children, which will last for ages. When Pilate wanted to know what he should do with Jesus, the scribes, and priests, and people said—"His blood be on us, and our children." God took them at their word. The curse remains till this day.

Let the lukewarm, misguided professor beware. Let him take warning, lest he be found at the last day, on the left hand, and his children with him. If God *pass by* the children *now,* with his converting mercy, he may do it again, and again—he may do it forever,

Your's &c. K.

Three Days Meetings in New Hampshire.—The Concord Observer of July 2, says: "We are informed that during the last week, 3 days meetings have been holden in Hillsborough, Amherst, Warner, Chester, Nelson, Gilmanton and Goffstown."

In Hillsborough, the meeting was interesting and solemn.

In Warner, we understand fifty or more appeared as inquirers, and desired the prayers of the church.

In Amherst, it was a season of great solemnity which pervaded the whole assembly. The state of religion in this town is truly encouraging.

From Chester and Nelson we have heard nothing further than that the meetings were well attended and peculiarly interesting.

In Gilmanton the meeting was highly interesting and affecting to all present. Before its close many were inquiring with deep solicitude, what they should do to be saved. A considerable number have since expressed a hope that they have passed from death unto life.

At Goffstown, the meeting commenced on Thursday The concourse of people was immense; the meeting-house was filled to overflowing. Ten or twelve ministers attended, whose labors were appropriate & signally bless'd. Many were awakened, and some appeared deeply convicted of their danger while remaining impenitent, and others expressed a hope of pardon previous to the close of the meeting.

Weathersfield, Vt.—A revival has commenced in Weathersfield, Vt. At present it is chiefly among the youth, tho' not confined to them. At an inquiry meeting held on Saturday the 2d inst., 60 attended. We learn since, that 25 express hopes of being renewed. This revival it is thought, owes its origin to the influence of the protracted meeting held at Windsor, in the early part of June. Rev. Mr. Converse related to us a fact concerning the church in Weathersfield worthy to be known. In 1810 there was a revival in which 44 heads of families were added to his church. In 1820, ten years after, another revival was enjoyed, when 50 of the children of those heads of families, the fruits of the preceding revival, were added to the church.—That the revival now so happily commenced after the end of another ten years, may become general, as those were, is greatly to be desired. Will not Christians in this vicinity pray specifically for this church, that the work of grace may be perfected!—*Vt. Chron.*

Middlesex, Vt.—Rev. E. B. Baxter, writes to the Editor of the Chronicle, July 2, that the revival heretofore noticed is still progressing, and spreading into other towns, especially Moretown, where there has just been a four days meeting, well attended, and evidently useful.—There have been some conversions in Waitsfield and Waterbury; and finally, we do hope that

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the spirit of inquiry is becoming more general through this county. Pray for this county, especially Montpelier. I understand there are indications of better days there." More than 20, connected with the Sabbath school in Middlesex, have lately indulged hope; and all the teachers, and all the scholars over nine years of age, either indulge hope, or are anxious. The whole number of those who have lately indulged hope in Mr. Baxter's congregation is from 50 to 80, most of whom reside in the village.—*ib.*

The revival in *New Britain*, Ct. is chiefly in the Sunday school, which embraces about 300 young persons.—In *Marshfield*, N. Y. a revival has commenced.—On the second day of a late protracted meeting at *Bennington*, Vt. about 150 took the anxious seat. The meeting continued nine days or more. In *New Haven*, Vt. 80 persons have united with the Congregational church since Nov. last, and the revival still continues.

At a late four days meeting at *Albia Village*, N. Y., business was suspended in the factories, that the workmen, from 150 to 200, might attend.—Within a few weeks, 190 persons have been added to the first Baptist church in *Richmond*, and more than 100 to the Baptist churches in *Powhatan* and *Cumberland* counties, Va. —A letter to the editor of Connecticut Observer from *Lewis* county, N. Y. says:—the work is very great and marvellous in this and *Jefferson* county, and beginning to spread with very hopeful prospects in St. *Lawrence* county.

Augusta.—We learn that the protracted meeting held at this place, a few days ago, was attended with the most desirable results. The work of grace moves onward with power. The subjects have not been enumerated. —*West. Rec.*

Penn Yan, N. Y.—A correspondent at Penn Yan, says,

"The revival in this place is not so powerful as it was last winter. Professing Christians are not so much engaged as they were, we of course cannot expect conversions. We had on the last Sabbath another addition to the church, making the whole number added for the last 3 months, 105, besides a number of other hopeful converts. A year ago, the most influential men were very hostile to the Presbyterian church, now many of them are members, and others friendly to the church.—*Rel. Int.*

Danbury, Conn.—A letter to the editor of the N. Y. Obs. says:

"A pleasing revival has been in progress for several weeks past in this place. The number who have expressed hopes of having passed from death unto life is more than 60. We hope there are many others who are yet to be brought into the kingdom of Christ. In *Bethel* also, a parish in the town of Danbury, a very interesting work of grace is now in progress. The number is not less than 60 or 70 who have expressed hope. Perhaps it may be proper to state that the revival in both places commenced during protracted meetings of three or four days.

In various places in New Hampshire, God is accomplishing his purposes of mercy in awakening and renewing sinners. In Gilmanton, Sanbornton, Dover and Somersworth in the county of Stratford. A friend recently from Gilmanton Corner, informs us that the revival in that place is rapidly advancing—that thirty or more, express a hope of having experienced renewing grace; and a large number, in different parts of the town, is under serious impressions. In Francestown, Dunbarton, Goffstown, Peterborough, Henniker, Amherst, Mont Vernon and Hillsborough.—In Plymouth, Haverhill and many other places, in the county of Grafton, is a special work of grace. In Plymouth, we are informed, the work is more powerful than was ever known in that region. It embraces all ages, characters and degrees of men—and some of the first respectability, talents and influence, are so warmly engaged in the cause of the Saviour, that they go from house to house, and ride from town to town, to warn and admonish sinners, and persuade them to become reconciled to God. This is one of the few towns in our country from which the *soul-destroying monster*,–ARDENT spirit—has been banished! Have we not reason to believe that similar results would follow the *abolition* of this *infernal* spirit from other towns where its ravages are yet unstayed!

It may be justly remarked, that in no revival that has taken place in this country, has there been so many men of all classes, of licentious principles, and such a large number of gentlemen of first rate education, and high standing in society, been called into the kingdom of Christ. All this goes to prove that it is not the effect of imagination, nor of the excitement of the passions, but the pure work of the holy Spirit.—*N. H. Obs.*

From the Religious Intelligencer.

DAYS OF PENTECOST.

Would it be extravagant or impracticable to expect the conversion now of three thousand souls in a day? Was there any thing miraculous or peculiar in the multitude of conversions on the day of Pentecost, so that we are never to witness such an exhibition of divine power again?

Having given considerable attention to this subject, I am fixed in the most sanguine belief, that Christians ought now to pray for and expect the return of such pentecostal seasons; and that to expect the conversion of thousands in a day, in one place, is in perfect accordance with the promises of God, the known operations of the Holy Spirit, and the indications of Providence. The conversion of three thousand at Jerusalem was effected by the same process as the conviction of sinners now. Christians are not straitened in God,—his hand is not shortened that it cannot save; they are encouraged to pray for and expect the most extensive blessings. And surely, if by their prayers and exertions, and the preaching of the gospel, one sinner may be turned from the error of his way, why not two, ten, fifty, or a thousand, by the same means and at the same time! The recent and extensive revivals in our country present us the well attested fact, that five, twenty, or even sixty have given decided and satisfactory evidence of conversion in a day; and when the means shall be understood and more directly applied, and ministers and christians shall be more thoroughly imbued with the spirit of their master, we may confidently expect not only fifty, but thousands of conversions occurring nearly at the same time.

In "Flemming's Fulfilment of Scripture," a book that may be studied with great profit at the present time,—we have an account of a prayer meeting at the Kirk of Scots in Scotland, June, 1630, at which in one night, one hundred and twenty souls were brought to repentance; and the next day, under the preaching of one sermon, by Mr. Livingstone, about five hundred more were, in the judgment of charity, savingly converted to God, and evinced the reality and genuineness of their change by their subsequent lives.

Why may not the preaching of the gospel be attended by such power in our day? Surely, if there is no obstacle, but the want of faith and zeal, and proper exertion on the part of God's people. One great reason why greater success has not attended their prayers and exertions is, that they have not expected success. They have not acted with a view to an immediate effect, nor believed that immediate and great success was practicable. Ministers have preached, and christians prayed under a slight impression that at some future time, something good might be the result. Having no expectancy of immediate success, their efforts have been feeble and heartless, and the world has proceeded in its downward course with increasing velocity.

The time has been when, if the question were asked of the Christian Minister, what is your object in going to the house of God to day? the answer would be,—why, to preach a sermon.—Well, what good do you expect will be accomplished! Why, to prove an important doctrine, —to settle some disputed point,—to exhibit a harmonious system of orthodoxy; and perhaps, at some future time, God may make use of it for the good of some of the congregation. Ah, "the hungry sheep look up and are not fed."—The great secret of a successful ministry is, aside from personal piety and pulpit qualifications, to preach with fixed determination to convert and save sinners,—and special effort to fasten the truth on their consciences and bring them to an immediate decision,—accompanied with fervent prayer that is offered with unhesitating expectation of immediate success.

V. D. M.

TEMPERANCE.

From the Connecticut Observer.

ERROR CORRECTED.

Mr. Editor—I have resolved to improve a few spare moments in exposing an error, which I was not aware, until a few days since, had an existence among the intelligent friends of total abstinence from spirituous liquors.

Conversing with a very intelligent gentleman, who has long been one of the foremost in the Temperance cause, he incidentally alluded to what he supposed to be an obvious fact, that *all vegetable substances contain spirit*.. I was surprised at his ignorance on this subject; and his surprise was equally great on being shown his error.

In an extract from Dr. Belknaps address to the inhabitants of New-Hampshire, found in the American Preceptor, a book which many of us, (and among the rest, the gentleman alluded to,) have read over and over at school, it is said that "Nature has indeed furnished her vegetable productions with *spirit;* but she has so combined it with other substances, that, unless her work be tortured by fire the spirit is not separated, and cannot prove pernicious," &c.

From this passage I imbibed the impression, while a school-boy, that rye, wheat, corn, apples molasses, and other substances of the vegetable kind, contained spirits. But every one who has only a smattering in chemistry knows better. And though, from some cause or other, you will find the sentiment exceedingly prevalent among the mass of the community, even now, yet I had hoped it was chiefly rejected by the advocates of the Temperance cause.

I am not aware, Sir, that many friends of Temperance in this region still retain so fundamental an error. If so, however, I deem it important to the success of our cause that it be removed. So long as the community suppose that the substances whence spirits is obtained naturally *contain* it, they will not distinguish between the supposed use of it in bread and other articles of food, and the same amount mixed with water in the form of drink.

Let it however be distinctly understood by every man, woman and child in the country, that strictly speaking, the Author of nature has made no spirit; that it is formed from other substances by the ingenuity of man—prompted, perhaps by the suggestion of Satan; that it is formed moreover from some of the most nutritious vegetable principles in nature—and formed by the destruction or annihilation of those substances.

If 50,000,000 gallons of spirit are consumed in the United States in a year, the vegetable substance which was destroyed to make it, would have sustained in comfort nearly a million of human beings a year, while the whole 50,000,000 gallons of spirit do not contain one single particle of nutritious matter.

Let these facts, I say, be dwelt upon and illustrated till they are clearly understood by every individual, and they would do much for the Temperance cause. Let it be clearly seen, that it is necessary to the existence of Alcohol, that sugar, or the saccharine principles be *changed* by a chemical process; or that starch be changed into sugar, and then the sugar into alcohol. Without these changes from nutritious to innutritious matter, we can have no alcohol in any form, either in its pure state, or mixed with other drinks.

E.

An Experiment.—Not far from the year 1796, a brig from Russia laden with iron, ran aground upon a sand-bar that makes off from Newport, R. I.

The master was disposed to unlade and get her off; but the weather was extremely cold, and none could be found to undertake the task, as the vessel was at a distance from the shore, covered with ice, exposed to the full effect of wind and cold.

Capt. G——, a packet-master at Newport, respected for his integrity and who abstained from the use of spirits, at length engaged to unload the brig and procure his own hands. Six men were employed in the hold, which, (the vessel being bilged,) was full of water. They began the work with free, but temperate use of spirits; thinking they should need it then if ever. But after two hours labor, they all gave out chilled through. After refreshing and warming, they made a second attempt, using cider only the remainder of the day. They now succeeded better, but still they suffered much from cold.—The second day they consented to follow the directions of Capt. G., and drank nothing but milk porridge made rich and taken as hot as the stomach would bear it. The weather was equally severe as before, but they were now able to continue their work for seven hours at a time, and then came up as Capt. G. expressed it, smoking hot." With this simple beverage handed around every half hour, they continued their work from day to day, without one single drop of spirits, till the iron was all handed out, and brought to shore and not a man had a finger frozen.—*Journ of Com.*

From the Journal of Humanity.

TEMPERANCE AND REVIVALS.

Mr. Editor;—If the following will contribute to advance the cause in which you are laboring they are at your disposal:

In the town of B.——, Ct. a revival commenced some time in April last, and was quite powerful, numbering upwards of a hundred hopeful conversions, and still continues. I had the pleasure of spending about four weeks there in May last, and was permitted to participate in the delightful refreshing. In looking at the subjects who had joined the Temperance Society were included in the number, though some others were brought in who had not joined the society.

One fact was particularly interesting; viz. that, of a Young People's Temperance Society formed last fall, *all* but *one*, (except one or two very small children,) were hopefully converted.

Another fact occurred, of which I was witness. A young man, who had been thought in danger from intemperance, was solicited one morning as he was on his way, leaving the place, to give his pledge for total abstinence. He complied and signed the constitution by the way side;—was providentially detained from leaving the place that day;—attended a meeting in the *evening* where he became a subject of conviction;—and in four or five days was hopefully converted. In view of this circumstance, I could not help remarking to myself the connexion between temperance and the operation of the Holy Spirit; and how true it is, that *rational* men will *act rationally;* and when, in full possession of all their faculties, will attend to their most important concerns the first thing.

There were some cases, in the same place, illustrating the connexion between temperance and the work of the Spirit. Three cases were *known* in which persons of intemperate habits were awakened, and stifled their convictions with *rum*.

Another individual (a female) of like habits, was awakened,—attended meeting in great distress of mind,—went to the store of a professor of religion, after meeting, and bought rum; and, from the quiet which inebriation occasioned, indulged a *hope!* I leave every serious mind to make its own reflections.

A. H.

From the Journal of Humanity.

TEMPERANCE HOUSES.

I think I have seen in the columns of the Journal, an occasional enumeration of such temperance houses as have been heard of. My object in this communication is to send a list of such houses, extracted from the Temperance Advertiser of Sandy Hill, N. Y., to which list I have an addition to make, and I wish to add a remark upon the subject.

To establish a good hotel, requires a considerable advance of capital. Temperance houses have had to struggle with opposition in many, perhaps most places, where they have been established. Hence it is a matter of considerable risk to set one up; to a man of capital it may be a very heavy loss; and a poor man may in the attempt be ruined by his public spirit.

But, for the majority of travellers who are decent, and quiet, and commonly genteel people, a temperance house has great attractions. Such persons seek for rest, for quiet, for comfort, and safety; and all these are more likely to be found where spirituous liquors are unknown. There is therefore an opposition between the interest of the traveller, and the real or supposed interest of the persons about him. He desires to find a temperance house; and I have known, in at least one or two large towns, a combination of stage drivers and others, probably instigated by some of the other hotels, to keep passengers from the temperance house. But though the local opposition will be considerable, yet experience proves, so far as I have heard, that the temperance houses are well sustained from the travelling public. I know at least one instance. One of the houses in the list annexed was wholly deserted by the town boarders and custom, as soon as it adopted the motto of temperance; but it is well sustained by travellers merely.

The individuals who risk their property and living in such a cause, deserve all the support we can give them.

My suggestion is, that there should be published from time to time in the Journal, *a regular series of the temperance houses on each of the great routes in the country.* It should be published when travelling on the respective routes is most frequent. When a person expecting to take any such journey, sees a list, he may copy it or cut it out, or keep the paper.—He can then order the stage where to drive to, without being baffled by the driver, pretending that he does not know which is the temperance house. In this way our temperance houses may be sustained; and I hardly know any measure more likely than that, to give tone and stability to the cause,

Let me remark, that in obtaining the names of houses great care should be taken to know their character, and to avoid imposition. I do not know all the houses in the list below, but have no doubt that all are respectable. But I know several of those in the larger towns, and say without hesitation, that they are among the most convenient, comfortable, best furnished and kept, and most respectable hotels in the country.

H.

TEMPERANCE TAVERNS.

William Stickney, Kingsbury Village, Washington Co. N. Y.

Mrs. E. Moses, two miles north of Sandy Hill, on the White-Hall road.

E. Shaler, Ravenna, Portage Co. O.

Mr. Williams, Cummington, Mass.

James Burrows, Doylestown, Bucks Co. Pa.

William J. Maynard, Ann-Harbor, Michigan Territory.

R. H. Gould, City Coffee House, Albany.

W. J. Leslie, Trenton N. J.

R. C. West, Forestburgh, Sullivan Co. N. Y.

T. Hudson, Medina, Ohio,

Nathaniel Griffith, two miles east of Nassau village, on the post road from Albany to Hartford Conn.

Mr. Broughton Stillwater, Saratoga Co. N. Y.

N. Safford, Oneida Temperance House Utica.

Rochester House, Mr. Isaac James C. Henry, Rochester, N. Y.

Jeremiah Bragg, Cornville Maine.

Mr. Ledyard, City Hotel Schenectady.

From the Journal of Humanity.

JUDGING FROM EXPERIENCE.

I have observed Mr. Editor, that the great cause, of which your Journal is so great an advocate is not unfrequently injured by the injudicious deportment of its most zealous advocates. Intemperate zeal in every cause is to be deprecated; and not the least so in this. We need here the countenance of such men, as are not apt to be influenced by declamation or denunciations—such as are looking for reasons—such as call themselves, and, in the common import of the term, are temperate drinkers. An instance of the judicious and successful efforts of a friend of temperance came to my knowledge within the year past which pleased me much.

A. & B. have been neighbors and friends for more than thirty years. They are both farmers. A. had joined the T. S.; B. continued the use of intoxicating liquors in such quantities as he honestly believed his health required. As they met one day, the following conversation, in substance passed between them.

A.—I am glad to meet you, Mr.——, as I have an opportunity of soliciting your attention to a subject, which I deem of great importance for the promotion of temperance has done something for the cause; but we greatly need the influence of more of our respectable citizens.

B.—I am glad that you are in any degree successful. I hope you will banish intemperance from the town.—I cannot think with you, however, that total abstinence is a duty.—In my own case I am convinced that my health is benefitted by a temperate use of ardent spirit; at least, I am made comfortable by it,—and therefore get through my hard labor more cheerfully.

A.—But how are you convinced of this?

B.—I am convinced of it by forty years experience.

A.—If you had tried total abstinence for half that time, are you sure that you might not have come to a different conclusion?

B.—My experience day by day, is enough to convince me that I am benefitted. I am troubled in the morning, particularly in the Spring, with a sensation of "sinking and heat" at my stomach. One half a glass of bitters, which is my usual quantity, entirely removes that, and gives me an appetite for my breakfast. At 11 o,clock, I take a glass of spirit; and before I set down to my dinner, I take half a glass to give me an appetite. At four P. M. I take another glass, & after my days work is done, if I am very tired, I take a little more. Such has been my practice of using without abusing for forty years, and as I am now about seventy, I am contented to go through, without trying any new experiments.

A.—I am sorry to hear you say so—for, setting aside the duty of making a little sacrifice for the good of others, I was going to recommend an experiment to you for your own personal comfort—I was going to ask you to try total abstinence for six months. I think I should be willing to put that short period against your forty years.

B.—It may be so—But as I am satisfied with the course which I have so long pursued, I must decline your invitation, at this late day, to enter upon a new one.

Thus these neighbors separated, with their mutual esteem probably increased by this candid and temperate conversation. Nothing more passed between them on the subject, until the term proposed by A. had expired, and they met again, and B. referring to their previous interview, said, "I was gratified by the manner of your conversation; and on reflection I saw nothing unreasonable in your proposition. I commenced the experiment; six months have passed, and I am ready to tell you the result:—I have uniformly, a better appetite, better spirits, better health. I can do more in a day; I can endure greater fatigue; and, in short, I am convinced that the spirit which I drank was the cause, and not as I then supposed, the remedy, of the evils to which I was subject."

He joined the T. S. and is one of its most worthy and substantial members.

INFLUENCE OF CATHOLICISM AND PROTESTANTISM COMPARED.

The principles developed in our revolution, and in the forms of our national government, resulted from a train of causes that had operated for ages before the settlement of this country. These causes are to be found in the elements of the Saxon character, called into action, and matured by the Protestant reformation. To the leaders of that reformation the world is indebted for all the liberty, civil and religious, that has existed in modern ages. A distinguished philosopher said, "Loyola would have governed the world but for Luther and Calvin." Let any man look at the Catholic countries, Italy, Spain, Portugal, and South America, where the human mind has stood still, if it has not gone backward, for centuries. Then let him look at the Protestant countries, Britain, Holland, and the United States, in which the progress of intellectual and civil improvement has been more rapid than the world has ever witnessed in the same period; and then let him tell,—I do not say as a christian, let him tell as a philosopher, as a statesman,—what has made this mighty difference in the national character. There is but one answer. In Catholic countries, men are so held in bondage, by a dire system of superstition and arbitrary power, as scarcely to know that they have souls. In Protestant countries the Bible has taught them that hey have souls; that they have rights of opinon, rights of conscience; that no human authority is obligatory if it contravenes the authority of Heaven: that rulers exist for the people, not the people for rulers. The foundations of our republic were laid by men trained in the school of the Bible. Men whose spirit of liberty, no sanguinary laws, no terrors of the prison or the stake could extinguish. The sword of power might hew them in pieces, but could not subdue them. Death or exile they could endure for their principles, but they could not abandon their principles. Such were the men from whom we are descended. Had the puritan ancestors of New England landed on the shores of South America, and with their light, and inflexible love of liberty planted republics there, what communities would inhabit those fair regions, blessed with civil and religious liberty, with the light of Bibles, and revivals, and Sabbath Schools, instead of the ignorance, and anarchy, and bloody violence with which they are overwhelmed! God be praised that our national institutions have been reared on foundations laid in faith and prayer; by a patriotism enlightened and exalted by the sacred Scriptures. Wo to us, if in our madness we prove recreant to the principles of such fathers!—*Dr. Porter's Sermon.*

IRELAND.

The following paragraph is extracted from a series of letters now publishing in the Southern Telegraph, by an American traveller in Europe.

Mallow. "Rev. Mr. Owen, for whom I preached last evening, conducted me through the town of Mallow. It contains about 8,000 in habitants, 7,000 of whom are Romans, and was formerly one of the finest villages in the island. It was much resorted to by invalids on account of a spring, which was in repute for scrofulous and consumptive cases, but the visitors are not now numerous.—In the suburbs of the town I was shown a holy well, called Tubber Ruthine, or well of Little Ruth, much frequented by Catholics for the cure of diseases.—It was simply a spring of lime-stone water, in the midst of a grove of small trees and bushes, and in which I at least could neither discover nor imagine any peculiar virtue. Still the branches on every side were decorated with thousands and hundreds of thousands of dirty rags and strings, of every colour, left as mementoes by those who had enjoyed its benefits. I took the liberty of cutting off a twig with a score or two of rags as a present for some of my Virginia friends. A gentleman remarked that were I to carry that twig exposed through the town, my life might be in danger. I could hardly believe him; however I thought it was well to deposit the precious relic in my hat.

From the New-York Evangelist.

INTERESTING FROM FRANCE.

We are much indebted to the friend who has allowed us to copy the following interesting extract from a letter written by an American gentleman in Paris, dated April 16, 1831:

I am indebted to you, for the means of becoming acquainted with the wife of Baron, P. a member of the Chamber of Deputies. To her I might add a sister of the Vice President of that body; also the Dutchess of Broglie and the Countess San A. whose husband is now the Ambassador at Rome and several others. And I should say of them, that they are a group showing what society would be, were it moulded of the principle and the spirit of the Gospel, in its force, and simplicity, and affection, and presented through *French manners* in the highest rank. But my chief reason for mentioning these names in connection with their standing, is to illustrate a general remark—that truth and religion have gained a position here altogether new, and unanticipated. Various neat chapels have been opened all over the city of Protestant services, which are occupied by different interesting, and efficient ministers, who have come on purpose, and are very well attended. Attached to them, are as many, or more Sunday Schools; and various proofs occur through the city of a remarkable desire for instruction, and religious instruction, too. Every Thursday evening there is a meeting for religious exercises, and remarks from various clergymen present, either at Mr. Wiles, Mr. Waddington's, or Mr. Lutteroth's, and the room is full, and they know not how to separate. The Protestant clergymen of course have enough to do; and they are as a band of brethren. There is a most noble spirit of Marbeuf chapel, Rev. Mr. Lovet of Ireland, having been appointed chaplain there by Lord Rawdon, who has taken it from the hands of Mrs. Way on a lease of four years.

The Anniversaries of this year, are of course peculiarly interesting: indeed I have never attended any so much to my mind. There is more of simplicity, and feeling, and direct business intent, than with us; religion in the United States being injured in its development (if it be made more sure of a first formation,) by its being a creature of education. Indeed all the meetings here, as well as my own private intercourse, remind me of a remark of yours, that you found a *mellowness* in Christians on this side of the water, such as one does not obtain on the other.

This sketch of the state of things since the late revolution, intends not only a freedom of thinking and acting on religion as on other matters, nor has the advance of Prostestants been confined to external arrangements, and multiplying the *means* of influence upon the public mind. Actual results have been obtained—an inner work has been going on—and God has taken it into his own hand. I speak of actual conversions; and in some cases a whole family as it were by one operation of the Spirit. In short, comparing the past with the present, I consider it an era in France as strikingly illustrative of the grace of God, as it has been in the United States. And in the latter I am happy to be informed is most wonderful. At a full meeting last Thursday evening, Mr. Wilkes read (translated into French) extracts from the accounts I have received, and they were received with an electric sympathy, and followed by important remarks from various persons And Mr. P. would fain have Mr. Wilkes lay the extracts before the meeting of the Missionary Society yesterday, but the other exercises were too long. To-day a young man has been ordained as a missionary to Africa. What a delightful testimony to the religion of the Gospel! I need not say how *dear* a part of experience, the oneness of the feelings and movements which belong to it in different climes and ages.

From the Western Recorder.

We like the spirit which breaths in the following communication, from a well known correspondent:—*Ed. Wes. Rec.*

Mr. Editor—I have recently had the privilege of attending a prayer-meeting in an episcopal church, at half past 5, A. M. in the city of Philadelphia. The meeting has been held daily for several weeks and received good attention. The pastor presided and commenced the exercises with prayer; after which, he gave out a hymn, which was sung with much spirit. He then gave a brief account of a revival which was in progress at two episcopal churches, in the city of Baltimore. He mentioned that at an anxious meeting held the morning previous, at half past 9, about sixty attended; and that at an anxious meeting in his own parish, held the evening before, about thirty persons were present. After these remarks, several prayers were offered by members of his church, and by several Presbyterians who were invited to lead our devotions. The prayers were all extemporaneous, and the whole congregation offered them kneeling. The exercises were exceedingly devout, and offered most pleasing evidence that the operations of the Divine Spirit are the same in every denomination of evangelical Christians. Let all believers pray and strive for the furtherance of the gospel, and not fall out by the way, about things that are unessential.—Who cannot discern the signs of the times!

BROTHERLY-LOVE.

Pilgrim's Progress.—"I must express my delight and surprise to see that valuable book put into a *Shinghalise* dress. The Pundit, who sat with me, a very intelligent and learned man, formerly a heathen priest, often was so affected with the book, that I found it difficult to get him to proceed. The setting off of Christian, and his resolution in leaving the City of Destruction, amused him vastly. When he found that Christian had got into the Slough of Despond, he really felt great sympathy for him; but on his arrival at Mount Sinai, with the interviews which took place between him and Legality, and afterwards with Evangelist, he looked very sad, and said to me, 'Sir, what man can be saved!' I replied, 'Let us go on a little farther:' and when he read that Christian got in at the wicket gate and at the cross, the poor Pundit was so transported with delight, that he laughed, he clapped his hands, and actually shouted and danced for joy; crying out incessantly, 'Delightful, O Delightful!' We may fairly calculate upon this book being made an extensive blessing to this people."

From the Cherokee Phœnix.

GEORGIA AND THE MISSIONARIES.

In our last we had hardly time to notice the arrest of the Rev. John Thompson, by the Georgia Guard. A few particulars relating to this affair may be interesting.

It appears Mr. Thompson had removed his family to Brainerd previously, before the expiration of the ten days allowed him by Col. Sanford, upon the authority of a letter from the Governor of Georgia, which we published some time since. The health of Mrs. Thompson, and other circumstances made a change of residence, in the view of Mr. T., necessary; while at the same time he intended to pursue his missionary labors, in preaching from place to place. He had commenced his tour for that purpose, and had just arrived at the station in Hightower with an interpreter, to preach to the people there on the following day, when he was arrested. In relating the circumstances of his arrest, we cannot do better than to publish an extract of a letter from Miss Fuller, the teacher of the school at that station, to Mr. Worcester.

Hightower, June 23, 1831.

Rev. S. A. Worcester, New Echota.

Dear Sir,—It falls to my lot to communicate to you a notice of Mr. Thompson's *second* arrest, together with the circumstances which led to it, so far as they have come under my observation. Last evening about 6 o'clock, Col. Nelson called on me, inquired for Mr. Thompson, and also respecting my situation, and made a single remark respecting the loneliness of it. Mr. Thompson was absent, of course, I told him so. He then remarked that, as he found me here, situated as I am, he should not occupy this house last night, but with much assurance added, We shall occupy it to-morrow night. He further said, "You can go or stay as you please, if you stay you shall be protected." My reply was, "I *must stay*." "Very well," said he, and again repeated his promise of protection. He then remarked that they considered it their privilege to occupy these places, spoke of being somewhat troubled for forage for their horses, and intimated that what was *now growing* on these places belonged to them—that nothing of last year's growth would be required, but *only* the present; for, said he, we consider them as intrusions upon *our state*. However much I might have felt disposed to remonstrate, I had not sufficient command of my feelings at the moment to permit me to do it. Supposing it must be so if Mr. Thompson did not return before the appointed time, and not being certain that he would, I asked Col. Nelson what *part of the House* he should occupy! "One room will be sufficient, there are only ten of us, was the answer."—Providentially, however, Mr. Thompson arrived in about an hour after Col. Nelson's call. He felt it to be his plain duty, not positively to yield the possession of this house into Col. Nelson's hand, and accordingly despatched a messenger to him, early this morning; with a letter of which the following is a copy.

Hightower Mission, June 23.

Col. Charles H. Nelson,

Sir.—I have been informed that you design to occupy the Mission house this evening with a detachment of the Georgia Guard. In regard to this subject, I can only say, that we have no the accommodation desirable for the entertainment of yourself and company, and for this and other reasons, you will excuse me in saying that if your design is effected, it will be without my consent.

Permit me to add, that if an interview with me on this or any other subject is desired, it may be obtained at this place, at any time during the course of this day.

I am, Sir, very respectfully, your obedient Servant, JOHN THOMPSON.

Both Mr. Thompson and myself were expecting that it would result in his arrest therefore we were prepared to see armed men, (which we did) and to hear one of them say, "you may consider yourself a prisoner, Sir." Mr. Thompson was all ready, and did not detain them five minutes. They told him he would have no use for his horse, so, of course, he walked. They have spent the day at Major Dawson's about two miles distant. Mr. Sanders, who returned with him from Carmel last evening, has been to see him this afternoon. The company are to leave for Head Quarters tomorrow. This is all I can tell you respecting this affair.

They spent the day as the letter states, at Dawson's and were there that night. On the morning Mr. Thompson was marched off in company with five of the guard, and two other prisoners, one a white man, and the other a Cherokee who had been arrested on the charge of digging gold. Mr. Thompson had begged of the Col. the favor of riding his horse, and gave as a reason of asking that favor, his indisposition. The Col. refused, and said he would not depart from his rule; and that if Mr. Thompson was not able to walk, he could have the privilege of riding in the baggage waggon. After walking a few miles, therefore, he was permitted to get into the waggon, in which he rode most of the way except when approaching or leaving their stopping places, when he was required to walk. Having but partly recovered from a recent indisposition; the severe exercise of walking and riding in a rough and uncomfortable waggon brought on an acute head ache, and otherwise rendered him very weak. In this condition he was brought to Mr. Lay's for the night. His indisposition increased. After a while one of the Guard came with three chains for the purpose of fastening the prisoners for the night.—Mr. Thompson requested that as he was unwell he might be permitted to lie down before the chain was put on him. This request was granted, after which a chain was put around one of his ancles. A short time after this the Col. who had taken a different route, arrived, through what orders, we presume, the chains were taken off. The following morning they pursued their journey, and on that day arrived at Camp Gilmer. The prisoners were conducted to the jail in which they were snugly lodged. Mr. Thompson had remained in jail but a few minutes, when the commander of the place, Col. Sanford, went for him and after a short interview told him he was discharged, and that he could go where he pleased.

Thus was Mr. Thompson taken forty or fifty miles from the place where he intended to preach the Gospel to the Cherokees, locked up in a jail, and then discharged with the privilege of walking home, and without an apology from those who had him in captivity. We have been this particular because we think the public and the honor of the state of Georgia are concerned.—We have endeavored to relate the material facts as we obtained them in conversation from Mr. Thompson himself.

Extract of a letter, dated Niles, Michigan Territory, June 20.

"It is reported here, that the Indians to the west of this are holding councils, among themselves, for the purpose of concentrating their forces to attack the Whites. It is also said that they have threatened Chicago, 80 miles west of this. I can hardly think that this report has good foundation. The British have a good many emissaries among them; and there is little doubt in my mind but that they have advised them to this step, if the report be true. A few days ago about 100 Sues from the Mississippi, passed here on their way to Malden, in Upper Canada, to receive their annual presents. The names of the tribes who are concerned I have not heard. The Indians in this vicinity are very peaceable."

Religious Instruction of the Negroes.—In several counties of Georgia, very successful efforts are now made to lead the negroes in the way of life. Masters are engaged in the instruction of their slaves. A letter from Macon, mentions such labors in that vicinity, to the utility of which masters give a willing testimony.

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OBSERVER.
THURSDAY, JULY 28, 1831.

RELIGIOUS CELEBRATIONS OF THE FOURTH JULY.

The first celebration of our National Anniversary, that we ever attended where the exercises were entirely of a religious character was at Canandaigua, in 1826. Indeed we do not know but this celebration was the first in which processions, military parades, the burning of powder and toasting, were entirely excluded, and where devout acknowledgements to God for his great goodness in giving us a free government, and in granting us such unparallelled prosperity, were the only exercises of the day. We have since that observed that the number of these celebrations has been rapidly increasing from year to year, until at the last anniversary, they have become so numerous throughout the United States, that we have not attempted to give a list of them. Indeed it would be almost impracticable. We mention this as it might appear strange that we have omitted such notices.

We of course include in religious celebrations, those where Sabbath Schools meet in honor of the day. Temperance Meetings if they cannot be classed with those of a *religious* character, being free from the objections which lie against those conducted in the usual way, & eminently promoting the highest interests of society—being a national blessing as they tend directly to correct a great national evil—are such as every christian must approve.

We cannot but remark then, that christians have great encouragement to persevere in their efforts to change the manner of keeping the fourth of July—to convert it from a day of noisy merriment, intemperance and revelry, to one in which the good providence of God shall be recognized and the principles of piety and morality shall be inculcated. The religion of Jesus Christ will always harmonize with, and give the most efficient and permanent support to sentiments of the most exalted patriotism. Religious celebrations can therefore never diminish our love of country—they certainly will never prove injurious to the morals of the people.

SCOTT'S BIBLE.

We would call the attention of our readers, and the public generally, to the advertisement of Mr. Fuller, of Scott's Family Bible. The very reduced price at which he offers it, renders it an object to purchase of him. He has been some time past engaged in selling this work in the eastern states, where he has met with great success. His object in going through the country is to bring Mr. Scott's Commentary into more general circulation than it would be, were people left to call for it at the Book Stores. He has already disposed of hundreds of copies in families who probably would have still been destitute had he not carried it to their doors.—The good he has already done in this way has led Dr. Beecher, and other Clergymen of Boston and vicinity, Sprague and Kirk of Albany, and Beman of Troy, to give him ample and honorable testimonials of christian character, and to recommend him to the patronage of the christian public.

RELIGION IN BOSTON.

We have just seen a letter from Boston which says that the spirit of revival still continues in Dr. Beecher's church and in some of the other orthodox churches in Boston. Morning prayer meetings are continued in Dr. B's church with undiminished numbers and unabated interest. The Doctor usually attends them himself.

THE VERSE SYSTEM.

The above system (the plan of which we published some weeks since) has been introduced recently in this village, and into other places in this part of the country, and has been very favorably received. The plan is to learn one verse of Scripture a day, and this, although it may appear but little if entered into with spirit, and persevered in will, in the course of the year, store the mind with a considerable portion of the word of God, and will furnish subjects for profitable meditation.

The plan has been adopted in some instances of making these seven verses the portion of Scripture for the Sabbath School lesson on the following Sabbath, and we think it a good one.

Where whole families, parents and children, are engaged in committing the same portion of Scripture it will not only give an additional importance to the Scriptures in the eyes of the children, but will be likely to insure their committing their Sab. School lesson thoroughly to memory.

When we consider that one of the crying sins of our land is the neglect of the sacred volume, we cannot but think that this system will commend itself to, and receive the cheerful co-operation of every one who believes the Bible is the word of God and "is able to make men wise unto salvation."

On Monday last we had returned to us from York Liv. co. a paper with a good strong wrapper, on which was distinctly written by the editor of this paper "W. Nay, Farwells Mills, N. Y."

On it were the following endorsements by the P. Master at York—"Sent back from York."—☞"Look at this again." "Let this go to Rochester N. Y. for information and oblige many."

"Is this blunder to be charged to the account of the rascally P. Master, Eh?"

"Editor Rochester Observer, Rochester, please superscribe this so that it can go to the place of destination."

On receiving the above we showed it to a number of gentlemen in the Post Office in this village, and to others, and no one found any difficulty in reading the name of the place to which it was directed.—Those who have seen it are as much at a loss as ourselves to conjecture how the Post Master there could take so much pains to show his incompetence for the discharge of the duties of his office—as it is obvious from his own acknowledgement that he cannot read legible writing; a very important qualification for a Post Master. The wrapper is preserved and may be seen at our office.

We do not know who the P. Master at York is, —whether the wit of the above is to be placed to his credit or that of some deputy.

THE CONTRAST.

There has been, this year, throughout our country, a division in sentiment as to the manner in which our Nation's Birth Day ought to be celebrated.

One party has celebrated it in the usual manner, by military parades, drinking, firing of cannon, &c. while the other has noticed it by collecting together the Sabbath School teachers and scholars, and instructing them in the things of religion—instilling into their minds the principles of temperance and anti-intemperance, and by addresses on the subject of temperance—which has its foundation in moral principle.—Temperance societies have also met on that day and inculcated the principle of entire abstinence from ardent spirits—rightly judging that it was preposterous to talk about our political liberties while so many among us, were slaves to this most degrading vice—which disqualifies those who are addicted to it, for the exercise or enjoyment of their civil rights. What we would notice particularly is, that among those who have celebrated the day in a military manner a number of lives have been lost by accidents, while not one has been lost among those who have taken either of the other modes to manifest their joy and patriotism. Our readers will draw their own inferences.

HUDSON RIVER STEAM-BOATS.

A letter from a gentleman in New York to the Editor of this paper, dated 20th July inst. 1831, says:

It has long been the grief of Christians here, and throughout the country, that the great thoroughfare of the Hudson river has been so much occupied by the different Steam-boats on the Sabbath, making it in fact the busiest day of the whole seven, while the following day is made a holiday or day of rest, very much to the annoyance of those, whose consciences lead them to lie by on the Sabbath, and they then have to lose the whole of Monday.

I am gratified in being able to inform you of new arrangements, that the "*Old Hudson River Steamboat Line*," have made, although I wish I could mention them as being more complete; and I am not without hopes I shall be able to do this ere long.

This Line now advertize to send out no Boats on the Sabbath morning, but their boat that formerly left at that time, leaves at six Monday morning, thereby giving those who remained over the Sabbath in obedience to the command of God, an opportunity to go on without further delay.

They however send out a Boat at ev'ng, (and this was made very convenient a few weeks since to one of your Rochester *professors*.)

INSTALLATION.

Installation of Rev. Luke Lyons as Pastor of the third Presbyterian Church in this village took place yesterday.

Opening service by Rev. A. D. Eddy of Canandaigua. Introductory prayer by Rev. J. Pierson of Bergen—Sermon by Rev. Wm. Wisner, charge to the candidate by Rev. Mr. Penney, charge to the people by Rev. G. G. Sill, of West Mendon concluding prayer by Rev. Mr. Cook of Rush.

The Installation of Rev. Mr. Wisner takes place to-day.

THE MORE *highly* FAVORED OX AND ASS.

There has been a bill published in Philadelphia within a month or two, which contains some new notions. It is more than intimated that Sunday-school teachers, violate the law of the state, passed April 23, 1794. "If any person shall do or perform any worldly business or employment, on the Lord's day, commonly called Sunday, works of necessity, or charity alone excepted, he shall forfeit and pay four dollars for every such offence." Then follows this remarkable paragraph.

"There are in this city, and adjoining districts, 125 Sunday-schools, at which, 14,581 scholars are taught, many of whom are forced by their masters and mistresses to labor six days, (but not to do all their work,) and on the seventh to go to Sunday School, whilst the more favorable ox and the ass are at rest, because there is no necessity for taking *them* from their work, to send them to school on the week days.—*S. S. Journal.*

The more favorable (*favored* we presume) ox and ass!! Such reasoning as this, we should think, would better become an ox or an ass, than any thing in the shape of a man; a hardship indeed, for children to attend an hour or two to the cultivation of their minds and the improvement of their morals, and get some entertaining and instructive book, to read during the week.

We will venture that this *animal* who can thus talk about the "more favorable ox and ass," would advocate Sabbath-sports for children in which they would expose their healths, their lives, and squander their money.—*Ed. R. Obs.*

In England, about one person to 11 on an average is a pauper; in Massachusetts one to every 168; in New-York 1 to every 220; and in Pennsylvania, where the poor house system prevails, 1 to every 330.

COMMUNICATIONS.

For the Observer.

WHAT CONSTITUTES A THOROUGH EDUCATION FOR THE MINISTRY?

It is a remark of one of the greatest men of Europe, that, "after all, it is Education that makes man." There is a certain expansion of mind essential to effort and success, and each department in life requires additional attainments peculiar to itself; so that no acquaintance with one, will necessarily qualify a man for the duties of another. The talent or taste for mechanism, may secure eminence in the mechanic arts, yet the fullest experience and skill in one branch, do not secure experience and skill in others. This is equally true in the learned professions. Some degree of general knowledge is required for success in either, and yet for usefulness and eminence in either, there is required laborious study and extensive acquisitions in those departments of knowledge which are specially connected with the profession in view. The Jurist may be profoundly learned in the principles and practices of law, and yet remain in entire ignorance of medical science. So the most exalted statesman may succeed but poorly in the labors of the country schoolmaster or in the chair of the University. So, I maintain, that the man of giant mind and rich in resources of literature and science who may enchain thousands by his eloquence in the Senate house, may fall far below the humble missionary of the cross, when placed in the sanctuary of God.

Taste, study, and practice, are, I may say, universally required for success in every department of life, except in the Christian Ministry. Ignorance and superstition have wrought in the minds of men a strange perversion here.—Ignorance of the subject, has shut out of view the broad field of ministerial labor; and vague impressions and superstitious regard for what is falsly called the "teachings of the Spirit," have almost denied all qualification for the ministry but what is furnished by a heart honestly and piously devoted to the good of souls. Some men read of the "teachings of the Spirit," & say that the Bible is a plain book, so plain, that the way faring man though a fool, shall not err therein; and hence, often, tho' way faring men, and more, some, trusting to the "teachings of the Spirit," start in that exalted profession, that made the learned Apostle cry, "Who is sufficient for these things?"

The profession of the Christian Ministry stands by itself, and like every other profession, requires laborious study in its own peculiar department.—The question before us is, what constitutes preparation for this profession.

In the Christian Church, in every age, opposition to the truth has arisen from the same source. President Edwards, and the various religious denominations in our land, sustained by public sentiment on this subject. If this opinion is to be regarded, it would be easy to settle the question before us. But to come to a more satisfactory result, we should consider the station which the minister holds and the duties which devolve upon him as a teacher of the word of God, the sacred and sublime principles of natural and revealed religion to rational and immortal beings. He is to "try the spirits, to prove all things and hold fast that which is good." From the works of creation and providence, as well as from the word of God, he is to set forth and establish the existence and character of Jehovah; unfolding the principles of a moral government; and then he is to lead his people over the whole ground of redemption by Jesus Christ.

To do this, with the hope of success, he must obviously possess more expansion of mind and be more richly furnished than is the case with most men. The manners and customs of mankind in ancient days; the progress of truth and the history of the church must be known; and tracing prophecy to its accomplishment, he is to anticipate events from past providences and predictions of God.—It is almost unnecessary to add in this place, that he should be acquainted with the languages in which the Scriptures were originally written.—These Scriptures he is to teach to others, in an age too, when they are interpreted in a thousand ways, and on all sides of him, wrested to the destruction of souls. To discharge the earliest duties of this office, he is to understand and explain the Scriptures philosophically, and from them draw out a system of doctrines and precepts for the faith and obedience of men. This is to be done with strict reference to the symmetry of the truth, and the analogy of the faith of the gospel; and this is to be presented to the ever-changing intellectual and moral character of his flock. He is to interpret the word of God,—hence he must to some extent understand the principles of interpretation, and these are not understood and applied without study. To interpret the Scriptures, says Keil, a man must first of all acquire some historic knowledge of the author of each book; of the state of things existing when it was written; of the body and collection of the New Testament books; of the particular history of its ancient versions, editions and parts in which it was written and other things of this nature. To this must be added a knowledge of the principles of criticism, in respect to the text of the New Testament. He must understand the *language* in which the books were written and possess a knowledge of the things respecting which the books treat, both historic and doctrinal, such as geography, chronology, civil and political history, manners and customs, contents of the books, such as the sentiments of the Jews in regard to religion at the time the books were written; the precepts of the Christian religion; and the doctrines of heretical sects; to which he adds, a knowledge of grammar, rhetoric and philosophy.

Here I would add, that to meet the beautiful and forcible illustrations of the Bible, he ought above all other men, to be richly read in the various branches of general science and of ancient and modern literature. Truth suffers in his hand without it.

As the minister is to write and exhort, to reason and persuade, he surely should be acquainted with the science of Logic, of Rhetoric, and of intellectual philosophy. Here I would anticipate two remarks, which are, first, that many men fail in the powers of persuasion, because they have not yet sufficiently instructed the minds of their hearers; and second, errors in religion which have been most destructive to the purity and peace of the church have arisen from false principles in intellectual philosophy.

To return, as a minister is to write and speak for the public and popular ear, to instruct and elevate the ignorant as well as to interest and benefit the educated, I insist upon it, he should scrupulously regard the rules of good taste. Who, that has read, has not assented to the remarks of Foster on this subject? And when the Spirit of God makes illiterate fishermen speak & write agreeable to the finest rules of correct & delicate taste, it surely becomes the minister of the gospel in this enlightened age, to stand aloof from that vulgarity which is without benefit either to the learned or the ignorant, and alike offensive to both. The uneducated are not flattered by such a compliment, and the educated will not endure it. Paul before the Cesars, would gladly seize the purity and sublimity of the Roman dialect, and not scorn the illustrations of her poesy: while to the humble Hebrew he would adorn and enforce the language of Israel.

I would ask, if these qualifications are too high for one, who rises before his fellow men to instruct them in the principles of that religion, which God has been developing for six thousand years; and by which they are to regulate their lives and build their hopes for eternity?

The question may arise, must the man, to be an educated minister, spend so many years at the Academy, College and Seminary? I ask, can he obtain the requisite qualifications in any other way? If so, very well, no one will object. But will men do it? Scott would do it; but will our young men at the present day do it? I imagine few will be found to gather in a private path what may be now secured at out public Institutions—indeed that important branch of knowledge which is secured by mingling with men and constantly coming in contact with minds of equal and superior mould; and above all, that which arises from the concentrated resources of numbers associated in the same pursuits is of necessity lost, as well as the fruits of laborious industry of able men long set apart for the express purpose of instruction. As a general remark, we may say, the requisite qualifications for a minister of the gospel at the present day can hardly be secured without a public education in our Colleges and Theological Seminaries. Advantages to be enjoyed in former years in a more private course of study, have, to a great extent, flowed into these public Institutions,—and an amount of knowledge may here be gained, which cannot be secured under any private instructer or at any *one* Institution.

Did Edwards say too much, when he declared, that the minister should not be *raw, ignorant* or *unlearned*, but "*well studied in divinity*," well acquainted with the written word of God, mighty in the Scriptures and able to instruct and convince gainsayers. Were the early ministers of New England too studious and learned? Do our Ecclesiastical bodies require too much in the candidates for the ministry? Let the most experienced judge, and I have no fear as to the result.

Is it said, that ministers, at the present day, cannot study as their fathers did?—that they have so much to do that this is impossible. This is true, hence let them study so much the more before they enter the ministry.

Yours, &c.
A. D. EDDY.

For the Observer.

TRACT OPERATIONS.

The following is a view of Tract operations in that part of the field of my labor, which lies within the bounds of the Presbytery of Geneva. Information concerning other portions of Western New York may be given hereafter.

I perceived a few weeks since, 15,000 copies of the "Mountain Miller," which containing 24 pages, passes for a two month tract, and the following places have taken for the monthly distribution the number affixed to them at cost—which is 15 pages for a cent; and intend to take the same number of other Tracts.

Penn-Yan,	940	Fayette,	200
Rushville,	800	Junius,	200
Canandaigua,	700	Trumansburg,	200
Newark,	500	Castleton,	150
Sodus,	400	Hopewell,	100
Vienna,	400	Port-Gibson,	100
Ovid,	350	Marion,	100
Seneca-Falls,	500	Williamson,	100
Geneva,	450	Gorham,	250

and expects to distribute as many more.—Lyons and Romulus obtained their Tracts in the spring from New York.

Two or three other places it is expected will enter upon the work, and the needy places will be supplied as soon as the means can be procured.

The support of this agency is now so provided for by the liberality of a gentleman in this village that the money which a generous public shall entrust to my care may all be expended in furnishing tracts of 12 pages to 100 families at the rate of 80 cents a month, or $10 per year.

Donors may if they choose, select from the publications of the Society, the Tract which they wish to circulate, and the money which they may remit or engage to pay, shall be appropriated according to their wishes.

Fifteen thousand of the "Children of the Forest" are daily expected, and 9,000 on temperance by Sewall, Hitchcock and Marsh, are this day ordered. Any of the above tracts and a few others can be furnished at the residence of my family in this place or may be obtained from me at those Presbyteries and Synods which I may attend, and at the annual examination at Auburn.

WARREN DAY.

Geneva, July 22, 1831.

For the Rochester Observer.

Mr. Chipman—I have just returned from Bristol, Ontario co., where there has of late been a wonderful outpouring of God's Spirit, especially at a nine days' meeting held at the Presbyterian meeting house in the early part of June last. I believe nothing like a regular notice of this meeting, has appeared in any of the religious periodicals of the day:—this fact is the only apology I have for giving the readers of the Observer an account of it. The church in Bristol, for more than 30 years past, has been too much "like the mountains of Gilboa, on which no rain or dew descended." There have been indeed occasional ingatherings, especially under the preaching of the Rev. Ezekiel J. Chapman, but nothing like a general revival of religion, since the time that Messrs. Wiliston & Bushnell passed through this country on a Missionary tour, more than 30 years ago. Such was the state of this people when the Rev. Wm. P. Jackson (their present pastor) commenced his labors with them. God was pleased to bless the labors of this servant, the church were in a measure aroused from their slumbers, and during the winter past from 30 to 40 expressed a hope of having passed from death unto life. The above mentioned meeting commenced agreeably to appointment, on Thursday the 2d day of June. On the first & second days, there was nothing peculiarly interesting except a disposition on the part of the people to attend.—On Saturday, P. M. there was pleasing evidence that God was there. On the Sabbath the crowd of people was immense—few cases of hope, however, occurred—although an awful solemnity appeared to rest on every soul. On Monday the work deepened, and the number of anxious souls was considerably increased;—now was an awful crisis—Christians *felt* their responsibility and sunk down beneath its weight at the feet of Jehovah, when they offered the prayer of the Syrophonecian woman, "*Lord help:*"—God heard—the cloud of mercy broke—and several expressed a hope in Christ. On Tuesday conversions were numerous, and on Wednesday and Thursday still more so—meeting closed on Friday.—The number of hopeful conversions as near as could be ascertained during this meeting was from 225 to 250—principally among the young people & those in the prime of life—nearly all the children of the church are hopefully *born again*.. Two young men are now preparing for the ministry. The Baptist congregation located in the vicinity, also shared in this glorious work. There was a great want of ministerial labor during the whole meeting—the Rev. Mr. Brown of West Bloomfield, and the Rev. Mr. Hill of East Bloomfield, were the principal instruments. Some other clergymen were also present, who took a part in the exercises of the meeting. The state of things in Bristol is still interesting.

C.

A letter dated Jamestown, Chautauque Co. 23d July, 1831 says:

There has of late been an extensive revival in Warren, Pa. and I understand the work still continues.

There is a great excitement on the subject of Religion in this village. Several we trust have submitted to God, within a few days. The morning prayer meetings are well attended.—Between twelve and twenty, appear to be anxiously enquiring what they must do to be saved. A four days' meeting will commence on the 28th inst. and we believe God will meet with us.

Accident at Brockport.—On Friday last, two boat-caulkers were at work repairing a canal boat at Brockport, when a shower came up, and they took shelter under the boat, when some of the blocks gave away, and the boat fell on them, killing one outright and terribly mangling the other. We have not learned their names, but understand they were brothers.—*Roch. D. A.*

DEATHS BY DROWNING.

A man was drowned at the mouth of Genesee river on Saturday last, from a boat. He was lately from Ireland.

Elijah Utley, a boatman, engaged in boating wood for the Steamboat, on *Snnday* last, at Hanford's Landing, lost his hat, and plunged in after it. He swam till he came within about a rod of the shore, and sunk in about four feet water. He was intoxicated.—*Roch. Daily Adv.*

4TH JULY ACCIDENTS.

Several young lads, members of one of the schools in Williamstown, had procured a small swivel and a quantity of powder, for the purpose of amusing themselves in firing, and by some accident it exploded unexpectedly, and the charge, with the wad, entered the knee of Master Henry Steel, and shattered his leg in such a shocking manner, that amputation was considered necessary—his suffering was so extremely painful, previous to, and during the operation, that he expired about the close of it.—*Pittsfield Sun.*

An accident occurred at Harper's Ferry, on Monday morning last. Just as a salute was fired, a small boy, a son of Mr. James Copeland, ran across in front of the cannon, and had the left side of his face and head dreadfully mangled. He is not expected to survive.

A child was run over in N. Salem, and considerably injured. A child of about 4 y'rs was killed in Ann street in this city, by a carriage which was backed in the street. One of the Roxbury hourly coaches was upset by the breaking of the axle tree; several persons were much injured, and Mr. Abiel Cooledge is not expected to recover.

The New York Common Council appropriated a thousand dollars for the celebration of the Fourth of July. Better give this sum to the poor for the necessaries of life, or to find them employment. The rich should be *independent* enough to defray their own expenses at the celebration.

The Kingston Ulster Plebian says—"At the late celebration at Coxsacki, two men were killed by the bursting of a cannon—and another, who still survives, was deprived of both hands. We have not learnt what caused the bursting of the piece, but in all probability the cannon was overloaded.

Although we have stated that the 4th went off in pretty good style; yet we have to record some accidents of the most melancholy nature. Mr. Wheeler Hunt, following the recommendations of John Adams—firing squibs, crackers, pistols &c, was severely injured by the discharge of a pistol which he had mounted on a block.—He unconsciously loaded too heavy, for when he touched the priming the gun kicked, flew from its fastenings, penetrated his leg, and altogether renders amputation necessary.—Another. During the discharge of a cannon, Mr. Hoffman was driving a carriage through Union street, when unfortunately his horse took fright and run over 2 children, one of which, from the severe injury received, immediately expired. The other is in a hopeless situation.—Yet Another. One of the Guards, Mr. Berrien we believe, of New-York, imprudently passed in front of the firing on parade and received a full discharge of wadding in his head.—*Dutchess papers.*

CIRCULAR.

The Rochester Institute of Practical Education was organized in May last. It is intended for extensive usefulness, and is in successful operation. Its students exceed forty, collected from four denominations of Christians, all equally privileged. It owes its origin to the late revivals of religion in the western part of the state. Many young men of piety and talents were anxious to prepare for the gospel ministry, and to support themselves by manual labor rather than burthen the church.

The Providence which called for an institution of learning determined its character. Its aims should be to secure to its members vigor of health, and strength of bodily constitution, to cherish the proper moral and religious habits, and to develope their minds in a direction adapted to their high destination, and to gird up the sterner and nobler energies of the soul to the power of great accomplishment. A few friends of religion and learning contributed sufficient to hire convenient buildings for one year, in a pleasant and healthful part of Rochester, and to furnish the different departments of labor, board, and instruction. The original founders and patrons have committed the entire management of the Institute to six Directors, chosen two yearly by the Presbytery of Rochester.

It is no part of the aim of this Institute to withdraw the public confidence from the colleges and institutions of our country, by substituting superficial, hurried, and partial instruction, but by using the most improved methods of instruction to secure an equivalent for a thorough Academic and Collegiare education. As an Institute of Practical Education it will receive students who are not pious, and aim to qualify them for the highest possible degree of usefulness in the practical duties of life: and whatever contributes to this end, either in moral, intellectual, or physical discipline, is to be made the matter of direct instruction. The founders of this Institution cherish the hope of aiding the cause of popular education and of national liberty, by uniting the advantages of a cultivated mind and religious principle, with the feelings and habits of a working population.

The internal regulations and discipline are adapted to young men of high aim, and such as are willing to be trained up as benefactors of mankind.

The department of labor is subordinate to higher objects. Experience shows that most of our students can maintain ten hours of intense study, with three hours of labor, better than if no labor were required; and that the punctuality and order connected with this department gives system to every thing connected with it. Students of ordinary mechanical skill, during the weeks they are learning their trade can nearly earn their board; and it is calculated that when the intended facilities are furnished, they will pay their expenses.

Applications for admission are to be made to the Rev. Gilbert Morgan, Principal of the Institute. In making selection from several applicants, preference will be given to those who are advanced in their studies; who can make their labor productive: who aim at a finished, uninterrupted education; who have health and energy to rise superior to discouragement.

The Institute must soon as possible be furnished with permanent convenient Buildings, a Farm, and Shops, with Apparatus for various Departments of Science, with a Library to which Donations in Books will be thankfully received; with permanent Professors and Teachers. All these are essential to a successful prosecution of the plan. For these objects funds are necesary It is believed in no way can funds be applied more advantageously for building up the Redeemer's Kingdom. We commend the Institute to the blessing of God, and to the favorable consideration of the Christian community.

WM. WISNER,
President of the Board of Directors.

Rochester, July 14, 1831.

P. S. The next term of this Institution will commence on the third Monday of August next.

Editors in this section of country who are friendly to this Institution, will confer a particular favor by giving the above an insertion in their papers.

YOUNG MEN'S TEMPERANCE SOCIETY
of Rochester.

The first quarterly meeting of this Society was held at the 2d Presbyterian church in this village, pursuant to adjournment, on the evening of the 21st inst. The President and Secretary being absent, Lewis Brooks, Esq. Vice President, took the chair and called the meeting to order, and Ariel Wentworth was appointed Secretary.

The meeting was opened by remarks and a prayer by Rev. Mr. Wisner.

The minutes of last meeting were read and approved.

The Society proceeded to the election of an orator for the next meeting, when upon counting the ballots, Mr. Z. Freeman, was declared duly elected.

William S. Bishop, Esq. agreeably to his appointment then delivered an address on the subject of intemperance.

Benjamin F. Butler, Esq. of Albany and a member of the State Temperance Society being in attendance, likewise delivered an address on the subject of intemperance, in accordance with a request from the board of directors

On motion of E. D. Smith, *Esq. Resolved*, That the curators of this Society be severally furnished with copies of the Constitution and be requested to circulate the same for the purpose of procuring signatures, and report at the next meeting.

Resolved, That a committee of Five, one from each ward in the village, to be appointed by the President, be added to the present number of curators for the purpose of circulating the constitution, and that they be furnished with copies thereof.

The President then made the following appointment of members of said committee: viz.—1st Ward, E. D. Smith; 2d Ward, Z. Freeman; 3d Ward, Levi W. Sibley; 4th Ward, Joseph B. Clapp; 5th Ward, Levi A. Ward.

Resolved, That meetings of this Society be held monthly for the purpose of collecting statistics and intelligence and furthering the general objects of the Society. The time and place of meeting to be settled by the curators, and that they give notice thereof.

Resolved, That the next quarterly meeting be held on the 3d Monday of October next.

Adjourned

LEWIS BROOKS, V. P.
Ariel Wentworth, Sec. pro tem.

MARRIED.

On Tuesday evening, by Rev. Luke Lyons, Mr. George Calhoun, to Miss Angeline Porter, all of this place.

Yesterday morning by Rev. Mr. Penney, Hon Samuel Lee Selden, to Miss Susan M. daughter of Levi Ward, Jr. Esq., all of this village.

In East Bloomfield, on the 14th inst. Mr. Alexander Griswold Jr., merchant in West Bloomfield, to Miss Clarissa Brown, of the former place.

DIED.

At Henrietta, on the 8th inst. Conrad Ten Eyck Thalhimer, son of Rev. John Thalhimer, aged five years and six months.

NOTICE.

There will be a Four Days' Meeting in the town of Perrinton, two and a half miles from Pittsford, in a grove, on the plantation of widow Bristol, to commence the third Thursday in August next. It will be under the direction of the Congregational church. The ministerial and lay brethren of other denominations are respectfully invited to attend.

GEN. H. L. V. DUCOUDRAY HOLSTEIN, Professor of Modern Languages at Geneva College, intends to spend *eight weeks* at Rochester, from the 13th of August,—during which time he would be willing to open different classes of Ladies and Gentlemen, wishing to study the French, Spanish or German languages.

In order to encourage the study of these languages he has fixed the following moderate terms.

Each class of Ladies or Gentlemen may be formed of not less than *five* nor more than *eight* pupils, and shall receive one hour's instruction every day. Saturdays and Sundays excepted—so that *forty* lessons will form a complete course, at $6 for each pupil. Each class may recite, by turn, at the residence of one of the pupils, member of said class.

The Principals of schools, academies, &c. desiring instruction in one of said languages at their institutions, may be pleased to apply to one of the gentlemen named in this card, or to the Professor himself, who will be at Rochester, the 13th of August next.

The persons wishing to follow one of these courses, are respectfully requested to leave their names and directions at the Book-Store of Hoyt, Porter & Co.

The following gentlemen have kindly offered to receive the names of their friends: Rev. Mr. Penney, Rev. Mr. Whitehouse. Hon. F. Whitlesey, Dr. Anson Colman, and Henry E. Rochester, Esq. 31 3w.

☞A public meeting will be held at the Session Room of 3d Pr. Church of this village on the 2d Monday of August, at 2 o'clock P. M. for the purpose of taking into consideration the expediency of forming a Colony, to locate in some eligible part of the Valley of the Mississippi. The object of the contemplated colony is, the diffusion of religious and moral knowledge. All persons having in their possession any information of the moral or geographical situation of that section of our country, are earnestly solicited to attend and communicate the same. July 26

SCOTT'S FAMILY BIBLE.

THE subscriber, Agent for selling this valuable work, would inform the inhabitants of this Village that he will be pleased to furnish those who may wish to obtain it, at a reduced price. The edition is the Boston Stereotype, in six volumes Royal Octavo warranted perfect. The work is too well known to need any recommendation.—Christians are respectfully and affectionately invited to call and examine the same immediately, as his stay here must necessarily be short. Samples of this, and also of Henry's Expositoin may be seen at the Rochester house for a few days, or at this office. JOHN E. FULLER

N. B.—Copies of the above works may be seen at the Auction Store of L. W. Sibley, No. 1 Buffalo street, and also at the Bookstore of Marshall & Dean Exchange street. 31. tf.

CAME into the enclosure of the subscriber on the 10th inst., a pale red COW—gives a large quantity of milk and milks easy.—The owner can have said cow by proving property and paying for this advertisement. JOSEPH COLT.

Pittsford, July 23d, 1831.

SCHOOL.

THE subscriber would inform the public that his business for several years past has been the instruction of youth. He has respectable vouchers of his moral and literary qualifications as a teacher, and is desirous of continuing the practice of his profession at this place. He will instruct in those branches of education usually taught in Academies and High Schools. Terms of Tuition and other particulars respecting the school made known at his school room in O. N. Bush's buildings, Main Street. ETHAN ALLEN.

Rochester, July 26th, 1831. 3w31.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 31sf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co., begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Sattinets, &c. comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a nimble sixpence is better than a slow shilling, he is determined to sell. DAVID BUSH.

No. 29, Mainstreet Rochester July 26. tf.

NOTICE.

A YOUNG Gentleman, formerly a member of one of the New-England Colleges, is desirous of obtaining a situation as a Teacher or Usher, in an Academy or High School in this state. Satisfactory references will be given on application by mail, to W. J. care of Box No 260, Utica, N. Y. July 12. 1831. 31w3

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Connecticut Mirror.

THE BIBLE CLASS,

BY THE CONNECTICUT STATE PRISON.

I saw them bending o'er that holy page,
Whose breath is immortality. There seem'd
No sadness on their features; to their limbs
No fetters clung; and they whose early years
Had told dark tales of wretchedness and shame
Lifted a calm, clear eye.
Amaz'd, I ask'd,
Is this a prison? and are these the men,
Whom justice from the world's sweet fellowship
Hath sternly sever'd?——
But a voice replied—
God's Spirit has been here. Serene it came
Into the cells where guilt and punishment
Rivet her chains, making the victim's life
A hated burden, and his hope despair!

It came!—Rebellion laid his weapons down;
The flinty breast grew soft; the rugged brow
Gave channels for the tear of penitence;
And souls which sin had blotted from their race
As a foul gangrene to the Healer turn'd—
Bathed and were whole.

So now with humble step,
Their penal course they measure,—giving still
The day to toil, and meeting every night,
In solitude, reflection's chast'ning glance,
Which wounds to purify. There too doth glide
Fair charity, prompting to deeds divine
The unaccustomed pupil, which he cons,
'Mid the silence of a lonely bed,
His Bible lesson; seeks a deeper root
For Christian purpose; or anticipates
Glad Freedom's sacred gift.

Ye whom our God
Hath held from deep transgression, be not proud;
Nor in the heat of passion, haste to weigh
A brother's fault. The Eternal Judge himself
(When by the sin of ingrate Adam moved,)
Came not to Eden till the cool of day.
And since that hour when first the vengeful sword
Hung o'er the forfeit gate of Paradise,
Man hath been wayward,—weak, and prone to fall
Beneath temptation's wile, and so must be
Unto the doomsday burning.

Then let his bitterest discipline be mixed
In Mercy's cup,—that so the prison cell
May work his soul's salvation; and the 'law,
Like a school-master' severe, the truant bring
To Christ his advocate and righteousness.

L. H. S.
Hartford.

"Fear not—I have the keys of the Grave and of Death."—REVELATION.

O cling not trembler, to life's fragile bark;
It fills—it soon must sink!
Look not below, where all is chill and dark;
'Tis agony to think
Of that wild waste. But look! O look above!
And see the outstretched arm of Love!

Cling not to this poor life. Unlock thy clasp
Of fleeting, vapory air—
The world, receding, soon will mock thy grasp:
But let the wings of prayer
Take heaven's own blessed breeze, & upward flee,
And life from God shall enter thee.

O dread not Him who walks the stormy wave;
'Tis not a spectre, but the Lord!
Trust thou in Him who overcame the grave,
Who holds in captive-ward
The powers of death. Heed not the monster grim,
Nor fear to go through death to Him.

Look not so fondly back on this false earth;
Let hope not linger here;
Say, would the worm forego its second birth,
Or the transition fear,
That gives it wings to try a world unknown,
Although it wakes and mounts alone?

But thou art not alone; on either side
The portal, friends stand guard;
And the kind spirits wait, thy course to guide.
Why, why should it be hard
To trust our Maker with the soul he gave,
Or Him who died that soul to save?

Into his hands commit thy trembling spirit.
Who gave his life for thine;
Guilty, fix all thy trust upon his merit,
To Him thy heart resign.
Oh! give him love for love, and sweetly fall
Into his hands who is thine All. JOSIAH CONDER.

From the New-Hampshire Observer.

CONSCIENCE.

The next faculty we discover is *conscience*. This is a power of receiving impressions & ideas, from objects presented and facts related. If we hear that one person killed another, from design, we cannot resist the impression that it was a crime. Murder is wrong, the evidence is derived from the nature of things, and the *conscience* will so testify, whether we desire such a verdict or not. Conscience, therefore, is a distinct faculty of the soul. 'By a faculty we mean a mental power to receive impressions and ideas.' From this we conclude, there are several distinct faculties of the soul. The conscience has this property. This is the faculty, which distinguishes right from wrong, and moral good from moral evil. It is this, which teaches us our moral obligation, and admonishes to do what is right and avoid what is wrong. It is *conscience* that approves of our virtuous exercises and conduct, & condemns those which are vicious! It is that moral sense, which enables us to ascertain the nature of all our moral exercises and conduct, and to know, and decide, whether they are selfish or benevolent, sinful or holy. Conscience always decides, in view of evidence, as it is presented to the mind. If the evidence is imperfect, partially or erroneously presented, or if it is previously prejudiced, the verdict will be incorrect. How important then, that conscience should be unprejudiced, have the testimony by which it is to be governed fairly and fully set before it, that its decisions may be correct. Many think, and say, that they conduct according to their own consciences—or that their consciences do not condemn them. This may be the case, and yet they may have done very wrong.—People too generally, get, as they think, the approbation of conscience, when in *fact*, conscience has never investigated the case. They have made up their mind—they have predetermined what they will do, in a certain case, and then, with obscure and partial testimony, lay the matter before conscience and force a verdict according to their predetermination. This is unfair—it is no decision of conscience unprejudiced—it is governed by the feelings of the heart.—This sears the conscience, by which its ability is impaired, and the object of its creation destroyed. Hence the importance of giving correct testimony, and an opportunity of examining it impartially, and of deciding in view of it, before we act. Here is a great error, among mankind generally, they are deceived, as Paul was. He verily thought he was doing *right*, when in fact, he was doing *wrong*. And he might have known this. He had the means. But he was blinded by prejudice—he was predetermined, and made himself believe he was doing right. But, on further light, and impartial examination, he was convinced of his crime. The grand reason why conscience decides erroneously, in any case is, the prepossession, the imperfection of testimony, and the unfair and partial manner, in which that testimony is presented to its view and examination.

WHAT IS CONSCIENCE?

"The mildest balsam, or the sharpest steel
That wounds can wish, or the unwounded feel;
The softest pillow, or the sharpest rod,
The balm of blessing, or the scourge of God."

From the Vermont Chronicle.

THE CHOCTAWS.

From our Correspondent at Andover.

I have just now been listening to some statements of Rev. Mr. Wright, of the Choctaw Mission, respecting the state of the people of that tribe before the arrival of the missionaries among them; the change produced by the gospel, and their present state and prospects. The tribe now consists of 20,000 souls. The mission of the American Board was commenced about 13 years ago. The Indians seemed then to be sunk in the deepest degradation. They had no idea of any superior being to whom they were accountable, and no name more appropriate for a deity than "great witch." They had a tradition that their ancestors were created by a man who, when the earth was in a chaotic state, came down from above and formed a hill which is situated in the central part of their territory, and which bears evident marks of artificial formation, and there created or formed from the earth, their forefathers. He then went away, and they never saw, or heard of him afterwards. They supposed that they should in a future state, enjoy a sensual paradise, those excepted, who had been guilty of some flagrant wickedness. Their dwellings were rudely constructed of poles, by fixing the lower ends in the ground, and uniting them at the top; the crevices between them, being filled up with clay or mud.—They had no chimneys, and no opening of any kind, except a small door. They were filthy in their persons, being often covered especially in winter, with soot, and wore no clothing except a single piece of cloth about the waist; that of the females being large enough to extend from the arms to the knees. They sometimes however, had an additional cloth, or skin, thrown over the shoulders.

When the gospel was first made known to them, they said it was good for the white men; but as for them, it was enough if they could go where their fathers had gone. So obstinately fixed in this opinion did they appear, that it was supposed by the missionaries and others, that there was no hope of the conversion of the adult Choctaws. The efforts of the missionaries were therefore directed to the establishment of schools, and the instruction of the young.

About three years ago a great change was effected, not by man, but evidently by the Spirit of God, in the state of feeling among the Choctaws. Deep anxiety for the salvation of the soul, and lively interest in the glad tidings of the gospel, took the place of their former indifference. Those who could not before be persuaded to hear the preaching of the missionaries, now appointed meetings of their own accord, and then sent to the missionaries to come and attend them. These meetings were deeply interesting, and solemn as the subject which occupied the minds of those who attended. The willingness and ability of Christ to save all who would come to him, and the duty of *immediately* accepting the offers of the gospel, were the topics most dwelt upon. One of the first converts was a chief, who is distinguished for eloquence, and since his conversion eminently useful. The number of Choctaws belonging to the mission churches is about 340.—They generally honor the gospel by walking worthy of their profession. A majority of the nation are now Christians nominaly, i. e. they believe in the truth of Christianity. Six or eight hundred are now able to read, and most of them to write their own language. It was noticeable that those who became anxious for the salvation of their souls, generally began to learn to read immediately. After the revival of religion commenced, the nation advanced rapidly in all the improvements of civilized life. The decent and comfortable house took the place of their miserable wigwams. The strip of cloth about the waist was exchanged for the full and decent dress of the whites. Neatness succeeded to filthiness, and industry to indolence.—Labor was no longer regarded as degrading, and fit only for females, who had been compelled to perform all of the drudgery. In a word, they were rapidly advancing from their former state of degradation, misery and wickedness, towards all the blessings of civilized and Christian society.

But suddenly a cloud, dark and portentous, shrouded the nation in gloom. A council was called to meet the agents of the U. S. and hear proposals for the purchase of their country, and their removal beyond the Mississippi. Five or six thousand warriors assembled, and listened to the proposals of the agents. By an overwhelming majority, they refused to cede the land of their fathers sepulchres. Supposing the business settled, most of them returned to their homes, happy in the prospect of still dwelling in the land that gave them birth, and soon enjoying the blessings of civilization and Christianity.—After their departure, the agents of the United States, of this great and noble minded nation, by telling them if they did not cede their lands and remove, the U. S. would withdraw their protection and leave them to the disposal of the state of Mississippi,—by promises and threats—induced the 1000 who remained on the council ground to accede to their proposals. By such means, whether just or unjust, let him that reads them judge, did the agents of our government succeed in persuading 1000 Choctaws to deprive the remaining 19,000 of the land of their ancestors, their comfortable dwellings, and cultivated fields. All is now confusion and anarchy.—Many faces gather blackness. Many give themselves up to intoxication and vice. But still, there is hope of better days. The missionaries, who had seen the seed, which had been sown with much toil and suffering, beginning to spring up and bring forth fruit abundantly, will not forsake the unhappy Indian. Some of them will go with their churches, schools and friends, beyond the Mississippi, and endeavor to perfect there the work which has been unfortunately, not to say wickedly interrupted. The Indian churches plead with them, not to forsake their spiritual children. "Will a mother forsake her spiritual child?" say they. They ask too, that there white brethren may remember them in their prayers. Mr. W. has with him letters written in a plain and legible hand, by chiefs and others, expressing their most lively gratitude to them, and those by whom they were supported, for their past labors, and requesting their continuance, and asking for the prayers of the churches in their behalf. Could the readers of the Chronicle hear them, they could not refuse to comply with their request.

POWERS OF THE MIND IN RESISTING DISEASES OF THE BODY.

"The production of physical changes in a sudden and sensible way, by the action of moral causes, is comparatively rare, and difficult to comprehend. Yet medical men do sometimes have an opportunity of observing changes effected by this power, which might appear incredible, and almost miraculous, to those not aware of the force of mental operation on the human organs. I could adduce many such cases. Perhaps it will be proper to state one or two in detail.

"When, some years ago the metalic tractors were in the height of their reputation for the cure of diseases by external application to the part affected, the following experiment was performed by Dr. Haygarth, of Bath. Two tractors were prepared not of metal, but of a substance different from the genuine tractors, and made to resemble them. These were applied in a number of instances, with all the good effects of the real tractors. Among other remarkable cures was that of a person with the contraction of the knee joint, from a disease of six months duration. After a few minutes application this man was directed to use his limb, and, to the surprise of all present, he was able to walk about the room. Such instances are not very usual.—Many empirics succeed in calling into action the same principle.

"I will relate another case of this kind.—Some time since, a female presented herself to me, with a tumor, or swelling of the submaxillary gland of the neck, which had become what is commonly called a wen. It was about the size of an egg, had lasted two years, and was so very hard, that I considered any attempt to dissipate it by medicine to be vain, and advised its removal by an operation. To this, the patient could not bring her mind; therefore, to satisfy her wish, I directed some applications of considerable activity to be made to the part, and these she pursued for a number of weeks, without any change. After this, she called on me, and, with some hesitation, begged to know, whether an application recommended to her would be safe. This consisted in applying the hand of a dead man three times to the deceased part. One of her neighbors now lay dead, and she had the opportunity of now trying the experiment, if I thought it not dangerous. At first, I was disposed to divert her from it; but recollecting the power of the imagination, I gravely assured her she might make the trial without apprehension of serious consequences. A while after, she presented herself once more, and, with a smiling countenance, informed me she had used this remedy and no other since I saw her; and, on examining for the tumor, I found it had disappeared."—*Dr. Warren of Boston.*

A citizen of Aix, Mr. Sailler, has in his possession a great number of papyrus manuscripts; M. Champollion, the younger, who embarked in 1829 from Marseilles or Egypt, has visited this precious collection, and discovered that two of the rolls of papyrus contain, The history of the wars and reign of Sesostris the Great. This M. S. is dated the ninth year of the reign of this monarch. Sesostris Rhamses, or the great, according to the calculation of the German chronologists, lived in the time of Moses; he was the son, as they presume of Pharaoh who perished in the Red Sea, while in pursuit of the Hebrews.—The M. S. which after thirty three ages of oblivion, M. Champollion has just recovered, as it were by miracle, may contain some details in relation to the great events chronicled in Holy Writ, of an interest which can easily be imagined. On the second of August the Academic Society of Aix listened to a report of Mr. Sailler concerning the discovery. We will add to the above, that the researches, which M. Champollion has already made in Egypt, have modified his ideas upon certain points of the history of that country and the order of succession of the ancient kings. He still believes that Sesostris is not the same with Rhamses, the Great, but Rhamses Mei.-Amun, (the loved to Jove) the founder of the nineteenth dynasty. Whoever he may be, our enterprising traveller had obtained from the new & numerous data he has received during his travels, many precious confirmations of the facts mentioned in the Bible. He has likewise recovered the portrait of Sesonchis, founder of the twenty-second dynasty, (the Sesak of our holy books) and a bas-relief which refers to this Monarch's invasion of Judea.

From the Charleston Observer.

INTERESTING OBITUARY OF RACHEL CARROLL STEELE.

A few weeks ago, at the close of a brief obituary notice of this interesting little girl, we promised, for the sake of our juvenile readers, a more particular account of her last illness.—Circumstances have prevented until now, a compliance with our promise. The facts, however, have lost none of their value by the delay.

Rachel, it will be remembered, was the only daughter of her parents. She had three brothers, two older and one younger than herself, towards whom she manifested that tender affection to the last, which constitutes the chief felicity of a family circle, and which should ever subsist between those who are so nearly related to each other. As she was only in her seventh year, when she was summoned to her account, it must of course, be expected that she "spake as a child," that she "understood as a child," and that she "thought as a child"—Yet there appeared to be more evidence of maturity of judgment, and reflection, than could have been anticipated in one of so tender an age. To the care which was bestowed upon her early education, and particularly to the instructions of an aunt, who spent a portion of every day, and especially the closing day of the week, in her school, in imparting to her little charge the truths of the Bible, must be attributed the instrumental cause of those deep and clear religious impressions which she manifested in the closing scene of life. Her disease, at its commencement, was very violent, and continued so with but little abatement until it terminated in death, on the 18th day. On the third or fourth day, her mother overheard her saying to herself "I am going—going, yes, forever!" "Going, where my daughter!" "Going from you, dear mama, forever." As no cause of very serious alarm was then apprehended, her mother replied, "No, my daughter, you are not going from me, you're not so sick." "Yes," she said, "I am going to meet my Maker." In order to persuade her to take her medicine, her mother called her a *good child*. "Ah, no, no," she answered, "I am not good—my heart is full of sin." A few days afterwards, she asked her mother, when she thought the hour would come for her to die. "I dont know, my daughter—God, alone, can tell." "Ah," she replied, "I long for the time—I shall then be free from all my pains—Ah, you don't know what are my sufferings. My sinful heart, it beats so; only feel it—Ma, it longs to fly above, and dwell with its Saviour." The next day, her father offered her medicine, which she declined taking, under the full impression that it would do her no good.—"Take it," it was said, "for your father, your dear father." "I have," she says, "another Father above, who can never die—He alone can do me good—'tis too late—I shall soon leave you all—and I hope to meet you all in Heaven above. I pray for you to go there, but I can't take you there. Be good, and pray to God through our Saviour, and he will take you there. Pray for me, Pa." Soon after, in reply to a remark, she said, "You can do me no good; pray for me; and if you will not pray for me, I will pray for you." With this, she raised her hands and offered up a pathetic prayer, and then repeated a hymn which she had committed to memory.—When she had finished, she faintly said, "I long to be in Heaven—There I shall see my Maker's face, and rest my head upon my Saviour's breast—I'll clasp my hands, and sing my hymns, and praise my God, and the Bible shall be my pil-

As she uttered these words, tears rolled down her cheeks, and then with her eyes lifted to Heaven, she said, "Oh! how my heart beats, I long to go." "But would you go and leave your Pa and your Ma!" her mother asked. "Don't speak so, Ma," she replied. She then gave her right hand to her father, and put her left around her mother's neck, and said, "God bless you father, God bless you mother—I shall soon go. Oh! how kind and good is my Redeemer; good to me in my pain, to help me." In this manner she continued conversing nearly an hour. Soon after, she pointed, first above, and said, "when I look up there," and then, below, "when I look down there, down, down, down there, O how I feel—I long to go above." This, accompanied with the action and the look, expressed far more than pen can describe.

Thus, until the close of life, she asked the prayers of others, she prayed for herself—She seemed to have a clear view of the sinfulness of the heart—She looked to God, through the great atoning sacrifice, for forgiveness—She expressed a hope of acceptance with Christ—She longed to be with Him—She rejoiced in prospect of a glorious immortality—And at last she sweetly resigned her spirit into the hands of her Maker.

This sketch, to those who witnessed the scene will, we are sensible, afford but a faint emblem of the reality. Yet it is given with the hope that it may be blessed in urging some instructors of children to greater faithfulness, and in turning the thoughts of some who are young to the concerns of eternity. And let those parents who read it, inquire what duty is demanded of them; and let them learn the importance of training up their children in the nurture and admonition of the Lord.

ANECDOTE.

The Hon. E. Boudinot relates, that he was at the seat of Government, when Indians of seven different tribes were present. On the Sabbath he was much pleased to see their orderly conduct, because it was the Sabbath of the white people. An old sachem addressed his red brethren very devoutly. Mr. B. asked an interpreter what he said. The substance was, the love which the Great Spirit had always manifested for the Indians; that they were under his immediate direction; and hence they ought gratefully to acknowledge him, obey his laws, do his will, and avoid every thing displeasing to him.

Just before public service, Mr. B. observed an Indian standing at a window, looking into a field where some children were at play. The Indian spake with earnestness, and seemed displeased. Mr. B. asked the interpreter what was the conversation! He replied, the Indian was lamenting the sad estate of these *orphan children*. The interpreter asked him why he thought them orphans? He believed they were not thus. The Indian with great earnestness replied, 'Is not this the day on which you told me the white people worship the Great Spirit! If so, surely these children, if they had parents, or any other person to take care of them, would not be suffered to be out there, playing and making such a noise! No, no; they have lost their fathers, and their mothers, and have no one to take care of them!" Alas, how many such orphan children are to be found in christian lands! If their parents are not dead in the sense meant by this Indian, they probably, are in a worse sense dead—"dead in trespasses and sins."—*Miss. Register.*

PRAY FOR KENTUCKY.

The accounts of revivals of religion are multiplying in number and increasing in interest.—Immanuel is riding forth in his power and glory, conquering and to conquer. Rebel sinners are submitting to him, enlisting in his cause, and acknowledging him as the captain of their salvation. Christian friends, when you read these accounts, does the earnest ejaculation rise from your hearts,—"*Lord, revive us!*" It is a truth not to be disguised, that with few exceptions, our western churches are slumbering, and sinners within the sphere of their influence, are rushing headlong down to the gates of eternal death, unconcerned about their future state.—And shall this continue to be the case in the churches, or will they awake and call upon God for the reviving and life-giving influences of his Spirit, to be shed down over the whole length and breadth of our land.—*Lexington Lum.*

A LIBERAL DONATION.

The following letter was sent to one of the Secretaries of the American Board of Foreign Missions, and by him handed to us for publication.—*Bost. Rec.*

DEAR SIR,—Your statement at the late meeting of the Pastoral Association respecting the wants of the Board, together with the letters of those who are waiting for the churches to send them to the heathen, had such an effect upon me, that I went home, and laid the subject before a ladies' missionary society in this parish. I had limited my expectation to 15 or 20 dolls. as the Society consists only of 30 members, and the circumstances attending the erection of the new meeting house had made large demands upon them. But notwithstanding I repeated a remark of Dr. Cornelius, made at the Pastoral Association, that they must not consider this as an extra effort, and after they have made it, think that no further exigencies would come; but that they would be called upon repeatedly with all the churches, to make exertions proportioned to the wonderful manner in which God is carrying on his work; you may judge of my surprise, when I heard that they had raised $50, and was presented with a certificate of life membership of the American Board of Commissioners for Foreign Missions.

An expression of personal gratitude would be almost out of place, in connection with this glorious cause.

I will only add that the churches of Middlesex county, a part of Zion to whom God seems to say, "I have chose thee in the furnace," have since their trials, done wonders in the great cause of benevolence. N. ADAMS.

Cambridge, July 11, 1831.

HARDWARE.
NO. 10, GLOBE-BUILDING.

THE Subscriber would inform his friends and the public, that he is now receiving, and will continue to receive consignments of Hardware, Cutlery, &c. at the original cost in England, (with addition of duties and transportation) which will enable him to sell at the lowest New York prices for cash only. The smallest favors thankfully received. S. MURDOCK.
Rochester, July 20, 1831. 8w.

Look at this, Wool Growers!

THE subscriber is manufacturing, and will keep constantly on hand, the DO IC 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

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.

ONE CENT REWARD,
AND NO CHARGE!

RANAWAY from the subscriber on the 10th inst. an indented apprentice to the Black Smithing business, named *John Hamilton*. Said boy is sixteen years of age, had on a black fur hat, black coat, and vest, and dark fustian pantaloons. I hereby forbid all persons harboring, trusting, or employing him, on penalty of the law. HENRY L. WALLACE.
Rush, July 15, 1831. *3w.

MILLENNIUM, a Poem in Five Books, by Rev. Josiah Pierson, for sale at the Bookstore of Hoyt, Porter, & Co.

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, we hope to receive a share of public patronage;
Buffalo Street in the Arcade June 1.

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,*
JAMES MOORE, jr. *Syracuse,*
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

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

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.

GREAT SALE OF FURNITURE! AT AUCTION!! On Tuesday the 2nd day of August next, I shall sell in front of the market in Rochester, the most extensive and valuable assortment of Household Furniture ever offered in this place. Among the articles will be found—
50 high post French, and cot Bedsteads,
30 Live Geese Feather Beds
20 curled hair matresses,
10 doz. counterpanes, comforters and quilts,
3 doz looking glasses—various sizes,
400 yards carpeting,
A quantity of oil and floor cloths,
24 Wash stands,
25 dressing tables,
4 sideboards, 10 dining tables,
200 chairs, curl maple, flag bottom and fancy,
10 stoves and pipes, 2 sofas,
Bureaus and clocks—fire setts.
A complete assortment of kitchen furniture, and many other articles too numerous to particularize.
Terms—For all sums over $200, a credit of six months will be given, if desired, for approved paper.
The sale will commence at 9 o'clock A. M. If the weather should prove unfavorable, the sale will be postponed to the first fair day.
House keepers and all others wishing to purchase furniture, will find it an object to attend.
L. W. SIBLEY, *Auctioneer.*
july 6 28tds

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.*

WM. H. WARD & Co. (MARBLE BUILDING, *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

NOTICE.

THE Rochester Savings Bank will be open for receiving deposits, on Wednesdays and Saturdays, from 5 to 8 o'clock, P. M. in E. Johnson's brick building, corner of Main and Water-streets. Wednesdays for females and Saturdays for males.
D. SCOVILLE, *Sec'y.*
July 6 28

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

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.

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 COULD.
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

CAST-IRON THRASHING MACHINES of a new and improved construction.

Thrashing in these Machines is performed between cast iron plates, having teeth arranged in circles upon them, which are attached to a wheel, and pass through a corresponding cast-iron bed piece, as the wheel revolves.

They require less velocity, are less expensive and more durable, than those made with a cylinder, or any other kind heretofore in use. A specimen of them may be seen at Allcott Watts & Langworthy's rolling and slitting mill, next door north of the cotton factory, near the falls.

Persons wishing to procure the article for their own use, will do well to supply themselves with this kind. Rights for territory, may be had on advantageous terms to the purchaser, by applying to the patentee, No. 25 Exchange-street.
WM. J. WOOD.
Rochester, June, 1831. 28tf

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 384 on the 17th day of November 1828, and is claimed to be due thereon on the 4th 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 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.
I. ADAMS, Att'y. 25 24w.

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 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 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 Isaac 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 Sinels 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 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 liber [illegible] of the clerk of the county of Monroe, in liber [illegible] 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, MITCHELL LODER.
Attorney. Mortgagee.

TO BE DISCHARGED FROM DEBT.—Elisher N. Rowe Notice first published July 21st, 1831.—Creditors to appear before Addison Gardiner Esq., circuit Judge of the 5th circuit, at his office in the village of Rochester, in the county of Monroe, on the eighth day of September next, at 10 o'clock in the forenoon. Dated July 19th, 1831.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, AUGUST 4, 1831. VOL. V. NO. 31

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 Brockport Free Press.

HOPE AND DESPAIR.

The moon was veiled—thick, drear, and dark—
Each starry gem withdrew its beam,
And guideless left the tot'ring bark
To stem the raging, ruthless stream.

A monster rose—one death-like stroke,
And sail and oar in twain were riven;
The lightnings flashed; the thunders broke,
And to his gulf my bark was driven.

Loud beat the surge—the whirlpool yawned
A fiend-like smile the monster crowned;
I prayed—and lo, the day-star dawned
And with his beam my guide I found.

Once more the tyrant widely gasped—
Once deeper laid his hell-born snare—
The anchor Hope I firmly grasped,
And bade defiance to Despair.

In vain thy threat, thy rat'ling chain
Can paralyze my heart no more;
The sea is clear, the starry plain
Will light my pathway to the shore.

MARGARETTE.

From the Boston Telegraph.

"OLD FASHIONED HOPKINSIANISM."

Dr. Ely says with exultation, that "*old fashioned Hopkinsianism* has been banished from Andover, from the general Association of Massachusetts, from the good little State of Connecticut, and nearly from the whole Presbyterian Church." This declaration, we very much fear, is too true; and we frankly acknowledge, that we are among those, who, as he says, 'greatly lament this defection.'

But, what is *old fashioned Hopkinsianism*?" It is no more nor less than strict, and consistent, and "scriptural Calvinism;" between which and Arminianism, there is no consistent medium, or place of standing. It is such Calvinism as Solomon taught, when he said, "the king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." It is such Calvinism as Paul taught, when he said, "Work out your own salvation with fear and trembling: for it is God who worketh in you both to will and to do, of his good pleasure."—"For we are insufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."—"For he said unto Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt saythen unto me, Why doth he then find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy; which he had afore prepared unto glory!" It is such Calvinism as our blessed Saviour believed, professed and inculcated, when he prayed, "If it be possible, remove this cup from me; nevertheless not my will, but thine be done;—if this cup may not pass from me, except I drink it, thy will be done;" when he taught his disciples to pray, "Thy will be done!"—and when he "rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth; because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Even so, Father, for so it seemed good in thy sight." It is such Calvinism as God himself taught, when he said, "I will harden Pharaoh's heart;" and "I have hardened his heart." "I form the light, and create darkness: I make peace and create evil: I, the Lord, *do all these things.*" If, then, "*old fashioned Hopkinsianism* has been banished from Andover, from the general Association of Massachusetts, from the good little State of Connecticut, and nearly from the whole Presbyterian Church;" it is evident, that they have banished the doctrines of the Bible, and the only "*scriptural* Calvinism" in existence; and it is no marvel that "this defection from *old fashioned Hopkinsianism* is greatly lamented by the few who remain faithful to it in Massachusetts."

But, if they 'have banished *old fashioned Hopkinsianism* from Andover,' as Dr. Ely affirms, we would inquire, what has become of their *old fashioned 'Hopkinsian Creed,'* which was wittingly framed for the purpose of securing the influence of Dr. Samuel Spring, and large benefactions through his agency? We fear they never had much Hopkinsianism at Andover, save the Creed referred to; and if they have 'Banished' *that*, Hopkinsianism is indeed gone from the institution; for the Creed was surely all they had left. With here and there an honorable and honest exception, we have never known a preacher, who received his theological education at Andover, but what appeared disposed to throw the great and fundamental doctrines of the gospel into the shade; and we think that the *truly* orthodox have as much reason to complain of perversion of funds at Andover, as of perversion of funds at Cambridge.

Dr. Ely, however, speaks of "*modern* Hopkinsianism," in distinction from the "*old* fashioned;" and says it "has become assimilated to moderate reasonable, scriptural Calvinism," which he calls "the prevalent Calvinism of the Presbyterian Church in the United States."—We know of no such divinity, as "modern Hopkinsianism," in distinction from the "*old fashioned.*" Those who have departed from the great and fundamental doctrines of the gospel, as they have been taught, explained, and enforced by Calvin, and Hopkins, and Spring, and Emmons, are neither Hopkinsians nor Calvinists in any sense whatever. There is no stooping place between strict Calvinism and gross Arminianism; and those whom Dr. Ely would call 'moderate, reasonable and scriptural Calvinists,' are rapidly taking ground with those, who set aside the sovereignty of God, his immediate agency in the production of moral exercises, the supreme efficiency of the Holy Spirit in regeneration; and who hold to a self-determining power, and the efficacy of moral suasion, which lie at the very foundation of Arminianism, as taught by Dr. Taylor, of Norwich.

In respect to Dr. Ely's exultation, in view of the 'banishment of Hopkinsianism,' we would say, "Let not him that putteth on his armor, boast himself as he that putteth it off."—There is yet more of genuine Hopkinsianism in the land, than he apprehends. If it is not generally found among the clergy; it is found among our most intelligent, pious and devoted laymen, who are beginning to open their eyes to discern, and their mouths to inquire after "the Lord God of Elijah." Even in *this* city, there are numerous laymen of talents, piety and respectability, who feel themselves starving for the sincere milk of the word; who are beginning, with great earnestness, to inquire after the old paths, that they may find "the honey and the honey-comb;" and the more they 'taste of the little honey,' the more their 'eyes are enlightened,' to discern the vast difference between the modern, and the apostolic mode of preaching. A vast many in our churches, who remember, with lively interest, the days of old, and the marrow and fatness, with which the people were fed by the ministrations of Hopkins, and Edwards junior, and Spring, and Niles, and the Strongs, and West of Stockbridge, and other faithful shepherds of the last generation; are now much more orthodox than their pastors, and are heartily sick and disgusted with the present declamatory puerile and uninstructive mode of preaching. The truth is not dead yet; and if ministers refuse to come up to the good old standard of orthodoxy, and begin to instruct and feed their people; their people will soon devise some means to instruct and feed themselves, and ministers will be put to silence and to shame.

TO THE REV. MOSES THACHER.

Dear Sir,—I have copied your article on "old fashioned Hopkinsian," that the readers of the Philadelphian may have some knowledge of one honest and candid man who avows HOPKINSIANISM. You are perfectly correct in your intimation that Hopkinsianism, in its peculiar features, whether "old fashioned," or "modern must be essentially the same." *The peculiarities* of the doctrinal system taught by Drs. Hopkins, Samuel Spring, Nathaniel Niles, Emmons, the younger President Edwards, Strong, and West of Stockbridge, must be Hopkinsianism if any thing is to bear this name; and the tenets held by these divines, in opposition to others called Calvinists, or Calvinistic Arminians, if you please, were the true, genuine "old fashioned Hopkinsianism" of the very fathers of that theological scheme. You will, I hope, continue to confirm this true representation, that some ministers of the Presbyterian Church who have publicly proclaimed themselves "Old fashioned Hopkinsians" may know what they mean, and whereof they affirm.

In the piece above quoted you have distinctly stated one point of old fashioned Hopkinsianism to be the *immediate agency of God in the production of moral exercises:* and of course you mean, *whether they be good or evil*; for thus the Hopkinsian worthies to whom you refer, all taught. That God has a direct, positive, and immediate agency in the production of all the sinful exercises of men and devils is your doctrine, if I understand you; and none should oppose this doctrine, which I deem horrible, and call himself a *Hopkinsian* of any grade. I beg you to proceed to state other *beauties*, or peculiarties of your scheme, in the clearest manner; for then those ministers who assume the sirname of Dr. Hopkins will learn with what propriety they boast of Hopkinsianism.

Freely I confess, that for more than twenty years I have felt a strong hostility to that view of Calvinistic theology which is truly called Hopkinsianism; and therefore it is that I rejoice to find there is very little of it left in the Presbyterian Church, even among those who absurdly proclaim themselves the supporters of this scheme. They hold in common with Dr. Hopkins nothing which distinguishes them from such Arminian Calvinists as you represent me to be, in company with Drs. Beecher, Wisner, and others, except the doctrine of an infinitely meritorious, applicable, and intended atonement. It delights me, that most of my acquaintance who were called Hopkinsians in 1810 are now no more Hopkinsians than I am, except on the intended sufficiency, universality, and applicability of the vicarious sacrifice of himself, which the Son of God made for the salvation of sinners. Old fashioned Hopkinsianism I dislike and oppose as much as ever I did; but many Calvinistic divines of the present day, who think they are *moderate* or *modern* Hopkinsians, I love and admire; because they are not chargeable with any other error than that of giving themselves a nickname which they do not deserve.

I hope you will select for me a long string of the *short propositions* of Dr. Emmons and others, expressive of their peculiar views of the gospel; that I may copy them for the benefit of a few thousand Southern and Western readers; in the mean time I will make a few extracts from your venerated founders of Hopkinsianism, whose names you have given, that the people of this region may not stamp upon their foreheads the label of *Hopkinsian*, without knowing what it means.

The younger President Edwards in his *Dissertation* on the Essays of Dr. Samuel West, says, p. 185, that "the volitions of rational beings, are in their own nature moral acts, and for that reason the subjects of them are accountable;" and yet he employs his whole book to prove that God is the efficient cause of every one of man's volitions, and to answer all objections which have been raised against this doctrine. He says, p. 181, "My thoughts and all my perceptions and feelings are *mine;* yet it will not be pretended that I am the efficient of them all!' Yet we do pretend, that man is a real, finite, dependent, efficient agent, every one of whose mental operations he performs himself, and of which he is the producer, the effecter, the author, the efficient. If another being is the efficient of any act of my mind he is the doer of the mental deed; he is the efficient cause and author of it; and he alone is accountable for its essence, tendency, character, and moral quality, whether good or bad. Dr. Hopkins says, System, Vol. 1. p. 180, of the first edition, that "in the sacred scriptures, God is expressly said to *form, make*, or produce moral evil;" which is SIN. In his Sermons, p. 195, he says, that "to work in men to will and to do, is to do that which is *effectual to produce* the will and the deed." In this manner he teaches that God produces every *sinful* as well as every *holy* act of the human will.

Dr. Emmons, the second great Hopkinsian, and the father of that kind of Hopkinsianism which now exists in a little cluster of men in Massachusetts, and scarcely any where else, employs this language in his famous sermon on the hardening of Pharaoh's heart. "As all these and other methods to account for the fall of Adam, by the instrumentality of second causes, are insufficient to remove the difficulty, it seems necessary to have recourse to the divine agency, and to suppose that God wrought in Adam both to will and to do in his first transgression."—"His first sin was a free, voluntary exercise *produced by a divine operation*, in the view of motives. Satan placed certain motives before his mind, which, *by a divine energy*, took hold of his heart and led him into sin." "God knew that no external means and motives would be sufficient of themselves, to form Pharaoh's moral character. He determined, therefore, *to operate on his heart itself*, and *cause* him *to put forth certain evil exercises*, in the view of certain external motives. When Moses called upon him to let the people go, God stood by him, and *moved* him to refuse. When Moses interceded for him and procured him respite, God stood by him, and *moved* him to exult in his obstinacy. When the people departed from his kingdom, God stood by him and *moved* him to pursue after them, with *increased malice* and *revenge*. And what God did on such particular occasions he did at all times." See his Sermons on some of the Principal Doctrines, &c. p. 387. Thus, according to old fashioned Hopkinsianism, God helped the devil to make Adam and Pharaoh sin; and it would have been strange indeed if these men should have overcome them both! Such a doctrine of God's sovereignty as this I confess I *hate* with perfect hatred; and had Mr. Barnes, as one of his opponents did, proclaimed himself an old fashioned Hopkinsian' he should never with my consent have been received by the Presbytery of Philadelphia.—Thanks be to God, we have few men in the Presbyterian Church who do not shudder at the thought of making God the one, only, living, and true sinner in existence.

Other articles of this scheme of doctrine: which the Boston Telegraph boldly advocates, while it represents Hopkinsians as the only true Calvinists, I shall expose, if God, permit, hereafter, but at present, I congratulate the Theological Seminary at Andover, the General Associations of New England, and nearly the whole Presbyterian Church on being so scripturally orthodox as to merit the reprobation, of every such philosophically mad divine, as is now addressed by THE EDITOR *of the Phil.*

MORAL COURAGE IN THE MINISTRY.

A degree of moral courage, quite peculiar in its extent, is an essential requisite of ministerial character. We fear this subject is not always appreciated. To show the danger of deception in the case, we need only advert to the fact, that the clerical profession is generally regarded as one, which the Christian student may choose, without possessing any greater degree of fortitude, than is necessary at the bar, or in the practice of medicine. Is it, then, really true, that in a world where the great majority, even in its best portions, are either open or covert enemies, of God; in a world where the powers of darkness still hold almost universal sway—can it be true, that in such a world, the servants of God need no higher degree of moral courage than the servants of men? All admit that the Apostle Paul had abundant employment for this noble quality in its highest perfection. But why? He had a world of heathen idolaters to oppose.—Are we, then, to suppose, that men hate the cross of Christ less, while they are in the false garb of Christians, than if arrayed in the panoply of her open enemies! They may hate their own idea of the Christian religion less than a Pagan does; but every fact in the case proves beyond doubt, that nominal Christians are as truly enemies to God as are the veriest heathen on earth. Are we told, they respect its forms, and consequently oppose with less violence!—Are then its forms all we advocate? Farewell, in that case, a long farewell, to all our hopes of millennial glory. A religion that does not carry heavenly love, and purity, and peace, to its possessor—a religion that does not draw at every moment upon the life blood of sin, is no religion for this revolted earth. A religion, then, that does not find a real opposer, in every unconverted man, and consequently, that will not secretly or openly array him against its Ministers, is not the religion of Jesus.

The enemies of religion are very frequently proposing a truce; (with what designs we need not say,) but all who accept the proposal will fail to understand at all their need of moral courage. Flattered and favored as they may be in this case, they may readily imagine, that the offence of the cross has ceased. But let them declare war against all sin, whether in ecclesiastical or lay dignitaries, whether in bosom friends or open foes, supporters, or non-supporters of the Christian ministry—let them always distinguish in all their conduct, between him that serveth God, and him that serveth him not, and the case becomes a very different one. The Christian minister will find meaning in the words of the poet, as descriptive of the devotion which he ought to feel when he says:

"Nor have I ever held my life, but as a pawn
"To wage for thee."

It is a palpable mistake to suppose that any small degree of moral courage will sustain a faithful preacher of the Gospel, even in this Christian land. To illustrate this: suppose an extensive conspiracy against the United States' government should be discovered as now in full operation. Let it be known that more than half the officers of the nation, more than half the citizens were leagued against her executive and laws. Suppose, too, that true patriots could generally discover, but in such a way as to furnish no open proof, yet almost to a certainty, who were traitors and who were faithful men. Would not the lover of his country need more fortitude, than if called to march against an open foe? Could he as easily face a professed friend, whom he yet suspected as an enemy, as summon resolution to confront a declared aggressor! This is, however, but a partial illustration of the case. Parties in any of this world's concerns, are so much more visibly united, than are the real friends of Christ, that more support for individuals is apparent in almost any circumstances, than in the work of openly serving God.

THE BLIND OPENING THE EYES OF THE BLIND.—A Clergyman in the State of Maine says, I have heard of two hopeful conversions by means of Tracts which I gave to a pious blind man a few months since. One was '*The Swearer's Prayer*,' the other, *Remember the Sabbath Day to keep it holy.* Thus, to use the words of the man just referred to, who has been blind from his youth, "Two souls were caught in the Gospel net. Who has ever heard, since the world began, of the blind opening the eyes of the blind, till the discovery has been made in the operations of the Tract Society.—*Charleston Obs.*

SABBATH SCHOOL.

From the Sabbath School Instructer.

THE SAILOR BOY.

Pity the poor little sailor boy,
Whose home is on the deep;
Put up a prayer for him each night
Ere lying down to sleep.

Pray for his safety—pray for his soul—
Pour out your feelings warm;
Remember the dangers in his path,
The whirlwind and the storm.

When you lie safely down each night,
From every danger free,
Perhaps he's dashing fearfully
Upon an angry sea:

Or lashed unto a shattered wreck,
He's tossed upon the wave,
With scarce a hope of being snatched
From a cold, watery grave:

Or stretched within his humble berth,
Perhaps he's racked with pain—
His thoughts on home—that home, alas!
By him ne'er seen again.

Remember, too, he often lives
Where there is much misrule:—
That he has not the privilege
To attend the Sabbath school.

The church of God is shut to him,
He cannot visit there
To hear the blessed gospel preached,
To join in praise and prayer.

So, Sabbath scholars, when you pray,
Let him your thoughts employ;
Pray for his safety and his peace—
Pray for the sailor boy! P.

From the Sabbath School Instructer.

MY TEACHER.

——"But don't forget to pray!" These were the concluding words of a personal address, as I left forever the Sabbath school, in which I had passed many pleasant, and, I trust, profitable hours. I remember just how my teacher looked on that morning, when he addressed me for the last time. I believed he loved me affectionately, and daily prayed that I might become the subject of pardoning grace. And when he knew I was about to leave him, he was deeply affected. The tears stood in his eyes: he could hardly speak. "Remember what I have told you—forget none of my instructions," and he continued sometime to address me. I shall never forget his last words—"don't forget to pray!" In whatever situation I have been placed thus far in life, I have always remembered them. I know not how many sins I might have been left to commit, had I forgotten my teacher and refused to pray.—Temptations have been strong: trials have been heavy:—afflictions sore, and disappointments many—but I have remembered the words of my teacher, and have been enabled to come off conqueror. How often I have wished to be young again, that I might be a scholar in the Sabbath school. *Once*, I did not know how to prize the blessing I enjoyed. But since I have been denied the pleasure of associating with the young, to receive instruction from a faithful teacher, I deeply feel my loss. Of late years, my loss has in some measure been made up. I am now a teacher myself—in the very school-room too, where I used to meet *my* teacher for instruction. I always feel a pleasure in telling my little scholars, how I used to be taught—what a good teacher I had, and how little I valued the privilege I enjoyed. I tell them that perhaps they may grow up good men, and be teachers also; and I invite them now to be diligent in their studies, and attentive at school, that hereafter they may not look back with regret on their conduct at the Sabbath school. When I tell them about my teacher and school, they are attentive and their looks appear to say—We will be good children, and mind your instructions, and try to become Christians. D.

From the S. S. Instructer.

WHAT MEANEST THOU, OH SLEEPER!

In one of the Sabbath schools in P——, there is a teacher, a professor of religion, who feels so little interest in his class, that he often *gets asleep in school!* Yes, he has actually been seen, several times, asleep, with his class sitting idle around him, or laughing and making themselves merry, at his expense! To such a teacher, I do not hesitate to say—Up—leave your class instantly—never go within the school room, until your heart is sufficiently engaged in your work, to ensure your keeping awake. Better never attempt to take charge of a class of children, than to compel them to feel that the Sabbath school is a farce, and the lessons they are taught there, of no importance at all. I will not ask you, if you feel that your children have immortal souls—I know you do not. I will not ask you if you pray for them—the question would be absurd. I will not ask you if you ever converse with them familiarly, freely, affectionately. The thing is impossible. What! with the Bible before you, and some six or eight immortals gathered around you to be instructed in its sacred contents, to receive from you explanations and illustrations of its meaning, and perhaps, yes, *probably*, depending on you, as the instrument, for those impressions of its truth and power, which, by the promised aid of the Spirit, should become a savor of life to their souls—can you sleep! What would you say to the minister of the gospel, who should sleep in the pulpit, during the exercises of public worship? But I cannot *reason* with you on such a subject as this. The fault is not in your *head*, but in your *heart;* and until that is touched by a new impulse from above, you will sleep on. Go, then, my fellow teacher, to your closet, reflect on the awful responsibility of your station, repent of your past indifference, and awake to new life and diligence. Let your first love be rekindled, and all the energies of your soul waked up, to redeem the time that remains; and then in humble reliance on divine assistance, return to your class, resolved not only to be awake and active yourself, but give *them* no rest till they have given their hearts to Christ. If you cannot do this, I repeat it, leave the school. Yield up your class to some one more faithful, or let them be scattered without a teacher; but do not, I beseech you, encourage them by your example, to make light of the Sabbath school, of the Bible, and of Christ, and to look upon all the means of grace, as idle, unmeaning ceremonies, in which the heart has no share.

YOUR BROTHER.

INTERESTING VIEWS OF S. SCHOOLS.

Extraordinary exertions have lately been made in our school, to awaken an interest in the minds of the children on the subject of religion. In various ways the necessity of a change of heart has been impressed upon them, and they have been encouraged to pray for themselves. Many have been faithful to their instructions, and have prayed morning and evening, that the Lord would 'create a right spirit within them.' Some have already given evidence that they have passed from darkness to light, and several more, we think, are not far from the kingdom of heaven. One of the little girls, whose name is Eleanor, a few Sabbaths ago, told her teacher, in the simplicity of her heart, that the Lord had given her a new heart. The teacher did not take much notice of it at the time, but she laid up the saying in her memory.

The next Sabbath the child was not present at school, and the teacher made inquiries about her sister, who is a member of another class. Eliza said her sister was absent on account of ill health, and confirmed what she had told her teacher.—She said they had prayed night and morning by the bed side, that "the Lord would give them a new heart." They prayed for one another, and sometimes their mother came and kneeled down with them.—*N. E. Christian Herald.*

From the Sabbath School Instructer.

The following extracts of a letter from a minister in one of our smallest towns, show what a friend to Sabbath schools *can* do, when the heart is warmly engaged in the work.

"I am settled in A——, over one of the most feeble churches in the State of Maine—a place which, for twenty-five years, has been a complete moral desolation. For two years, since I have been here, we have tried to keep up a Sabbath school, but it has gone on very heavily. Our difficulty has been the want of a library. A library in many places would be easily obtained; but you can hardly form an idea of our pecuniary inability. My children had some books, about 15 or 20 bound volumes, suitable for a library, which they gave to the school to commence with; and I have now raised six dollars and fifty cents, to purchase more.

"You will be glad to hear, that about thirty of my little flock have become hopefully pious, within a short time past, *a great part of whom are teachers and scholars in our Sabbath school.*

WHAT CAN I DO!

"Yes—I know that Sabbath schools are all-important: that God has set his seal on them by the evident blessing from on high, which has attended Sabbath school instruction. I feel that they are the hope of the rising generation of our beloved country, of the church, and of the world. I wish that I could aid the S. S. cause. But what can a *Single Individual* do!"

I will tell you, my friend, what an individual has done, and you know that "*what man has done, man may do.*"

'In 1815-16 he began his course by establishing a little Sabbath school, in connexion with the 2d Presbyterian church in the city of——. It was the first school connected with that church, and was kept in the *garret* of an *old Dutch dwelling house.* Two boys were his assistant teachers. This soon became, and is still a very flourishing school.

In 1818, our friend removed to C——and commenced a Sabbath school alone. He called a public meeting on his own responsibility, had the subject discussed, a society formed, a constitution adopted, and $150 raised for the support of the school; and this notwithstanding his youth, and the vehement opposition of a clergyman of the presbyterian church. He labored in that place six years; and left the field with *twelve hundred* names of pupils on his receiving book, *nine* Sabbath schools and a most interesting Teachers' Association.

'In 1824, he went to H——. There he found no prayer meetings, or Teachers' meetings, connected with the school. He was instrumental in establishing them, and also in forming a county Society.

'He has now taken up his residence in P—— (Mass.) where he is laboring for his Master with great success.

Do you admire his devotedness and perseverance, and wish that your success and usefulness might be like his? The way is clear. "Go thou and do likewise." L. P. S.

A Sabbath School Teacher in North Carolina, writes to the Southern Religious Telegraph, that during *one* of his *nine* years superintendence of a Sunday School, viz: the year 1828, 74 persons, connected with the school, became pious.

WILL YE ALSO BE HIS DISCIPLES.

Occasionally in meetings for religious purposes, an important train of thought may be impressed on some one present, whose facility of communication may render it his privilege and duty immediately to present to the audience his vivid convictions. Many are the instances in which truth by such means has been fastened on the conscience, "as a nail in a sure place." The brief statement which follows, is an illustration in point, and is from Rev. Dr. BENNETT'S Memoir of Rev. Dr. BOGUE.—[*Watch*]

September 29th, 1789, he reports, "Two young persons were committed to my tuition for the ministry;" and on Nov. 19th, he made another entry in these words—"Mr. Weston came." Of this person, who formed one of the first class, educated by David Bogue, it may be permitted to speak with freedom, as he has recently entered into his rest. By his amiable spirit and deep piety, though a man of solid rather than splendid talent, he was a great comfort to his tutor while yet young in his office. Mr. Weston having finished the course of study with universal esteem, settled at Corsham in Wilts. There I first knew him—there I first enjoyed his friendship, which I shall ever remember among the first blessings of my life.—One circumstance connected with our acquaintance I can never forget. I had been preaching for him, one evening, on the words, "Will ye also be his disciples!" and when I sat down, he rose from his seat near the pulpit, and thus addressed the audience:—"The last time I stood in that pulpit, my dear friends, I discoursed to you on the same solemn question; and now my brother, without knowing what I had been doing, has come to ask you again, 'Will ye also be his disciples!' Surely there is some important meaning in this. The gracious Redeemer seems determined ye shall be his disciples, for he is sending you message after message to the same intent. And can you resist? Where can you find a better master? Who are so happy as his disciples? How will you answer to him when he shall come to judge you, if, after all his entreaties, you refuse to be his disciples? And for wht do you refuse?—have you no need of his instructions? What! not to learn the way of salvation? the road to heaven? And who teacheth like him? Oh, surely if at first you refused, you will comply on this second message, and you will also be his disciples.'

It is unnecessary to say that this bold and benevolent step, out of the common road, produced a mighty and happy effect. And why should we confine ourselves so much to a beaten path! Let our deviations from the ordinary course be prompted by pure principle, and conducted by the meekness of wisdom, and then, however bold, and startling, or even dangerous, they may appear we need not dread their results.

REVIVALS.

Nine Days Meeting at Bennington.—Mr. James Ballard, Principal of Bennington Seminary, in a letter to the editor of the Vermont Telegraph, under date of July 5th, giving intelligence of the results of a nine days meeting held with the Congregational church in that place, commencing on the 22d June, says:—(*N. Y. Obs.*)

On Sunday, June 12th, the church, during the interval of divine worship, consulted together on the propriety of calling a four days meeting. The expediency of such a meeting being questioned, on the ground that there were difficulties in the chh. which ought first to be settled, it was proposed that the ensuing Thursday should be spent in humbling ourselves before God for our past sins, for our unchristian conduct towards each other, and the unholy example we had set before the world. After coming together and praying over our unhappy condition as a church, it was voted to call the proposed meeting. The church, however, was in so cold, and stupid, and divided state, that very few had faith to believe there would be any good result. It had been nearly five years since this church had been refreshed with a shower of divine grace, and for about eight months we had been destitute of the preaching of the gospel. Still there were some wrestling Jacobs, who felt strongly convinced that God would interfere in this hour of extremity and darkness, to vindicate his long insulted honor and to display the riches of his grace.—Morning prayer meetings were established more than a week before the meeting commenced, and although few at first went up to the temple, yet those few seemed to be blessed with the spirit of earnest, agonizing prayer.

The audience on the first day of the meeting was thin. Although several ministers had been invited to conduct the meeting, only three were present. On the second day the congregation considerably increased, and it was evident by the solemnity of the assembly, that the Spirit of God was there, striving with many hearts.—Those who were aroused to a sense of their lost condition while out of Christ, and felt desirous to have an interest in the prayers of Christians, were requested to rise.—As many, I should think, as fifty immediately rose. The church, at the request of one of the ministers, renewed their covenant, & we humbly hope resolved that they would never wander away so far from God, and happiness and hope. From this deeply interesting moment the Holy Spirit seemed to be granted without measure.

During the intervals of service, the church, brethren and sisters apart, held prayer meetings, making anxious sinners the subjects of special prayer. This measure seemed to have an irresistible tendency to unite the hearts of the sisters, and to make them feel that a deep responsibility rested on them, as well as on the brethren.

At the close of the seventh day, at the request of the church and many anxious sinners to continue the meeting, the ministers expressed their willingness to labor a little longer with us, provided it should be the wish of all the congregation. On calling for an expression of feeling, the whole assembly simultaneously arose.

On the 9th day, those who conducted the meeting feeling that it would not be advisable on the whole to have it continue longer, made preparation to bring it to a close. The last hour of the meeting was deeply solemn and interesting. If ever there was a scene upon earth which the inhabitants of the heavenly world could contemplate with interest, it seems as if this were that scene. More than a 100 who hoped that they had just begun to lisp forth the praises of Jesus, and now more than 200 that felt desirous to know what they must do to be saved, came forward. Before the last prayer, all among the inquirers who felt determined that moment to submit to Jesus, were requested to rise. A large number, I should think 100, expressed this determination. The meeting was concluded after singing the 83d of the Village Hymns. While the hymn was sung, it seemed as if we had bid adieu to earth, and stood in the very audience chamber of the Deity.

Among the converts are several persons of advanced years, & many of the principal inhabitants in the place. The work, we trust, did not terminate with the meeting. Several individuals who were in distress when the meeting closed, are now rejoicing in hope. Last Sabbath was a day of deep and solemn interest. It was our communion. While the members of the church were commemorating the dying love of Jesus, the young converts were requested to sit in a body, that they might also join with us in spirit, in celebrating the sufferings of our common Saviour. A large number presented themselves, I dare not say how many, but so many that an aged servant of God, (Dr. Griffin,) who was present with us, remarked that if half that number had become real christians within two weeks, it was a more wonderful work of grace than he had ever before witnessed or known of, though he had anxiously watched the progress of revivals for more than 40 years.

Our exchange papers contain every week, long lists of places visited by copious effusions of the Spirit of God. The accounts are generally brief, &, in their main characteristics, resemble each other. And why should they not? Every where, the great instrumental cause is the same—The same spirit accompanies the truth of God, and renders it effectual—The same resistance is offered in the natural opposition of the human heart—The same obstacles are to be overcome—And the results are the same. We seldom or never hear of a revival, where the preaching is not faithful, pointed, evangelical—where prayer is not fervent, frequent, and humble— where religious conversation does not turn upon Christian responsibility, or the importance of personal and experimental interest in the great salvation—where there is no deep anxiety on the part of Christians for those who have no hope, and who are without God in the world—where there is no secret nor public renewal of covenant obligations—where both Minister and people are together at ease in Zion— and where there is no vigorous and peculiar effort for the advancement of the kingdon of Christ. But reverse the picture, and you will soon hear that sinners are inquiring what they must do to be saved. You will soon learn that converts are made, and that many have been brought to rejoice in hope of the

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glory of God. The means and the end seem as intimately connected in the dispensations of grace, as in the ordinary operations of life. If these things be so, let Christians inquire why it is that the dews of mercy do not fall upon the parched portions of God's inheritance where they dwell.—*Charleston Obs.*

GREAT REVIVAL AT WASHINGTON CITY.

The Washington correspondent of the New York Observer, gives a very long and interesting account of a revival of religion at Washington city. We have only room for the following extracts. (A Four Days Meeting was held in Mr. Davenport's church about the middle of April.) After detailing the progress of the meeting, in which intelligent laymen were very active and efficient, the writer says—

Upon sinners was pressed the duty of immediate repentance—the danger of delay—and benefits of speedy compliance with the terms of mercy. Invitation after invitation was urged by minister after minister, and sealed by prayer after prayer. Anxious seats were provided to give opportunity to any who decidedly wished for an interest in the prayers of the saints.—On the fourth night about sixty persons thus presented themselves—the gay and the grave—the young and the old—the proud and the poor—the scoffer and the infidel, and the drunkard. This was a solemn night. It sounded like the last offer of mercy before the revelation of God's righteous judgment, when christians sang:

Now is the accepted time,
Now is the day of grace,
Now sinners come without delay
And seek the Saviour's grace.

* * * * * * *

The presence of the Holy Ghost was so manifest at our meetings, of which I gave you an account above, that we resolved to continue them in two or three of the churches daily for a number of successive days. This was done with auspicious promise and most happy effects.—In many respects it was a prevailing influence. The great stone thrown into the political waters here, ruffling them to the extremities of the land, was unheeded by us. We are so near the crater of politics, it is no curiosity to us. We esteem ourselves happy if we can escape the burning lava that boils over, and are glad to find refuge in the devotional exercises of animated religious meetings. I remember to have met at one anxious meeting about two hundred persons. There was a striking instance of the conversion of a young profligate, who made a mock of religion and set at defiance the authority of God. His friends had despaired of him, but man's extremity is God's opportunity.

There was a great deal of visitation from house, with many tears and prayers. When the most earnest and pungent admonitions seemed lost on the obdurate hearer, there was one thing which almost always melted the heart—a prostration on the knees before God in fervent prayer. About 140 have thus far joined the churches—principally the First and Fourth. In the others a pleasing work has been in progress, which, it may be expected, will result in the salvation of many souls. Meantime the two churches in Alexandria have shared in the descending mercies of heaven; and, last of all, at a 4 days meeting in Georgetown, to which the members of the Presbytery of the District were invited, and at which they officiated alternately, the Spirit came down with power, and filled all the place. As many as one hundred were at one time on the anxious seats. We permit ourselves to hope that the work is but begun. Much has been done. Unspeakably more remains to be done.

The Episcopalians in Alexandria have recently had similar meetings, and I believe those in Baltimore. At the former place, Rev. Bishop Moore, and Messrs. Bedell, Henshaw, of Baltimore, Jackson, of Virginia, and others, officiated, and a blessed revival has followed their exertions. Many a gay plume that was tossing in the air is said to have drooped mournfully towards the dust. Mr. Tyng, of Philadelphia, preached a number of sermons in Baltimore, with great evangelical energy, and large numbers have been added to the communion of St. Peter's. Trinity Church in this city has had a respectable accession of communicants.

You will be gratified to learn that among the twenty individuals who united with the First Presbyterian Church, in Baltimore, on Sabbath week, was the Hon. WILLIAM WIRT, who has now made a public profession of religion. The very lovely daughter of Mr. W., who died last winter amid the bloom of 16, happened to leave a recorded resolution to join the communion of the same church at its next celebration, which occurred after her death. It never came to her! A sister united with the father on the late occasion.

IN WARREN, PENN.—A four days religious meeting was lately held at Warren, in this state. From the following article copied from the "Union," of the 21st inst. it would seem to have been marked by the most happy results.—*Crawford Messenger.*

Our village for the last ten days or more, has exhibited a scene never before witnessed by myself, nor indeed by any one with whom I have conversed. Nor could I have been made to believe it possible, to arouse the feelings of our citizens to that state of constant inquiry and apparent anxiety on the subject of religion, as was manifested during those days. In every part of the village, business was either partially suspended, or wholly at a stand—stores were frequently all closed—public houses, shops, &c. were either closed or passed unobserved—people were seen in groups in every direction, all absorbed in the general inquiry. In short it appeared like a week of Sabbaths, or the day of an eclipse. To the writer of this it was like a mighty torrent sweeping all before it. Meetings still continue. Let it result as it may, the appearance of our village is changed, for the better so far, no one denies. It has healed former animosities between neighbors—joined in mildness the hands of enemies, and given an example of charity and kind feeling between families, who for the first time learned they were neighbors.

MAINE.—In North Yarmouth God is working wonders among his people, and we rejoice to say his work continues. Fourteen were recently received into the fellowship of the church.—Forty-six have been baptized since the revival commenced, and more than seventy have manifested a hope, as the fruits of this good work.

On the Isle of Holt, there has lately been a gracious work of the Spirit of God. In the last winter and spring, 55 have been baptized, on the profession of their faith; and it is charitably hoped, that one half the adults have experienced a gracious change.

A letter from Rev. Joseph Ballard, pastor of the Baptist church in South Berwick, to a friend in this town, dated July, 1831, states, that he baptized 16 persons on the 1st Lord's day in this month, making 122 added to this church the past year, prior to which period it consisted of but 52 members. Others are expecting to come forward soon, and [illegible] *Hamp. Obs.*

[From the Observer and Telegraph.]

Three Days Meeting at Unionville.

MR. ISHAM,—

The state of Religion in Madison and Unionville has been more interesting than usual for three months past. More than twenty expressed some hope in Christ, and others were anxious to know what they should do to be saved, previous to the Three days Meeting at Unionville, which was protracted to six days, and closed the 26th of June. The meeting continued with great & increasing interest, but was suspended on Saturday, and ministers returned home to keep the Sabbath with their respective congregations. Both churches and societies in Madison and Unionville assembled together on the Sabbath. Rev. Mr. Austin was present and took a part in the services. It was so evident the Spirit of God was moving upon the hearts of saints and sinners, that it was thought expedient to continue the meeting on Monday. From one hundred and fifty to more than two hundred attended each inquiry meeting; and more than thirty in the course of the meetings, express'd some hope that they believ'd in Christ, and received remission of sins. A considerable number in the inquiry meeting were from Geneva, and a few from other places; the majority were from Madison and Unionville. Several, since the meeting have entertained a hope that they have been "born of the Spirit," many others are still solicitous respecting their salvation. The members of the Bible class, without exception, have become more or less seriously impressed, and a greater proportion of them have become hopefully pious, than of any other class in society of an equal number.

The exercises of the meetings each day were similar to those in most other places. The third day of the meeting the congregation was so large, (more than a thousand probably,) and our accommodations not very good, that those who were solicitous for their salvation, were invited in the afternoon to repair to the hall; more than two hundred immediately crowded it full; and the Rev. H. Cowles preached to them an appropriate sermon, from Acts vii. 51. "Ye do always resist the Holy Ghost."—It was one of the most solemn meetings which I ever expect to see, before I stand at the judgment seat of Christ.

Rev. W. Childs preached a sermon at the same time to the other congregation.

Several brethren, ministers and others, possessed a spirit of prayer in an eminent degree. There was, apparently, a number of signal answers to prayer. One day of the meeting a pious mother came trembling and said to me, she wished that her eldest son might be prayed for particularly, for I am afraid, she added, if he rejects the Holy Spirit through this meeting, he will be lost. No name was mentioned, but her request was complied with—the young man was present and came to the meeting as he afterwards remarked, determined not to hear what the ministers said; but he did hear, and that day became convicted of his guilt and danger, and in the afternoon went into the inquiry meeting so overwhelmed with a view of his situation, that he could not speak, and went home rejoicing in hope of eternal glory. Another young man in the assembly, somewhat awakened, felt confident that the request came from his mother, and so increased his distress, that he was unable to sustain it, and was for considerable time, prostrated on his seat, and his strength taken away; the same day he hopes that he submitted to Christ, and is now propounded for admission to the church. Other cases of uncommon interest, in which individuals were particularly prayed for might be mentioned, but it is unnecessary. We know that God is willing to give his Holy Spirit to them, who ask him.

Yours very respectfully,
C. BURBANK.

Madison, July 12, 1831.

From the New-Hampshire Observer.

THE CONVERSION OF THE WORLD.

In this state, there have been more than twenty three days' meetings, and in the United States probably, more than three hundred. In *all instances*, which have come to our knowledge, they have been attended or *followed*, with the *special* influences of the Holy Spirit, and a revival of religion. God has so *distinctly*, put his mark of approbation upon these meetings, by displays of his rich grace and power, that, wherever there is a church of *Christ* and they are prepared by union, humility, faith, and a spirit of prayer, they may *reasonably* expect a revival, where such meetings are holden. The divine presence has been uniformly manifest, and in some instances so apparent, that the people of God have hesitated to close them, at the end of three, or four days, the time appointed. The approbation of God, the presence of the Saviour, and the special influences of the Holy Ghost, have been so clear, that the friends of the Redeemer's cause, have been constrained to *continue* them, not only four, seven and nine, but, in some instances, even to *thirteen* days. And in *no* case, has this gracious influence been withdrawn, during the time of the meetings, if ever so long, but, on the other hand, it has been constantly increased with marked power.

Now, if these remarks are true, what prevents a revival of religion, in every society, and church of Christ in this state? If they may be enjoyed in this state they may in every part of the world, where Christ has a true church.—And if God continues his smiles, and displays his sovereign power, so long as these meetings are continued, what prevents the renovation of a whole society, and *every* society? God is the same yesterday, to-day, and forever. He is an omnicient omnipresent Being. He sees all his creatures, knows all their wants, and hears all the prayers of his children, and will answer them, so far as shall be to his glory, and the good of his church. What he has done, he may do again; what he promises, he is not slack to perform. All hearts are in his hands; he has all power in heaven, and on earth; he will accomplish his purposes of mercy, bring in his elect, and make his people willing in the day of his power. And it seems from what God has done, and is now doing, this is the day of his power; this is the way, and these are the means, by which the church is to be enlarged throughout the world. We ask then, what prevents the conversion of the whole world? Does it not depend, upon the preparation, and course adopted by the church? What church can say, they cannot have a revival, if they possess a suitable spirit, and pursue the course for that purpose, which God has sanctioned and blessed? Let ministers of the Gospel look at this. Is there not an *immense* responsibility, resting upon professors of religion? If there is not a revival of religion, in every church, and society, the only reason is, they are not *prepared* for it, they do not *sincerely* desire it, and consequently, do not adopt those means, which God, in infinite wisdom and goodness, has determined to use, to effect the object.

Mr. Zenas Harrison, of Newark, was killed by slipping off a load of grain, and the wheels of his wagon passing over him.

[From the Observer and Telegraph.]

ANECDOTES, REFLECTIONS AND LETTERS ON REVIVALS, NO. XXXIII.

They were too angry to submit.

There are many causes operating to prevent the submission of inquiring sinners. It is not unfrequently the fact that those, who have long felt deep anxiety, become exceedingly angry, and therefore refuse to submit. They have long felt unmingled distress, have been disappointed in all their plans, have found no permanent consolation in their self-righteous efforts and have made the painful discovery that their Christian friends cannot save them. They find no new way of salvation, are disgusted with the plain and faithful exhibitions of the truth, and being unwilling to yield to the terms of the Gospel, they fear that their souls will never be cheered with the joys of pardon. In this state they feel that they have no friends on earth or in heaven, and that they shall be friendless forever. They know they are pursuing a guilty, miserable course, full of present pain, and leading to future woes, but still they are too wilful to turn and live. At length they become angry with themselves, and with every being in the universe. Oh awful state, full of guilt and wretchedness! A state of peculiar danger, which often proves the solemn crisis, when the soul takes it unchanging course for a happy or for a miserable eternity. Often have I watched the anxious sinner, who was in this solemn state—watched him with the most trembling anxiety. Some are in this way lead to new and painful discoveries of the desperate wickedness of their own hearts. They are alarmed at themselves, and tremble lest a holy God should punish their dreadful wickedness, by plunging them into the hottest flames of eternal hell! Thus alarmed, thus trembling in view of their amazing vileness, they are led to feel that God will not long keep them out of hell-burnings! The conclusion presses upon them, with awful power, that they must submit now or never—must submit now, or soon the door of hope will be shut, the call of pardoning mercy no more be heard; but they soon enter upon those torments, which shall never cease! Under this distress, and these forebodings of the wrath of God, they are driven to self-despair; and feeling that they must submit or perish, they cast themselves on the mercy of God; and light, and peace, and consolation fill their souls. Thus their depravity is baffled and subdued by its own rage.

But with many this is a sealing time for hell. Unbumbled in view of their astonishing wickedness, repining against that God who has bestowed on their fellows greater blessings than on themselves, they add stubbornness to their rebellion, and awaken within themselves a hardihood of soul, which refuses to yield in view of the alluring treasures of the upper world, or the terrible forebodings of impending damnation! In this state of awful guilt and unyielding obduracy, we have reason to fear that many sinners reject the last proffers of mercy, and seal the ruin of their deathless souls! Because they feel angry with God, or man, or both, they are determined that they will not *now* submit—now embrace Christ, they presume on a convenient season to come; and all as though they thought that God was under obligation to continue the proffers of his grace, until they are ready and willing to submit. But they indulge their stubborn angry feelings, until the unchanging frown of God settles upon their future prospects, till they are ruined forever!

Let the anxious sinner then beware, let him attend to the solemn caution: "Grieve not the Holy Spirit of God." Let him tremble at the thought of grieving the Spirit of grace to depart, of ruining his soul at that very crisis, that brief season of the most thrilling interest, and awful importance, when the Saviour stands with the proffers of mercy, when Christian friends and the Word and Spirit of God all urge him to accept that solemn, awful crisis, when he is called on to make the great, the last choice, the choice between heaven and hell! A. R. A.

MISSIONARY.

CEYLON.

From the July number of the Missionary Herald we make the following extracts.

JOINT LETTER FROM THE MISSIONARIES, DATED DECEMBER 1, 1830.

Unusual attention to religion at the stations.—The mission of the Board in Ceylon, which was begun in the year 1816, has been making a very constant, and with the exception of one or two periods of special divine favor, very uniform progress. By means of public preaching, the distribution of the Scriptures and tracts, and the influence of the Seminary, and the preparatory and other schools, together with the familiar intercourse with the Missionaries around them, much knowledge respecting the character and claims of christianity, and respecting the absurdity of their own religious systems and prejudices, has been disseminated.—Previous to the year 1824, thirty four natives were hopefully renewed by the Holy Spirit, and received into the mission church. During the first three months of that year, the mission was visited by very special divine influences, and sixty or seventy, it is believed, were savingly converted to Christianity; forty-one of whom, were shortly after added to the mission church.—Near the close of the same year, another time of refreshing was experienced, and eight or ten more were added to the professed followers of Christ. The number of church members has been increased from time to time by the addition of others, till by the last statement received the church contained 114 members. A number had died in the faith. The beginning of the first of these revivals, was traced to a day of fasting kept by the missionaries; that of the second, to a communion season of the church; that, of which some interesting statements are given here, seems to have begun in a prayer meeting.

It is a most pleasing duty, which we have to perform at this time, to communicate to you, from this distant land, the joyful tidings that God is reviving his work, in a greater or less degree, at all our stations, and granting us a season of refreshing from his presence. It is now about six weeks since we first witnessed manifest tokens of a special divine influence upon the minds of a few in our assemblies. Perhaps we may even go back as far as the monthly missionary prayer meeting, in October, at Batticotta, for the first appearances of an approaching revival. An unusual degree of feeling was manifest on the occasion, and more than ordinary fervency in prayer, for a revival of the work of the Lord among us. "O Lord revive thy work," was a prayer frequently, and I trust sincerely and earnestly, offered on that day. Our own children were very particularly addressed, and remembered at the throne of grace. The effect upon the minds of some of them appeared to be very salutary. From that time an increased seriousness was manifested in some of our families.—But nothing very marked until the quarterly season of communion at Panditeripo, on Thursday, the 21st of October. It was very evident that God was near us; that he was stirring up his children to repentance, to humiliation, to prayer, and to increased diligence and zeal, to labor in his service. It was a heart searching season, as well as a time of love, and mercy.—[illegible] members of the church, appeared [illegible] such an impulse, as by the blessing of God, to rouse from their slumbers, and prepare them for the coming of their Lord.

From Panditeripo, two of the brethren went to Batticotta to labor in the Seminary. Such was their encouragement, that they continued their special exertions, through Friday and Saturday, and one of them through the Sabbath. It now became manifest, that God was reviving his work in the Seminary. On Saturday, a special season of prayer and thanksgiving was held by the brethren present, with reference to this object. On the forenoon of the Sabbath, instead of the usual exercises in the Chapel, the time was spent in earnest exhortation and prayer. The afternoon was spent by the brethren present, in special prayer for the divine blessing. In the evening another general meeting was held in the chapel. The work of God was evidently advancing. A considerable number in the seminary, who, a few days before, were careless and secure in sin, were more or less anxious to inquire their way to heaven. The members of the church were much excited to labor, and pray for the conversion of those around them. Some, in particular, who for a few months past, had appeared to be in a lukewarm state, were greatly roused from their lukewarmness and stupidity, by repentance, and confession, and earnest prayer, returned unto God. The studies in the Seminary, for a time, were nearly suspended, to give opportunity for all who desired, to seek the Lord. It was indeed a cheering, and affecting sight, to behold all the ten little rooms lighted up for prayer, till after midnight, and nearly filled with little companies earnestly engaged in reading the Scriptures, in exhortation and in prayer.

On Monday evening some of the brethren and sisters were at Batticotta at the prayer meeting, which came in turn at that station. It was a most interesting and solemn season. Our children were again particularly remembered at the throne of grace. We mention this, because the occasion appeared to be greatly blessed to them. We hope it was a night that one or two of them, at least, will remember throughout eternity.—But on this subject we rejoice with trembling, lest our hopes should be disappointed.

The quarterly meeting with our schoolmasters was to be held on Thursday, the 28th of October, at Manepy. But on account of the state of things in the Seminary, it was held at Batticotta. A large number of schoolmasters, and many others connected with our station, and also, from Nellore, were present, so that the Chappel was filled, with a very attentive and interesting congregation. It was a day which will long be remembered by all present. All the brethren, together with some of our native assistants, addressed the meeting with much apparent effect. Some were in tears. Many who came there in the morning, careless, and stupid, were greatly alarmed for their safety.—We have heard from different schoolmasters since, that the manner in which they were addressed on that day, made a deep impression on their minds, in favor of Christianity.

These favorable appearances, were, by no means confined to Batticotta. Very evident tokens of the divine presence were seen at all our stations, especially at the Charity Boarding School, at Tillipally and Odoville. Many very precious meetings have been held at all our stations, when it was manifest that the Lord was present. On the fourth of November, we observed a day of fasting and prayer, at our several stations, in which our native members united. We found it good and profitable, to draw near unto God, and to humble ourselves before him.

On the first Tuesday evening in November, the brethren and sisters, together with our friends from Nellore, met Oodooville, according to a previous appointment, for the purpose of uniting with our friends in America in praying for the young men under the American Education Society; also for our Colleges and Seminaries of learning, that God would pour out his spirit upon them, and raise up a multitude of faithful laborers to go forth into the great harvest of the world. We had a very interesting and profitable evening, and propose to continue to observe the evening every month, as a season of prayer for this great and glorious object, which is so intimately connected with the spread of the Redeemers kingdom.

On the 18th of November, we held another meeting of a novel kind at Oodooville, consisting of most of the largest boys and girls in our native free schools. At least 800 were present on the occasion, which was one of great interest to us all. When the question was asked, how many of you are in the habit of daily prayer and reading the Scriptures? a considerable number rose up. These were then taken into another room by themselves, where they were conversed with, and exhorted to persevere in the practice of praying and reading the Scriptures. When the question was asked the others, how many of you believe in the truth of Christianity, and are resolved to seek for salvation through Christ! a much larger number immediately arose. When we consider that these children have already considerable knowledge of Christianity, and that they will soon take the lead in society, in this district, the question whether they shall be Christians or idolaters, is one of amazing interest and importance.

The stations of Oodooville and Manepy, being near to each other, have united in holding a weekly prayer meeting, at which the brethren and all the native members connected with the two stations, and as many others as can be collected, attend. Many short prayers are offered, and addresses made on the occasions, which have been productive of great apparent benefit to those present. The brethren at all the stations, are in the habit of going into each others parishes, to assist in holding evening meetings in the school bungalows, at which many people attend and hear the glad tidings of salvation.

We see much to encourage us to persevere in the great and glorious work of preaching the gospel; and we pray that we may be kept in a prayerful, humble, waiting posture, till the Lord shall show us greater things than these.

We dare not at present give the number, even of those who are awakened at our several stations, much less of those whom we hope are converted. We shall be much better able to speak with accuracy on this subject a few months hence. We wish, also, to caution our friends against misunderstanding what we have stated. While in the fullness of our hearts, we tell them of the favorable appearances we are permitted to witness, we wish to guard ourselves and our friends against the disappointments that may arise from seeing many of the three first kinds of hearers mentioned by our Saviour in the parable of the sower, and but comparatively few of the fourth. We consider the work as only just begun. The battle is only set in array. It is yet to be fought—and may the Lord grant us a glorious victory.

For the Rochester Observer.

AMERICAN BOARD OF FOREIGN MISSIONS.

Proposed enlargement of several Missions.

In view of the exigencies of the missions and of the treasury of the Board, the Prudential Committee, early in the present year, adopted resolutions to the following purport.

1. That it was exceedingly desirable to send, within eighteen months, about twenty missionaries into the different fields already occupied, to some extent, by the Board, viz. three or four to the East Indies—at least six to countries supplied from the Mediterranean mission—as many as six or seven to the Pacific Ocean—and three to the Indian tribes of this country.

2. That no measures could with propriety be adopted, which would increase the present debt of the Board.

3. That the Committee confidently believed the Christian community to be so much interested in missions to the heathen, that sufficient pecuniary means could be obtained for sending out 20 new missionaries, and even a greater number within a year and a half.

From September 1, 1830 to March 31, 1831, or the first seven months of the current financial year, the receipts into the treasury of the Board had been only $45,000. Supposing the receipts of the five following months to be in the same proportion, the income for the year would be only $79,000. Last year it was $83,000; and *then* it fell nearly $30,000 short of the necessary expenditures. So that there was likely to be an impossibility in the way of sending out new missionaries, unless there was an immediate and considerable increase of liberality in the friends of the cause. It would require nearly $100,000 to meet the unavoidable expenses of the current year, and to pay the balance owed by the Board when the financial year commenced; and an additional sum of considerable amount, before the close of the year 1831, to meet the cost of sending fifteen or twenty missionaries and their wives to remote fields.

The case was rendered more urgent by another fact. The prayers of God's people for a greater number of laborers to be employed in the heathen world, which so many of them had been long sending up to heaven, had been so far answered, that three-fourths of the number of missionaries above stated were not only accepted by the Prudential Committee, but would complete their studies in the ensuing autumn, and many of them were then anxious to know at what times and to what places they could be sent.

A series of statements was, therefore, addressed to the patrons of the Board, through perhaps a dozen of the religious newspapers, respecting the necessities and claims of the missions and missionaries of the Board; and written circulars on the subject were sent to clergymen in different parts of the country, and oral addresses were made to congregations in some of the important cities, and to several ecclesiastical bodies.

The result has been, through the blessing of God, that the necessities of the Board have to some extent, arrested the attention of the benevolent; and a feeling of interest has been developed in many places, which, though it has not yet furnished the means of reinforcing the missions, encourages the hope that the means will be afforded. There is an actual increase in the receipts from some parts of the country, and the Committee are assured that reliance may be placed on an increase in some other parts. Nowhere, however, has there been such an advance, as to render it unnecessary that there should be a similar advance in *all* places, from whence the Board is accustomed to receive patronage.

Meanwhile the time is passing away, and the season is drawing near, when reinforcements should be sent to several of the missions.

It was stated that three new missionaries were required for the Indian tribes of this country. Two of these have not only received their designation, but are now on their way to the south-western shores of Lake Superior, the country of the Chippeways—circumstances, which need not here be detailed, having made it necessary for them to cut short their preparatory studies a little, and hasten their departure.—The third has received his designation, and is expected to enter upon his missionary duties in the autumn, among the Indians in the state of New York.

With regard to the other fields, also, the Committee have resolved to act upon the belief, which they have, that the churches will sustain them in following the course so manifestly pointed out to them by divine providence. Since missionaries are so much needed, and since so many are at command, they have resolved to send them out, with as as little delay as possible, and as nearly as may be in the following proportions; viz. two, including a physician to Palestine, for a new station—one with a view to the Armenians of Asia Minor—two for the Greeks of the Levant—five for the East Indies—and six or seven, including a physician, for the Sandwich Islands, and the Northern Marquesas or Washington Islands. A printer will, also, be needed for the Sandwich Islands.

It is obvious that circumstances, now unforeseen, may considerably modify the plan of these contemplated reinforcements, as to number and proportions; but the plan described is the basis of present arrangements.

The only reasons for solicitude appear to be these two.

1. Lest the pecuniary means necessary for sending out these reinforcements should not be seasonably afforded.—The missionaries already in the field, and their families, and their schools, and the operations of the printing establishments, must of course be sustained. Even this, as has been seen, will require an advance upon the contributions of last year. Increase the number of missionaries, and there are the expenses of their outfit, passage, residence in foreign climes, and of additional schools, and of more efficient and extended operations of the press. Possibly so much particularity is unnecessary in the statement of these facts, but the due consideration of them at this time, is of the greatest practical importance.

2. The other ground of solicitude is, lest many patrons of the cause—should the treasury of the Board have the means, next year, of meeting the demands which are made upon it—will feel that *their* donations, for that year, may be dispensed with, either wholly or in part, and will consequently divert the contributions they had been accustomed to make for foreign missions, to other objects. Here is the explanation of most of the past fluctuations and embarrassments not only in the treasury of the Board, but in those of several other great benevolent institutions. Let every donor feel, *whatever be the amount of his donation*, that *his* aid to the several great standing objects of Christian charity, ought by all means to be steady. In most instances, it does not cost as much to support missionaries after they are fairly settled in their respective fields, as it does to send them out; but then every addition to the number of the missionaries occasions a proportional increase in the cost of the general system; and there will probably be as loud a call for more missionaries next year, as there is now, and it may be hoped a louder and louder call from year to year, till the earth is filled with the knowledge of the Lord. Every new success increases the demand for new missionaries. When the harvest waves over hill, and valley, and mountain, it must not be suffered to perish for want of reapers. Let *every man and every woman*, who feels it a privilege to contribute to the cause, feel also a personal responsibility in reference to the uniform advancement of the whole work: then there will be no danger of retrograde movements.

It is unnecessary to say anything to guard against the impressions, that fifteen or twenty missionaries are a great number to send out in one year. It is a small number, whether compared with the ability of the churches, or the immediate claims of the nations we have actually undertaken to evangelize. When will the work be done, at this rate of sending out preachers! The Committee have never yet rejected the services of any suitable man, for want of pecuniary means of sending him who offered to go and preach the gospel to the heathen; and it is most earnestly to be hoped, that a necessity for doing so may never arise. Let all, whom the Lord qualifies for this work, and inclines to engage in it, be sent forth. The churches at home will have none the fewer preachers, for sending many abroad; and if many are sent abroad, from year to year, the reaction, and the direct blessing of God, will be such upon the zeal, activity, and devotedness of our own pastors and churches, that we shall be gainers by our sacrifices; and that will be fulfilled in us, which was spoken in the scriptures of truth. "He that watereth, shall be watered also himself."

The Coroner of Albany states that during the last nine years, he has held double the number of inquests upon persons downed on the Sabbath, than on all the other days of the week.

OBSERVER.
THURSDAY, AUGUST 4, 1831.

LETTER OF LEWIS TAPPAN ESQ. TO ELEAZER LORD ESQ.

We have just received from a *friend in New-York* a pamphlet of 24 pages, *being a letter addressed by Lewis Tappan Esq. of New York, to Eleazer Lord Esq., on the much agitated and immensely important subject of the Sabbath.*

The reason which induced the writing of this letter is substantially this. The Rev. Daniel Wilson had published "Seven Sermons on the Perpetual obligation of the Lord's Day, delivered at the Parish Church of St. Mary's Islington, England. In these sermons the author speaks in terms of high commendation of the efforts that have been made in this country to redeem the Sabbath from profanation. These sermons have been republished in N. York, and have been recommended to the perusal and patronage of Americans, by Rev. Dr. Milnor, by Rev. Leonard Woods, D. D., and in addition to these, is appended to the work, a "Recommendatory Letter" from Eleazer Lord Esq.—Mr. Lord was one of the earliest members, and most zealous promoters of the Society "for the better observance of the Christian Sabbath," and his signature is attached to a Memorial to Congress on the subject of Sabbath Mails. It is important to the correct understanding of the following extracts from the pamphlet of Mr. Tappan, now before us, that the points above stated should be kept distinctly in view. Another important fact should be borne in mind, which is, that the author of the Sermons, (Mr. Wilson) takes a very different ground from that taken by the Petitioners to Congress in this country, asking the *repeal* of the law *requiring* the opening of P. Offices on the Sabbath. He not only vindicates the Lord's Day and urges upon his countrymen its value and sacredness, but asks them to petition Parliament "TO ENFORCE THE LAWS FOR ITS OBSERVANCE." Let the reader keep this distinctly before him. Let him bear in mind too, that Mr. Lord's letter which calls forth Mr. Tappan in reply *recommends* these sermons to the patronage of American christians. Having done this he will be able to understand the *consistency* of Mr. Lord in the following paragraph. It is indeed this paragraph which particularly produced the animadversions contained in the pamphlet before us. Mr. Lord in his Recommendatory Letter says:

"The public measures adopted within two or three years for promoting a better observance of the Lord's day, having been directed too exclusively to the attainment of civil and secular aids instead of relying on the appropriate aids and sanctions of scriptural instruction and example, have failed to occasion the benefits anticipated by their zealous patrons; and the attention which was awakened to the subject, has, it is feared, in a great measure disappeared."

The first thing to be noticed in the above is, that Mr. Lord charges American Christians with having directed their measures "*too exclusively to the attainment of civil and secular aid*"—with how good a grace will be better understood when this charge is connected with the fact that Mr. Lord was a promoter of those very measures—a signer of the Sabbath-mail petitions. It was those petitions that so much alarmed the enemies of the Sabbath, and led them to cry out so loudly about a Union of Church and State—and these were the only measures that we have ever heard of, that were charged with being of a secular character. Yet in these Mr. Lord concurred. We confess that it is somewhat mortifying to witness, and to be obliged to record such inconsistency in a man of Mr. Lord's standing. Especially that he should thus countenance and support the opposition in their unjust charges against the motives and *designs* of the friends of these sabbath measures.

The great object of our opponents has been to impress upon the community the belief that we asked congress to pass a law imposing pains and penalties in favor of the Sabbath—to *coerce* its observance. That men should not be at liberty to spend the day as they chose—to labor or rest—to travel or suspend their journeying on that day—This foul calumny has been reiterated so often that doubtless some honest men have been led to believe it—thus their hostility to the petitioners and the petitions has been excited, and they have honestly supposed that there was some foul conspiracy on foot endangering their liberties. It is true they have been told a thousand times that no law was asked for—that it was only the repeal of a law or requisition of the General Post Office requiring Post Masters to open the mails on the Sabbath. And not a particle of *evidence* has ever been produced, or even pretended to be produced, showing that they had any other object. And yet the cry of *coercion*, the infringement of *our religious liberties*, and union of church and *state*, have been sounded with as much confidence as if the people could be gulled by bold assertions in the very face of truth and common sense—as if their appetite for falsehood was insatiable, and they were determined to believe that the repeal of a law requiring the *violation* of the Lord's Day, was a law inflicting a penalty for its non-observance.

But Mr. Lord further asserts that proper reliance has not been placed on *the appropriate aids and sanctions of scriptural instruction and example.*

This assertion amounts to about this: our legislature passes a law for holding our elections on the

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Sabbath, and we must not petition for the repeal of the law. We may pray and talk about it and show that it is wrong, but christians must not publicly and unitedly raise a note of remonstrance—must not ask our legislators to undo their unrighteous doings. Really we did, suppose as our constitution guarantied to the people the right of petitioning, that it could not be deemed an improper reliance upon "secular aid" to avail themselves of that right. In fact we have been taught that *praying*, and *doing*, were intimately connected—therefore that when our rulers have trampled on the laws of God and the rights of conscience, we may not only pray that they may see their errors, but that we may in *the very mode expressly pointed out by the constitution* endeavor to show them that they have erred, and ask them to retract. Indeed we do not believe that it is any evidence of christian humility or meekness to refuse to use our tongues or pens to convince evil doers of the wrong that they have done. Yet Mr. Lord appears to think that in using constitutional means to procure the REPEAL of this oppressive and unholy act, there has not been sufficient reliance upon the appropriate aid and sanctions of scriptural instruction and example.

But the opinions of Mr. Lord as to asking for the interference of congress may be pretty clearly seen—that is, his opinions two or three years ago—from the following clause contained in a petition to that body which he *signed*.

"We feel that we have a right to look to the government of our country for example; and that those, whom the people have clothed with power will not permit a practice which is continually undermining the morals, and consequently, endangering the liberties of the nation."

Here Mr. Tappan puts the following questions to Mr. Lord.

If, as I presume, neither you, nor your associates, had any intention, not honestly disclosed in your public declaration and acts, how can you stand justified in attributing to them such desires, or, without evidence adduced, of acting in opposition to their avowed purposes? And who are the men supposed to aim at accomplishing a lawful & unexceptionable measure, in a manner so opposed to their plain and reiterated public declarations! Among them were Varick, Jay, Van Rensselaer, Frelinghuysen, Grimke, Grundy, Ralston, Evarts, Bissell, and thousands besides, merchants, manufacturers, counsellors at law, magistrates, legislators, and clergymen. It might have been left to the enemies of religion, and of the Sabbath, to impute motives so at variance with professions, to honorable and pious men.

Again in relation to the consistency of Mr. L., Mr. Tappan remarks:

The friends of the Christian Sabbath in the United States form a society to PRAY, PREACH, and PRINT; and some hundreds of thousands of citizens *memorialize* or *petition* the representatives of the people to permit eight thousand postmasters to enjoy the rest and privileges of the Lord's day, in common with their fellow citizens; and a foreign writer publishes a work, in which he boldly declares the legislatures of his country ought to consolidate and enforce the laws of the land, against Sabbath-breakers, with new enactments of severer penalties. And a citizen of this country deprecates the measures of his fellow-countrymen, as aiming to enlist the civil power, and praises the translantic work, as "carrying home to the bosom of the reader the practical lessons and sanctions of the subject!!"

Further remarks of ours, and extracts from this pamphlet we shall defer until next week.

While we regret that a gentleman of Mr. Lord's standing and weight of character, should place himself in the awkward predicament in which he appears before the public, in this business, we are not sorry to see the subject itself again agitated; and if in this case it must be discussed at the expense of Mr. Lord, he can have no *just* cause of complaint. *He* has produced the discussion by condemning the measures, if not by impugning the motives, of a large number of intelligent, philanthropic, pious and influential individuals with whom *he acted* and whose course he approved.

We find that we did great injustice to the Post Master at York, in supposing the package which he mentioned last week as sent back from there, was returned because he could not read the direction. From the similarity of the hand writing in the different endorsements on it, we supposed they were all made at the same office. It appears however that some office this side of York, had sent it *three* times in that direction, after it was first *arrested* in its course, by the P. Master at York. He is therefore exonerated from all blame in the case The fact is, this stray package seems to have been a "speckled bird," at which post masters appear to have been very much disposed to peck.

POPERY.

We are gratified in being permitted again to present to our readers a communication from Republicus on the subject of Popery.

The cause of the present letter is a communication which appeared some days since in the Daily Advertizer of this village, signed by a Mr. Buchan cautioning the good people not to believe the facts, which have from time to time, been published in this paper in relation to Catholics.

The article we did not think it worth while to notice, but are pleased to find that our old correspondent Republicus, is again prepared to meet the bold assertions of Papists with *facts*.

We hope that Mr. Buchan, after such a bold *debut* will not shrink from an examination of the merits of the question at issue, as did the "Rev. Michael McNamara, Roman Catholic Pastor of this village, on a former occasion.

Republicus will we have no doubt give fair play; and if Catholics are not afraid of the truth—afraid to come to the light—afraid that their *people* shall read and examine for themselves, we think after the bold challenge, Mr. Buchan has given, he will not decline the investigation which he has so vauntingly challenged.

"An Observer," and "M. N." are received and will be inserted as soon as we can find room in our columns.

THE POLES.

On our last page will be found an account of the splendid achievements of the Poles—but later intelligence gives accounts of a sad reverse. We give some of the details. We cannot pretend to conjecture what is to be the result of this sanguinary war, but one thing is evident, the Poles will not be conquered but by an immense expense of blood and treasure. They have thus far maintained their long established reputation for bravery.

If we understand the posture of affairs since the great battle of Ostrolenka, in which the Poles were compelled to fall back upon Praga, they are far from desperate. The Polish General is blamed for hazarding a battle against so great superiority of numbers, but his reason was, the immense importance of opening a communication with the insurgents of Lithuania, a province of ancient Poland, which is now attached to Russia. In this object Skryzenski has not been wholly defeated.

HON. D. D. BARNARD'S LETTER.

The Letter which we publish this week from the Roch. D. Advertizer, dated at Florence, over the signature of B. is well understood to be from the pen of Danl B. Barnard Esq. of this village, who has just returned from a voyage to Europe, and who has travelled through France and Italy, and has seen the Roman Catholic Religion where it was not necessary for it to assume any disguise. We hope this letter will be read attentively.

INSTALLATION.

The Installation of Rev Wm. Wisner, took place on Thursday of last week, in the 2d Pr. Church in this village. Introductory prayer by Rev. J. Pierson; Sermon by Rev. A. D. Eddy; Installing prayer by Rev. Mr. Myers; Charge to the Pastor by Rev. Mr. Andrews; Charge to the people by Rev. Mr. Mead; Concluding prayer by Rev. Dr. Penney.

COMMUNICATIONS.

Rochester, 1st August, 1831.

To the Editor of the Rochester Observer.

Dear Sir:—I have noticed some days ago another appeal to the public through the columns of the Daily Advertiser, over the signature of James Buchan, similar to those which the Rev. Michael M'Namara issued last year, and designed to make us believe that the Roman Catholic religion is greatly slandered in your columns, and misunderstood by this public. I had the honor of making some overtures to Mr. M'Namara on behalf of this community, inviting him to make good his charge of slander and misrepresentation, which he thought fit to decline, I then, in a few letters, furnished some information on the points in question from authentic sources, viz: the Canons of the Church of Rome, of a recent date, under the signature and sanction of the Pope himself. Of these the Rev. gentleman took no notice. Though he did not think it beneath his dignity to accuse in very bitter terms, yet he excused himself from meeting the accused on the merits of his charges. Now, Sir, we hear the same vague charges echoed by one of his people. He tells you he has books which place the Catholic religion in a favorable light, and would lend them. I dare say, Sir, he has some of those disguised exhibitions, by which Jesuitism is endeavoring to cast dust in the eyes of American citizens, until times and circumstances shall warrant more plainness. But let Mr. Buchan if he modestly declines controversy, at least give us the names of these books on which he relies, and the quotations fairly made on which he grounds his charges of slander, and we will confront them with the authentic documents of the Church of Rome, as published in Italy, where this disguise is not necessary. Nay, but we will undertake, if Mr. Buchan does not choose to remain blinded, to draw aside the veil, and show him how he himself has been cheated into the good opinion he entertains. If I cannot demonstrate to candid men that the Roman Catholic religion is hostile to our liberties, and calculated to keep its people in a condition of intellectual and moral degradation, I will give up the question.

Yours, REPUBLICUS.

For the Observer.

Mr. Chipman:—Having recently visited West-Mendon, (formerly Norton's Mills), I was particularly interested in the history of the Presbyterian congregation in that village. It is briefly this: In the summer of 1828 public worship in the Presbyterian form was commenced, and the services of Rev. G. G. Sill soon after obtained, who still continues his labors there.

A revival of religion was enjoyed in the winter of 1830—31. On the first of March 1831, a Presbyterian church was formed, consisting of six members. Since that period 92 have been received into the church, twenty-five of whom were upon examination, and most of them subjects of the revival. A Sabbath School Society composed of members of the congregation has been formed, and two schools have been established, one in the village, the other two miles distant, which are prosperous—the two embracing between 90 and 100 scholars. A Tract Society has been formed, and since March distribution made monthly to about 220 families. A neat Session House, very pleasantly located, 40 feet long, 24 feet wide and 14 feet high, has just been completed, calculated to accommodate about 250 persons, and designed to be used as a place of public worship on the Sabbath till the congregation shall be able to erect a church.—An adult Bible Class was formed in the autumn of 1828 which I understand is attended with much and increasing interest. A S. School Library of about the value of $30 has been purchased, and measures are now being taken to obtain a Library of Religious Books, to be called the *Church Library*.

There are 22 families belonging to the congregation, and there are 18 weekly and 8 monthly religious periodicals taken by them. The Monthly Concert is observed, and the people *give* as well as pray. They have also a Missionary Society auxiliary to the Assembly's Board of Missions.

What claims admiration is, that a church has so soon, (within five months), grown up, exhibiting all those necessary and useful appendages which we find in an old congregation. H.

A letter from a correspondent dated Palmyra, 27th July, to the editor, says,

Mr. Shepherd has just shown me a letter from Rev. Mr. Nash, a very old preacher, of whom you probably have heard Mr. Finney speak, as an eminently devoted minister of Christ. He says there are revivals now in progress at Augusta, Marshall, and Western, Oneida Co. At Redfield, Oswego Co. there has recently been a revival—between 20 and 30 conversions.

For the Observer.

Mr. Chipman:—Much has been said of late about christians being unequally yoked together with unbelievers. I mean professed christians marrying unbelievers, and connecting themselves for life with those whose hearts and principles are directly opposite to their own. Now if this be right why is so much said about it, and if it be wrong why do christians indulge themselves in it so much as they do at this enlightened day. Females, perhaps will contend that their offers are 'like angels' visits," few and far between, and rather than spend their days in single blessedness they will accept the offer of an ungodly man, and thus they palliate their guilt. But when the Apostle gave this charge to the Corinthians, "be not unequally yoked together with unbelievers," did he not address himself to both male and female, and did he not mean as much as when he said "do not err my beloved brethren, avoid the very appearance of evil." Was it not to guard against connections as are now taking on christians at the present day! And if it be wrong and criminal that such connections should take place does not the person who unites them in marriage partake in a measure of the crime of one of the parties! Yours,

Pittsford, July 22, 1831. INFORMATION.

From the Western Recorder

A good story will sometimes go farther towards convincing a superficial thinker of his errors and misapprehensions, than the most formidable array of sound logic.

Some months ago, a gentleman from a distance of several hundred miles, was passing through one of the streets of this village, when he heard from the door of a certain shop, loud censures against the measures adopted in this quarter for the promotion of religion. As the gentleman felt some interest in tracing the origin of such clamnies as have been liberally dealt out against godly men in this region, he went into the shop, and that his real object might not be suspected, busied himself in purchasing a little fruit. The main speaker continued to describe the ABOMINABLE DEEDS of the revivalists. "A *short time since*," said he—we quote the substance of his language—"they collected all the children they could find in one room, and talked with them about *hell*. They described it as a dark place, full of fire and brimstone; and when they had frightened the little creatures all they could by words, they led them into an adjoining room, to give them a visible representation of the world of woe. The room was large and dark. The darkness was only here and there broken by a dim smoking lamp, casting its irregular rays on the gloom that surrounded it. Thus the imagination of the children was wrought up into high terror; and the revivalists availed themselves of this fright, to fix the children in their interests."

The stranger turned from the counter, and said to the speaker, "Sir, do you know the house in which this transaction occurred?" "Yes," was his prompt reply. "Will you have the goodness to go with me to the place!" continued the stranger. "*I am in too great a hurry, just now.*" "Did you SEE the occurrence which you describe!" "*No: but I was told of it by as good a man as lives.*" "Will you go with me to the good man, who told you!", "*No, I cannot go now.*" "Will you tell me who he is, that I may call on him, and learn more about this affair?" "*You will not—find—him, if you go.*"—"Why shall I not find him!" "*He is—dead.*" "When did he die!" "*About—about*—FORTY YEARS AGO!"

Such is the story, the truth of which we presume will not be questioned. But what if the retailers of such calumnies as the above, were always to be subjected to the process of cross-examination? No doubt the witnesses would often prove to have been dead full four years before the reported transactions took place. There is by far too much credulity, even amongst good people, in reference to such calumnies. Many of them, which even find their way abroad into the higher circles, would be found, on inquiry, to have originated in the mere fabrication of some orator of a grocery.

From the Albany Telegraph.

MOURNING APPAREL.

Mr. Editor—In your paper of 2d July is an article extracted from the *Berkshire Journal*, on the subject of abandoning the custom of wearing mourning apparel. One observation, (not to say dogmatical assertion) which the writer makes is, that "The spirit which dictates *innovation* is the spirit of a cold and unfeeling philosophy, often mingled with the paltry vanity of affected independence of opinion." Were that observation to be answered in the spirit in which it is made, it might be said, that the spirit which dictates the *observance* is a servile cowardly disposition to do what others do, without either feeling or common sense. And this would furnish an answer to the difficulty under which the writer labors to find reasons for the custom; the best he seems able to find is antiquity. Its origin it seems to me, may safely be referred to a design in the wearer to *tell* people how much he feels; than which, no more decisive evidence can be given of a want of feeling. For, one I can say, from experience, that in refusing to follow the custom more than ten years ago, I was strongly actuated by the feeling, that it was so poor an expression of my heart, that it appeared to me to be an intolerable mockery.

The writer labors hard to remove an objection which, I believe, commands the assent of every person of common sense—that, to a large portion of the community, the expense of the custom is a serious evil: and talks much of its benign influence upon the feelings. To my view, its influence on the mind is, in a variety of respects, decidedly pernicious, so much so, that this forms the principle objection to it.

There is another remark to be made on the subject. The abandonment of the custom is congenial with the simplicity with which good sense stamps the manners of the age: and it ought to go with the clerical gown and bands, white wig, and doctorate, which have been so extensively discarded, as unworthy of the dignified simplicity of a minister of the gospel, whose adorning ought to be none else than of the meekness and simplicity of his Divine Master. Z.

The advantages of Temperance.—The brig Globe, Capt. Moore, has just returned to this port (Philadelphia,) from a voyage to the Pacific Ocean. She had on board a crew of ten persons, and was absent near eighteen months: she has been during the voyage in almost all the climates in the world, and had not one person sick on board, and brought the crew all back orderly and obedient. All these advantages Capt. M. attributes in a great measure to the absence of spiritous liquors. There was not one drop used in all that time; indeed there was none on board the vessel.—*Phila. Advertiser.*

☞ The honorary degree of D. D. was conferred upon the Rev. JOSEPH PENNEY of this village, at the commencement of Union College, on the 27th ult. If an extensive and accurate acquaintance with the sciences—a chaste and manly eloquence—a polished and vigorous pen—and an active and eminently useful discharge of the duties of his profession, furnish a title to this distinction, we think it is seldom more judiciously bestowed. —*Roch. Dai. Adv.*

ANOTHER GREAT FIRE.

About 12 o'clock last night a fire broke out in the Oil Cloth Manufactory of Mr. Tice, situated in Eldridge-street, between Rivington and Stanton-streets. The flames spread with great rapidity to the adjoining buildings, and when we left, at 2 o'clock, five two story frame buildings on Rivington-street were destroyed, and eight on the east side of Eldridge-street; with ten or twelve back buildings were also totally destroyed. Three houses on the west side of Eldridge street were materially injured. A large quantity of timber which had been prepared for some buildings going up in Allen street, were entirely consumed. In all between 28 and 30 buildings were destroyed.—*N. Y. Spec.*

From the Rochester Daily Advertiser.

EIGHTEENTH.

Florence, February 23, 1831.

My Dear H.—It has fallen to my lot to pass through a most unhappy scene at Florence. On our arrival here, one of my travelling companions, from a slight cold contracted on the journey, fell sick of a fever and expired on the eighth day.—He was an agreeable gentleman, from Massachusetts, of a highly respectable family, for whom, after a short acquaintance, I had contracted a sincere affection, and I feel his loss the more as we had mutually agreed to complete our travels in Europe in company, and to return together to the United States. I grieve to add, that though quite a young man, he has left at home, besides a numerous, and I doubt not, an attached circle of near relatives, a wife and three children. He died thus suddenly from the most perfect health.—There is a singular fact with which his unfortunate case has made me acquainted, which ought to be generally known; it is that persons who are constitutionally susceptible of nervous or mental excitement, cannot visit an Italian climate without imminent danger. Persons who have ever been mentally deranged, are almost certain to have a return of the disease on coming to Italy. The fact has been observed and seems to be abundantly established, although it does not appear easy to account for it.

On the death of our friend, it became necessary to make a special application to the Grand Duke, in person, for leave to bury him. This was granted on condition that the funeral should take place at seven o'clock in the morning, and not later. To understand the reason of this, it is only necessary to recollect that this is a Catholic country, and the deceased was a Protestant. Any funeral display, as by a procession or otherwise, in open day in the streets of a city, made for the burial of a heretic, if it would not endanger the persons and lives of those present and taking part in the ceremonies, would, at least, call forth the murmurs of the priests and their instruments, and render the Duke unpopular and perhaps hated. The protestant clergyman who attended and read the burial service, dared not even appear in his gown. This would be more tolerable, if the superstition which is encountered was real and sincere. But on the part of a large majority of the priests, at least, it is perfectly well known, that while for their own profit they continue to abuse the minds of the simple and the ignorant, with their damnable doctrines, they themselves are, notoriously, infidels. Their conduct is just such as is to be expected from an order of men, too numerous for the honest pursuit of the proper business of their calling, and whose nakedness must be covered and hunger fed. They will number 10,000 in a city whose entire population does not exceed 60,000, or at most 80,000—and how are they sustained? Why, the great body of them live on the daily contributions which they personally extort from the superstitious fears of the ignorant and the vulgar. The single custom of saying masses for the repose of the souls of the dead, gives support probably to two-thirds of the whole order. So perfect have they made this system of extortion, that a will has come to be held illegal in the courts of the country, which does not provide a fund to pay the priests for these masses. A very common provision by testators in moderate circumstances is that three hundred masses shall be said for the soul, at 10 pauls each mass, beside provision for a funeral. The funeral you must know is a very different matter from the burial. This last is attended with no ceremony whatever. Friends, relatives and priests have nothing to do with it. A few bodies are deposited from time to time under the churches, but generally they are interred without coffins, at a distance from the city, by undertakers, in ground which after a certain time is used over and over again for the like purpose. The funeral, however, which is quite another matter, is celebrated by the priests, in the churches, with great pomp and magnificence—provided the deceased has bequeathed to them a round sum of money for the service. But they will do nothing without the cash. A short time since, a pious catholic lady died at Florence, making provision in her will for charties to the poor of the parish, for a funeral, and for masses, to the value in the whole of $1200, not one paul of which did she possess on earth at the time of her death. It depended of course, on the generosity of her only son, residing at some distance from Florence, whether these sums should be paid or not. The priests were anxious to begin the ceremonies, but the executor of the will, from whom I had this account, refused to become responsible for the payment of any money, until he should have the son's order to that effect. He advised these harpies that the amount would propably be paid, and they might make the funeral and begin the masses, if they pleased, taking the risk upon themselves. This they utterly refused, until the order came from the proper source after several days for the payment of the money, while in the mean time, they constantly beset the poor executor, with endeavoring to wring a promise of compensation from his fears or his humanity, by insisting that he alone was responsible for all the torments which the poor ghost of the lady was suffering in purgatory, and which it must of course continue to suffer until they should pray it out! It is a rule among these fellows that those of them alone, who reside in the parish where the deceased lived and died, shall have the benefit of the will. This rule was plain enough when the individual died at home. But it happened the other day that a citizen of Florence, fell suddenly sick and died out of his own parish. The priests of the parish where he died claimed the funeral and mass money, and the affair was only settled by an appeal to the tribunal of justice, in which a wise decision was had, that the amount should be divided; the larger share however falling to the priests of the parish where the defunct belonged. In the meantime, while the controversy was going on, no funeral ceremony was had, and all the evident torments of the half-damned soul were not enough to draw from the mercy of the priests on either side, one mass for its relief.

Until within four years, the body of a protestant dying at Florence, could not have burial here. As the town was full of English, the death of a protestant here, was an event of not unfreqnent occurrence. The body was always carried for interment to Leghorn, which was a free port, and where leave had been obtained to establish an Episcopal burying ground. Recently the Swiss purchased a small piece of ground just without the walls of this city, and now be the special grace of the Grand Duke, interments there are permitted.

The unusual hour at which the burial of our lamented friend took place—the delightful position of the ground, commanding views of the most picturesque scenery; the stillness and beauty of the morning, and the small number of us who assisted at the ceremony—altogether, made the scene one of peculiar as well as of painful interest. Yours, B.

THE NEW-YORK MARKET.

Flour has been unusually dull during the week, although the receipts are trifling from every quarter. The present warm weather, and the rapid spoiling of flour have induced the holders of some parcels that have been long in store, to press them upon the market; and where a considerable portion of these lots have been branded bad, that which passes as sound has sold from 12½ to 25 cents under the value of the same description lately manufactured. Fresh Western sells at from 5¼ to 5¾ for common and fair brands, and the same brands, that have been in store for more than three months, at about $5. Flour branded bad, continues in some request at $4 to 4¼, according to quality and condition. The stock of all kinds has sensibly decreased of late; but there is still in store much of the early receipts.

New-York Sperfine, bbl.	4 75 a 5
Troy, do	4 87 a 5 12
Western, do	5 a 5 50
Ohio, (via Canal)	4 87 a 5

FOREIGN.

From the Polish Frontier, May 29.—Accounts from the theatre of war state that the Polish commander-in-Chief was attacked by Marshal Diebitsch on the 26th inst. at Ostrolenka, when a sanguinary battle ensued, in which the Russian army was victorious. Ostralinska was taken by storm by the Russians with astounding bravery. The division of the Polish General Gielgud, which stood at Lonza, has been cut off by the movements and successes of the Russian army. The Poles acknowledge their own loss in killed and wounded to amount to four thousand men. Among the killed are Generals Kick and Kaminski, and a number of Staff Officers. The headquarters of the Polish Commander in chief were on the 27th again at Pultusk.

Warsaw, May 28th (in the evening.)—In the battle of Ostrolinska, on the 26th, both armies fought with an inveterncy unexampled. The oldest Generals have no recollection of so sanguinary a combat. The result is, that general Skrzynecki has again to-day fixed his head quarters in Praga. Among the killed on the side of the Poles are Generals Kicki and Kaminski, and Lieut. Col. Gazenski. Twenty thousand men, on one side or the other, are said to have remained on the field of battle.—Quarter was out of the question, the chief work was performed with the bayonet. The Russian Guards were in action, and displayed great bravery.

The following is an extract from a private letter received in London, dated

Berlin, June 1.—It was lately my pleasing task to give you a slight sketch of the rapid and glorious triumphs of the Polish troops; but alas! the inconsistency of fortune is proverbial and even the stupendous efforts of this army of heroes proved insufficient to win her exclusive favor. The last accounts from Poland are of the most distressing nature. General Dwernicki having effected his union with the guards, crossed the Narew on the 26th of May, and fell with his whole forces on the Polish army, under Skrzynecki, in the neighborhood of Ostrolenka. The Poles, although attacked by an enemy so far superior in number, were true to their ancient renown, and performed prodigies of valor. The oldest generals on both sides, it is said, actually astonished at the animosity, almost bordering on frenzy, which prevailed in both armies, and many have declared that in the whole course of their military career they never witnessed such a furious engagement. From the imperfect information we have received, it would appear that in consequence of the great multitude of the enemy, which continued like an overbearing torrent to pour down on the devoted Poles, the Generalissimo gave the signal for retreating not without having made the Russians pay dear for the advantage they had obtained. Indeed, it has been reported, but I know not with what truth, that the number of killed on the side of the Russians was greater than on the side of the Poles.—No prisoners were taken during the battle, and the number of dead on both sides amounted to 20,000. It is stated in some accounts that the Poles had only 4,000 men killed, among whom were Generals Kicki, and Kaminski, Colonel Goyenski and several other officers. Among the wounded were generals Boxuslowski, Pac, Skrzynski, Malachowski, and a great many staff officers. It is, no doubt, difficult, until the arrival of more ample information, to form a confident opinion on this subject; but the sudden retreat of the Generalissimo, who on the 27th had transferred his head quarters to Pultusk, and on the following day to Praga, does not augur well for the Polish cause. The Russian troops have re entered Ostrolenka, and the Polish General Gieulgud is, in consequence of these movements, cut off from the main army. Thus, by one of those great vicissitudes common in human affairs, are the Poles, who only a few days ago were driving before them the troops of the Autocrat, and had forced them to abandon their frontiers, preparing again to defend the walls of their capital. It is a subject of regret to many that Skrzynecki should have accepted battle against the whole forces of Diebitsch, when he might have inflicted a great injury on the enemy; well aware of his perilous position, without the risk of a general engagement. But in the absence of more accurate information, this opinion must not be relied upon, and may, perhaps, be the offspring of disappointment.

Ten days later—Success of the Poles!

☞ The last N. Y. Spectator, 2d edition, contains news from Europe, by the packet ship President, ten days later than the foregoing. Among the passengers were Lewis M'Lane late minister to England, and family. Fresh disturbances had occurred in France, from which trouble was apprehended. We have room to day for only the following account from the seat of war, more favorable to the cause of Poland.

THE POLISH REVOLUTION.

Some further intelligence has been received from Warsaw dated June 6th, from which it appears that a battle took place on the same day as that of Ostrolenka, in which General Chlapowski, the Polish General, beat the Russians, and gained a complete victory. The General was joined by several thousand of the Bvalystock insurgents near Narewka. He fell in with the Russians in the night, and surprised and completely surrounded them. The Russians lost all their cannon, five in number, and had about 300 men killed; the remainder of the Russians were completely defeated and made prisoners. At Byalostockiey, 120 Russian wagons were taken by the insurgents.—In Vollynia the fortress of Haman fell into their hands, after a well contested sanguinary battle, in which the Russians left 1200 dead on the field of battle. General Rudiger, however, with Krasowski's corps, is at Wolkowice; he had 9,000 men under him, and 30 pieces of cannon. The Russian army had begun to move to the right bank of the Narew. On the 24 instant 10,000 men were encamped at Prasnyz. It seems that General Lubienski, in his retreat from Ciechanowice with 6000 Poles, cut his way through 40,000 Russians!

The Polish State Gazette of June 6, contains two reports of General Skrzynecki, dated from Head Quarters at Praga, on the 1st and 2d of June. The first gives an account of the reasons (which are already known) why the army fought the battle of Ostrolenka, and afterwards retreated to Praga. The second reports that which gives an account of the defeat of a Russian corps in Lithuania as stated above.

NOTICE.

A Four Days Meeting is to be holden in the Presbyterian Meeting house in Richmond, Ontario co.—to commence on Thursday the 18th day of Aug. inst. at 2 o'clock P. M. Ministers of the gospel and others, are invited to attend.

THEOLOGICAL SEMINARY, AUBURN, JULY 28, 1831.

The annual meeting of the Boards of Trustees and Commissioners, will take place on Tuesday the 16th of August ensuing, at 9 o'clock A. M.

The annual examination of the students will commence on the Friday preceding, at 9 o'clock A. M.

On the evening of Tuesday (16th) there will be public speaking by students, representing their several societies;—and

On Wednesday, P. M. by the members of the Senior class on subjects assigned them by the Faculty.

☞ A public meeting will be held at the Session Room of 3d Pr. Church of this village on the 2d Monday of August, at 2 o'clock P. M. for the purpose of taking into consideration the expediency of forming a Colony, to locate in some eligible part of the Valley of the Mississippi. The object of the contemplated colony is, the diffusion of religious and moral knowledge. All persons having in their possession any information of the moral or geographical situation of that section of our country, are earnestly solicited to attend and communicate the same. July 26

Letters received the last two weeks.—W. R. Rogers; R. Trall; J. Chamberlain; J. Bensley; H. Smith 2; R. Phelps; L. H. Clapp; I. T. Burton; A. G. Hall; C. Loomis; Skinner and Haskins, 2; Marshall, Foreman & co, 2; G. W. Gale; J. Faulkner; W. H. Seymour; C. Molyneux; N. Williams; D. Stevens; Jos. C. Morse; H. Fowler.

MARRIED.

At Groveland, on the 24th inst. by Rev. Isaac Crabb Mr. James Marrow, of Perry village, to Miss. Nancy Lindsley of Geneseo.

In St. Lukes church, on Monday last, by Rev. A. J. Whitehouse, Mr. William Stanton Jr. to Miss. Eliza Ann, eldest daughter of Joseph Field Esq. all of this village.

On the 17th inst. by the Rev. Joseph Myers, Mr. Orrin Babcock, to Miss Almira Fernel.

DIED.

At Leicester (Liv. Co. N. Y.) of the typhus fever Mr. Solomon Fellows of Shelburne Mass. aged 41 years on the 25th July last.

In this village on the 3d inst. Amelia Flint youngest daughter of John H. Thompson, aged 18 months.

At Black Rock, Mrs. Letitia Porter, wife of Gen. Peter B. Porter, aged 43.

Died, in the city of Washington, on the 11th of May, in the 25th year of his age, Lieut. R. Blake, of the U. S. Navy. In the departure of Mr. Blake, the service has been deprived of one of its most devoted and promising officers, and society of an individual of noble and generous spirit, pure and elevated principles, humble and fervent piety.

[☞ *Editors with whom we exchange, may do the community a favour by noticing the following.*]

TO THE PUBLCIK

The following minute was adopted by the standing committee of this Church, on the 19 inst.

Whereas, a woman, calling herself widow MARGARET NORTON, with a family of 4 children, came into this village in the month of May last, and by pretensions to property, and professions of an intention to purchase a dwelling for a permanent residence in the place, imposed upon the credulity of many of our inhabitants, and run into debt at several of the stores and shops—And whereas, by zealous pretensions of piety, and by a letter of regular church membership,—(purporting to be from a Presbyterian Church in Greene county, Ohio, and probably a forgery,) she offered herself, and was received into the Presbyterian Church in this village—And whereas, she has since proved herself to the conviction of this church and the publick, to be devoid of truth and honesty, and as it is credibly reported that she has a husband now living in Oneida county, and as by her secret departure with her family, from this place on the night of the 11th inst. every doubt in regard to her criminal hypocrisy, and daring imposture—And whereas her daughter *Mary Ellen* and her son *John*, professing to have become subjects of Grace, recently, in Vernon, Oneida county, were, upon examination and a profession of their faith, received into this church, but have manifestly been privy to, and aiders and abbetors in much of the wicked conduct of their mother—Therefore

Resolved, That the above named *Margaret Norton*, and her children, *Mary Ellen* and *John*, for the above mentioned criminal conduct, be, and they hereby are, in the name and by the authority of the Lord Jesus Christ, excluded from the communion of the church.

Resolved, That we consider it due to other churches and the publick, to have the above minute published in the papers of this village, the Rochester Observer, and such other papers east and west on the line of the canal as may please to give it an insertion.

By order of the standing Committee of the Presbyterian Church of Brockport.

SILAS JUDSON, Ch. Clk.

Brockport, July 1831.

FOR SALE.

A HOUSE and Lot in the flourishing little village of Nunda Valley, in the midst of an excellent farming and wheat growing country.—The lot is pleasantly situated on one of the four Corners, and is a good situation for a Saddler and Harness maker, or Hatter, or Cabinet Maker, either is much needed in the place. A good Harness Maker would find constant employ for three hands. Enquire of Albert Page, one mile east of the premises or the subscriber at this office.

SILAS G. TYLER

Rochester, Aug. 4th 1831.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

NEW DISCOVERY IN MUSIC.

The effect on persons of good taste of introducing dancing tunes and bacchanalian melodies on solemn occasions, is so well illustrated in the following ironical article, which we published six or seven years since, that we cannot forbear to repeat it, especially as all occasion for the reproof which it contains is not yet removed.—*N. Y. Obs.*

Mr. Editor—I love to go to church now and then to pass away an idle hour, to see the new fashions, and particularly to hear the music; and I cannot but remark how wonderfully improved we are of late in church music, especially in the choice of our tunes. You can't tell how delighted I was last Sunday, (as I passed by one of the churches, deliberating whether I should go in or not,) when I heard the organ and choir singing in full glee, one of my favorite old Scotch airs, called *"Auld lang sine."* Sure, thought I, there is some real *fun* going on in church. I'll go in and see what is the matter. I arrived just in time to join in the latter part of the tune; and being much animated, I sung out with a pretty loud voice,

"We'll tak' a cup o' kindness yet,
For Auld Lang Syne!"

I found the people near me began to stare, and one of my friends whispered to me that I had not got the words of the tune; I begged his pardon, and assured him that I knew *"Auld lang sine;" "shall auld acquaintance be forgot!"* says I. But you are mistaken my friend, if it *was "auld lang sine;"* it has been converted into a psalm tune lately, and is now called *Rochedale. Converted,* says I, I have heard of *converting sinners,* and *converting the heathen,* but really I never heard of converting tunes before.

Full of *"auld lang sine,"* I went home and began to think of the matter.—A real good plan thought I, may it be carried on, and our churches will be really jolly places. I thought there might be other tunes as well as *"Auld lang sine,"* that might be *converted,* and take *christian* names with a little pains; but what was my astonishment when I found that *"Green grow the rushes O!"* would go in L. M. without any alteration, (especially if it were *christianized* by calling it *Dragon;*) and what is of more importance, our old national song of *"Yankee Doodle,"* is fitted exactly to C. M. Many other tunes, such as *"John Anderson my Jo John," "Sandy and Jenny,"* and *"The Old Maid's lament,"* might all become right regular, and decently behaved tunes, with very little discipline. But the advantages of having *"Yankee Doodle"* thus converted are very great. First, every body knows it, and could therefore join in singing it. Second, every one might put such words as he pleased to the tune, either the hymn or the original words, and this would be more in accordance with the rights of conscience, than making a man sing just such words as the minister chooses. Perhaps some may object to *"Yankee Doodle,"* that if it were sung in chh. strangers loitering near the churches, not hearing the *words* of the Psalm, might mistake the church for the ball-room, to this it would be sufficient to answer, not more than if they sung *"Auld lang sine."* But I have a better answer; is it not obvious, that if these loiterers hear such tunes, they will be induced to go into church, where we wish to get them; and that these tunes are like *cheese in a mouse trap* to bait these vermin? Again, it may be said, that all our associations with *Yankee Doodte* are of the light and frivolous kind, and that hearing it in church, would only excite the same feelings, by a natural association of ideas, and that the *tune* being so *merry,* and the *words* of the Psalm so *solemn,* there would be a disagreeable inconsistency. To the former objection, I answer, that *"it is a poor rule that won't work both ways,"* and if the association of ideas has any thing to do with it, it is just as likely we shall have solemn ideas when we hear *Yankee Doodle* in a ball-room, from having heard it in church, as the contrary. As to the latter objection, I say analogy is against it; we all know that that most delicious beverage called *Punch* owes its chief excellence to the union of contraries, of weak and strong, and sweet and sour; now I contend that a solemn Psalm sung to *Yankee Doodle,* is calculated on this very principle of contrariety, to produce a delightful effect, and the more solemn the words, and the quicker the time of the tune, the more perfect will be this effect.

While on this subject, I would observe, that there is a practice among the singers in our churches which I wish was universally adopted. It is that of entertaining the congregation, after the blessing has been given, with some of those merry jigs called anthems. How delightful it is, after one has been listening to a serious, solemn sermon for half an hour, till one feels dull and melancholy, and begins to think of repentance and salvation, and a great many other gloomy things; how delightful, I say, it is to see all the choir suddenly squat down in their places, and to hear the busy note of preparation for a *jig*—I mean *anthem*—at the first *wheeze* of the pitch-pipe, *"dull care,"* begins to be gone, and by the time they have sung over the 10th or 12th repeat of *"for ever and ever,"* every gloomy thought has fled, and one feels as blythe and cheerful as when he first came to church. My favorite song on these occasions is one *Amesbury* (this is the christian name, what its heathen name was, I dont know,) this tune has a peculiar effect on me; it is said, "the memory of past pain is pleasure;" it is on this principle, that I account for my pleasurable feelings, when I hear *Amesbury.* I am, at times, much afflicted with the cholic, and I never hear Amesbury, but every groan and contortion is brought fresh to my mind; and on the contrary, I never had the cholic, but I think of Amesbury. I would suggest that *Paddy Whack, Corporal Casey,* and *Judy O'Flanagan,* with many other excellent Irish favorites, if they could be converted, would add richly to the list of *entertaining anthems.*

I am glad to find, that the true end of church music, viz. to neutralize, by a little seasonable gaiety, and sprightliness, the great excess of seriousness in the other performances of public worship, is at length discovered, and so successfully put in practice. I also rejoice that Handel, Hayden, and Pleyel, and such old fashioned composers, are likely soon to go completely out of fashion, and that they are to be succeeded by those charming, plaintive little love ditties, and popular songs from the theatres, so easily converted, and adopted with good christian names. I hope that those melancholy old tunes, Old Hundred, and St. Martin's, and Mear, will never be heard again, unless it is perhaps to give grace to a cotillion or hornpipe. CROTCHET.

CHRISTIANS IN GERMANY.

Among their brighter traits we may reckon that frankness and sincerity, that open-heartedness and candor, which characterize the christians of Germany. One might almost say, that they carry their hearts in their hands; they rush to meet a christian brother with a full and overflowing tide of christian affection, and pour out all their feelings and their whole hearts before him, unchecked by the embarrassments of English or American reserve, or the calculations of a cold and wary prudence. We have seen and admired in our own land, the exhibitions of religious character among the Moravian christians. These are here most[illegible] and it is in fact the *national* character. This we have admired, and not the peculiarities engrafted upon them by their religious faith and discipline—The same purity and unaffected piety, the same zeal and self-devotedness, the same 'simplicity and godly sincerity,' constitute the distinguishing traits of the great body of German believers. It is the national frankness and affectionate open-hearted kindness, purified and elevated and ennobled by the influence of the religion of Christ, and pouring itself out in the habitual and ardent practice of 'whatsoever things are pure and lovely and of good report.'

We may also notice, as a happy trait in the character of German Christians, the absence of a censorious spirit. There are indeed in that country, as well as in others, those who esteem it their right and their duty to watch over the spiritual as well as temporal concerns of their neighbors; and to make their own views and opinions the standard to which all others should conform. But as a general fact, this is not the character of the Christians of Germany. If a brother agrees with them in essentials, they are willing to bear and forbear with him in regard to other matters; and by the exhibition of meekness and gentleness seek rather to win him over upon minor points, than by disapprobation and censure drive him to a greater distance from them. They abstain from "judging one another, remembering that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Indeed this would seem to be the true spirit of religious tolerance.

We might here go on to speak at large of the humility, the patience, the zeal, and other virtues of the Christians in Germany. The whole however may be summed up in a few words by saying,—and it is a testimony which is deserved, and which the writer rejoices with his whole heart at being permitted thus publicly to say, that in no nation under heaven is the gospel, when received into good and honest hearts, more fully and faithfully carried out in practice; no where is the spirit of the gospel more fully exemplified, or "every thought and deed brought more into captivity to the obedience of Christ." —*Biblical Repertory.*

From the Boston Recorder.

GREECE.

Perhaps our readers may be aware that Dr. Korck, who has for several years had charge of the flourishing "American School" established by Dr. Brewer in Syra, has been obliged to relinquish that station. At the time of the last advices, he was about to establish himself in Corfu, where the prospect of usefulness is very great. Dr. K. was obliged to retire from his schools at Syra, by certain proceedings of Government, which are sufficiently indicated in the following extract of a letter from one of the English missionaries.

The way for carrying on Christian Missionary work among the Greeks is closing up more and more. Since I wrote to you last, new obstacles have been thrown in the way of Christian Missions. Government has just published a collection of Prayers, for the use of the Schools for "Mutual instruction;" which I hear, is already introduced into the Boys' School, lately under Dr. Korck's care. This little book is full of antiscriptural, yea, idolatrous matter. One or two passages will convince you of this. For inst', they address in the 1 prayer, the Virgin Mary in the following manner:—"O Virgin, Mother of God! hail most gracious Mary! The Lord is with thee; blessed art thou among women;—and blessed is the fruit of thy womb; because thou didst bear the Saviour of our souls. ALL MY HOPE is placed in the mother of God: keep me under thy protection. All-powerful Matron, receive the prayers of thy servants, and deliver us from all necessities and tribulations. Most glorious, eternal Virgin, blessed Mother of God, present our prayers to thy Son, and our God, and pray to him to save our souls. Open the door of thy tender mercies to us, blessed Mother of God: we hope that thou wilt not disappoint us. Deliver us from our present stste; for *thou art the salvation* of the Christians." With this kind of invocations, both to the Virgin Mary and to the Saints, this little book abounds. It is most obvious, that a Christian Missionary cannot allow such things; and, as they have been appointed by the highest power, to counteract them will not be an easy matter.

This unhappy change in the policy of the Greek Government is understood to have been effected through the influence of a party which may not continue in power. The rumor indeed is, that a change has already taken place.

PURGATORY.

A Catholic, who had been sick, apparently died; and the deluded attendants, who always tremble at the approach of death, began to say their fifteen Ave Marias and Pater Nosters, for the peace of the departed soul; when the supposed dead man rose up, and told them he had been in purgatory. He said he was first brought to the gates of heaven; but he was not clean enough to be admitted. He was next led to purgatory, which he describes as a sore place; although he was not plunged into the lake, yet the walks round about it are enough to make people tremble. He says, in the paths about the lake of purgatory, there are thousands of sharp pointed steel needles, for the persecution of pilgrims; that all the Roman Catholics who die in great sins, are inside the lake in great torments. He complains of a spirit who stood at a corner of the lake, who would fain have pulled him in, but was reprimanded by a higher power, who exclaimed, "Don't you see he has the Seal of the Church?" He says these guards cannot come nigh those who have received the extreme unction. It is surprising, continued he, to see the souls in purgatory flying about, and crying when they see some released. He saw a number of souls redeemed by the Purgatorian Society of Dublin, and he recommends all people to give money to it, for saying Masses for the dead. He gave many of the people of the place an account of their departed relations and friends. He says he was next brought to hell, where he saw all the Protestants. He is sent back for a year, in order to perform many stations and pilgrimages!

When the Reader called to see him, in order to converse with him, and read the Scriptures; he found him gone to Lough Derg, the most noted resort of Pilgrims in Ireland; where he promised, by proxy, to perform stations for those who had given him money for that purpose.

MELANCHOLY DEATH.—On last Saturday evening, as Mr. Robert Longcope, late a merchant in this city, was sailing up the river Delaware, with the hope of spending the Sabbath with his wife and family near Bordentown, he was suddenly struck on the back of his head by the boom of the vessel. The event took place about 9 o'clock at night, when the wind suddenly changed. The hands on board assisted him to reach the cabin and his berth. He asked them afterwards if they had got the vessel into a good harbor. They told him they had. "I am glad of it" said he, "for I must die." He then began to call upon the Lord to have mercy on his soul. Sometime after this the men heard him groan, but apprehended no serious danger; because he had been suffering through the day from a severe attack of the cholera morbus. They went to awake him, but behold he was dead! He died with no other being present, but his God. He was in the bloom of manhood; and in the 33d year of his age, has left the beloved mother of his four fatherless little ones to bewail her widowhood. How loud is the call; "Be ye, also, ready; for in an hour that ye think not the Son of man cometh."—*Philadelphian.*

THE EXCUSE OF INABILITY.

If any of you perish, it will not be because Christ did not offer to save you; nor because you did not hear the offer, but solely because you would not accept it. You are, therefore, left without excuse. I am aware however, that you will fancy you have an excuse. You will pretend, that you wish to come, but are unable. My friends, I know nothing of that. I am not directed to answer such objections. I have nothing to do with them. My business is simply to preach to you the gospel; to proclaim to you the glad tidings, to invite you to Christ, and to assure you, in his name, that, if you come, you shall most assuredly be received. If you say that you cannot come; if you can make God believe it; if you dare go to the judgment seat with this excuse, and venture your eternal interests on its being accepted, it is well. But before you determine on this course, permit me to remind you, that God's sentiments, as revealed in his word, differ very widely from yours, with respect to this excuse. He evidently considers your unwillingness, or inability, or whatever you choose to call it, to come to Christ, your great sin. He once and again denounces upon you the most dreadful punishments for this very thing.—*Payson's sermons, second vol.*

From the N. Y. Jour. of Commerce.

CHEERING NEWS FROM POLAND.

The Eastern mail yesterday brought us most gratifying intelligence from the seat of war, if it can be relied on. We see no reason to question its authenticity, though some abatement ought to be made for probable exaggeration.

From the Boston Transcript of Saturday Evening.

LATEST FROM LONDON.

The brig Nereus arrived this afternoon from London, bringing dates to the evening of the 3d June. Messrs. Topliff has loaned us the latest papers received by them.

CONTINUED SUCCESS OF THE POLES.

The London Star of the evening of the 3d of June says, "The brave Polish Commander has completely out-manœuvred the Russians. While a Polish corps was amusing them at Minsk, Skryznecki united all the corps on his left, crossed the Bug, and taking Ostrolenka by assault, has proceeded to Lomza, defeated the Russian Guards at Tychosin, and in fact occupied the whole country between the Bug and Narew."

Accounts from Warsaw of the 25th, left Diebitsch at Zocolow, apparently in route for Ostrolenka or for Bielsk or Bialystock, with no resource but to throw himself on the protection of Prussia, as Dwernicki threw himself on the protection of the Austrians. He has, however, to cross the Bug and Narew, with Polish corps on every side of him.

By this masterly movement, the Polish General has placed himself in contact with the Samogiotians, Lithuanians, and other revolted districts, by whose population his army will be indefinitely augmented, so as to leave to Diebitsch no prospect of escape, but within the Prussian frontiers. The foreign journals assert he will endeavor to reach Thorne, in Prussia; but we expect he will seek to cross the Rossoka, and avail himself of the shelter of its vast forests.

The march of Schryznecki is without parallel in modern warfare. From Warsaw to Ostrolenka, was a flank march of full eighty miles; thence to Lomza another 30; and to Tychosin 20 more—the last 50 being in the rear of the Russian grand army. The Poles seem also to have gained advantages in a repulse of the Russians at Minsk; and this, with the new position of Skryznecki, no doubt forced Diebitsch to retreat to Zocolow, near the lower Bug.

The ranks of the Warsovians have also been recruited by volunteers from Prussian and Austrian Poland; and the whole campaign resembles a war of chivalry, in which the enlightned enterprize of Europe is directed individually, against the further encroachments of the barbarous Muscovites, Tartars and Siberians.

We have just learnt (says the London Globe, under date June 2d, three o' clock, P. M.) that a report is general in the city of a Russian defeat by the Poles, and that the Imperial Guards had been cut to pieces. It is said to rest on letters from Berlin. It is certainly very prevalent.

The Morning Star of the 3d says, that the above reports probably alluded to the overthrow of the Guards at Tychosin, who were taken by surpise.

A private letter from Warsaw, dated 18th, says, Since last Thursday the two armies are in full movement. Gen. Diebitsch has made a manœuvre with the principal part of his army, in the direction of the Bug and Narew, with a manifest intention to get into the wawodie of Polck, to gain the Prussian frontiers. The motive of this change of position is not difficult to be understood, as the Russian General finds it difficult to receive his convoys from Russian Poland, and he now wants to gain the Prussian frontiers, to be in communication with Thorne, where he has a considerable magazine of provisions and ammunition waiting for his approach.

Gen. Skryznecki has also made a flank movement; on Friday morning his head quarters were at Milosna, in the afternoon at Jabiona, and on Saturday at Sierock; his main army was in the direction of Pultusk: three hundred Polish officers have received orders to proceed to Lithuania, to organize the insurrection there. We have this moment a report, that in the environs of Ostrolenka the Imperial Russian Guard have experienced a new check. Gen. Uminski commands in that quarter.

The *Messager de Pologne,* a Warsaw paper, of the 21st of May, announces that Gen. Skryznecki had taken Ostrolenka on the 18th, where he obtained a large sum of money, the baggage of the enemy, and 1700 prisoners. The object of Skryznecki in advancing to Ostrolenka, is supposed to have been to get between the Russians and their supplies.

From the New-York Spectator.

FROM RUSSIA DIRECT.—The brig Czarina, Capt. Dwyer, arrived at Boston on Monday from Cronstadt, whence she sailed on the 19th of May, and from Elsineur the 1st of June.

Capt. Dwyer reports that very little was published at St. Petersburg relative to the Polish war, but that it was generally acknowledged that the Russians had lost 80,000 men since the commencement of the campaign, and that the Emperor calculated to sustain a loss of 200,000 men in the final subjugation of Poland.

At Elsineur it was currently reported that the Poles, aided by Lithuanian insurgents, had cut off the supplies for the Russian army, and that Gen. Diebitsch would be obliged to enter the Prussian dominions, and that Wilna was in possession of the insurgents.

The last paragraph corroborates the account received on Monday, that the Russian commander was moving towards the Prussian border.

Paul P. Torrey, of Naples, was committed to [illegible] county on yesterday, charged with the monstrous crime of killing his own child—a boy 6 or 7 years of age! We are not in the possession of all the facts—and if we were, their publication might be improper at this time. It appears that Torrey had been in the habit of inflicting cruel punishment upon this and an older son; that a few days ago, the assaults upon the deceased were such as to cause his death. An inquest was held yesterday by the Coroner, and a verdict rendered of "wilful murder." Torrey has been known as a merchant in Naples, where he acquired considerable property—he became intemperate, and abused his family to an extent that caused his wife to leave him about a year or two ago.—*Ontario Rep.*

A man named Abraham Wood, was drowned on Sunday, 22d ult. in Cortland, Westchester county. A few Sabbaths before, another man was drowned in the same county.

The Baltimore papers of Thursday, announce the death of Daniel Martin, Esq., Governor of the State of Maryland, at his farm, near Easton. He was taken ill on Friday the 8th instant, and expired on the succeeding Monday of gout in the stomach.

SCOTT'S FAMILY BIBLE.

THE subscriber, Agent for selling this valuable work, would inform the inhabitants of this Village that he will be pleased to furnish those who may wish to obtain it, at a reduced price. The edition is the Boston Stereotype, in six volumes Royal Octavo warranted perfect. The work is too well known to need any recommendation.—Christians are respectfully and affectionately invited to call and examine the same immediately, as his stay here must necessarily be short. Samples of this, and also of Henry's Expositoin may be seen at the Rochester house for a few days, or at this office. JOHN E. FULLER.

N. B.—Copies of the above works may be seen at the Auction Store of L. W. Sibley, No. 1 Buffalo -street, and also at the Bookstore of Marshall & Dean Exchange street. 31. tf.

CAME into the enclosure of the subscriber on the 10th inst., a pale red COW—gives a large quantity of milk and milks easy.—The owner can have said cow by proving property and paying for this advertisement. JOSEPH COLT.

Pittsford, July 23d, 1831.

SCHOOL.

THE subscriber would inform the public that his business for several years past has been the instruction of youth. He has respectable vouchers of his moral and literary qualifications as a teacher, and is desirous of continuing the practice of his profession at this place. He will instruct in those branches of education usually taught in Academies and High Schools. Terms of Tuition and other particulars respecting the school made known at his school room in O. N. Bush's buildings, Main Street. ETHAN ALLEN.

Rochester, July 26th, 1831. 3w31.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M' Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co. begs leave to inform his friends and the public generally, that he has on hand an eleg'nt assortment of Broadcloths, Cassimeres, Sattinets, &c. comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a nimble sixpence is better than a slow shilling, he is determined to sell. DAVID BUSH.

No. 29, Main street Rochester July 26 tf.

NOTICE.

A YOUNG Gentleman, formerly a member of one of the New-England Colleges, is desirous of obtaining a situation as a Teacher or Usher, in an Academy or High School in this state. Satisfactory references will be given on application by mail, to W. J. care of Box No. 260, Utica, N. Y. *July* 12, 1831. 31w3

CONTENTS

Of the Museum of Foreign Literature, Science and Art.—Published every month, by E. Littell, N. W. corner of Seventh and Chesnut Streets, Philadelphia.

PLATE.—Portrait of John Wilson, Esq.

John Wilson, Esq., Editor of Blackwood's Magazine. Singular passage in the life of the late Rev. Dr. Harris. Journal of a Nobleman at the Court of Vienna. Notes on the Russian Army. Love and the Seasons. Spanish Highways and Byways. Stories of American Life, by American Writers. I hae naebody now.—The Wife of a Polish Patriot. Address to a Primrose. The pursuit of Knowledge under Difficulties—Edwards the Architect. Emigration from Wales to Pennsylvania. Epigram from the Arabic. Life of Lord Byron. The Call to Poland. The execution of Calas. Progress, Nature and Cure of the Indian Cholera. Hymn to Nature. Passages from the Diary of a late Physician—The Statesman. National crime of Privateering—Proposition of Dr. Franklin. Poland. Memoir of Field Marshal Count Diebitsch Sabalkanski. Strength and Organization of the Russian Army. VARIETIES—Statistical Notices of Poland—On the Production of Gold and Silver in the Russian Empire—Skilful Anatomists—Press in Poland—Memorable Saying of Kosciusko—Napoleon on Calumny—French Drama. Literary Intelligence.

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 Rascell
Barber Hill	J. Barber	Lockport	William Parsons
Batavia	Mr. Seaver	Lakeville	Rev. H. Galpin
Brockport	R. W. Gould	Medina	Theophilus Cook
Byron	L. Clark	[illegible]	Smith, Marengo.
Bergen	Rev. R. Clapp	Niagara Falls	Hon. A. Porter
Bath	H. W. Rogers	Newark	T. Partrige
Canandaigua	Wm. Autis	Naples	Dr. Fuller
Collins	C. Rose	Orrington	Jonas Howe
China	H. Lyman	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
Charlotte, Chat. co	H. Brown	Prattsburgh	S. Rice jun.
Colocton	H. Fowler	Perry	T. Howard
Dunkirk	Dr. Williams	Portland Harbor	Mr. Lane
Dansville	Vill'g S. Shannon	Palmyra	Rev. A. E. Campbell
East Ridge	S. T. Fairbanks	Pittsford	Joshua Linnell
East Bloomfield	A Adams	Richmond	E. Gilbert
East Avon	N. Little	Royalton	Chester Bennett
Fowlersville	W. Fowler	Scottsville	O. Filer
Franklinville	E. C. Hyde	Springville	J. Bensley
Fredonia	N. H. Whitcomb	Seneca Falls	Ws. Mynderse
Griffin's Mills	J. Wadsworth	Sheldon,	E. Baldwin
Geneva	A. B. Hall	Vienna	Dr. Bush
Gorham	Rev. Mr. Gaylord	Victor	Wm. Bushnell
Gaines	E. Foot	W. Bloomfield	G. B. Fitch
Geneseo	E. N. Buel	Warsaw	E. R. Bascom
Genesee Valley	E. Taylor	Willson	Dan'l Holmes
Howad	Rev. L. Barre	Willink	J. Blakeley
Hunt's Hollow	O. Carey, Jr.	West Mendon	J. Dixson
M. Noyes, Manchester	Out. co.	Yates	S. Tappan Jun
		J. C. Moore, Marion.	

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 the 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,*
JAMES MOORE, jr. *Syracuse,*
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, *Cleareland, 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

HARDWARE.
NO. 16, GLOBE-BUILDING.

THE Subscriber would inform his friends and the public, that he is now receiving, and will continue to receive consignments of Hardware, Cutlery, &c. at the original cost in England, (with addition of duties and transportation) which will enable him to sell at the lowest New York prices for cash only. The smallest favors thankfully received. S. MURDOCK.

Rochester, July 20, 1831. 8w3

Look at this, Wool Growers!

THE subscriber is manufacturing, and will keep constantly an han 1C SPINNER, a new article, for the use of those who wish to manufacture their wool, and would invit 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

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.

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

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.

GREAT SALE OF FURNITURE! AT AUCTION!! On Tuesday the 2nd day of August next, I shall sell in front of the market in Rochester, the most extensive and valuable assortment of Household Furniture ever offered in this place. Among the articles will be found—

50 high post French, and cot Bedsteads,
30 Live Geese Feather Beds
20 curled hair matresses,
10 doz. counterpanes, comforters and quilts,
3 doz looking glasses—various sizes,
400 yards carpeting,
A quantity of oil and floor cloths,
24 Wash stands,
25 dressing tables,
4 sideboards, 10 dining tables,
200 chairs, curl maple, flag bottom and fancy,
10 stoves and pipes, 2 sofas,
Bureaus and clocks—fire setts.

A complete assortment of kitchen furniture, and many other articles too numerous to particularize.

Terms—For all sums over $200, a credit of six months will be given, if desired, for approved paper.

The sale will commence at 9 o'clock A. M. If the weather should prove unfavorable, the sale will be postponed to the first fair day.

House keepers and all others wishing to purchase furniture, will find it an object to attend.

L. W. SIBLEY, *Auctioneer.*

july 6 28tds

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.*

WM. H. WARD & Co. (MARBLE BUILDIGN *Carroll Street,*) have just received a *full supply* of **GOODS,** Rochester, June 2, 1830.

NOTICE.

THE Rochester Savings Bank will be open for receiving deposits, on Wednesdays and Saturdays, from 5 to 8 o'clock, P. M. in E. Johnson's brick building, corner of Main and Water-streets, Wednesdays for females and Saturdays for males.

D. SCOVILLE, Sec'y.

July 6 28

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 6s. retail, for sale by HOYT, PORTER & CO.

Successors of E. Peck & Co

27

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

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

CAST-IRON THRASHING MACHINES of a new and improved construction.

Thrashing in these Machines is performed between cast iron plates, having teeth arranged in circles upon them, which are attached to a wheel, and pass through a corresponding cast iron bed piece, as the wheel revolves.

They require less velocity, are less expensive and more durable, than those made with a cylinder, or any other kind heretofore in use. A specimen of them may be seen at Allcott Watts & Langworthy's rolling and slitting mill, next door north of the cotton factory, near the falls.

Persons wishing to procure the article for their own use, will do well to supply themselves with this kind. Rights for territory, may be had on advantageous terms to the purchaser, by applying to the patentee, No. 26 Exchange street.

WM. J. WOOD.

Rochester, June, 1831. 28tf

ONE CENT REWARD,
AND NO CHARGE!

RANAWAY from the subscriber on the 10th inst. an indented apprentice to the Black Smithing business, named *John Hamilton.* Said boy is sixteen years of age, had on a black fur hat, black coat, and vest, and dark fustian pantaloons. I hereby forbid all persons harboring, trusting, or employing him, on penalty of the law. HENRY L. WALLACE.

Rush, July 15, 1831. *3w.

MILLENNIUM, a Poem in Five Books, by Rev. Josiah Pierson, for sale at the Bookstore of Hoyt, Porter, & Co.

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 Manufactories 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, we hope to receive a share of public patronage.

Buffalo Street in the Arcade June 1.

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 384 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, 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 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 10th day of June, 1831. HENRY CHAMPION.

L. ADAMS, Att'y. 25 24w.

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 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 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, 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

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

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MISSIONARY.

From the Missionary Herald.

NORTHERN MARQUESAS, OR WASHINGTON ISLANDS.

The two highly interesting and instructive volumes lately published by Rev. C. S. Stewart, describing his recent visit to the South Seas as chaplain of the United States ship Vincennes, contain the most satisfactory account of the Washington Islands any where to be found.—These islands are a part of the group frequently included under the general appellation of the *Marquesas*. They are, however, a distinct group, bearing a relation to the Marquesas similar to that, which the Georgian and Society Islands sustain to each other.

The Washington Islands were unknown to the world till 1791, when they were discovered by captain Ingraham, of Boston. In the succeeding year they were visited by captain Roberts, of the same place, who gave them the name of Washington.

"They are three in number—Huahuka, Nukuhiva, or Nuuhiva, and Uapou, forming a triangle by their relative position to each other, the points of which are included within the parallels of 8 degrees 38 minutes and 9 degrees 32 minutes S. latitude, and 139 degrees 20 minutes and 140 degrees 10 minutes W. longitude from Greenwich. Huahuka is the most eastern of the three: Nukuhiva lies about twenty miles directly west of it, and Uapou thirty miles south of the central parts of Nukuhiva. Nukuhiva—twenty miles in length, and of nearly the same breadth, and having three or four good harbors on its coast—is much the largest and most important of the three; and that alone which ships have frequented. It is the island, you will recollect, at which commodore Porter refitted his squadron in the Pacific during the late war between the United States and Great Britain: and is the principal scene of the journal which he subsequently placed before the world."

The population of the group is estimated at 50,000; and the inhabitants are described—particularly the female sex—as decidedly a finer race and handsomer looking people, than the Society and Sandwich Islanders. Their religion, and their moral character, are no better than are found in the other Polynesian islands, which are yet enveloped in heathen darkness.

"It appears, that after the subduction of the Taipis by commodore Porter in 1814, Keataniu, at the time chief of the Teiis at Taiahae, became virtually and avowedly the king of the whole of Nukuhiva, and was succeeded at his death in this honor by Moana, his son, the father of the present prince Moana. All the tribes, including the Taipis, partially at least, acknowledge the boy—whose maternal grandmother is a chief woman of that tribe, still living at their principal valley—as the rightful prince of the whole; and captain Finch strongly recommended to them, after a reconciliation should take place, to convene a general council, at which he should formally be proclaimed the king of the island, and they all pledge themselves equally to honor and defend him."

The Washington group is that on which the Board is expected soon to commence a new mission. Conditional instruction, with a view to the commencement of such a mission during the present year, were sent out by the last reinforcement of the mission at the Sandwich Islands. Its institution, with the leave of providence, may be regarded as now fully resolved upon. In view of this fact, the following extracts from Mr. Stewart's work have a peculiar interest.

"On Saturday, captain Finch informed the chiefs that the next day would be our Sabbath, or day of public worship, and he wished a proclamation to be made apprising the people of it, and interdicting their coming round the ship, either for amusement or barter; and at the same time invited the chiefs themselves to attend the service. This they did, deporting themselves with great propriety during both prayers and sermon, expressing their approbation of the form of our worship by the usual pleasant exclamation, "Motaki," "good," when they are particularly interested.

"I had designed devoting a part of the afternoon to a conversation with them on the subject of our religion, and the introduction of missionaries among them; but the captain of the French ship had invited them on board to receive some presents, and I deferred it till Monday. I had intimated my intention to them; and on going on shore, I found Haape, Piaroro of the Hapas, the Prince Moana, and Tauahania of Taioa, assembled to meet me. The interview was long and interesting.

"I explained to them some of the leading principles of the Christian religion, the nature of missions, and the character and object of missionaries: that they were men and women of enlightened and powerful nations, who at a sacrifice of many advantages and enjoyments in their native countries—left their fathers, and mothers, and sisters, and brothers, behind them, and went voluntarily to live with people such as themselves; to introduce among them the arts of civilized life; to give them books and writing; and, above all, to communicate to them the knowledge of the true God, and the salvation of the soul in the world of spirits; through the death of Jesus Christ, the only Redeemer of sinners. I told them that many persons in America had a sincere desire for their welfare and happiness, and intended to send such teachers among them, and then inquired whether they wished them to come; and if any did, whether they would receive them kindly, and be their friends! —to which, 'Ae! Ae!' burst from them all in much animation, followed by 'Motaki,' motaki' —'good, good.'

"Haape then said, 'It is with the king Moana'—to which the little fellow at once replied, 'So let it be; it is good, very good.' Tana adding, 'When they come, some of them must live with me at Taioo—I will give them land, and build a large house for them.' I told him they would gladly live in his valley, if he and his people would cast away their idols, and believe in and worship Jehovah the only true God. To which he answered, 'I know Jehovah is a mighty God. I have heard of him from Tahiti, where the people have burned their images, and taken him for their God; and it might be well for us to do the same;' adding, 'Jehovah is a greater God than any of ours, for he is the God of *thunder and lightning*.' Taking this impression, as I discovered, from the flash and report of cannon, which they consider to be essentially lightning and thunder. He said, whenever it thundered at the Island, they knew that a ship was approaching and that Jehovah caused the thunder to apprise them of it.

"He remarked, also, that they had already a great many gods—he could not tell how many—and that they were constantly increasing; for whenever a Taua or chief, or priest died, he became a god: and so it would be always—that he himself, when he died, would be a god. I told him that all their gods, and all their religion and sacrifices were *'mea wahahe wale no,'* 'were altogether false,' and of no value, which he took apparently in very good part; and on again speaking of Jehovah, and Jesus Christ as the only God and Redeemer, he exclaimed again, 'Motaki! motaki! Jehova te Atua no matou,' 'Good! good! Jehovah (is or shall be) our God!'

"They were much more interested and attentive to the subject than I had expected to find them; and on closing the conversation, asked how long before the teachers would arrive, and whether I would not be with them—captain Finch, as well as myself, having informed them of my former residence as a missionary at the Sandwich Islands. I cannot but hope that the presentation of the subject will not be utterly forgotten; and that it may have some influence, in connection with the advice of captain Finch on the same point, in preparing the way for the welcome reception and kind treatment of any who may happily be sent by those who look for the salvation of the world to lead them in the paths of truth and righteousness."

Mr. Stewart's account of his visit to the Sandwich Islands, in his second volume, is intensely interesting; and including, as it does, the results of Captain Finch's independent inquiries, is perfectly incontrovertible in respect to the actual influence of the mission on the character and conditiou of the islanders. No good man can read it, without thanking God and taking courage. Some of the more important facts may hereafter be transferred to the pages of the Missionary Herald; but, to feel them and enjoy them fully, they must be observed in their connections in the graphic narratives of Mr. Stewart.

From the Cherokee Phœnix.

GEORGIA AND THE MISSIONARIES.

The persecution now progressing against the missionaries seems to be unrelenting, which proves to our mind that the law of Georgia against white men was particularly intended for them. The object of the Legislature was to get them out of the country; but as it would have been too outrageous to effect this without some pretext, the act requiring an oath of allegiance was passed, with which it must have been known, the missionaries, as conscientious men, could not comply. This being the case, it was supposed the only alternative left them to avoid the penalty of the law, was to remove and leave their Churches and Schools. But as some of them have thought proper not to do even that, they are dragged out as felons, and are to be shut up in the Penitentiary for a term of not less than four years. *"Law enforced to strictness, sometimes becomes the severest injustice."* Such is this act of Georgia. It is the height of injustice, when enforced in the *mildest* manner. But what will it be said when the present proceedings are ahead of that law! when acts are committed, which no man will say are in accordance with the law! The following is to the point:

Rev. Mr. McLeod, superintendent of the Methodist Missions in this nation, and not residing within the Georgia charter, lately returning from a visit to Tennessee. He merely passed this part of the nation, a few weeks since, on his way to Creek path, to fill an appointment previously made. On his way back to the Tennessee side of the Nation, where we believe he has generally made his stay, when but a few miles from Mount Wesley, he met the Guard conducting Messrs. Worcester and Trott, to their head quarters. He was arrested by them, ordered to dismount from his horse and take the line of march with the other prisoners. Mr. Wells stationed at Chattooga, was with Mr. McLeod, and was about to be taken also, but on making proper representation, as to his location, he was permitted to go on his way if he thought proper. He followed on, however, leading Mr. Leod's horse, supposing he would be released as soon as he got to Camp Gilmer, as others have been, who have been arrested under similar circumstances.

Now under *what* law, under what provision of ANY law was Mr. McLeod arrested, and compelled to walk fifty or sixty miles! It becomes the good people of Georgia to see to these things. There are many in that state, we have not the least doubt, who advocated the extension of the laws over the Indians, who would deprecate such measures, if they were but properly informed of what is going on.

We wish to say a few words on another point. The State of Georgia is a Christian State—Its laws are founded on Christian principles, and the Governor we suppose is at least a nominal Christian. The Superiority of Christian laws over the rest of the world, consists in their mildness. The guilty are punished not in any way which may partake of cruelty, but *in mercy*. It is therefore, in the constitution of Georgia, most properly made the duty of the Governor to execute the laws *in mercy*. It has appeared to us, however, in some of the circumstances we have related in the execution of the Georgia laws over this nation, that there has been exhibited too much of a vindictive spirit. The case of Mr. Worcester, was one, which demanded at least, forbearance, and that mercy which the Governor has in his oath promised to observe. He could not have removed without leaving his wife on a bed of sickness. His circumstances were known to the Guard, who we have reason to believe were disposed to be forbearing. His arrest, at this time, was, we are told, founded on an express order from the Governor for that purpose. The case also of the Cherokee, we noticed last week as being under arrest, shows in what spirit Georgia laws are executed. It is said, they found him digging gold, and when they were about to take him he took a gun to defend himself. After he was induced, or made to lay that by, he took his knife. For this, he was severely beaten on the head with a stick. On this part of the story, we have nothing to say. But after he was in the power of the Guard, completely in their hands; when it was impossible that he could do them injury, he was chained to a waggon, and in that situation compelled to travel when they left Oougillogee. This is the information we have received.

Messrs. Worcester and Butler, are probably now in the jail of Gwinnett County, to await their trial at the next Superior Court. They will not think it worth while, we suppose, to give bail, as that would give them no security against another arrest. Look at the case of Mr. Trott—It is even reported here, that Governor Gilmer has ordered his agent, that if Mr. Worcester gives Bail and crosses the Chattahoochy river on his return to his family, to have him again, immediately arrested. That, however, makes no difference, as the case of Mr. Trott renders it certain that he would again be taken.

Since the foregoing was written, information has reached this place that Mr. McLeod, as we supposed, was discharged at the station.

It is said too, that Mr. Wells, who is said above, to have been in company with Mr. McLeod, received a severe blow with a stick; from the hands of the Commanding officer. What the crime was, we have not particularly understood.

LETTER FROM REV. JONAS KING.

We are indebted to a gentleman in this city for the following extract of a letter received by him from the Rev. Jonas King, dated Tenos, Dec. 31st 1831.—*N. Y. Obs.*

Before your letter reached me, I had learned by the "Constitutionel" the grand events, which had been passing in France, and which I consider as one of those means which the Most High is employing to open the way for the extension of light and liberty; and the spread of the everlasting Gospel. You speak of my returning to France, but that I cannot consistently do at present. Had I been sent there two years ago, I should have been rejoiced. But now it appears to me that I must remain, for a while at least, in this country. You will have learned, probably, before this reaches you, that I have been to Athens and purchased a spot for a house, and that I hope to go there early in the spring. Mars Hill* was almost the only place which I did not visit. It was occupied by Turkish soldiers, and I thought it best not to go up upon it. I saw it of course at a very little distance. The Turks, I suppose, still occupy it, but I have great hope that they will soon leave for Turkey. The affairs of Greece are still in some doubt, and we know not whether we are to have a Prince here to reign over us or a President. The freedom of Greece, the taking of Algiers, the revolution in France, the various commotions in different parts of Europe, seem to indicate that the chains of darkness, which have for so many ages bound our world, are soon to be broken. Even the Turks seem to be becoming more liberal.

I rejoice that I am in this interesting part of the world, though I am for the present doing but little. I am going on as usual, with my school, and every Lord's day, expound freely the sacred Scriptures to about 60 (sometimes more) persons, and occasionally I give a few tracts and sell a copy of the New Testament. But even with the little I am doing, I think it better to be here than in America. There you have a flood of light, and a thousand heralds proclaiming glad tidings of good things. Here is only, as it were, a feeble dawn, and scarcely a solitary individual to lift up his voice for the truth!

*Mr. W, in his letter to Mr. K. had suggested the plan of a college to be established in Athens on Mars Hill.

SABBATH SCHOOL.

From the Sabbath School Instructer.

TEACHER DO YOU STUDY!

DO SABBATH SCHOOL TEACHERS HAVE TO STUDY?—Inquired a child of his teacher, who had not come to school very well prepared to explain the lesson to his class. But the teacher hesitated in the reply—and well he might, for he felt condemned. I do not believe his Bible had been opened at the lesson during the week.—And he was as unfit to enter upon the duties of a Sabbath school teacher as is that minister of the gospel, who knows not from what text he is to preach, on entering the sacred desk. He is just as unprepared to guide immortal souls to the Fountain of good.

Teachers *must* study: but how sadly negligent are they of this duty. When will Sabbath school teachers perform *all* the duties devolving upon them? when will they be faithful? Can it be, that a teacher really feels how precious is an immortal soul, when he lives unconscious that *his* scholars are out of the fold of Christ! Do fellow teachers be faithful in future. Give your scholars no occasion to speak of neglect of duty in their teacher, or to suspect that he has not thought of them during the week. For, depend upon it, if you do not prepare yourselves for the Sabbath school, they will find it out, and will contrive in some way, to tell you of it. And a reproof from a child, especially a little scholar, comes home to the heart—it cuts deep. A teacher, who will avoid this, will be faithful—*will study;* and never think of entering his school, without a heart, full of instruction, to pour into the minds of his youthful flock. His love for souls, will be kindled at a throne of grace, and as he performs his labor of love, his children will readily take notice that he has been with Jesus.

EARLY CONVERSIONS.

If there is no safety in early conversion, you strike at the root of *family religion*, infant schools, Sabbath schools, and Bible classes, for if in all these children and youth are taught that they are *not old enough* to have a certain, genuine conversion, then surely such schools and institutions are worse than useless, as their object of late is to bring children to *immediate* repentance.

Suppose one of our school children is sick unto death, shall we tell him an "early conversion is doubtful," and thus chill his soul with horrid apprehensions of uncertainty? No, we will not do it. We will tell him that Jesus has said, "Suffer little children to come unto me, and forbid them not." We will tell him, "Believe in the Lord Jesus Christ, and thou shalt be saved." We will kindle in his soul the high hopes of eternal glory, and encourage him to "know in whom he has believed."

Away with cold prayers that children "may be converted in *due* time, and that the seed sown may spring up *many* days hence. Rather let us remember that "now is the accepted time, and now is the day of salvation," for us and our children.

O, my heart bleeds, while I dwell upon this subject, and think how many children have been told they were "not old enough to repent." He that is old enough to sin, is old enough to repent, or else there is no truth in philosophy, reason, the Bible, or common sense.

I rejoice and thank God that the doctrine will not pass. It is counterfeit, and we have found it out. Revivals of religion prove it false, and we promise the world that we urge against this put off system, till the day of our death, and shall prevail. "A nation shall be born in a day," children and all; and "children shall die a hundred years old in the maturity of Christian principle."—*S. S. Journal.*

PARENTAL INFLUENCE.

If children are encouraged or permitted to indulge in anger, perverseness, conceit, falsehood, profanity, Sabbath breaking, &c, they will most certainly become habituated to these things, and regard them either with entire approbation, or as possessing a very faint tinge of impropriety.—But if kindness, humility, modesty, truth, reverence towards God and divine things, are enforced upon them, until they become fixed principles in conduct, a strong barrier is erected against the evil influences, to which they may be exposed, and a tenderness and correctness of conscience is produced, which will afford an easy access to the regulating and sanctifying truths of holy Scripture.

Which is the fairest candidate for salvation? the man whose childhood has been exposed to the corruption of wicked parents, whose first articulations have been the expression of revenge, obstinacy, and deceit; whose smartest sayings have been curses, and whose most commended actions have been successful deceptions and victorious fights? or the man, born in a pious family, whose first errors of temper and conduct were corrected; who was taught from infancy that there is a God in heaven, who is displeased with every thing wrong, and was led daily to implore his blessing and pardon!

If this question be answered, as I am sure it will be, the proposition is admitted, *much may be done for the salvation of men, when they are young children.* Let the parents, then, see to it, that they do all which they can, and that they lose not the proper time for doing it.—*Rel. Telegraph.*

GEORGIA AND THE CHEROKEES.—We would invite the attention of our readers to an article on our first page from the Cherokee Phoenix. Had we predicted, three years ago, that such would have been the conduct of the "Sovereign State of Georgia" towards a band of defenceless missionaries, who have left their homes and friends for no imaginable object but to "do good and communicate," we should have incurred the charge of unprincipled libellers. The secret of the matter we believe to be this; The authorities of Georgia well know that the Cherokees are eager for instruction, desire the continuance of the Missonaries among them; and that consequently, by the expulsion of the missionaries, another tie will be sundered which binds the Cherokees to their soil. There are no doubt many individuals in Georgia who look upon the conduct of the government with disapprobation and sorrow: but where "might makes right," what does it avail that the sense of justice and humanity still predominates in the minds of a few, while the many triumph in a career of oppression, such as never before has been witnessed in this country. We now believe that Georgia will accomplish her object. Long since, the Cherokees have been abandoned by the national government, and exercising as Georgia does, not the *right*, but the power and fact of jurisdiction over them, she will be able, as it is evident she intends to make their condition so intolerable, that any change, of whatever kind, will be for the better. The sympathies of the whole nation were enlisted in behalf of the oppressed Greeks, as they now are for the Poles;—but who pities the unoffending Aborigines, subjected to miseries which neither Greeks or Poles ever suffered while remaining in a state of subordination, and *that* by a people calling themselves Christians, and pretending to be actuated by the principles of justice! Who almost lifts up the voice of remonstrance against the iniquitous system of persecution which is in progress against them, for the express, nay the avowed purpose of expelling them from the soil which they inherited from their fathers! We tremble for our country when we think of these things, and remember that God is just.—*N. Y. Pap.*

FEMALE DRESS.

A correspondent of the New York Baptist Register, has attempted to relieve this perplexing subject of its difficulties, by suggesting the adoption of uniformity, of colour and fashion, in the dress of females. He throws it out merely for consideration. The colors he names are black and white. The plan is worthy of consideration, perhaps of adoption.

Let us briefly examine some of the beneficial results of uniformity. The perplexing choice between colors and fashions often disturbs the mind of the professed follower of Jesus, and sometimes calls forth the sigh for deliverance from such bondage. One or two colors fixed upon would settle the question of colors; the exclusion of all ornament upon dress, that of fashion. Long and tedious frequently is the search for a hat, which shall not be looked down upon as out of date. Should we limit ourselves to two kinds, both entirely plain, one adapted to winter, the other to summer, their expense to be regulated by the motive which is to govern us in all our purchases, much valuable time would be saved, and the temptation set aside. Freedom from the tyranny of fashion, it would seem, would in itself be so quiet, as readily to ensure its adoption by a mind having for its object the removal of every hindrance to the spiritual vision of our heavenly home—every allurement to a deviation from "the strait and narrow way."

A fixed rule would enable us to calculate our expenses with considerable accuracy, and consequently would leave us in no doubt, what we might and ought, as our *privilege*, to cast into the treasury of the Lord.

Cristian females by adopting such a mode of dress would countenance each other in economy. This is no slight matter, considering *the great force of example*. We may discuss the subject in vain, as long as the dispute is, where to draw the line.

Starvation in Ireland.—The N. Y. American contains an extract of a letter from Greenock, which represents the condition of the poor in Ireland as truly deplorable. The letter says: "One writer mentions that at the moment he wrote, there were *three thousand* individuals on the sea shore, in sight, gathering seaweed to boil for sustenance. The cattle are bled, and the blood boiled and used. The *seed* potatoes are dug up and devoured; and ere this reaches you, some *thousands* will have ceased from their misery, from actual starvation. Now is the time for the friends of Ireland with you to stretch forth a helping hand. A few loads of *flour* would save thousands and exalt the American name."

A CASE IN POINT.

Columbus, (Mi.) June 25.

Many members of the christian churches contend that it is right to make all the profit they can, by buying and selling ardent spirits.—What says the conscience of an unlettered Choctaw!

F——, a member of the Mayhew Church, came voluntarily before the Session, at our last communion, and stated his case as follows:—"I was far from home, among my relatives, in a part of the nation where they have not the Gospel, and where they drink whiskey. My horse was poor and likely to fail, and I wished to get another. My relatives advised me to sell my horse in the white settlements for whiskey, and bring it into the nation, with which I might be able to purchase two horses. I told them I did not drink whiskey, and I did not wish to trade in whiskey. They told me I need only get the whiskey and give it to them, they would sell it, and get me horses. I was blinded. I thought perhaps there would be no harm in this, and I would do it. I started for the whiskey, but soon my heart began to grow heavy. I felt bad; I thought I was not doing right. But I had made the engagement, so I went to the white man's and told him what I wanted; he took my horse, gave me whiskey and I started back. My heart grew very sad. When I returned I gave the whiskey to my friends, and soon the people began to drink it. This made me feel so bad that I could stay with them no longer. My brother let me have a horse, and I came home. I have now told you what I have done. I know it is bad. I left a part of the whiskey with my relatives unsold. I never wish to see it again, or to hear from it. If my brethren will forgive me I shall be glad. I have no wish to leave the people of God. I am ashamed that I was so deceived by my relatives, and influenced to do what was unbecoming in a Christian."

I have given the substance of his story, without pretending to literal exactness in every word.

In the above case was every circumstance that could go to justify or extenuate the traffic in whiskey. The man was poor; the people wanted whiskey; if he did not furnish it somebody else would; he had no other means of getting himself a good horse, &c. But all this did not satisfy his conscience. He needed no one to prove to him that he had done wrong, and he had no rest till he confessed his fault and obtained forgiveness.—*Jour. of Humanity.*

REVIVALS.

From the Episcopal Recorder.

FOUR DAYS MEETINGS.

Mr. Editor:—In a late Recorder, your correspondent B. on the subject of four day meetings, expressed a wish to know how those which have been held in the Eastern diocese, were conducted. I regret that we cannot give much information on this subject, as but few of these meetings have yet been held among us. Other denominations, with their usual zeal, have frequently held them, and in every instance which I have witnessed, they have produced the most desirable results. Many who merely hear of these meetings, get the impression, that they are scenes of excited animal feeling, and disorder, but nothing of that kind has appeared in those which I have attended. On the contrary, they were conducted with strict propriety, and were uniformly solemn. One which was lately held in my own and a neighboring parish, has evidently been blessed of God. Many professors of religion, who before exhibited but faint symptoms of spiritual life, are now awake to duty, and to obligation.—Many of the formerly careless are now inquiring "the way to Zion," and others are "rejoicing in hope." A deep spiritual seriousness is now pervading the minds of our people, and we look for still greater results from this interesting meeting. The method of conducting its exercises, was similar to that pursued in the associations of Pennsylvania. On the first day, an hour and a half before the service, we held a prayer-meeting. It was then our object in our exhortations to awaken an interest in the minds of professors. As soon as this meeting closed, the regular service of the church was performed and a sermon preached. During the intermission of the services, another prayer-meeting was held, as in the morning. The regular service was again performed, and a sermon preached, followed by an exhortation from one of the brethren. A prayer-meeting, after a short intermission, ensued, followed by the evening service and sermon and exhortation, as in the afternoon. The same order of exercises was pursued in the three succeeding days. When suitable opportunities offered, the brethren took occasion to converse with the serious and inquiring, either in private houses, or in the church after the exercises had closed. These meetings, though held in the country, in a busy season, were nevertheless numerously attended. We hope at some future season to give you more cheering accounts of others which shall be held in this diocese. P.

From the N. Y. Evangelist.

EDWARDS ON REVIVALS.

It is very important, but very difficult, to impress the truth, that it depends upon every church whether it shall be in a state of revival. Let it be observed, that the church consists of the pastor and members; and that their performance of their duties, constitute its condition and power. If they are faithful in the performance of their duties, the church is in a revival; and influence emanates from it in every direction, awaking thought, quickening conscience, turning the unwilling attention of men upon themselves, as immortal beings going to judgment. It is necessary to ask particular attention to this observation, trite as it may seem. Because, you may examine church after church, and you will find that while pastor and members unhesitatingly admit the full responsibility of *the church*, not one of them appears conscious of any personal responsibility resting on himself. They will tell you, that they mourn over the condition of the church, when they will not patiently hear you urge upon them, individually, one obligation.

A revival is no matter of miracle; it is a just state of feeling produced by a clear view of truth. I know that there can be no revival, without the special grace and blessing of God; but this grace and blessing are bestowed upon *effort*, in answer to *prayer*. This prayer and effort must arise out of a fervent desire of a revival. This desire is not natural. It must be produced by a deliberate examination of our condition, bringing before us our sins and our danger, making us so to fear and tremble, as to fill us through fellow feeling, with compassion for all like us guilty, or by a heart affecting conviction of the justice of God in the condemnation of sinners, and of their perverseness in resisting mercy. In either case, the state of feeling is one of uneasiness, rising sometimes to painful anxiety.—Any one who has noticed the operations of his own mind, knows how gladly and how falsely it seizes upon consolation. Here is the great impediment to revivals; preventing them when approaching; hindering and terminating them when they have come. How readily do we yield to the suggestion that we are doing very well! How far will a few comforting words go! How few are there, who can be persuaded to regard the warning, "*Woe to them that are at ease in Zion!*" or to believe there is any practical instruction in the language of St. Paul, "For the love of Christ constraineth us." "He died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them." "Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.

I once endeavored to dissuade a man from his attempt to involve a young and confiding friend in a suretyship of several thousand dollars. I stated to him that he owed several thousand dollars which he was unable to pay, and that the suretyship would injure his friend, without any ultimate benefit to himself. The purport of his reply was, "Mr. A. owes me forty dollars, I have Mr. B's. note for thirty dollars, I have an account against Mr. C. for ten dollars, and another against Mr. D. for five dollars; only allow me time and I can easily pay all my debts." Here was a man who owed thousands, and who so imposed upon himself by the hurried mention of a few trifles due to him, without giving himself time to calculate the sum, that he set himself down perfectly at ease, under a full but absurd persuasion of his solvency.

Most churches are even more unreasonable. They make some faint and feeble exertions; and seeing a few sinners anxious and fewer converted, in the contentment of their hearts which they would fain believe is nothing but a just return of gratitude to God for His blessing, they divest themselves of all anxiety or care for the multitudes, who before their eyes, are thronging the way of everlasting death.

It is therefore manifestly of the highest concern, that the subject of revivals should be well understood in the churches.

In this view I again earnestly recommend the work mentioned at the head of this article.

A LAYMAN.

From the New-York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. NO. XXXIV.

I intend to enter fully into the work.

Ever since the apostacy in Eden, man has been disposed to justify his neglect of duty.—This is often the fact in relation to revivals. Both saints and sinners, while conscious that they are not making those efforts which they ought, for the commencement or progress of a revival, not unfrequently flatter themselves that they will at some future time, not far distant, enter fully into the work. This is as unhappy in its influence as it is frequent in its occurrence.

First. *It implies a conviction of guilt.*

Those who resolve on a future discharge of duty, know that they are blameworthy for neglecting it now. They feel disturbed in their consciences by the pressing obligations of present duty. They are distressed, because the claims of duty demand their prompt obedience. They feel guilty in view of their delay. This pressure of guilt, of obligation, and consequent unhappiness, leads them to form the resolution of future obedience.

Second. *It implies a heartless resolution.*

In this resolution they are insincere. They resolve to do at some future time, what God commands them to do now. This resolution is disobedience. They *resolve* to disobey. If they had the spirit of obedience, they would immediately do their duty under the command of God. They would be utterly unwilling to delay what God requires now. The very object the resolution is not to secure future obedience, but to obtain relief from the distress arising from the neglect of their present duty. It is their cheap hypocrisy, often concealed even from the bosom in which it dwells.

Third. *This resolution operates directly to prevent obedience.*

Its proper, legitimate tendency is to perpetuate disobedience. It counteracts the pressing claims of duty, and relieves the conscience from the burden of guilt. It always keeps the discharge of duty in future prospect, and therefore continually prevents that purpose and effort, which is absolutely essential to immediate obedience. It is utterly impossible that we should do without delay, the very duty which we resolve to do at a *future* time. Present voluntary action implies, present purpose of volition.

Fourth. *This is a fruitful source of deception.*

Even the children of God often take shelter under this refuge of lies. While they repose their waking conscience on this downy pillow, in criminal apathy and indolence, they dose away those precious seasons, which should be spent in energetic prayer and effort to spread the Redeemer's kingdom, to promote the growing piety of Christians, and the saving conversion of sinners. In this state, Christians are dreaming of being faithful. They hide from their own eyes the view of their guilt. They flatter themselves, that they are becoming obedient, when in reality, by a full purpose of heart, they are putting obedience away from themselves, and consequently they strengthen their disobedience. How sadly are they deceived! how disastrous is their deception! If they saw plainly, what is fact, that they are really unwilling to be revived, and become active immediately, they would be alarmed, would feel the claims of duty, and the conviction of guilt.

Fifth. *This subject shows why many christians neglect revival efforts.*

They know they are not faithful as they should be, that they are sinfully attached to the world. They feel at times such compunction of conscience, such pressure of their obligation, as produce great disquietude, and lead them to seek relief. Instead of doing their duty now, they flatter themselves that they shall do it at some approaching season, which is near at hand.—Thus stupid ministers and churches neglect those efforts, which if used would through the Spirit, be instrumental of producing a revival, or of promoting its progress. They would be alarmed and awakened to duty, did they not dream constantly that they were now awakening into faithfulness. Thus they cheat themselves of happiness, activity and usefulness.

A. R. A.

Extract of a letter to the Editor of this paper dated Gainsville, Georgia, June 21, 1831.—*Cincinnati Journal.*

"There has been for a few weeks past, a very interesting revival in Athens, and the college has shared largely in the good works. I have learned from a gentleman recently from Athens, that on the 2nd Sabbath of June, there were added to the Baptist Church 10, Methodist 13, and the Presbyterian 45. And also, that 30 more were expected to unite with the Presbyterian church next Sabbath week."

The following is an extract of a letter from a Clergyman in Virginia, to a gentleman in this city. It is dated Lynchburg, June 9.—*Ib.*

"I have held several meetings within 3 months in Bedford Co., which is entirely destitute of Presbyterian preaching. I have held two four days meetings in Pisgah church, Bedford Co.

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Historic Newspapers Collection

The result has been near one hundred hopeful conversions, and a large proportion men. I have just returned from a four days meeting in Bethel church, Bedford Co. where I preached 10 times, and had more than 200 on the anxious seats—50 hopeful conversions—a majority of the anxious and converts are men—amongst them the most influential men in the county; Infidels, Universalists and Moralists. A more interesting state of things I have never witnessed. The field is opening every day."

From the Observer & Telegraph.

Three-Days' Meeting & Revival in Twinsburg, Portage Co.—There has been for some weeks a somewhat interesting state of things in Twinsburg. Quite a number from that town were present at the four-days' Meeting in Hudson, and as many as ten or twelve went home rejoicing. From that time, we believe, there has been more than ordinary attention to religion in the place. As a number of the recent converts were to be received into the Church on communion day, (which was Sabbath, 23d ult.,) it was proposed by the Pastor, that some extra means should be used to make it an interesting occasion. Accordingly one or two Ministers were invited, and meetings were held on Friday evening and Saturday. On the Sabbath, the state of things was so interesting, that it was thought best to continue the meetings another day. On the third day, (Monday, of last week,) they were brought to a close.

In proportion to the means used, there have probably been but few more interesting meetings on the Reserve. From thirty to forty expressed their determination to be the Lord's, & others are still anxious,—all inhabitants of the place, there being none present from abroad.

Revival in Lyme, Huron Co.—We learn from a correspondent, that quite a Revival is in progress in Lyme, Huron County. The particulars are not stated.—*Ib.*

Religious Instruction of the Negroes.—In several Counties of Georgia, very successful efforts are now made to lead the negroes in the way of life. Masters are engaged in the instruction of their slaves. A letter from Macon, mentions such labors in that vicinity, to the utility of which masters give a willing testimony.

A disturbance and quarrel took place in Philadelphia on Tuesday of last week, between the Protestant and Catholic Irish residents of that city. The former were celebrating the anniversary of the battle of the Boyne, and some of their proceedings gave offence to the Catholics. Two persons were severely injured, one of them being dangerously wounded with a sword. Serious apprehensions were at one time entertained by the citizens. Ten persons were bound over for a riot; and three, Briton Evans, a magistrate of Moyamensing, and James Carrick and Robert Elliott, were held to bail—the former in $3,000, and the latter in $1,500—for having stabbed and beaten Hugh Flannagan, the person who was wounded by a sword.

The Mayor of New York has prohibited the sale of cattle, &c. on the Sabbath.

POPERY.

Rochester, Aug. 5th, 1831.

To the Editor of the Rochester Observer.

SIR,—I observe in your paper of yesterday a communication under the signature of "Republicus," and also an article written by yourself, both commenting on a notice that I, some weeks ago, inserted in the Rochester Daily Advertiser, in reference to the attacks made thro' the columns of your paper and otherwise, on the Catholic religion and its followers.

It seems that this correspondent of yours, who is well known to be one of the Presbyterian clergymen of Rochester, under the specious name of "Republicus," and through the medium of your paper, addressed several letters last year, to the Rev. Mr. McNamara, Catholic pastor in this village, endeavoring to prove to him, as he pretended, the errors of the Roman Catholic Church and the evil tendency of its doctrines; but in the present communication which he has made to you, I beg leave to say, that your Rev. correspondent is neither candid nor just; for, in order to gloss over his own statement, and to make it appear that he was quite triumphant and encountered no opposition, he asserts in the present communication what is not true; for he states that of these letters "the Rev. gentleman (that is, Mr. McN'a,) took no notice," And you too, Mr. Editor, chime in with your Rev. correspondent in the same statement, for you say in your article on the subject, that Mr. McNamara "shrunk from an examination of the merits of the question at issue." Now, Mr. Editor, you know the contrary to be the fact, and so does your correspondent. You both know, that on the appearance of these letters, Mr. McNamara addressed a letter to you and which appeared in your paper, in which he stated that if the person who addressed these letters to him under the fictitious name of "Republicus" would declare his real name, he would then answer them and shew the falsity and absurdity of his statements; and this your Rev. correspondent refused to do;—and this you call "shrinking from an examination of the merits of the question at issue."—In my humble opinion, nothing could be more correct than the conduct of Mr. McNamara in this matter, and nothing more cowardly and unprincipled than the conduct of your correspondent. He, under a fictitious name, attacks Mr. McNamara personally, on the subject of his religion. His was not an address to the public on the subject of the Catholic religion, nor even a letter to you as Editor of the Observer, but letters addressed to a private individual, and being so, I maintain that he was bound by every principle of honor, when called upon, to come forward and declare to the public his real name, and his not doing so, can be attributed only to his consciousness of the weakness of the cause he had espoused, and his dreading the consequences of the disgraceful defeat, that he most undoubtedly would have sustained. This is the natural conclusion to be drawn from such conduct. But, Mr. Editor, for a moment reverse the case, and let us suppose that Mr. McNamara under some fictitious signature, should, in the United States Catholic press, the "Truth Teller," the "Catholic Sentinel," or any other of the numerous and talented Catholic papers published throughout the Union, address a series of letters to any of the distinguished presbyterian clergymen of this village, such for instance as the Rev. Joseph Penney, D. D. or any other, shewing to him the many errors into which the Protestants have fallen, proving that their doctrines were contrary to revealed religion and abounding with absurdities and that the Catholic, was the only pure and undefiled religion which our blessed Saviour taught us to follow; and suppose that when called upon to declare his real name in order that his letters might be answered, Mr. McNamara refused, what would you say then! You would then indeed be entitled to say that the Catholics "shunned the light," and "shrunk from an examination of the merits of the question;"—and I have no doubt that, in your usual style, you would heap upon them every sort of invective and abuse you were master of. But the Catholics don't shun the light, but are prepared to fight the battles of their faith under a masked battery. There is not one individual Catholic who would not cheerfully come forward in his true name and character to defend his holy religion when it was attacked, assured as he is of the firm and everlasting foundation on which his religious faith is built. The Catholics are too confident in the truth of their cause to resort to the same disgraceful means that are used by every unprincipled defamer of private character; by every literary blackguard or assassin, who pours his poison into the public ear, while the hand that administers it is hid in obscurity, who stabs in the dark at the reputation of his unoffending victims and makes his vile attacks more odious and disgusting by sheltering himself under the sacred liberty of the press, constituting it the vehicle of anonymous slander and calumny, and thus prostituting its high office, polluting its columns, and degrading its dignity.

Had Mr. McNamara imprudently answered these letters of "Republicus" he would have been placed on most unequal grounds in the contest; in fact he would have been fighting with a shadow who would vanish when he had discomfited him, and leave him in total darkness as to the religion, character, or reputation of him with whom he had maintained such a contest;—and, besides, this correspondent of yours who is so much afraid of the light, might, under his assumed name, make any assertion or throw out any imputation he chose with perfect security, whereas Mr. McNamara as a known individual, and as a minister of the church would not only be responsible in his own private person for every statement he made, but would be considered by the public as the authorised defender of the Catholic church. Now, I will here appeal to the common sense of every honest man, if the conduct of your Rev. correspondent was honest, candid, just or even christian-like conduct. *He* pretends to be the champion of Protestantism, and yet is ashamed to appear so to the world in his own true character. *He* is a christian minister, and yet before the world is ashamed to own his Lord, to defend his cause, and maintain the glory of his cross. *He* pretends to be a supporter and a vindicator of the liberties of his country, and yet in such a glorious cause—a cause whose supporters are enrolled in the records of imperishable fame and glory—he is afraid that his name should be known, while under the wily signature of "Republicus," he insidiously strikes at the root of every free and republican form of government, and would fain bring back to disgrace our happy country, the intolerance of past ages, when persecution and torture, the fire and the faggot were the weapons which such religious bigots were authorised to wield. And yet after all this, Mr. Editor, you say "Republicus will we have no doubt give fair play." If we are allowed to judge from his previous conduct and his present communication to you, we would be very sceptical on that point. But I shall soon put his "fair play," as you elegantly express it, to the test.

Your correspondent very politely undertakes, if I don't choose to remain blinded, as he says, to "draw aside the *veil* and show me how I have been *cheated* into the good opinion I entertain" of my religion. Now, I will not be behind in politeness with the Rev. gentleman, and I *here undertake*, unlearned and unlettered as I am, if he will first cast aside the *thick mantle* in which he thinks he has shrouded his personal identity, I shall then endeavor to throw aside the thicker mantle of prejudice and bigotry in which his reason seems enveloped; and if his mind is not altogether impervious to reason—if, as Shakespeare says—

"If it be made of penetrable stuff,
If damned custom have not braz'd it so,
That it be proof and bulwark against sense."

I shall undertake, to use the learned gentleman's own phrascology, to show him how *he* has been "cheated into so good an opinion of his religion," and still further will shew him how he has been "cheated" into so bad an opinion of mine. And as a preliminary to this, I beg to put a few queries to you and also to your correspondent, which latter, I presume, you will have in your power to forward to him, and enable him to answer in your next paper, as, from his addressing you "Dear Sir," I suppose you are on an intimate footing with one another. He has ample time to make up his mind on the subject previous to the publication of your next paper. For my part I have lost no time in replying to your correspondent's letter. I received your paper, which was published yesterday forenoon, only last night.

In the first place, then, you invite me in the article you have published to come forward and "investigate the merits of the question"—and hope that I will not decline the examination which you say I have "so vauntingly challenged." Now, am I to understand from this that your paper is to be open to discussion on the subject, and that I am to be allowed to publish a reply in your columns to any article that your correspondent may publish in his real name?—This I think almost an unnecessary question, as I cannot believe that you mean that I am to be at the expense of publishing any thing I may write in answer to your correspondent, as an advertisement, as I did my last notice, while your columns are open to your correspondent gratis.

In the next place, will your correspondent declare his real name to the public, and thus put himself upon the same footing with his antagonist, and thus at the same time give weight and responsibility to whatever he may advance.—But even his real name I will dispense with, if he will avow his being a clergyman of the Presbyterian church. If he does either of these I am ready—but not otherwise.

In the third place, supposing your correspondent agrees to either of these, the next question is, in what shape this controversy should commence. The letters which your correspondent addressed to Mr. McNamara, and which I suppose consisted chiefly of attacks on the Catholic religion, I have not in my possession, nor do I recollect much about them, having paid little attention to them at the time. But at any rate, as these letters are addressed to a private individual, I would feel a delicacy in taking upon me to answer them. I therefore request that your correspondent will, through the medium of your paper, throw into some other form those statements and arguments of his by which he says he will be able to "demonstrate that the Roman Catholic religion is hostile to our liberties and calculated to keep its people in a condition of intellectual and moral degradation."

If your correspondent will comply with my demands as to his real name, and you will forward this discussion by allowing both sides of the question to be stated in the columns of your paper, I have only to express a hope that the controversy will be conducted with fairness, impartiality, coolness and candor. I am not aware that in the present communication I have used any harshness towards you or your correspondent, but if I had, it would have been perfectly excusable and authorised by the conduct of you and your correspondent. I am, Sir,

Your obedient servant,

JAMES BUCHAN.

Stephen having refused his warrant to send Woodman, afterwards a Martyr, to jail, remarked—'Methinks he is not afraid of the prison.'

Woodman. No—I praise the living God.

S. This is a heretic indeed! He hath the right terms of heretics, *the living God.* Be there any dead gods!

W. Be ye angry, because I speak the words written in the Bible!

S. Bible, babble, bible, babble—what speakest thou of the Bible! There are no such words written in the Bible! I will tell you how you shall know a heretic by his words—they will say 'The Lord; we praise God: and the living God:'—by these words ye shall know a heretic.

W. We are taught to say, 'The Lord's name be praised.' Ps. 113.

A priest then asked Woodman—'is there nothing true but what is written in the Bible!

W. Paul saith, Galatians 1, "if an angel from heaven teach any other doctrine than God's word, hold him accursed"—and so I do, I tell you plainly.

Priest. Here is a testament, if I hurl it into the fire and burn it, have I burned God's word or not!

W. You would burn God's word; and he who would burn a testament wilfully, would burn God himself, if he were here, if he could.' At this all the persecutors laughed, 'Laugh on,' continued Woodman—'if you repent not with speed your laughter will be turned into weeping.—*Protestant.*

THE BIBLE AND ROMANISM.

"The Bible Society, in my humble estimation, is the deepest scheme ever laid by Satan in order to delude the human family, and bring them to his eternal possession."

This sentiment is extracted from a Roman Catholic newspaper, published in Boston, entitled "*The Jesuit.*" We are often told, that the Roman Catholic religion, as it exists in the United States, is a very harmless thing; quite different from Romanism as it exists in Europe.—This is, doubtless, in some sense, true. Policy would dictate, to men of less cunning than those of whom we speak, that the U. States is, at present, a bad theatre for the complete and undisguised operation of all the agents which they use as subsidiaries, in their unhallowed cause—The "holy inquisition," with its kindred iniquitous associations, would meet with rather an unfriendly reception among us at present. Such measures would be rather revolting to our plain republican notions, and also to our remaining attachment to the Protestant faith. We are not yet fully "*ripe*" for such a movement.

But why is it, that Catholicism in this country differs at all from Catholicism in Europe! Is it because it has really changed its character! Is it because its devotees and propagators here, disapprove of those more abhorrent features of idolatrous superstition, which are exhibited, unblushingly, in other parts of the world! No intelligent Protestant can be credulous enough to believe this. It is policy, and policy alone, that creates the difference. Strange would it be, indeed, if *Jesuitical cunning*, which has been proverbial for centuries, should fail to be employed in the accomplishment of so grand a scheme as the establishment of the "Mother Church," in this wide-spread territory.

Some of our readers may be led to inquire the necessity of our adverting so frequently to this subject. Let not such be deceived. A deep laid plan has for years been in operation, to bring this continent under the influence of the Roman Catholic faith. Hundreds of thousands of dollars have annually been poured into this country, from Europe, to aid in effecting this grand scheme. Catholic Colleges, and Monasteries, and Nunneries, and Female Seminaries have been multiplied, with an astonishing rapidity. Their missionaries have arrived on our coasts in numbers, and are now traversing our western territories, inculcating the heathenish superstitions of Romanism. The *Confessional* has been erected; the *holy water* has been sprinkled upon the ignorant multitude, and the *consecrated host* presented for their adoration.

The Apostle informs us, that this "*mystery of iniquity*" was already working in his day. Its operation is no longer secret. Even in our own republican land, surrounded by all the safeguards of Protestantism, its developements have recently become so glaringly manifest, as to excite the alarm of all who love our free institutions and our Protestant faith. This is no chimerical notion. The tocsin has already been sounded, by our wisest and best men, from the press, from the sacred desk, and from the floor of the public meeting.

To no section of our country is this subject so practically important as to the inhabitants of this western valley. This seems to be the chosen point of attack. Our relative situation is well understood by these enemies of our religious institutions. They well know the influence the west is soon destined to exert over this great nation. Our great benevolent associations (the glory of the age,) present a barrier to the desired result of their schemes, which must be removed. And especially while our national Bible Society exists, spreading the light of the glorious gospel throughout the whole length and breadth of the land, they will find it somewhat difficult successfully to prosecute their plans.—This feeling, no doubt, dictated the paragraph we have quoted above, from "The Jesuit;"—a sentiment well worthy the pen of "His Holiness," in the fifteenth century.

As the conductor of a public journal, we feel it our duty to lend our aid, feeble as it may be, in enlightening the community on this subject. The time has come when silence is criminal. While we design to speak fearlessly, we hope never to forget, that 'the weapons of our warfare are not carnal."—*Western Luminary.*

A gentleman of Newport received through the Postoffice a letter enclosing $13, with the following note:—$10 borrowed six years ago without leave.

From the Connecticut Observer.

'NEW SCHEMES.'—Under this head the Editor of the religious Inquirer, gives the public, in his last number, his views respecting various religious movements: The first he notices is the American Bible Society. He represents that there is a 'declension of zeal for the institution.' He did not give in proof of his assertion, the increase of its funds—or the successful exertions to supply the destitute throughout the U. S. with the Bible—or the designed effort to send the Bible abroad, which, it is understood, is the object of the visit of the Secretary to France. We have only the naked fact that 'there is evidently a declension of zeal for the institution', without any proof. But assuming the fact, a reason is offered by the Editor of the Enquirer for its existence.—

'The principal difficulty, we apprehend is, that it is found that the Bible, without note or comment, gives but little countenance to a spirit of bigotry, intolerance, and sectarian zeal, and that its inspired contents, do, on the whole, speak as favorably of the "way which they call *heresy*," as of the exclusive claims of what goes under the name of *orthodoxy*.

The bible "without note or comment," it was did not answer the desired purpose; people were reading it, and making their own comments upon it, according to their own unbiassed understandings and judgment, found but little in it to favor the dogmas of Calvinistic or Arminian orthodoxy. Infidelity, as it is called, that is, a belief in God's universal love, his unchanging benevolence towards all his offspring, and the stability of his gracious purposes:—this most alarming kind of infidelity was found to be prevailing, and raging beyond all former precedent."

Here, it seems to be discovered that the Bible, 'without note or comment,' has 'little in it to favor the dogmas of orthodoxy,' but rather a tendency to promote Universalism. Of course, we shall expect that the Editor of the Inquirer and his readers, will say no more against the American Bible Society, since it promotes their own sentiments so effectually. Even if the silly tale promulgated some time ago were true, that the American Bible Society, distributes its Bibles at an expense, if we mistake not, of something like $8 00 a copy, they ought not to object very strongly—for, according to the Inquirer, these Bibles so distributed are helping to free our fellow citizens from the galling chain of Orthodox superstition, and introducing them to all the blessings of religious freedom and peace. Surely this would be cheaply, in the estimation of the Inquirer, purchased even at $8,00. But if such is really the tendency of the Bible, and the American Bible Society ask too much for the copies they distribute, then surely the Editor of the Inquirer and his readers, provided they cannot unite with existing institutions, will at once form a Bible Society of their own—or, in some other way, take effectual measures to secure access to this precious Book, for all in this land, and for all in the world. They will at least do as much from principle, from benevolence, from humanity, as the Orthodox are doing, as some affirm, from mercenary motives, from ostentation, from 'party purposes,' or from a desire to hold men in bondage to crafty and hireling priests!

The Editor also expresses his views concerning the 'Tract system of operation.' He sooths his dislike of this system too by the belief that it has also, of late, been found to be declining.' 'Revivals of religion also, falsely so called, he says, were found to be losing their hold upon the confidence of the community.' It has been, with some, a fixed principle, that revivals are hurtful to the cause of Orthodoxy, by making men infidels—or by driving them to seek shelter in Universalism. If so, the decline of revivals does not augur well for the cause which the Editor of the Inquirer espouses. Orthodoxy may, after all his predictions, survive, if she shakes off what the Editor calls 'the work of man.' On his own principles, the cessation of revivals would dry up the copious source of the supplies of Universalism. Too much consolation, then must not be derived from the alleged fact that 'revivals of religion are losing their hold upon the confidence of community.'

Four days meetings next come in for a share of the Editor's notice. To these he seems to have strong objections, and a sore dislike.—They detain people too long from their work.'—The Editor quotes on this subject, the command, 'Six days shalt thou labor, and do all thy work.' We know not how literally he would construe the commandment—or how long a meeting must be, to violate the commandment, in his estimation. If men must labor six days without any exception or limitation, it will be extremely difficult to justify the celebration of Independence, or any other holiday. It will not be very easy to justify some things which we see even in the Religious Inquirer;—for unless we very much mistake, it is no uncommon thing, to see a notice in its columns, that the 'Editor of this paper appoints to preach,'—or 'brother——will preach—,'at such and such a place, during the 'six days' wherein men are commanded to 'labor.' Before Four days meetings are condemned in the gross for violating this commandment, we hope the limitation, the exceptions, will be specified.—We hope it will be distinctly shown, just how long a meeting may be held, during the 'six days,' of the week, without a violation of the precept. We hope the persons will be pointed out, who may 'appoint to preach' during these 'six days,' without violating the command—and what is the precise doctrine they must preach, to save them from the charge of its violation.

But the Editor of the Inquirer has another objection to these Four days meetings—or rather, to the accounts of them which are published.—These accounts seem to imply that 'a Spirit every where present,' is more especially present at one place, than at another. We have witnessed with surprise, this thought brought forward again and again in the Inquirer—sometimes as a sort of argument against revivals, but more usually, if our memory serves us, as a sarcasm against revivals. Because it is said in accounts of revivals, 'that the Holy Spirit was present, or that the Holy Spirit seemed to pass from house to house, or from village to village, the Editor of the Inquirer has more than once; we might perhaps say, he has often; intimated that this represents God as a 'travelling God' &c. We say we have witnessed this with surprise—for any one acquainted with the Bible, knows that these sarcasms might with just as much propriety be directed against the language of that inspired Book. Does not the Bible represent God as coming to his people and as going from them—as hiding himself from them; as returning to his place! The reader may turn to Judges 5, 4-16: 20—1. Samuel 16: 14—28: 15, 16— 2d Samel 22. 7-15—Psalms 6: 4—38: 21—47: 5-68: 7-80: 14—Isaiah 63: 1-64: 1—Hosea 5: 15-6: 8-9: 12—Habakuk 3: 11, 12—Acts 7: 34—and if he does not find language as open to the sarcasms which are so copiously heaped on accounts of revivals, as the phraseology referred to above, we will consent to sit down quietly under the sarcasms, as deserved. But if he finds there, language which is equally exposed to such attempts at wit, he may well wonder, that men who profess to reverence the Bible, and impliedly ridicule it, by ridiculing the use of phraseology drawn from it, and founded on it.

The Editor of the Inquirer consoles himself with the thought, that these Four days meetings will at length fall into disrepute. It may be so; but we should think men might have learned ere this, that the God of truth will never be in want of measures to confound opposers of the truth, and to build up his own kingdom.

MR. TAPPAN'S LETTER TO MR. LORD.

With respect to the coercive nature of the measures adopted by the Union for the better observance of the Sabbath, Mr. Tappan makes the following very pertinent and just remarks.

It will be useful to exhibit here documentary evidence of the truth of this declaration, as it becomes necessary to refute, a thousandth time, stale slanders, when they are revived and endorsed by professed friends of the Sabbath cause.—In a letter of Wm. M. Atkinson, Esq., of Va., to the Corresponding Secretary of the General Union for Promoting the Observance of the Christian Sabbath, he says, "But I would suggest the very great importance of prudence, particularly in avoiding the very appearance of coercion."—S. M. Hopkins, Esq., of Albany, says, "My opinion is that all we do should be done with great forbearance, and in a spirit of perfect kindness. I wish not *'to strive,'* but rather to give those who are *'out of the way,'* time to think." Rev. Robert Johnston, of Pa., remarks, "The measures we employ are attempts to enlighten the public mind, and press upon the conscience the moral obligation of the Sabbath.... these, together with our earnest prayers to the Lord of the Sabbath, are the measures we have hitherto pursued." Extracts could be given from letters from many citizens who have been among the most active in devising and carrying forward the measures for arresting the profanation of the Sabbath, not one of which intimates the expediency or necessity of using any other weapons than those of persuasion and argument.

Wicked men, indeed, when their consciences are pressed with the requisitions of God's law, mistake the conflict within their own bosoms for external pressure, and are apt to complain of those who have been instruments in occasioning this moral coercion, as if physical restraint was meditated. This is the source of complaint against the friends of the Sabbath, and the occasion of all the noise about their attempts to unite "church and state." The word of God is "a lamp to the feet and a light the path," enabling Christians to understand this natural movement of unsanctified hearts. And they cannot but see with pain and mortification a Christian brother, who ought to have been better advised, echoing the out-cry, and swelling a clamor, raised by the enemies of the Sabbath, that Christians have combined to seek the aid of human laws for the purpose of protecting and extending over the land, the law of God.

It is easy to perceive this natural excitement when the servants of Jesus Christ exhibit the boldness becoming those that profess godliness, on any subject of moral delinquency. If Christians are silent; if they content themselves with mild expostulation; if they let the workers of iniquity triumph in pouring contempt upon the laws of God and man, Satan is well pleased, and finds no fault with such opponents. But when the soldiers of the cross speak out; when they investigate and expose the wickedness of men; when they wage war with the powers of darkness, the prince of darkness and his myrmidons, with all who love darkness because their deeds are evil, are in a paroxysm of rage. Then they exclaim "coercion," an unhallowed union of "church & state;" our liberties are in danger; these "Sabbath" men, and "pious" men, will be the ruin of the country; and resort is had to private slander and public denunciation. It is not every Christian that has nerve enough to withstand such assaults of earth and hell. The timid quail before such opposition, forgetting the precepts and example of their Divine Master, who forewarned them that they must meet with such treatment, but who also consoled them with assurances that truth and righteousness should ultimately prevail; that the wrath of man should be made to praise him; and that they need not fear those who can only kill the body, and after that have no more that they can do.*

*The following extract of a letter furnishes additional illustration of the truth of these remarks:

WASHINGTON, APRIL 29TH, 1830.

DEAR SIR—The cries of "sectarian encroachments upon the rights of conscience," and of "unhallowed union of church and state," ought not to deter from a firm, temperate, and unshrinking pursuit of an object that is sustained by the authority of God, and the best interests of our country. If proofs were wanting that the cause is a good one, we might, I think, find some, not entirely equivocal, in the clamorous and absurd charges raised against us, in many of the memorials on this subject. A stranger to the country would suppose that a dangerous and dreadful conspiracy has been matured, and that civil liberty and the freedom of conscience were about to fall before it. It would greatly surprise a calm and dispassionate looker-on, to be told that this "Christian party" desired nothing further than that the government, in its business, would not interfere with religion so far as to break one of its fundamental laws; that it would be pleased to leave the Sabbath unimpaired in its energies, and not by positive legislation require its desecration.

With my best wishes for your prosperity,
I remain,
Very truly, yours,
THEODORE FRELINGHUYSEN.

LEWIS TAPPAN, ESQ.

From the New York Observer.

NAVY CHAPLAINS.

(FROM OUR CORRESPONDENT.)

Washington, July 31, 1831.

The departure of the frigate Potomac from our port for yours, suggests to me the propriety of a remark or two concerning the moral condition of our national ships. That American sailors are brave and generous I need not repeat for the information of any one. Oh that they had as elevated a character for piety! Can this be expected till the means are more diligently and systematically used! When not long since a reverend friend and myself called on the President at the request of an applicant for a navy chaplaincy, to urge his suit, we took occasion to enlarge a little on the importance of ardent piety, as well as respectable talents, as qualifications for the station. The President was fully aware that the office had been debased in the eyes of the Navy by unworthy appointments.—Worthless vagabonds, that would not be admitted among the belligerent officers of the Navy, had been permitted to occupy that place. The *reform* commenced under the last administration, and the present President declared his determination rigidly to inquire into the moral character and ecclesiastical standing of candidates. Our friend was soon appointed, and is now actively engaged abroad. But why should the President have said at this interview, as the only objection to an immediate appointment, that the list was full! There are, I believe, but nine chaplains in the Navy, while the law requires or allows as many as there are ships of war, meaning frigates and seventy-fours. The paucity of numbers in this department of the Navy, exposes the chaplains to animadversions in and out of the Navy, which a better knowledge of the case would spare. For example, the number is so small, that a chaplain, who has been on a three years' cruise, is liable again to be ordered out to sea, in a time unreasonably short compared with the indulgence extended to other officers. These are so numerous, that they are enough to man the whole Navy, if placed in commission, and of course can relieve each other, whereas there are not chaplains enough by two-thirds or three-fourths. And yet there were 200 applications for the chaplaincy of the Potomac! Some of these applications probably were the result of ill health, and a desire to see the world; some to take the very beautiful voyage which the Potomac is expected to make; others might have been in consequence of the want of acceptableness by land; and some, we may hope, from a real desire to benefit the souls of the poor dying sailors, sought the situation. But none were successful. The Secretary of the Navy ordered every chaplain successively at each land station to repair to the Potomac, and succeeded with none except Mr. GRIER, late of the Philadelphia station. They rendered reasons which were deemed satisfactory by the Secretary, who is very courteous to the naval officers, and said to be much more popular than his predecessor. But the reasons given in some of these cases will forever debar those who assign them from going to sea; and ought these gentlemen in consequence to retire their offices, which (though they may preach to a few men on shore) are in fact, with two or three exceptions, little more than sinecures?—The Navy is in perishing want of 20 or 30 able-bodied, fervent-souled chaplains, who, like other officers, will engage in sea-service when ordered so to do, and thus make themselves respected and esteemed by the Government and the Navy, instead of begging and grumbling, or resigning, for fear of the water, the moment they are ordered on active duty. A navy chaplain must be a self-denying man, for he is a *missionary*; must be very pious, that he may have a powerful stimulant to do good; must have a good mind and a dignified bearing, and make himself unaffectedly familiar with the officers and crew, without descending to any thing gross or improper. He must consider the sea as his element, as much as any of the ship's people, and not continually pine for the land. Of him as of his shipmates, it must be said:

His march is on the mountain wave,
His home is on the deep.

Rev. Mr. HAVES, late of the Norfolk station, succeeds Mr. GRIER at the Navy Yard, Philadelphia. Both these gentlemen have had full trials of the sea.

From the Cincinnati Journal.

SABBATH BREAKING.

We extract the subjoined account of the outrageous and disgraceful conduct of the *Sabbath breaking pleasure party*, from the Cincinnati Daily Gazette. The Philadelphia is a new boat, the Captain's name we understand is MITLER. The trip to Lawrenceburg was publicly announced in some of the city papers. We only add here, that such conduct is the invariable result of Sabbath breaking and Sunday drinking. Such licentiousness is fostered by our licensed grog shops which keep open doors on the Sabbath in the face and eyes of the corporation. What better conduct could be expected from the high and low rabble of a city of only 30,000 inhabitants, which support 196 *grog shops*, and where Sunday drinking and Sunday excursions for pleasure, are more frequent than on any other day of the week.

INDECENCY AND OUTRAGE.

"We find in a Lawrenceburg, Indiana paper, the Western Statesman, of July 23d, the proceedings of a public meeting held in that place, very seriously implicating the conduct of a large number of Cincinnatians.

It seems that the steam boat Philadelphia, on Sunday, July 17, was chartered by some of our citizens, for a PLEASURE TRIP, upon the river. The Committee of citizens of Lawrenceburg, give the subjoined account of the proceedings of some of the company at that place.

'The boat passed this place about noon, under full head way, colors flying, and a band of music on board. In about one hour and a half she returned up the river and landed, when 4 or 500 persons came ashore, preceded by the music, and paraded the streets. Many were in a high state of intoxication, and disregarding the common restraints of decency, behaved in the most blackguard and ruffian-like manner. In one instance a number of them entered uninvited and unasked into the private dwelling of one of our citizens, and in the most rude and insulting manner appropriated the sitting room to themselves. The owner, alarmed at the intrusion, took the precaution to fasten the kitchen door, or he believes they would have entered and ransacked it in quest of something to sate their thirsty and craving appetites. They also visited the public houses, where the most disgraceful and riotous acts were committed. In one they called for provisions and drink, and after being furnished with both left the house without paying the fare. They attacked and threatened to break open a grocery store, but were prevented from effecting their object by the resolute conduct of the keeper. They committed many other acts both in violation of our laws and profanation of the Sabbath, which we shall pass over in silence.

When tired of parading the streets, a movement was made, and the music striking up a merry air, the cavalcade marched to the boat, whither nearly all who had come ashore were making their way to embark. About this time a fracas commenced with stones, originating, as is believed, with those on the hurricane deck of the boat, and some boys on shore, and spread with great fury for a few minutes, when the assailants made a rush from the boat, and those on shore gave way and dispersed. The stones thrown from the shore, were invariably directed against those who commenced the attack on the hurricane deck.

The conduct of the persons, who left the boat in this assault, was outrageous in the extreme. They assailed the Peace Officers present, who had exerted their utmost to repress the affray, with abusive language and personal violence, threatening to cut them to pieces in a moment, if they dared to molest or interfere with them. After swaggering about a short time, swearing and cursing what they would do, and not seeing any but peaceable and orderly people to quarrel with, they retired or rather *staggered* to the boat, which soon after put out unmolested, though it was strongly urged, that the indignity offered should not thus easily be suffered to pass unpunished.'

From the Temperance Advocate.

RUM-SELLING CHRISTIAN PROFESSORS.

We are tired and sick of the frequent accounts that are given of these religious monsters.—When will the united voice of the Christian church *compel* such depraved and determined opposers of good to seek shelter under some other covering! They have scattered 'fire-brands, arrows and death,' under the cloak of religion, long enough. It is time they were out—and we see no way now to get them out, but by making their enormities 'manifest to all.'

There are three stores at North-Granville, in this county—all kept by professors of religion. One of these merchants being absent, and he a deacon of a church, the others agreed to sell no spirituous liquor provided he would come into the measure. This was communicated to him on his return, but he flatly refused—being, like the 'Northumberland deacon,' determined to 'sell rum as long as he can find any body to buy.' He continued the trade. The other two having the example of the *deacon* to keep them in countenance, also sell the poison. Mark!—the *deacon* sells to any body, and (☞habitually breaks the law and the conditions of his license, by allowing ardent spirits to be drank in his store! He may have a particular desire to know that it *is* swallowed, so as to be certain of poisoning his customers, and hereafter be able to reflect sweetly on the victories he accomplished, and point his finger at his former friend—saying, (☞*'there is one of my victims! I sold him rum, when I was the deacon of a church, and ruined him,* SOUL *and* BODY!' ☜) Shame—shame on such professors!

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OBSERVER.

THURSDAY, AUG. 11, 1831.

PARKER'S LECTURES ON UNIVERSALISM.

Persons having received copies of this work are especially requested to *make immediate* payment to the proprietors of this paper. If they have any copies remaining on hand, they are requested to return them.

A few copies of these Lectures may be had at this office.

REVIVALS.

Our readers may possibly suppose that the spirit of revivals which has for near a year been abroad in our land is subsiding, from the fact that we have not, for two or three weeks inserted the usual number of notices of them; but it is far otherwise. Our exchange papers contain so many accounts of revivals and four days meetings, that we might fill our columns with them, and sometimes in despair of being able to reduce them to such a compass as to enable us to insert them all, we have omitted them almost entirely.

That our readers may know something of the state of revivals in different parts of the country, we will just name the places where revivals are or have been recently enjoyed. MUNSON, (50 conversions,) BRIMFIELD, WESTON, revival is powerful and extensive.—WEST BROOKFIELD, WARE, (both parishes) AMHERST. All these are in Massachusetts.

In CONNECTICUT—LYME, NORTH LYME, (30 have united with Mr. Hawe's church,) in HEBRON there are more than 100 conversions, in NEWBURYPORT, (Mass.) the work is powerful and there have been some striking instances of the triumphs of grace in subduing stout hearted opposers.

In UNION, Broome county, (N. Y.) about 60 are rejoicing in hope.

In WINDHAM, Portage co. Ohio, the Sabbath School has shared largely in the fruits of the revival. Three young men went to an adjoining town last spring to unite with a temperance society, there being none in Windham, they are subjects of the revival.

TALLMADGE, Ohio.—About 60 conversions—near 30 were members of a Sabbath School. The work is increasing in power.

CINCINNATI, Ohio.—Forty-nine united with Mr. Gallaher's church, on the 10th ult.

In SAVANNAH, Ga.—The state of things is encouraging—some for conversion.

OTSEGO COUNTY.—The towns of HUNTSVILLE, FRANKLIN, MERIDEN and HAMDEN in this county, and DELHI and SIDNEY in Delaware county, enjoy revivals.

In RICHMOND, Virginia, and its vicinity, very powerful revivals exist among the Baptists—224 having been gathered into one church since the commencement of the work.

ORANGEVILLE GEN. CO.

Sixty three united with the church in this place on the last Sabbath. We mentioned some weeks ago, the protracted meeting which had been held there. Numbers were converted belonging to other towns, and who of course, will unite with other churches.

This revival has given a very different aspect to the religious societies in that region.

Death by Hydrophobia.—We learn from the Buffalo Journal that Mr. Levi Street formerly a resident, and an early settler of the town of Sheldon Genesee county, recently died near Cincinnati, from the bite of a mad dog. He found the dog biting his hogs, and was bitten himself while attempting to drive him away.

Mr. Street was the first contractor for carrying the mail from Canandaigua, through Richmond, Geneseo, and Moscow to Sheldon. This was about twenty years ago. The roads were at that time, west of the Genesee River, excessively bad—the country in the earliest stages of its settlement, the mail of course must be carried on horseback—in this Mr. Street was indefatigable and the inhabitants on that route will long remember with how much pleasure they heard the sound of Mr. Street's horn announcing the arrival of the mail.—He continued however contractor for the transportation of the mail, until the roads had become so much improved as to admit of its being conveyed on wheels. It was at first conveyed in a small coach with two horses. Indeed he continued in the business until a line of post coaches was established from Canandaigua to Moscow, running three times a week. This has been for some years an important route, the mail being transported daily as far west as Moscow, and from thence three times a week to Buffalo.

Mr. Street resided most of the time while engaged in the business of carrying the mail, at Sheldon, where some of his children, and other relatives now reside. He was a member of the Baptist church.

"An Enquirer" cannot be inserted in the Observer, because his enquiries are just of that cast to excite unprofitable controversy.

We have received an obituary notice of Mr. Joseph Smith, a Botanic Physician of this village, who died suddenly on Friday last. But as we were acquainted with Mr. Smith, and have always supposed him to be a peaceable citizen and an honest man, we cannot consent to inflict upon his memory this fulsome piece of bombast.

We have received a communication from B. in relation to laboring on the Sabbath in cases where grain, hay, &c. would be liable to receive damage if not secured on that day. As the article is very long and does not, in our opinion, throw much light upon the subject, we shall publish only the following fact which is embodied in the article.

The writer says that he recently attended meeting on the Sabbath in an adjoining town—that there were few present, and the reason of it was, that a large proportion of the farmers in the neighborhood, and among them about a dozen professors of religion, one of whom was a deacon of the church, were laboring in their fields, securing their crops. They were at work so near the place of worship that their conversation, and their noise in driving their teams, were distinctly heard and contrasted rather unpleasantly with the solemnities of the house of God and the stillness of the holy Sabbath.

The scene we suppose took place not far from this village, and these professors we conclude, belong to a church in connection with the Rochester Presbytery.

This subject together with the BURNING OF BRICK on the Lord's Day, which has once or twice been mentioned in the Observer, [illegible] thorough investigation. With respect to the latter it might be brought into a tangible shape, by first deciding the question, whether it is right in the sight of God for a professed follower of Christ to engage in *any business* which he cannot carry on without violating the fourth commandment? As to the former it might be settled by ascertaining whether the command has ever been *repealed* by God, "In earing time and in harvest thou shalt rest."

THE ROOT OF ALL EVIL.

An agent for this paper writes us, that he finds the greatest difficulty in persuading wealthy professors of religion to subscribe. In some instances, professors who are worth thousands, who take no religious publication, and have large families of children, excuse themselves from taking the Observer on account of their inability to pay, while their neighbor, who is in indigent circumstances—whose piety has not been choked by the cares of this world, "the deceitfulness of riches, and the lust of other things," cannot be deprived of the privilege of learning through the columns of a religious journal, what the Lord is doing in building up the waste places of Zion, and converting sinners to himself.—This we are aware is no new thing, but it impresses upon our minds still more forcibly, the declaration that "the love of money is the root of all evil." When will professing christians learn that they "cannot serve God and Mammon!" That feeding the body and starving the soul, is not the way to prepare for the Bar of God!

ECONOMY.—The Agent of the United States among the Cherokees, says the Phœnix, is engaged in the distribution of the annuity allowed them by government. It has always, until the present time, been paid to the Treasurer of the Cherokee Government. The amount is 40 or 50 cents for each individual, and the President has directed that the annuity, instead of being paid, as heretofore, together to the Treasurer, should be paid to each individual of the nation, a great proportion of whom have to travel more *miles* than they receive *cents*. Some of them must make a journey of 180 miles. The Cherokees have signed a remonstrance against this oppressive act, but it has, *of course*, been disregarded. The editor of the Phœnix says, "We have heard that the agent has succeeded in inducing many individuals, the majority of whom are women, to receive their proportion of the annuity. It is further said that most of them took corn, (they preferred it we suppose), and the agent has received the money. It is a money-making business for him and his particular friends."

We venture to say that there can be but one opinion about this business among *honorable* men. If the Indians are to be driven off by acts of oppression, why not come out boldly and do it at once, instead of resorting to these little contemptible acts which must disgrace us, as a nation, in the eyes of the civilized world.

The same paper says that Dr. Butler, who was taken prisoner by the Georgia Guard, while travelling in a very dark night, with his escort, came very near losing his life by the stumbling of his horse, to which it is said, he was *chained*.

The captive Missionaries are still in close confinement.

The letter of Mrs. Butrick, wife of one of the Missionaries, will be read with interest, and with feelings of indignation and contempt, at the conduct of their more than savage oppressors.

MOURNING APPAREL.

Notwithstanding the long established custom of wearing black at the decease of relatives and friends—notwithstanding the tyranny of fashion, especially when connected with the tenderest sensibilities of our nature—indicating the depth of our affliction at the sundering of the dearest earthly ties, yet we are rather surprized that good sense is so rapidly gaining ground in this case—that mourning apparel is so extensively going into disuse, when so little has been said on the subject. The fact is, this is a thinking, reflecting and *acting* age. The antiquity of a custom cannot shield it from scrutiny. People are not afraid to examine for themselves, and to act according to the convictions of their understandings.

We have within a few weeks had very favorable opportunities for judging of the extent in the change in relation to this subject. We have seen a very considerable number of families, occupying different stations in society—some of them professors of religion, others that were not—who have been deprived of some near relative, refusing compliance with the mandate of fashion in relation to mourning apparel, daring to act according to the dictates of their judgment, even under those trying circumstances. Indeed we are confident that in much more than half the instances, in this vicinity, where families have been invaded by the hand of death, no mourning apparel, or mourning badge has been worn, to tell to the world the depth of their affliction or to excite the pity and sympathy of friends.

The more closely this subject is examined, the more apparent will be the reasons for the change which has thus been begun, & the more men are governed by the decision of their judgment, the more rapid and complete will be their emancipation from the trammels of a custom which has nothing else to plead for its continuance but its high antiquity.

The communication of Mr. Buchan, which will be found in another column of this paper, is just such an article as we should not publish were it written by any one calling himself a Protestant—but coming as it does from a Catholic, we give it without hesitation or reluctance. The charges of Mr. B. against Republicus, we shall leave him to answer. We are pleased to see a catholic come out in vindication of his tenets, as it gives our readers an opportunity of seeing both sides.

Mr. Buchan's communications will be cheerfully given in this paper, with the following restrictions. They must not be indecently personal, nor extend to more than a column in length. In a private note Mr. B. requests us to send him a proof of his communication, if we insert them, the day previous to publication.—This we cannot do—it is an inconvenience to which we cannot subject ourselves. His articles shall be carefully read by copy, and while written in as fair a hand as the present there will be no difficulty in avoiding mistakes.

East Cambridge, [illegible] communication of Rev. A. D. Eddy, in the fourth paragraph, the word *philosophically* is put in the place of *philologically*. The sentence should read thus, "To discharge the earliest duties of his office, he is to understand and explain the scriptures philologically, and from them draw out a system of doctrines and precepts for the faith and obedience of man."

A letter dated Aurora August 2d, to the Editor of this paper says. "The work of the Lord prospers in this place." The house of worship at Griffin's Mills I mentioned (last fall or winter) as so much needed, is under way; the frame 40 by 50 feet is up, and the out side will soon be completed; but the $500, to complete the inside is not yet found, neither do we know where it can be found: but we feel that the work must not stop."

POLAND.

From the latest accounts from the theatre of war, it is obvious that the late partial defeat of the Poles, has not materially diminished their resources or their ardor in the cause of liberty. Indeed their army has been very considerably augmented, and the provinces which were more remote from the capital and had been more completely under Russian control, are rising with a patriotic ardor worthy of the Polish character—are rising in their might and ranging themselves under the banners of their country. It is evident that the Autocrat did not anticipate such a protracted struggle. He had become dissatisfied with Diebitsch, as is often the case with despots when their bravest and most successful Generals meet with a reverse of fortune. The death of this distinguished Russian commander which took place on the 10th June of an attack of the Cholera, will save him from experiencing the displeasure of his master, and place him beyond the reach of his arbitrary power. In the death of this popular and experienced commander, the Poles have doubtless gained much. Their prospects of ultimate success are at the last dates far more flattering than at any former period.

The Steam Boat Yellowstone, owned by the American Fur company, has ascended the Missouri to Fort Tecumseh, 1300 miles above St. Louis,—brought down a full cargo of Buffalo Robes, Furs and Peltries, besides 10,000 pounds *of Buffalo Tongues!*

SUNDAY,

Is, by many millions of persons in France, Italy, Germany, &c. professors of Christianity, set aside for dancing parties in the afternoon and evening attendance at the theatres, &c. In other countries it is the favorite season for cock-fighting, horse-racing and other like "sports." In England and the United States, the day is preferred by many hundreds of thousands for excessive eating and drinking, with much sleeping, and not a little wrangling and fighting—and we see that in Chili it is appointed for holding the elections—to hurrah for the ins, or hurrah for the outs.—*Niles' Register.*

And we might add, that it is considered by men of *liberal* principles in the United States, as a *coercive* measure to petition Congress not to *compel* Post-masters, Stage proprietors, stage drivers, &c to labor on that day. Had these men the power—were their principles to prevail, how long before *our* elections would be held on Sunday! It might with some pertinency be asked what is the moral character of the people of the countries above named, where the Sabbath is most disregarded—and how does it compare with that of the inhabitants of N. England, and other parts of our country, where the Sabbath is more strictly observed!—ED. ROCH. OBS.

After the Editorial notice we give of the death of Mr. Street was in type, we received the following interesting notice of the last distressing hours, and the triumph of religion, over even the horrid death that terminated his life.

Death by Hydrophobia!—The following particulars of a most distressing case of this dreadful disease, are from the Cincinnati Journal of the 15th ult.

Sometime about the first of June, a Mr. Levi Street (formerly of Sheldon, Genesee County, N. Y.) observed one day, a dog in his hog pen biting his hogs. Attempting to drive him out, the dog flew at Mr. Street and bit him severely. About nine days after this occurrence, one of his hogs died in a rabid state. Mr. Street, although apprehensive of danger from the first, continued to enjoy good health up to Tuesday the 5th inst. On retiring to bed Tuesday evening, he complained of being unwell. His indisposition, however, excited no alarm till Wednesday morning about 10 o'clock, when on putting his hand into a bowl of water for the purpose of washing, he was seized with violent spasms, and forced to recoil several paces. After repeated trials he succeeded in washing himself, but under such circumstances as left no doubt, that he was suffering under one of the most appalling of all disorders, the hydrophobia. His mind, however, was composed. Perfectly conscious that his end was near, he sent for many of his friends and neighbors, with whom he conversed with his usual freedom, and without the least perceptible aberration of mind. From the very first, he prayed that if he should be attacked with hydrophobia, he might not be left to do violence to any one, or to disgrace the religion of Christ, which he had long professed. His petitions were in both respects, remarkably answered. On Wednesday evening he sent for some persons in his vicinity, notoriously indifferent to the subject of religion, and wicked as to their moral conduct, and prayed with them, and exhorted them to repentance. These exhortations under such circumstances, produced a most overwhelming effect upon all who heard them. Many were brought to weep, whose eyes had been unwet, and whose hearts had been unaffected for years by any considerations of a religious nature. All this time he was in great bodily distress, his whole frame was convulsed, and he was continually, when on his feet, springing from one side of the room to the other, with the greatest apparent ease. It was with difficulty that he could compose himself to rest, even for a few moments at a time on the bed, during any period of his sickness. As persons from the vicinity were constantly flocking to see him, he never ceased his conversation, his counsels and his exhortations, until a short period before his death. Many were afraid to approach him, to whom he made repeated assurances that he would not injure them. Others approached him, took [illegible] with him in prayer.

The whole scene was one of deep, absorbing, and painful interest, surpassing all description. The strange spectacle was here presented to the living, of a man in his full strength, walking about the room, conversing with his friends, praying with, and exhorting impenitent sinners to prepare for death; and yet perfectly conscious that he must die in a few hours; foaming at the mouth, and exhibiting by the convulsions of his whole frame, and the horrible distortion of countenance, and the unnatural expression of his eyes, which seemed ready to burst from their sockets, that a terrible poison was drinking up his spirits, the progress of whose destructive energy no power on earth was able to arrest. Still, during his most violent paroxysms, his mind was perfectly calm and collected. Not the slightest aberration of intellect was discoverable, in any expression which escaped him during his sickness. The promise "I will never leave thee, nor forsake thee," and "as thy day is, so shall thy strength be," was in this instance most wonderfully verified. All who witnessed his composure ascribed it to the power of christian religion: and that strength which Christ ever imparts to his true followers, to enable them to bear up with composure under whatever appalling circumstances they may be called to pass through the dark valley of the shadow of death. Resting on his Almighty arm they may safely trust him for "dying grace when dying comes." Such was the case of him, the painful circumstances of whose dying hours are narrated above. He had long been a follower of Christ,—had long trusted in him for salvation, and now he found that his confidence had not been misplaced.—While his convulsions lasted he offered no violence to any one; and about 2 o'clock on Thursday, he became perfectly composed, and laid himself down quietly on his bed of death, and without a struggle, gently breathed out his soul on the bosom of that Savior, who can even make such a dying bed

"Feel soft as downy pillows are."

Previous to his death he requested his friends to commence holding prayer meetings that evening in the room where he died. The request was complied with, and the services on that occasion will long be remembered by those who had the privilege of being present. Similar meetings are to be held there from week to week.

From the Cherokee Phœnix.

Copy of a letter from Mrs. Butrick to Col. Sanford.

CARMEL June 13, 1831.

COL. SANFORD.

Sir.—The orders that Mr. Butrick has of late received have caused him to go to labour in another part of the Nation, where we hope he will enjoy while there, the greatest privilege on earth, to him, that is, instructing the dear Cherokees. He came here to teach them the way to Eternal life, to preach the everlasting gospel of Christ, and in this employment his soul has been comforted. But now in this place he is denied this inestimable privilege. By whom! Not by any of the Cherokees, that is certain. Some of our neighbors, a few days since, were here, and said if it were their people that were taking such measures, they would go the greatest length possible to prevent such proceedings.

We wish to be considered as Cherokees, continue here as long as they do, have this people as our people, our God their God. To be separated from them would be like dislocating our very limbs. We have left near and beloved friends, dear they are to us, to come here to instruct, and we hope for the salvation of this people. We would not be so grovelling, so much like the busy world as to spend one hour in conversation with them about earthly prospects. But O their souls, their precious their never dying souls, their eternal interest, for this may we ever feel the greatest solicitude, and in this blessed work may we more vigorously be engaged. We do hope, we ask, we entreat, to have the privilege of laboring here at this place, for the good of this people.

Respectfully, E. BUTRICK.

From the Observer and Telegraph.

INDIAN WRONGS AT THE WEST.

Maumee Mission, July 19th, 1831.

MR. ISHAM:—Believing you a friend of the Indians, I submit to your disposal the following communication from sister Newel, at Waupaughkanetta.

After repeated and earnest solicitations from the Shawnese, to assist in procuring the means of instruction for their children, early last spring we made arrangements to furnish them, for the present season, with a female teacher, whom they agreed to furnish with boarding in families near the school. Accordingly we took Miss. Newel out there, and she opened a small school about the last of May, with flattering prospects of soon having it enlarged, and established on a more permanent basis. She had received encouragement from the present agent, who said he had several hundred dollars at his disposal, to be appropriated for the support of schools among the Shawnese. Several ministers had also pledged themselves to support a large boarding school, if one could be put in operation. This was just what the Shawnese wanted, (for, in their present scattered state, they could not all be benefitted by a district school,) and to the accomplishment of this desirable object, they had already begun to look forward with pleasing anticipations.—Just at this important and critical moment the destroyer comes!

Mr. Gardner, without the consent or approbation of Congress, but *commissioned* and *authorised* by the *President*, makes propositions for their removal west of the Mississippi.

I will now transcribe Miss. Newels letter—she was an eye-witness of the scene. In the proceedings that follow, I think the good citizens of Ohio are basely slandered, and I feel as if they ought to know it.

Wauppaughkanetta, June 29th 1831.

DEAR SISTER:—It is at all times our privilege to rejoice, that the Lord God omnipotent reigneth. In this I do, and will rejoice, though his ways be not as my ways; nor his thoughts as my thoughts. To instruct the Shawnese children is not what He at present requires of me. You are informed I suppose before this, that the Indians here, have concluded to accept of the proposals of Mr. Gardner. Perhaps the Ottawas have ere this. I heard his address both parts of the day. In the A. M. it was very interesting. He gave a history of the Indians from the time of the whites first coming among them; rehearsed all the probable evidences that ever came to my knowledge of their descending from the Israelites. This was to reconcile them to a removal. As they were once God's favored people, so according to prophecy they must be again; and the President wished for this reason, that they might be in a large place, free from the contaminating influence of vicious whites. If he has not already visited you, I hope as many of you as can, will hear his speech. I believe he was sorry to have me hear what he had to say in the afternoon. I could but just stand it; I was almost ready to wish myself made of different materials. The fate of the Cherokees was rehearsed to them, and they were told this was the last time the President would ever send an agent to them to make proposals. They appeared deeply affected, but thought perhaps they should come off better, to express no aggrievance, but stand it out, appear as brave as they could, and tell the President he had offered them a good bargain, and they would accept of his proposals.

One of the Chiefs said it was a tough, hard case, to give his people up to come under State laws without being permitted to vote, or having their civil oaths regarded before a magistrate; it would be as bad as to give themselves up to have their throats cut: for he could easily conceive of their being driven to desperation, and immediately committing outrage that would bring them to the gallows; and it was a tough hard case to decide to go; but as there was no alternative, they had better be reconciled to go." I believe they have tried to keep up each other's spirits, and exhort each other to unanimity of feeling upon the subject. Their minds appear constantly to be in a state of excitement.—Oh! that they might like their brethren at the south, be directed by the Holy Spirit to seek that rest which remaineth for the people of God. All business seems to be suspended, and they act as we might expect them too, if the final day of doom had come.

The old men sat in council, looking each other in the face, and mourning over their fate from Monday morning until Tuesday night.—They sat and talked all night long, and parted with no better state of feeling than when they came together. They think their prospect of earthly good is blasted forever! They say they have nothing to hope for here, or beyond the Mississippi either. They had thought for years past, that there would be no hope for them; only by their conduct pleasing the white people so well, that they would not wish them to move away. This they had endeavored to do, had made up their minds to encourage schools, attend to agriculture, and examined the religion of the Bible; but they now saw it would all be in vain. Those Indians that had learning, and had received the religion of white people were all hated and despised alike, and were now invited to take up their lot together. They said the President had offered to build them school houses and a meeting house beyond the Mississippi; but if they went, they should abandon the whole, build their own council house and worship the Great Spirit in their own way."

The same agent has been here, but having no information, I was absent at the time. I think however, the Ottowas will not sell at present; If at any future period they are obliged to move, they will not place themselves again, within the power of our government, but will flee to Canada, where they will be treated kindly.

Yours, &c. ISAAC VAN TASSEL.

POLAND.

A correspondent of the London Morning Herald, speaking of the present condition of Poland says,

Many of the Nobility have already spontaneously abolished all remnants of former servitude; and the Senator Francis Nawaski, has declared each soldier belonging to his large estates, and returning, after the campaign, with a certificate of good behaviour, to be entitled to a freehold property of 50 acres of good arable land, besides a cottage and a 100 florins for the purchase of agricultural implements. Donations for the support of the army in the field, and the sick and wounded, flow in from all parts of the old Polish provinces; and the noble inhabitants of Prussian Poland assist zealously their brethren, in spite of the attrocious ukase issued against them by their gracious Sovereign the King of Prussia. Indeed, nothing exceeds the treachery exercised by that Government against that much injured nation, disgracing the Prussian name merely for the sake of a family connexion between the Emperor of Russia and the Royal family of Prussia. The time, however, is not far distant when the Court of Prussia will pay dear for its shameful violations of all feelings of decency and humanity. The Poles are at this present moment as strong as ever; they have now 10,000 men, regular troops, under arms, besides the new levy of 3,000 recruits. Their fortresses, Zamosc, Modlin, and particularly Praga, are impregnable, and 100,000 Russians would now be insufficient to conquer Warsaw. The dissatisfaction with Diebitsch is already beginning to operate on the mind of his master. His whole army consists of 80,000 men, besides 24,000 men under General Toll, in the neighborhood of Lublin. It is only for the supplies brought him from Prussia, under the escort of Prussian soldiers that he could maintain himself so long in the position he now occupies in the North East part of the kingdom of Poland. It is little known that, on his entering Poland he had been appointed by his master Governor General of the kingdom, with unlimited power, and the Provisional Members of his Council, consisting of some slaves of the Autocrat's Court, and three degenerated natives of Poland, had actually arrived in Balystock, from St. Petersburg, to begin their iniquitous work of destruction, a few days previous to the last movement of the Polish Commander-in-Chief towards Lithuania.

TEA MARKET.—Letters from Canton, represent the Tea crop for the present season as unusually small. It is estimated that the quantity which will be shipped to the United States during the entire season of 1831, will not exceed 50,000 or 60,000 chests including all kinds both of Green and Black Teas. The average importations for the last eight years say, from 1823 to 1830, have been 113,574 chests.

A meeting of between 30 and 40 of the citizens of Rochester and vicinity was held, according to the notice given in the Rochester Observer, on the 8th day of August, 1831.

On motion of Doct. Smith, Mr. Chichester was chosen Chairman, and on motion of Mr. Matthews, J. A. Sprague was chosen Secretary. Mr. Davis of Greece addressed the Throne of Grace. Dr. Smith made some remarks, and read the notice which had called the meeting.—Mr. Davis then addressed the meeting at some length, stating the object of the meeting, and stating that he thought it advisable that something should be done by this community in the way of sending a colony into the valley of the Mississippi. Bradford King then made some remarks in favor of the same. Mr. Lee then gave some account of a Colony that had already gone on. Mr. Scofield also made some remarks stating the lamentable condition of the inhabitants in that part of our country, and how much influence might be exerted by Christians if they would be induced to go. Doct. Smith then made some further remarks, stating that the object of the colony would be to purchase a place and settle in a body, and try to exert an influence on the surrounding country and cause the Gospel to be preached—perhaps locate at the falls of the Illinois, which is about one hundred miles from the south end of Lake Michigan—country settling rapidly. On motion of Doct. Smith.

Resolved, That we proceed to form a Colony.

Mr. Mount made some very appropriate remarks, urging us forward; as the followers of Christ, to do something immediately. Some further remarks were made by Mr. Davis, and on his motion,

Resolved, That a Committee be appointed to report on the object of this meeting at some future day—committee to consist of seven, viz: Dr. Smith; Bradford King; J. A. Sprague; S. W. Lee; Micah Porter; Rev. Mr. Davis; and Deacon Arnold.

Resolved, That the Committee be instructed to report a Constitution at the next meeting.

On motion of Mr. Lee, adjourned, to meet in this place on the 2nd Monday in Sept. next at 2 o'clock, P. M.

ISAAC CHICHESTER, Ch'n.
J. A. SPRAGUE, Sec'ry.

A mercantile house in New York have received from the South 21 bales of cotton, produced solely by the labor of free people.

NOTICE.

A Four Days Meeting will be held at the Presbyterian Meeting-house in the village of Lyons, to commence on Thursday the 25th inst. at 2 o'clock P. M. Ministers of the Gospel and others, are invited to attend. S. HUBBELL.

Lyons, August 9, 1831.

FOUR DAYS MEETING.

☞ A Four Days Meeting will commence on Thursday the 18th August Inst, in the town of Perrinton, near widow Bristol's. Ministers and Lay Brethren from neighboring churches, are particularly requested to attend.

EZRA WHITTLESEY

Perrinton, 1st August, 1831.

NOTICE.

The Four Days Meeting, notified in your paper of last week, to be holden in the Presbyterian Meeting-house in Richmond on Thursday the 18th day of the present month, is deferred to Thursday, the first day of Sept. next, to commence at 2 o'clock, P. M. Yours,

O. LYMAN.

NOTICE.

A Four Days Meeting will be attended in the Congregational Church in Ogden, to commence on Tuesday the 23d of the present month.—Ministers and christians in this vicinity, are earnestly requested to attend and to assist by their labors and prayers.

New Agents for the Observer.—H. L. Barker, Griffin's Mills; H. Smith, Marengo; J. B. Halsted, Castile.

MARRIED.

In New-York, on the 1st inst. by Rev. Mr. Mason, Mr. Walter S. Griffith, of this village, to Miss Elizabeth, daughter of Col. Heman Norton.

In this village on the 7th inst. by L. F. Collins Esq., Mr. Calvin Morgan, to Miss Susanna P. Lane.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. M'Coy & Co., begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Sattinets, &c. comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— DAVID BUSH.

No 29, Main street Rochester July 26. tf.

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britannia Ware, Communion setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

IT is designed to organize a class in the Rochester Institute for commencing the study of the Hebrew. Persons not connected with the Institute may have the privilege of joining this class. For further information, apply to the Principal.

The Hebrew can be learned independently of other ancient languages. It requires less time than Latin or Greek; and is important for every man and woman who reads the Bible for himself. A single hour's study in a day, persevered in for a few months will enable the learner to read Hebrew with accuracy and infinitely more profit than any modern language. The time is probably not far distant when a knowledge of the original languages of the scriptures will be considered an essential part of a Christian education. 33tf

SCOTT's & HENRY's Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of

MITCHELL LODER,

No. 34 Exchange-street, or
Mr. SISLEY's Auction Store, Buffalo-st. 83tf

At a Court of Chancery, held for the State of New-York, at the village of Rochester, on the ninth day of August in the year one thousand eight hundred and thirty one. Present Addison Gardiner, vice Chancellor of the eighth Circuit.

Jacob M. Schermerhorn, Complainant,
vs.
Richard Dibble, Naomi Dibble, William S. Rossiter, Thomas H. Murray, Levi Ward Jr., Joseph Stocking, Joseph Butt, William Penfield, and John Penfield, Defendants.

It appearing by Affidavit to the satisfaction of this Court, that the defendant Thomas H. Murray resides out of this State, but within the United States, on motion of Mr. S. Miller, Solicitor for the complainant, it is ordered, that the said Thomas H. Murray cause his appearance to be entered, and, notice thereof to be served on the Complainant's Solicitor, within four months from the date of this order; and in case of his appearance that he cause his answer to the complainant's bill to be filed and a copy thereof to be served on the complainant's solicitor, within forty days after service of a copy of said bill, and in default thereof, said bill of complaint may be taken as confessed. And it is further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week, for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Thomas H. Murray, at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R. ELWOOD, Deputy Clerk.
S. MILLER Solicitor. 8w32.

IN CHANCERY.—*Before the Vice-Chancellor of the 8th Circuit.*

Isaac Spencer, Treasurer of the State of Connecticut,
vs.
Brewer Jarvis and Amanda his wife, James Boyd, Ferdinand Suydam, & John P. Sage, Jacob Lobdell & Peter Decker.

By virtue of a decretal order in the above entitled cause, will be sold by the subscriber, at public auction at the inn now kept by Barnes, at Bushnell's Basin, in the town of Perrinton, in the county of Monroe, on the twenty-seventh day of September next, at one o'clock in the afternoon, the mortgaged premises described in the proceedings in this cause as follows, viz. "All that certain tract or parcel of land situate in the town of Perrinton aforesaid, namely, the west half of lot number sixty six, in township number twelve in the fourth range of townships, in Phelps and Gorham's purchase, bounded as follows, north, west, and south by the lines of the said lot, and east by a line run parallel to the west line and through the centre of said lot, containing one hundred and sixty acres," or so much thereof as may be necessary to raise the amount due to the complainant for the principal, interest and costs in the said cause.—Dated August 10, 1831.

WALTER HUBBELL,
Master in Chancery.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

HORRORS OF THE SLAVE TRADE.

Dreadful, beyond description, must be the sufferngs of the victims, and opulent in depravity they who carry on the infernal traffic. This traffic, however, will be pursued so long as there remains a market for slaves; therefore, they who call for a gradual abolition of slavery at home, do, in fact, demand *a gradual abolition of the foreign slave trade!*

After describing a protracted but successful pursuit of a slaver, for more than three hundred miles, Mr. Walsh says:

'The first object that struck us, was an enormous gun, turning on a swivel, on deck, the constant appendage of a pirate; and the next were large kettles for cooking, on the bows, the usual apparatus of a slaver. Our boat was now hoisted out, and I went on board with the officers.—When we mounted her decks, we found her full of slaves. She was called the Veloz, commanded by captain Jose Barbosa, bound to Bathia.—She was a very broad decked ship, with a mainmast, schooner-rigged, and behind her foremast was that large formidable gun, which turned on a broad circle of iron, on deck, and which enabled her to act as a pirate, if her slaving speculation had failed. She had taken in, on the coast of Africa, 336 males, and 226 females, making in all 562, and had been out seventeen days, during which she had thrown overboard fifty-five.—The slaves were all enclosed under grated hatchways, between decks, The space was so low, that they sat between each other's legs, and stowed so close together, that there was no possibility of their lying down, or at all changing their position, by night or day. As they belonged to, and were shipped on account of different individuals, they were all branded, like sheep, with the owners' marks of different forms.—These were impressed under their breasts, or on their arms, and, as the mate informed me, with perfect indifference, "queimados pelo ferro quento—burnt with the red-hot iron." Over the hatchway stood a ferocious looking fellow, with a scourge of many twisted thongs in his hand, who was the slave-driver of the ship, and whenever he heard the slightest noise below, he shook it over them, and seemed eager to exercise it. I was quite pleased to take this hateful badge out of his hand, and I have kept it ever since, as a horrid memorial of reality, should I ever be disdosed to forget the scene I witnessed.

'As soon as the poor creatures saw us looking town at them, their dark and melancholy visages brightened up. They perceived something of sympathy and kindness in our looks, which they had not been accustomed to, and feeling instinctively that we were friends, they immediately began to shout and clap their hands. One or two had picked up a few Portuguese words, and cried out, "Viva! viva!" The women were particularly excited. They all held up their arms, and when we bent down and shook hands with them, they could not contain their delight; they endeavored to scramble upon their knees, stretching up to kiss our hands, and we understood that they knew we had come to liberate them. Some, however, hung down their heads in apparently hopeless dejection; some were greatly emaciated, and some, particularly children, seemed dying.

'But the circumstances which struck us most forcibly, was, how it was possible for such a number of human beings to exist packed up and wedged together as tight as they could cram, in low cells, three feet high, the greater part of which, except that immediately under the grated hatchways, was shut out from light & air, and this when the thermometer exposed to the open sky, was standing in the shade, on our deck, at 89 degres. The space between decks was divided into compartments, 3 feet 3 inches high; the size of one was 16 feet by 18, and of the other 40 by 21; into the first, were crammed the women and girls; into the second the men and boys; 226 fellow creatures were thus thrust into one space 228 feet square; and 336 into another space 800 feet square, giving to the whole an average of 23 inches, and to each of the women, not more than 13 inches, though many of them were pregnant. We also found manacles and fetters of different kinds, but it appears that they had all been taken off before we boarded.

'The heat of these horrid places was so great, and the odor so offensive, that it was quite impossible to enter them, even had there been room. They were measured as above, when the slaves had left them. The officers insisted that the poor suffering creatures should be admitted on deck to get air and water. This was opposed by the mate of the slaver, who, from a feeling that they deserved it, declared they would murder them all. The officers however, persisted, and the poor beings were all turned up together. It is impossible to conceive the effect of this eruption—517 fellow creatures of all ages and sexes, some children, some adults, some old men and women, all in a state of nudity, scrambling out together to taste the luxury of a little fresh air and water. They came swarming up like bees from the aperture of a hive, till the whole deck was crowded to suffocation, from stem to stern: so that it was impossible to imagine where they could have all come from, or how they could have been stowed away. On looking into the places where they had been cramed, there were found some children next the sides of the ship, in the places most remote from light and air; they were laying nearly in a torpid state after the rest were all turned out. The little creatures seemed indifferent as to life or death, and when they were carried on deck, many of them could not stand.

'After enjoying for a short time the unusual luxury of air, some water was brought: it was then that the extent of their suffering was exposed in a fearful manner. They all rushed like maniacs towards it. No entreates, nor threats, nor blows, could restrain them; they shrieked and struggled, and fought with one another, for a drop of this precious liquid, as if they grew rabid at the sight of it. There is nothing which slaves in the mid-passage, suffer from so much, as the want of water. It is sometimes usual to take out casks filled with sea water, as ballast, and when the slaves are received on board, to start the casks, and refill them with fresh. On one occasion, a ship from Bahia neglected to change the contents of the casks, and on the mid passage, found to their horror, that they were filled with nothing but salt water. All the slaves on board perished! We could judge of the extent of their sufferings from the afflicting sight we now saw. When the poor creatures were ordered down again, several of them came and pressed their head against our knees, with looks of the greatest anguish, at the prospect of returning to the horid place of suffering below.

'It was not surprising that they should have endured much sickness and loss of life, in their short passage. They had sailed from the coast of Africa on the 7th of May, and had been out but 17 days, and they had thrown overboard no less than fifty-five, who had died from dysontery and other complaints, in that space of time, though they had left the coast in good health. Indeed, many of the survivors were seen laying about the decks in the last stage of emaciation, and in a state of filth and misery not to be looked at. Evenhanded justice had visited the effects of this unholy traffic, on the crew who were engaged in it. Of the [illegible] and [illegible] at that moment [illegible] on board, [illegible] in different stages of fever. This mortality did not arise from want of medicine. There was a large stock ostentatiously displayed, in the cabin, with a manuscript book, containing directions as to the quantities; but the only medical man on board to prescribe it, was a black, who was as ignorant as his patients.

'While expressing my horror at what I saw, and exclaiming against the state of this vessel for conveying human beings, I was informed by my friends, who had passed so long a time on the coast of Africa, and visited so many ships, that this was one of the best they had seen. The height, sometimes, between deck, was only 18 inches, so that the unfortunate beings could not turn round, or even on their sides, the elevation being less than the breadth of their shoulders; and here they are usually chained to the deck by the neck and legs. In such a place, the sense of misery and suffocation is so great, that the negroes, like the English in the black hole in Calcutta, are driven to frenzy. They had, on one occasion taken a slave vessel in the river Bann; the slaves were stowed in the narrow space between decks, and chanined together. They heard a horoid din and tumult among them, and could not imagine from what cause it proceeded. They opened the hatches, and turned them up on deck. They were manacled together in twos and threes. Their horror may be well conceived, when they found a number of them in different stages of suffocation; many of them were foaming at the mouth, and in the last agonies—many were dead. A living man was sometimes dragged up, and his companion was a dead body; sometimes, of the three attached to the same chain, one was dying and another dead. The tumult they had heard was the frenzy of those suffocating wretches in the last stage of fury and desperation, strugling to extricate themselves. When they were all dragged up, nineteen were irrecoverably dead. Many destroyed one another in the hopes of procuring room to breathe; men strangled those next them, and women drove nails into each others brains. Many unfortunate creatures, on other occasions, took the first opportunity of leaping overboard, and getting rid in this way, of an intolerable life.'—

From the Liberator.

ANOTHER STEP!

☞The march of Equality is onward. Here is another triumph of good sense over prejudice. We copy the article from the N. Y. Courier and Enquirer.

'We are informed by a Jamaica gentleman, that last month, the Hon. Thomas L. Yates, the Mayor of the city of Kingston, in that island, nominated as a member of the corporate body Mr. Brown, a gentleman of color. This nomination was seconded by several of the magistracy; Mr. Brown was duly elected, and is now a magistrate of the capital of Jamaica. We understand he has long borne a very high character in that country, and was generally esteemed and respected. The law by which free people of color are raised to an equality of rights with the white inhabitants, passed the legislature of Jamaca in 1830.'

A SCENE IN EUROPE.

At the foot of a lofty hill, crowned to the summit with the richest verdure, peeped out from among encircling bush-wood and straggling elms, a miserable mud cabin. A streak of smoke rolling up through the green trees, was the only sign that met my eye, of its being inhabited. The sun was up, and over the blue heavens the thin clouds lay sleeping. It was the hour between sunrise and full blaze of day. A stillness seemed to lie around the spot, and I felt an indiscribable sensation creep over me, as I drew near the house of mourning. I paused at the entrance. A low murmuring kind of sound stole upon my ear, and again all was hushed.—I gently opened the door and bent myself forward, as if to ascertain, unnoticed, what was passing within. The apartment, on the threshold of which I now stood, was of the meanest construction. It was without a single piece of furniture that deserved the name. In one corner of it, a dead body lay stretched out, very slightly covered with a tattered coat, and a cold kind of horrible feeling run through my very soul, and it would probably have shrunk away from any further investigation, if I had not been suddenly arrested by a soft, sweet voice, mingled with a low groan, somewhat like a death rattle, that seemed to issue from the same appartment. I turned my head around and beheld a sight that chained me, as if by magic, to the ground. O, it was heart thrilling to behold! On a bundle of straw, a woman, somewhat in years, lay apparently in the agonies of death. Near her head hung, reclining in deep sorrow, a beautiful little, half naked child. On one side, a lovely girl about thirteen years of age, knelt. A Bible clasped in her thin, slender hands, with which she was endeavoring to comfort her dying mother. I instantly recognized two of my Sabbath school children. The meeting was affecting.—They had been without food for some days.—The mother died next day in triumph of that faith which her little daughter taught her out of the Bible. The girls grew up to be respectable members of society, and one of them has been a teacher in a Sabbath school for several years.

MAFFIT.

GERMANY.

Family and Social Prayer.

The extent to which family worship had been laid aside in Germany, until a recent period, will hardly be believed in this country. The writer himself could not at first yield credit to the statements that were made to him; but supposed that they must refer to peculiar cases, from which no general inference could be drawn; until he found them repeated and confirmed by unquestionable testimony in every part of the country. As a general fact, then, throughout the whole of Germany, at least the whole northern division of it, family worship is entirely *obsolete and unknown*, except among the evangelical Christians or *mystics*, as they are there called; and even among them it is only within the last fifteen years, that the custom of morning and evening prayers has been again introduced. An instructer in one of the leading universities, himself a piousman and the son of a pastor near one of the principal cities, had never either witnessed nor heard of family prayers, (except as a historical fact,) until he visited England after he had completed his university education. In that country he was casually present at a family scene of this kind, and the impression made upon him was such as he could never forget, he said until his dying day. To another professor, among the most eminent of the land for piety and learning, the practice was not so entirely unknown; he remembered that when a child his father held morning and evening prayers, but afterwards left them off; and since that time, until he had grown up and mingled in Christian intercourse, he had heard nothing further of the custom. Judging from the facts collected by observation and frequent and long continued inquiries, it would not perhaps be too much to say, that of the families of northern Germany, in not more than *one in a hundred* does the voice of morning and evening [illegible] family altar.

Of course, meetings for social prayer are almost unknown. A few families in Berlin, and some of them of rank, have a private circle in their houses every week, for the purposes of religious conversation & social worship. To these circles, however, none are admitted but invited guests. In Halle there was regularly a religious meeting every Saturday evening, at the house of a mechanic, where students sometimes attended. This meeting was ever a subject of ridicule among the greater part of the citizens, and of jealousy to the magistracy; and several attempts were made to bring home upon it charges of disorder and irregularity, in order to have a pretext for putting it nown. These attempts however, failed; and every investigation only resulted in showing, not only that the meeting was the occasion of no disorders, but that it was quietly and regularly conducted, and had for its sole object to make those who attended better men and better citizens. Under circumstances like the above, it hardly needs to be added here, that the monthly concert of prayer for missionary objects is attended only in a few cities; where it is sometimes treated with great reproach and contempt.—*Biblical Repertory.*

From the Western Recorder.

CHRISTIAN PRACTICE.

"Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure."

Christians seem to have lost sight, in a great measure, of the plainest principles of common sense, in application to the things of religion. Hence they will manifest, in words, great anxiety to possess that character, and those affections, for which they seem to make no effort. How often do we hear men, in their families, and in the social circle, pray that God would wean them from an inordinate attachment to the things of this world; and the next hour turn with coldness from the man who asks their co-operation in extending the Redeemer's kingdom? Such persons, perhaps, are not aware that God is calling upon them to part with their earthly substance, for the very purpose of answering their prayer, and crucifying them to the world. But let me enquire of such, whether they mean any thing by their prayers; and if so, what it is?—If they wish to be weaned from the world, why not try to effect it; and as they have opportunity, deny themselves, and cross their worldliness? Then there will appear a correspondence between their prayers and efforts; a correspondence which will declare, at least, their honesty, and give good encouragement to others, that the object they seek will be attained. But how is this fact to which I have referred, viz. the want of correspondence between prayer and effort, to be accounted for? In my opinion, the secret lies here: The Christian, in such cases, *prays* for what *he thinks he* OUGHT *to desire to possess*, and not for what he really DOES *desire*.

There are some thoughts in connection with this subject, Mr. Editor, which I wish to present to my christian brethern, through the medium of your paper. If permitted to do so, I will endeavor to regard your oft repeated admonition, "Be short;" and in my next number attempt to answer the question, What is the influence of such prayers?

M.

A COMMON MISTAKE.

It may perhaps be conceived, that the instrumentality to be employed in the progress of religion is to be chiefly that of ministers and missionaries. Without having any wish to depreciate the office of the ministry, or to diminish its reponsibility, I must be allowed to say, that I think the sentiment is carried too far. In the means to be used for the universal prevalence of religion, there is much that ministers, with whatever zeal, cannot do—it must be done by private Christians, if done at all; and there is much more which they can do far better than ministers. Besides, would Christ have fitted so many thousands and hundreds of thousands of persons for usefulness in saving sinners, without intending to bring them into action, and into a measure of action proportionate to their value? Does he mean that his wide triumphs should be won by the comparatively small number technically known as ministers? The idea is absurd; and it is falsified by fact. Inquire where it is that the spread of religion partakes most largely of the character of apostolic or millennial days; and you will have for answer, It is in the West Indies, and in the islands of the Pacific Ocean; where indeed they have zealous minsters, but where, too, they have zealous converts. It is in the West Indies, where a single negro, in defiance of his master's wrath, (no trifle in a land of slavery,) induces four hundred of his companions to hear the gospel, and has the pleasure of soon seeing forty of them join the church. It is in the isles of the Southern sea, where men are scarcely converted, before they take a boat to a distant isle, and live for nothing, but to save their brethren. This is the spirit we want at home; when shall it once be?

I confess myself to have a strong conviction, that this is the kind of exertion by which the universal prevalence of Christianity will be achieved; that the present stagnation is to be ascribed to the want of it: and that the final triumphs wait only for its developement.—*Hinton.*

From the Vt. Chronicle.

INCONSISTENCY OF MINISTERS!

We not unfrequently hear ministers pray in the sanctuary, that God would send his Spirit in large measures; that he would visit every *house* and every *heart* with his converting grace, and gather *all* into his fold. Do they believe he will! Most evidently not. They do not expect he will convert but here and there one. They seem to think their labors very successful when some ten or twelve turn from the error of their ways in the course of a year, while hundreds still throng the broad way down to ruin. Their highest anticipations seem to include only a few favored objects of prayer, over whom pious parents, or some beloved companions, have wept *as* they bore them to the throne of grace.

They hope, however, at some indefinite, future period, to receive a refreshing from the presence of the Lord, when multitudes shall be gathered into the fold of Christ, and their little flock be increased to two or three hundreds.—While the ambassador of Christ looks at such an object as extremely desirable, and almost dares to hope it may come before he goes the way of all the earth, he staggers through unbelief.—Forgetting however, that "whatever is not of *faith* is *sin*," he professedly prays, 'Come, Lord God Almighty, and slay the pride of *every* heart to-day; let no one leave the doors of the sanctuary until he has been created anew in Christ Jesus, and given his heart to God.'

Suppose now that God in his sovereignty should depart from his usual course, and answer the unbelieving prayers of such a minister, by sending his Omnipotent Spirit to convince a whole congregation of sin, of righteousness, and of judgment, in a moment; so that the tear of penitence should start from every eye, and the stifled groan rise from every bosom; suppose all as one, should exclaim, "How can we escape the damnation of hell!" Would not that minister be overwhelmed and confounded! Would not the feelings of his heart be, "Lord, stay thine hand—I am not prepared for such a display of thy power—I did not expect it—Let thy work proceed with *decency, calmness*, and *deliberation*!" Nay, rather may we not suppose that he would deny that it was the work of God, and pronounce it all the effect of delusion and enthusiasm? How many do thus judge when they hear of only a few individuals who have suddenly changed their manner of life! How good men, yes, the fathers in the ministry, are ready to express their suspicions of the genuineness of those conversions, when they are told that ten, twelve, or fifteen in a single bible class hopefully gave their hearts to God in one short meeting! We hear of such things, and why may we not rejoice in it? Cannot God as easily convert fifteen, at the same moment, and in the same place, as one! Why then doubt his willingness to do it? True, it may be said, "We have never seen it on this fashion." As the millennial day draws near, we have reason to believe that the gospel will be preached with greater power and efficacy; and that the process of conviction and conversion will be greatly accelerated.

It seems like limiting the Holy One of Israel in his operations, to suppose that he must pursue, from age to age, any particular course in the displays of his power and grace. Why may we not suppose that it will be the glory of the coming age, that God will reveal his love in new and surprising ways? In ways too that shall stain the pride of all human glory? Let us then believe God able and willing to save even to the uttermost. Let the salvation of the world progress in the same ratio which it has for fifty years past, and how many ages must roll away before Christ shall reign over the whole earth?

The age in which we live calls loudly on Zion's watchmen to banish all their guilty doubts and fears, and be strong in the Lord, believing that the year of Jubilee is come, when the prison doors are to be opened, and every man's bands lossed. Is there not manifestly an inconsistency in praying for things which we do not believe God ever designs to grant, and consequently we never expect!

AMICUS.

Tracts.—The number of seamen who visit the port of New York in the course of the year, it is conjectured, 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 at all uncommon 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.—*Sail. Mag.*

Extract of a letter from a gentleman in Liverpool, to his friend, and old shipmaster, in this city, dated April 30th, 1831.—"I hope this country will follow the example of America, as we have in some measure done in the Temperance Society. We have formed one in Liverpool. I have the honor to be one of the first in this good work. Capt Parnell, who was master of Prince's Dock when you were here, is now converted to God. He meets with us in class. See! God can convert dock masters.—At our last public meeting of the Temperance Society, some thousands were assembled. The small cloud is spreading. O that God may speedily pour his good Spirit on all flesh! Praise God, my brother, he does give grace and glory, and will give grace and glory, and no good thing will he withhold from them who walk uprightly."—*ib.*

Valuable Discovery.—The Ravenna, Ohio, Courier, in an article under this head, states, on the authority of a respectable physician, that a remedy has been found for restoring animation suspended by the effects of carbonic acid gas, or *damps*, as it is usually termed, in wells. On the 17th of June, two men, (father & son) were engaged in digging a deep well, in Copley, Medina co. Ohio, and after an hour's absence the young man went into the well, and after descending a short distance, fell apparently lifeless to the bottom. The father went to his assistance, and also fell. A pail of water was thrown into the well, fell on the father's face, who caught breath, arose, took the body of his son, got into the tub and was drawn up. The use of water recovered the son. At 6 feet from the surface, a candle went out. At that point the animation of a live chicken became suspended; but by pouring on water, it revived.—*Buff. Pat.*

DOGS.—Much alarm has been caused in this section of the country, in consequence of several children, and many cattle, hogs, &c. having been recently bitten by dogs believed to be in a state of madness. Two or three of the children have since been taken ill, and we understand exhibit decided symptoms of hydrophobin. The corporations of Utica and Little Falls, we are gratified to learn, have passed laws, directing the destruction of all dogs running at large within their respective villages; and we hope they will be carried into effect, till not a single dog shall be found in either of the places.—*Western Recorder.*

Lottery Dealers; themselves being judges.—Schuyler says, "There are many venders of Lottery tickets in this city, who are in the habit of publishing a fictitious list of prizes said to be sold by them, when not one of the hundred advertised were sold in this city. The object of this is, to prevail on strangers to apply to them as *Lucky Offices*."

He gives the public a "caution" against an "imposition" which Clark & Co. have had the "meanness" to commit, and intimates that that firm are accustomed to such conduct. Clark & Co. give Schuyler the lie, accuse him of a "grasping disposition," and say they should gain nothing by "assuming *Mr. Scuyler's* garb."

Clark & Co. copy from an Albany paper, a statement that D. W. Shepard, a lottery dealer in Albany, had been arrested and bound over for trial, for taking the numbers out of tickets which had drawn blanks, and inserting the numbers of such as had drawn prizes, and presenting them for payment.

ITEM;—Clark & Co. defend lotteries, on the ground that buying tickets is not so bad as buying rum. They say, however, that "the extent of adventuring for a single individual ought not to be great." So we say. The less the better.

Schuyler and Sylvester are both out in great wrath upon Arthur Tappan and the Magdalene Society, for their efforts to expose and diminish the extent of prostitution in New York.

The above particulars are gathered from three New York lottery papers of last week.—*Vt. Chronicle.*

The barn of Jacob Shook, Esq. of Milan, was struck by lightning on Saturday last, and together with its contents, consisting of about 700 bushels of wheat and rye, and a large quantity of hay, was entirely consumed.—*Pough. Jour.*

GEN. H. L. V. DUCOUDRAY HOLSTEIN, Professor of Modern Languages at Geneva College, intends to spend *eight weeks* at Rochester, from the 13th of August,—during which time he would be willing to open different classes of Ladies and Gentlemen, wishing to study the French, Spanish or German languages.

In order to encourage the study of these languages he has fixed the following moderate terms.

Each class of Ladies or Gentlemen may be formed of not less than *five* nor more than *eight* pupils, and shall receive one hour's instruction every day. Saturdays and Sundays excepted—so that *forty* lessons will form a complete course, at $6 for each pupil. Each class may recite, by turn, at the residence of one of the pupils, member of said class.

The Principals of schools, academies, &c. desiring instruction in one of said languages at their institutions, may be pleased to apply to one of the gentlemen named in this card, or to the Professor himself, who will be at Rochester, the 13th of August next.

The persons wishing to follow one of these courses, are respectfully requested to leave their names and directions at the Book-Store of Hoyt, Porter & Co.

The following gentlemen have kindly offered to receive the names of their friends: Rev. Mr. Penney, Rev. Mr. Whitehouse. Hon. F. Whittlesey, Dr. Anson Colman, and Henry E. Rochester, Esq. 31 3w.

NOTICE.

THE Rochester Savings Bank will be open for receiving deposits, on Wednesdays and Saturdays, from 5 to 8 o'clock, P. M. in E. Johnson's brick building, corner of Main and Water-streets. Wednesdays for females and Saturdays for males.

D. SCOVILLE, *Sec'y.*

July 6 28

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.

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.*

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full upply of* GOODS. Rochester. June 2, 1830.

CAST-IRON THRASHING MACHINES of a new and improved construction.

Thrashing in these Machines is performed between cast iron plates, having teeth arranged in circles upon them, which are attached to a wheel, and pass through a corresponding cast-iron bed piece, as the wheel revolves.

They require less velocity, are less expensive and more durable, than those made with a cylinder, or any other kind heretofore in use. A specimen of them may be seen at Allcott Watts & Langworthy's rolling and slitting mill, next door north of the cotton factory, near the falls.

Persons wishing to procure the article for their own use, will do well to supply themselves with this kind. Rights for territory, may be had on advantageous terms to the purchaser, by applying to the patentee, No. 25 Exchange-street.

WM. J. WOOD.

Rochester, June, 1831. 28tf

MILLENNIUM, a Poem in Five Books, by Rev. Josiah Pierson, for sale at the Bookstore of Hoyt, Porter, & Co.

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, we ho pe to receive a share of public patronage; *Buffalo Street in the Arcade* June 1.

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 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, 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 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 2tw.

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, Atty.

TO BE DISCHARGED FROM DEBT.—Elnora B. Stone. Notice first published July 21st, 1831.—Creditors to appear before Addison Gardiner Esq., circuit Judge of the 8th circuit, at his office in the village of Rochester, in the county of Monroe, on the eighth day of September next, at 11 o'clock in the forenoon. Dated July 19th, 1831.

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.*
JAS. LYON & 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,*
JAMES MOORE, jr. *Syracuse,*
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

HARDWARE.

NO. 16, GLOBE-BUILDING.

THE Subscriber would inform his friends and the public, that he is now receiving, and will continue to receive consignments of Hardware, Cutlery, &c. at the original cost in England, (with addition of duties and transporation) which will enable him to sell at the lowest New York prices for cash only. The smallest favors thankfully received. S. MURDOCK.

Rochester, July 20, 1831. 8w.

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

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.

THRESHING MACHINES.

THE subscribers have established a Threshing Machine Manufactory, in Rochester, on Water Street, next door North of Mr Grant'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. 24f

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, on application at his office in Carroll Street.

January 9, 1829. LEVI WARD Jr.

CAME into the enclosure of the subscriber on the 10th inst., a pale red COW—gives a large quantity of milk and milks easy.—The owner can have said cow by proving property and paying for this advertisement. JOSEPH COLT.

Pittsford, July 23d, 1831.

SCHOOL.

THE subscriber would inform the public that his business for several years past has been the instruction of youth. He has respectable vouchers of his moral and literary qualifications as a teacher, and is desirous of continuing the practice of his profession at this place. He will instruct in those branches of education usually taught in Academies and High Schools. Terms of Tuition and other particulars respecting the school made known at his school room in O. N. Bush's buildings, Main Street. ETHAN ALLEN.

Rochester, July 26th, 1831. 3w31.

NOTICE.

A YOUNG Gentleman, formerly a member of one of the New-England Colleges, is desirous of obtaining a situation as a Teacher or Usher, in an Academy or High School in this state. Satisfactory references will be given on application by mail, to W. J. care of Box No 260, Utica, N. Y. *July* 12, 1831. 3tw3

STRAY OXEN!

CAME into the enclosure of the subscriber on the 26th ult. a yoke of *Spotted Oxen*—white spot on the forehead of each—about 7 or 8 years old. The owner is requested to prove property, pay charges, and take them away.

CATHARINE DE FOREST.

Chili, Aug. 4, 1831. 3w32

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | THURSDAY, AUGUST 18, 1831. | VOL. V. NO. 31.

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.

TO CHRISTIANS—A CALL FROM THE WEST.

Little more than one hundred miles from Rochester, is situated the village of ——. The soil around is fertile; the business of the place is quite extensive; the inhabitants all find lucrative employment, and as they are sequestered from this busy, bustling world, they might be happy but for one thing. And that one thing wanting, all is wanting. There are at least, thirty families,—say 150 souls here, and not one of them a praying person. If one of their number dies, no one is near to pray with the survivors, or direct them to the mourner's friend. Two Taverns and two stores deal out ardent spirit, *that curse of curses*, and the effect is but too apparent. The Sabbath's *holy* light does not dawn there; oaths and curses, of which devils would be ashamed, burst from unholy lips, and only one thing is wanting to complete the scene, and make a *Pandemonium*—that one thing is a *distillery!*

Christians! You are commanded to preach the gospel to every creature! Will you go and preach it to the inhabitants of the village of ——!

Near by this village is the little village of ——. Two years since, there was no Sabbath, no church, no Sabbath-school—all was a scene of moral desolation in the retired wilderness. Eighteen months since a pious Deacon and his family moved into the place—established meetings, and a Sabbath School—the Spirit of the Lord came down—a work of grace commenced—a protracted meeting was held—a church was formed—preaching was obtained—and the wilderness literally blossomed as the rose.—Lately a Temperance Society has been formed there by the agent of the N. Y. State Temperance Society—the only Tavern and the only Store in the place have ceased to vend, and no drunkard must set his foot there. Christians! this little church wants aid. They are a feeble flock, and when the writer was there a few days since, "Do," said they, make our wants known to our Christian brethren. Do tell them we are flesh of their flesh, and bone of their bone. We have come into the wilderness, but we have souls and so have our children." A pious, able, educated minister would be received here, even as an angel of God. Christians! Will you send help to your brethren in the village of ——!

At a little distance from this, is the little Church of ——. Their cry is loud and long—send us help. They are from N. E., and descendants of the pilgrims. They are settled upon the hills, in the vales, and along the streams of ——, but they are sheep without a shepherd. Christians! will you send them help? To you they cry. "If any man see his brother have need and shut up his bowels of compassion, how dwelleth the love of God in him?"—The two last mentioned places feel competent to support the stated means of grace one third of the time in each; and for the first named, dependance must be had upon the aid of the christian public. The heart of the writer has been pained within him frequently, as he has been riding over the desolations of the West, but he could do nothing to help. Nor will efforts made for these destitute brethren be without avail.—Some two or three years since, a church in Connecticut resolved to support a Missionary in a new settlement, the first settlers of which many of them, were from the town where such church is located. They did so. But little fruit of their labor of love was seen for the two first years, but of late, the seed is springing up. A few weeks since, it was the privilege of the writer to spend a Sabbath with this church. Forty came forward that day and requested christians to pray for them. Their meetings on the Sabbath are held in the chamber of the Minister's house, that being the most convenient place in the town for the purpose. This Missionary labors for souls. "I have preached *nine* times and attended two various meetings this week," said he, "and I shall do the same next week." This man performs all his travelling on foot—frequently going 6 & 7 miles to meeting of an afternoon, and home again in the evening; and that too, over roads, that some christians, and I fear Ministers too, would think impossible. But how great the joy of that church at seeing the fruit of his deeds of love! How great his reward! This town, which but for them, might still have been, like too many others, a moral waste, is now cultivated and bears fruit. Not a drop of ardent spirit is to be procured in it, except for medicinal purposes. God has raised up men in their very midst, who expect to build a meeting house and give to the congregation, and the young already enjoy the privileges of the Sabbath-school, and bible class. O in the midst of all that is morally dreary, and desolate and cheerless, the eye still rests upon M., favored town, as upon a verdant spot, blessed of God, and rejoicing in the benefactions of his people. Christians, have you wealth? O lend it to the Lord. He will repay—if not on earth, he will in heaven.

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P. S. The writer has purposely left the names of places blank. If any christian wishes to know them in order to keep, he can obtain the information by addressing the Editor of the Rochester Observer.

For the Rochester Observer.

THE DUTY OF CHRISTIANS TO BELONG TO THE TEMPERANCE SOCIETY.

ESSAY NO. 1.

The name of Christian, should always imply a follower of Jesus Christ; one who loves to do his will, obey his commands in all things; and who loves to engage in every work of benevolence within his reach. The Lord Jesus sought us, and alleviated the misery of the most vile among the lost sheep of the House of Israel. In his conduct, we read the injunction, "deny thyself, take up thy cross and follow me." With alacrity then and delight, ought every one who bears the Christian name, to run the Christian course as marked by our Saviour, and thoroughly beaten by his faithful disciples; for this path is peace, and the end thereof eternal blessedness.

But O, sad proof of the depravity of the human heart! There are some professors of Christianity, who hold back from one of the most glorious causes of benevolence and reform, of the present age; a cause of deep interest to the church of Christ; to our country, and to the world. This cause, is the cause of TEMPERANCE. Of recent birth, but of rapid growth. Fed and nourished by the best of men. Dear to the hearts of the virtuous poor; of the rich, humane and benevolent, and especially to the hearts of zealous, devoted and benevolent Christian. Carried on by the use of means, the principal and most effectual of which, are Temperance Societies; and with these Societies, some professors of the religion of Jesus, refuse to unite. To this class I write. To you who drink, or drink not ardent spirits, and refuse to associate with your brethren and the moral part of community, in putting away from our land, and the world, the mighty evil of Intemperance. By what strong reasons are you bound to stay where you are! What good can you do more than you would be able to do were you to join the Temperance Society! How much has your party ever accomplished in learning others to become temperate? Alas my brethren that you should stand on ground so untenable.

It is often urged by this class of professors as a reason for not uniting with the Temperance Society, that "we do not conceive it our duty."—We are aware that this is a reason which not only puts an end to argument, but quiets the conscience of the objector; for men of candor dislike to urge others to act contrary to duty; and if men can persuade themselves that it is not duty to perform a certain act, then conscience will not upbraid them for not doing it so long as they remain unshaken in that belief. In proof of this, we have the testimony of St. Paul, who persecuted the church with great zeal and cruelty, and verily thought he was doing God service.

Some doubtless, do conceive it to be their duty because they are not sufficiently aware of the magnitude of the evil of drunkenness, neither do they understand what Temperance Societies have done to arrest this evil. But to convince them of their duty we will endeavor to show some of the evils of drunkenness, and what has been done to arrest them. And now candid reader we must take you along to the abodes of wretchedness, to visit the drunkard at his home, and ask what is the value of worldly prosperity, domestic happiness, of the comforts of life, and of the soul. Nothing you are ready to exclaim, would tempt me to exchange places with the poor drunkard in any of the particulars—and Oh! how do you shudder at the thought that all these to the drunkard are lost. You are often filled with deep anguish at the sight of one of these degraded beings as he staggers along the street, on his way from his labor or his revelry to his home. Lost to every sense of honor, of shame, of humanity, he is led by his tyrant master, to commit acts too barbarous, wanton, and brutish to be conceive. Were there but one such being in the United States, there might be less made of this strenuous effort. But alas! it is not so. The most accurate estimates that can be made of the number of drunkards in the U. S. bring in the number of more than three hundred thousand. And from the estimation of the death of drunkards, they appear to be thirty thousand or more yearly. Bring up the vast army of three hundred thousand drunkards before the mind. See them formed in columns of ten divisions, each containing thirty thousand, and marching at one years distance to the place of destination, a place too, of eternal war. But no war has ever spread before us such scenes of carnage and death. Oh, could they hear the din of war as they march! Could they hear the death wail of the multitude already dying on the field of battle never to be dead; or could they see the smoke of their torment beginning to ascend up for ever and ever. But no! Those that have just begun the march, are far from this field, and never mean to come to it, and the front divisions of the army are so blinded that they cannot see, and so deaf that they do not hear, until they leap the walls, and find the Prince of darkness ready to welcome them to his fangs, and give to each his post along the battlements of hell. There he uncovers their eyes and bids them look along the artillery of their prince, and lo! it points directly at the throne of God.—Already have they been taught in the school of the Prince of woe. They know what ammunition to use. Volly after volley they discharge of deep-toned blasphemy, resounding loud through both their unstopped ears, and shocking every fibre of the soul; until their fruitless wrath inspired by the arch enemy of God, gives place to all that bitter woe, which utter despair, the gnawing of the worm that never dies, the lake of eternal fire, and the agonies of the second death bring forth.—But hark! What means this shouting among the infernal legions! What this that excites such horrid laughter among the mighty in hell! But not long are they left to doubt. The next division of the grand army of the U. S. has come. Here says the fiend of drunkenness, I bring to my legions another year's productions of earth's choisest fruits. These are prepared to take a hot place in hell. They have fought not only against the Lord, but against his Anointed while on earth. They opened their lips to blasphemy, inured their hands to crime, and imbrued them in blood. Some of them too, have commemorated the dying love of the son of God around the table with some of those shining Saints in yon bright world we see; and but for me, these too, would be there; but now they have been foremost in trampling under foot his blood. There they are: with you I leave them. What words of bellish gratulation are then heard through all the dark caverns of the deep abyss, uttered by those who fell from heaven's celestial plains; —But ah! the deep anguish of those who came first is augmented now. They know whom to expect. A partner, a brother, a child, a friend, a customer has come, I too, have helped them on their march to this world of woe. Already their eyes are fixed on me. Their curses fall upon my ears. They writhe in anguish; and as they wail, they gnash their teeth on me. O that some one would rise from the dead, and warn my remaining brethren and friends, lest they also come to this place of torment. For no drunkard shall ever enter the kingdom of Heaven."

Looking at this, who can refrain from crying out, "Let me do all that in me lies," to stop this vast army in its way to hell. It would seem that "only let me know what to do, and I will do it; cheerfully, gladly do it;" would be the firm resolution of every virtuous, feeling citizen of America; of every male and female of respectability in the land; and of every Christian in the world. And blessed be God, this is the voice of some, yea many. And by the efforts of these, Temperance Societies have been formed in various parts of the U. S. and there are doubtless, as many as three hundred thousands, equal to the army of drunkards, pledged to total abstinence in these societies. They are now in active and effective operation. Their influence is powerfully felt by all classes of community. They are constantly receiving new accessions to their number. The amount of ardent spirits used in the country, is vastly less than before the institution of these societies; several distilleries have been stopped through their influence, and more than seven hundred drunkards reclaimed. God has uniformly blessed the cause of temperance in this land, has in a multitude of instances, poured out his spirit in the conversion of souls, where this cause has prospered. In few places, we believe in no one, has there been a powerful revival where this cause has not moved with it. Thus we see what are the evils of drunkenness, and what Temperance Societies with the blessing of God have done to the arrest of those evils. We see too, this is the work of that God without whose notice "not a sparrow falls to the ground," or a drunkard sinks to hell. Drunkenness aims directly against the cause of Christ; consequently he will bless the efforts of his children to put the evil away. And in no way has it been so effectually tried as by the institution of Temperance Societies. And these societies are the means which God has been pleased to own and bless in carrying on this good work. It is therefore to the help of the Lord that we come when we join the Temperance Society. And is it not the duty of every Christian to come to his help!—Drunkenness is in direct opposition to the cause of God; and Temperance Societies are in direct opposition to drunkenness; and do more effectually oppose and check it, than any other means that has been used. Is it difficult then to decide where the Christian ought to be! And now this vast amount of misery yearly and daily accruing, must be stopped. These rivers of woe must be dried up. And can this be done without first drying the fountains whence they run? And can this be done without more extended influence! Will distilleries be stopped; will importers cease the traffic till they see multitudes more arrayed against them! And who will set their forces boldly against this abomination, if the disciples of the Lamb will not? To whom shall the widow and the orphan cry for help? And if their cries come up into the ears of the 'Lord of Sabaoth', whom will he send to be their deliverer? Will you say send a child of the devil, or will you say send me! M. N.

For the Observer.

SLAVERY IN A FREE COUNTRY.

Mr. Editor:—Last fall I had occasion to descend the Ohio and Mississippi Rivers, to the distance of near 2000 miles. I stopped at most of the large towns situated on the banks of those Rivers, and it so turned out that I was at the City of Louisville, Ky., during the last days of December and first days of January.

On the last six days of December, I discovered much rejoicing, and hilarity, among the negroes; and on enquiring, I was told that the last six days of the year were holy-days to the slaves, that they were during those days permitted to spend their time in amusements, and recreations of their own choosing, or in labor for which they received their own wages, which I looked upon as very liberal in the good people of Kentucky, but with what countenances the poor slaves were destined to commence the new year, I could hardly imagine until the morning of the first day of January, when I was asked if I was going to the sale; I enquired what sale, and was told that all the negroes to be disposed of, were to be sold on that day either for a year's service, or for life; my curiosity being thus excited, after dinner I repaired to the place of sale, which was one of the most public situations in the city.—There I beheld a large crowd of black people huddled together without regard to age or sex, but their countenances which the last preceding days had been cheerful, were now mostly changed to that of a gloomy aspect, and when there was an exception, it looked more like a burst of laughter to disguise the worst feelings of the heart, and the more gloomy anticipation on the mind, than that of cheerfulness or mirth. There the negroes either male or female, were occasionally ordered to stand out and show themselves, they would then be examined by the buyer, in the form of their body and limbs, and the dexterity with which they could exercise by walking, and other manners, with as much precision as though they were horses or oxen.

From this scene I returned to the Steam-boat Landing, my feelings much depressed, with what I had beheld, but I was now to witness a scene far more appalling than the one I had just left. I had no sooner reached the wharf than I beheld a Steam-boat approach the shore with a large number of black people on board, who I learnt, were slaves bought in Virginia, and intended for the market in Louisiana. Their countenances were generally melancholy, and they were clad in miserable old garments or parts of garments, which were so besmeared with dirt and grease, that they were nearly all of a color. I soon left this horrible spectacle, and engaged a hack to convey myself and baggage to Shipping Port, two miles from Louisville, the Landing below the falls of Ohio, intending to take passage that morning for Mississippi, and being desirous of beholding (for the present at least) no more scenes of such inhumanity and Barbarism, but I had not proceeded far, before I beheld another view of slavery. I saw a man riding on horseback carrying a large stick or club, and driving before him a number of black persons, men women and children, and each of these, except two, had an iron collar or ring around the neck, and these were connected by a chain considerably heavier than a common trace chain, at a sufficient distance to enable them to walk without interfering with each other. I proceeded to the Landing, secured my passage on a boat that was to start the next morning, and repaired to an Inn to spend the night, with my mind well stored with gloomy reflections, and my feelings much wrought upon in behalf of my poor suffering fellow beings, who were doomed to drag out a life of slavery in this *boasted land of liberty*. After a comfortable repose for the night, I arose and once more beheld the bright luminary of the day shed his cheering rays upon the face of a delightful country, through which extended the majestic Ohio, when on my right hand she appeared sporting with the rocks composing her bed on the falls, and on the left she presented a broad extended sheet of water, moving in peaceful majesty to its final termination. And while for a few moments indulging in these reflections, I felt my obligation to return a thank offering to Him who rains on the just and on the unjust, and causes the sun to shine upon the evil and upon the good, and who will ere long deliver his poor and suffering children from all the miseries of this life whether they be black or white, bond or free.

The sound of the bell soon announced the time for the departure of the boat in which I was to sail, and when I anxiously anticipated at least a temporary relief from scenes of misery and wickedness, that I had witnessed the day before: but on approaching the boat I am unable to describe my feelings, when I beheld the deck literally covered with negroes. I went to the captain and enquired if they were passengers. He replied they were. I asked how many there were on board. He said about one hundred and thirty. I expressed my disapprobation of slavery, and my unwillingness to travel on a boat that transported slaves. He replied that his intention was to treat all his passengers well, but as his object was to make money, and as the owners had accepted his proposal, he of course must take them, and as it was quite uncertain when another boat would start for New Orleans, I felt compelled to submit; and under these depressing circumstances, I retired; but "as my object is to make money" still rang in my ears, and I thought I could more than ever realize that the love of money was the root of this great evil—that to promote the "object of making money," man could go into the otherwise peaceful dwelling of his fellow man, and there rend asunder the ties of affection which bind the husband to the wife, the child to the parent, and then, for a paltry sum of "Money" sell the father the mother or child, as will best promote his interest, to a worse than brutal trader in human flesh and blood, and to assist the inhuman negro trader in carrying into effect the operations of brutality, oppression, barbarism and cruelty; and the captain of a Steam-boat (otherwise respectable) for the purpose of obtaining a little "money" would transport the persons thus torn from their friends, to an unhealthy climate, where it was not generally expected they could survive over two or three years, and that in the most degraded state of servitude and misery imaginable.

During my continuance on the boat I several times visited that part occupied by the slaves.—There I could behold more than one hundred human beings without regard to age or sex, from the sucking infant of a few weeks, to the man of forty, indiscriminately crowded together, and most of them miserably clad, and each a blanket which on the deck of the boat, served them for their beds and covering.

In another part of the boat I found eight or ten negroes in irons, each had a strong clasp riveted on the right wrist, and between each of these extended a chain of about three feet.

On examination, I found only one professor of religion among the negroes. He was a man between thirty and forty. He said he had been a Christian four years, and a member of the Baptist Church, and for the last two years, had tried to preach the Gospel, and although he could not read, yet he appeared to have a very good general knowledge of the Scriptures, and much confidence in his "faith in Christ." He said he was taken from his wife and two children, which he had no idea of seeing again in this world, but appeared much reconciled to his fate, saying that "his afflictions in this life, would make his crown the brighter in Heaven." I had conversation with another man of about the same age: he said he was raised in Virginia—that his wife and two children were taken from him two years before, and sold in Missouri. At the same time I observed another man whose countenance was more expressive than I had before seen, and was very attentive to the conversation: he appeared about forty. I enquired where he was raised, he said "Virginia, Massa." Have you a family! "A wife and four children, massa."! Do you expect to see them again!—"No never massa." Was it hard parting with them! "Yes, massa. I had rather go to my grave by a long string." The particular emphasis which accompanied the last answer, was so touching, and my feelings were so much excited, that I immediately retired to my place again to reflect upon the magnitude of the awful sin of binding a fellow being in chains of slavery. One evening hearing some disturbance in that part of the boat occupied by the negroes, I immediately went to the spot, where I saw one of the negro owners beating a young man on the head in a most inhuman manner, with half the head of a barrel at least, the weapon split and the greater part flew out of his hand, he then ordered the negro down upon his hands and knees, and again commenced the same punishment with another piece of a barrel, and when that failed he again commenced with increased rage, and continued till the spectators became much excited by such a scene of brutality. How the negro had offended him I could not learn, and was satisfied it was more to gratify his own will than to punish the negro for crime.

It appeared that the negroes were encouraged to spend their time in dancing—gambling and unbounded profanity, in which they appeared quite expert, until the gambling led to a tremendous fight when the owners were obliged to stop it.

On the eighth day I landed at a small city in Mississippi, and willingly did I leave not only the various scenes I had seen acted many days among the negroes, but the gambling which had as many days been carried on by the passengers, and that too (I regret say it,) by those who had held some of the first offices and are considered the first men in the nation.

During my stay at this city, I saw slavery acted over in a variety of ways still new. At various places in the city might every day be seen companies of negroes fitted up in a manner to make the best possible show, and were often exhibited and examined by the buyers with the greatest scrutiny and care, as to the soundness of their limbs, and the scars on their backs. At other times the crier would be heard proclaiming in the street the sale at auction of men, women and children.

If the owners failed in selling, they would strip the negroes of their gay clothes, and clothed in their former rags, they would start for a new market, which I once witnessed, in the following manner. I heard a child cry bitterly, and on going to the door I beheld a black woman with an infant child in her arms, and an old dirty bag upon her back, containing probably some articles of provision. Herself, and infant miserably clad, and by her side were two little children, one apparently about three, and the other about five years old, and as miserably clad as their mother—their feet bare, and they were hurried through the mud about six inches deep, the weather extremely cold for that country. Here thought I, goes the wife and children of a disconsolate father and husband, doomed to drag out a life of melancholy, and they destined to swelter out a short existence, clanking the chains of slavery.

At the house where I boarded, was an old servant who had become very infirm and gray with age, and as he appeared more intelligent than the common class of negroes, my curiosity was excited to enquire into his case, his account of himself was that he was born near Boston, a *free man*, he was employed on board a vessel that carried him into the neighborhood of Georgia and South Carolina, having some business to transact in the country alone, and not being apprised of the necessity of carrying vouchers of his freedom, he was kidnapped and taken to the interior of Virginia and confined in jail. He plead for mercy, urged that he was a free man, made every overture and pledge in his power, to prove the fact if he could have the privilege, but all to no purpose, they were deaf to all his entreaties, except they agreed to write to his friends. He gave their names, but thinks they never wrote because they told him they never received an answer. At the expiration of the time required by law, he was sold to pay the cost—about thirty dollars. He then plead with his master that he would work faithfully, and pay that, if he would then release him, to which the master agreed, but about a week before his time was completed, he was persuaded to go to the lower country, in company with his master and some other slaves, under the pretence of business, and to return soon, but this proved only a stratagem to get him where there was no possibility of escape, for when they arrived in Mississippi the master sold the negroes and returned. He said he was about thirty when arrested, and had been about thirty years a slave.

These facts I witnessed, and these scenes I beheld within the last seven months; and that too, within the boundaries of the United States of America, the land of liberty—that land that boasts of her Christianity, her humanity, her benevolence, and her charity. Oh! tell it not in Gath.

Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this. AN OBSERVER.

DOCTRINAL.

From the Connecticut Observer.

THOUGHTS ON THE MORAL GOVERNMENT OF GOD.

Under this title a correspondent of the New York Evangelist is offering a series of essays to the public. In his seventh number he advances the following sentiments:—

My next object will be to examine some of those passages of Scripture, which are supposed by many to be opposed to the sentiments advanced in the preceding numbers. And the first class of texts we will examine, are those which represent God as determining the character and destinies of his creatures beforehand. For example, "According as he hath chosen us before the foundation of the world," &c. Eph. 1: 4. 6. The following articles of faith are professed to be drawn from this and similar passages:

1. "God did from eternity, particularly and definitely, for the manifestation of his glory, predestinate and choose some angels and men to everlasting life."

2. "The ground and foundation of God's choice or election, was not the foresight of the faith and good works of the elect, or any moral distinction between them and others, but his own sovereign pleasure; and their compliance with the Gospel, is the effect not the cause of his choice."

It will be readily admitted that when God determines upon any thing, he has reason for it. The whole difficulty in the case before us rests upon this single point. The reason given in the above quoted articles, is "his sovereign pleasure," or, in other words, merely to gratify his own feelings. If this is correct, God cannot be infinitely benevolent, even though the gratification of his feelings would bring about the greatest possible good to his creatures; for the moral character is determined not by the effect, but by the design of an act. If, then, God's design is merely to gratify his own feelings, being infinite in his attributes, instead of being infinitely *benevolent*, he is infinitely *selfish*—a charge no christian will be willing to bring against the blessed God. If God is infinitely benevolent, his object is to promote the greatest possible good of his his creatures. And this is done by sustaining his moral government, else we impeach his wisdom in establishing this government; for it certainly is, or is not calculated to promote the greatest possible good of his creatures. If it is, the object is effected by sustaining it: if it is not, then he either lacked wisdom, or benevolence, or both, or he would have established some other government. The conclusion then is unavoidable, that those whom God elected were elected in view of what their characters would be. So the following passages, to say the least of them, seem to intimate: "Elect according to the foreknowledge of God." I. Pet. I: 2. "For whom he did foreknow, he also did predestinate." Rom. 8: 29. That is, as I understand them, God foreseeing that they would be obedient, or comply with the terms of reconciliation, declared beforehand, or determined, that it should be well with them, and that it should be ill with those whom he knew would not do this. I know of no other way to avoid the last difficulty mentioned in the last number, and there is certainly nothing in this or any of the parallel texts, that forbid such a construction. This view of the subject makes the decrees of God to perfectly harmonize with the agency of the creature, and with the precepts, promises, and threatnings of the Bible. It puts every thing in its place, and shows us clearly the sincerity of God in all his dealings with his creatures.

THEOPHILUS.

We will not stop to inquire particularly whether 'Theophilus' justly represents the views of those who hold that 'The ground and foundation of God's choice or election, was—*his own sovereign pleasure.*' We doubt whether they would be disposed to state their sentiments in just such a way, or to grant that they mean by 'his own sovereign pleasure,' precisely the same as 'merely to *gratify his own feelings.*' Probably they would claim that they mean by it, what Christ meant when he said, 'Even so Father, *for so it seemed* GOOD in thy sight'—and what Paul meant when he said. 'Having predestinated us unto the adoption of children by Jesus Christ to himself, *according to the* GOOD PLEASURE *of his will.*" If this is what they mean, they would dissent from the explanation given by 'Theophilus'—they would plead 'not guilty' to the charge of making God 'infinitely *selfish*,' unless Jesus Christ and Paul represent him thus. But waiving this—'Theophilus' has boldly avowed the theory of Arminianism on this subject. The Methodist Book of Discipline, as quoted in the Christian Spectator for September 1830, says, 'God from the foundation of the world, foreknew all men's believing or not believing. And *according to this his foreknowledge, he chose or elected all* OBEDIENT believers AS SUCH to salvation.' On precisely the same theory, and in very similar language, 'Theophilus' says, 'those whom God elected were elected in VIEW *of what their characters would be.*' 'God *foreseeing* that they *would be* OBEDIENT, or comply with the terms of reconciliation, declared beforehand, or determined 'that it should be well with them.' He is as express as the Methodist Book of Discipline in referring their election to foreseen faith, or to foreseen 'obedience.' This, says an able writer in the Christian Spectator for Sept. 1830, 'is the *cardinal* doctrine of Arminianism.

'Be it so, it may be said—names are nothing—we seek truth and give authority to the words.' What then is truth on this point? Are men elected because of foreseen faith—foreseen obedience—foreseen holiness—because it was foreseen 'what their characters would be?' Is this the Bible doctrine of election? If it is we must embrace it, though at the expense of throwing down all those barriers against Arminianism, which Edwards and a thousand other giants have erected. On what passages does 'Theophilus' rely! On these two—'Elect according to the foreknowledge of God.' 1. Peter. 1: 2. 'For whom he did foreknow, he also did predestinate.' Rom. 8: 29. But why did he not quote the whole of the former verse!—'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, [not *as* obedient, or, *because* of froseeon obenience, but] *unto* obedience and sprinkling of the blood of Jesus Christ.' The doctrine of the Apostle, if we can understand language, is directly the reverse of that of 'Theophilus.' Their 'obedience' was the *consequence*, not the *cause* of their election. They were holy, obedient, *because* they were elected,—not elected *because* they were holy, and obedient—or because it was 'foreseen' that they would be holy and obedient. The evident meaning of this passage is—and so it is rendered by the best critics—'Elect unto obedience—or to be christians, according to the purpose of God.' The other passage, to say the least, would leave the matter doubtful, if the subject was no where else touched on in the Bible. It seems rather a harsh interpretation to say 'whom he did foreknow *as already obedient*, he did predestinate *to obedience*:—but thus it must be interpreted if we regard the phrase 'to be conformed to the *image* of his Son', as expressing moral likeness or resemblance of moral character between christians and Christ.—Those already in the image of his Son, he did predestinate to conformed to the image of his Son'! If we should with Schleusner and Rosenmuiller, regard the expression, '*image* of his son', as referring to a resemblance between the *state* or *condition* of christians and that of Christ, then the theory of 'Theophilus' would receive more support from this passage. It might then admit of this sentiment, that 'whom he did foreknow as obedient, he predestinated to enjoy like felicity with his son.'

But the object of election, as represented by 'Theophilus', seems to us to differ from the object of election as represented in the Bible. According to him, it is the *salvation* of men. He says, 'God, foreseeing that they would be obedient, determined that it *should be well* with them.' But according to the Bible, the object of election is the *holiness* of men. Thus Paul, 'According as he hath chosen us in him, before the foundation of the world, *that we should be holy* and without blame before him in love.'—'Chosen'—*that* we should be *holy*'—not chosen that we should be saved, because of *foreseen* holiness. Thus Peter—'*Elect*, according to the foreknowledge of God—*unto obedience* and the *sprinkling* of the blood of Jesus';—not elected to *salvation* because of *foreseen obedience*.—Should it be said that Paul in 2d Thess. 2: 13, speaks of christians as chosen 'to *salvation*,' we reply that the election which secures their holiness undoubtedly also secures their salvation.—Our view of the subject will admit of this two-fold object in election—holiness and consequent salvation—which that of 'Theophilus,' making the election to be founded on foreseen holiness, will not. Our theory accounts for all the representations of election given in the Bible—his accounts only for a part at most.

'Theophilus' impliedly intimates that we think his 'view of the subject makes the decrees of God to perfectly harmonize with the free agency of the creature', the opposite view does not. In what respect, then, has his view an advantage over that entertained by those whom he opposes, so far as regards free agency! He does not deny that these decrees were from eternity—or claim that there is any contingency in them. He differs from his opponents only as to the motive of God in election, and as to the object of election. Now whether God elects some out of 'his sovereign pleasure,' or from a regard to their foreseen obedience,—whether the object of election is the *holiness* or the *salvation* of men, affect not in the least the 'free agency of the creature.' If any thing in God's moral government interferes with the 'free agency of the creature' it is not the decree of election, whatever its object, or the motive in which it originated. This decree is not an agent—it has in itself no efficiency, and cannot interfere with the free agency of men. It is only the rule according to which the infinite agent proceeds. If the 'free agency of the creature' is in any respect infringed, it must be in the execution of this decree—in the operations of the Holy Spirit carrying this decree into effect. If these operations do not interfere with the 'free agency of the creature,' then the decree surely cannot. If the thing *done* does not interfere with the 'free agency of the creature,' the design to do it cannot.—But 'Theophilus' undoubtedly holds that regeneration is a work of the Holy Spirit, in as distinctive a sense as is claimed by those from whose views of the doctrine of election he dissents. If, then, the work of the Holy Spirit on the heart is the same, whether the motive of election is God's 'sovereign pleasure,' or foreseen obedience in man, his opponents' view of election no more interferes with free agency than his own view does.

FOREIGN MISSIONS.

BOMBAY.—The first article in the Missionary Herald for the present month is from the Journal of Mr. Stone at Bombay. Under date of April 10, 1830, he says:

The Brahmin inquirer said to me to-day, that there were many Hindoos that believed the Christian religion to be true, but owing to fear of their caste, dared not to profess it publicly, and that were it not for their castes, multitudes would come into the Christian religion. I have no doubt of this. If there were no greater obstacles in the way of the heathen here changing their religion, than there are in those pagan countries where no caste exists, multitudes would ask for baptism, and perhaps by attending more constantly on the means of grace, would be really converted. No person residing in a Christian country can form any idea of the sacrifice a Hindoo must make, if he would become a disciple of Christ, and make a public profession of his faith in him. Yet through the grace of God many even in pagan India, have made such a profession; and we doubt not that the number of those, who through the same grace, shall make a similar confession before their countrymen, will be increased every year till the chain of caste is broken, and the millions of India brought into the liberty of the gospel. The day has already

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come, when, instead of tens, hundreds are converted annually; and the day is rapidly advancing, when, instead of hundreds, thousands, and instead of thousands, millions will be from year to year brought into the church in India.

Ceylon.—Native Preachers.—Mr. Poor under date of Jan. 20, 1831, writes:

I have just now returned from Tillipally, where I attended our quarterly meeting. It has been a great day in our Zion. In addition to our usual exercises, we have publicly set apart two youths, Niles and Joshua, as native preachers. Niles preached in the afternoon an appropriate and impressive sermon, from Jeremiah i. 6, 7. A very favorable impression, appears to have been made by the transactions of this day.

Chinese Idolatry.—Mr. Bridgeman, in an account of the dedication of a new temple at Macao, gives the following notices respecting the expensiveness of Chinese Idolatry, and its similarity to that of the Romanists.

The temple which they are now dedicating is one of the smaller kind, a mere village temple; and stands just without the European settlement. It has been built at an expense of ten thousand dollars, which was raised by voluntary subscriptions, varying from one dollar to one thousand dollars each. The buildings are of brick, of a neat appearance, covering an area of about half an acre, consisting of pavilions for the new gods and dormitories for their keepers. Besides this, there are three larger temples in Macao, one having nine, and another fifteen, and the third sixteen priests. Taking with these all the lesser apparatus, which is here consecrated to the gods, and it makes no small account of substance and of being, set in broad array against the most high God. The yoke on the necks of this people is not easy, nor the burden light. Yet they love their idols, and take delight in their idolatry. In all this, they are countenanced and sustained by those who bear the Christian name, the Romanist. Whether so intended by them or not, the Catholics have given strong support to the idolatry of this empire.

So small is the apparent difference between the religion of the Catholic and the Chinese, that it is not strange that such a man as father Premare should have said, "in no other part of the world, has the prince of darkness so well counterfeited the holy manners of the true church —" Only yesterday we had them in fair comparison, both were going in procession, and the principal difference was this, that while one had no implements of war, the other were escorted by armed soldiery, and moved under the constant fire of heavy artillery. Such is the idolatry of Macao.

Canton Christian Union.—An association with this name has been formed, consisting of the three missionary brethren residing at Canton and a few other pious Englishmen and Americans. The object of this union is the mutual benefit and encouragement of its members in their labors, and the securing of more union and vigor in their measures to diffuse Christian knowledge and piety. Respecting its design and operations Mr. Bridgeman, under date of Jan. 27, remarks-

It will not interfere with individual and private conduct, while it will give counsel and support to all, and have a general supervision of the several objects of Christian benevolence which may come within its reach. It has commenced a depository and library, and measures have been taken to supply them with the necessary books. It has opened, or soon will open a correspondence with the several missionary stations between the capes. It has also undertaken to publish in the Chinese the "Scripture Lessons" for schools. This book contains a compendious view of the whole Bible, and about the same amount of reading as the New Testament. A few of our English and American friends here have given us five hundred and forty dollars to help on with the publication.

Persia and the Armenians.—The following paragraphs are from a letter of Mr. Dwight, dated Tebreez, Dec. 27, 1831.

We have been happy to find some among the English residents here, with whom we can associate in the fellowship of the gospel. Capt N. who is at the head of the prince's arsenal, and his lady, appear both of them to be truly devoted to the service of the Lord, and deeply interested in the spiritual welfare of the people around them.

It is a singular fact that both here and at Constantinople most of the English residents are Presbyterians. While we are severely tried in not being permitted to prosecute our tour on account of Mr. Smith's illness, it is a source of much satisfaction to us, that we have been enabled to gather so much information with regard to the first object of our inquiries—*the state of the Armenian church.* In this respect we have been more successful than we anticipated.

We have learned two important facts by visiting the Armenians in the Russian territories. One is, that, under the present policy of the Russian government, missionary effort among any sect of Christians within their dominions will not be tolerated; nor is this a changing policy, for it is based upon the fundamental principles of the government. The other fact is, that the spirit of the monastery at Etchmiazin differs but little, if at all, from the Papal See at Rome. We have a list of facts to substantiate these statements, which we hope to transmit to you in due time. In Turkey we imagine that the Armenians, at present feel but little the authority of the patriarch at Etchmiazin, and before long they may be entirely separate from his control.

We confidently hope that the Lord may open a way by which successful missionary efforts will be carried on among the Armenians in that country. In coming into this part of Persia, we had particularly in view a journey among the Nestorian Christians. We find, however, that it will be impracticable to penetrate into their country very far from this place, on account of the Koords. The patriarch of the Nestorians in this quarter resides, we are told, at or near Julemerk. There is another patriarch near Mosul, whom we wish to visit, but our only practicable way to the city is by way of Bagdad.

If we should thus be obliged to return by way of Constantinople, and be prevented from executing that most interesting part of our commission relating to the Nestorians, we shall be exceedingly disappointed.

We have of course but little opportunity to make personal observations in Persia, as we have been here but a short time. The people are certainly very different from the Turks. They are very much inclined to conversation, and no subject is so commonly introduced by them in company with foreigners, as that of religion. They are also willing to receive the New Testament, and religious tracts, and as far as we can learn, there is no opposition made to the circulation of these books, either by the government, or by the moollahs, or priests. The people at least of his province, are said to be very anxious for religious instruction. In Tebreez, it is said, they would very eagerly send their children, to a school taught by an Englishman, and even the prince has pledged himself to countenance such a school, and of[illegible] a house for a missionary.

Mr. Brewer, at Smyrna, had received intelligence from Messrs. Smith and Dwight as late as Feb. 24. Mr. S. had then nearly recovered, and they were on the point of setting out on their return by way of Constantinople.

From the Rocchester D. Advertiser.

Letters from Europe.

LETTER TWENTY-TWO.

Rome, 16th March, 1831.

My Dear H.—It does not seem to me that Rome has a better religion of the state now, than she had when Jupiter was "the king of gods and men." I am afraid even, that personal religion is scarcely more enlightened or pure. The ancient city had but one pantheon, though many sacred temples—now, every edifice dedicated to religion is a pantheon. Indeed, the names of things are changed, much more than the substance. Every hour some striking rite of heathen mythology is exhibited under the denomination of christian worship. It would be curious, if I had the time, to run through the parallel—but I have not. What mortal would ever have dared make the attempt to represent the invisible, incomprehensible and glorious God of the Bible, on canvass or in marble, if Jupiter had not existed in these forms?—Accordingly, we find the Deity represented uniformly with the exact head and figure of the heathen god—and this mere servile copy of a mythological figure, is set up as an object of veneration to good christians, and is commented on by the connoisseurs as particularly worthy of admiration because it has so much of the majesty of the antique Jupiter! By means of one of these same antique statues, they have contrived to bring up St. Peter, and of course all his successors the Popes, to a kind of standard of equality with Jehovah.—In the great Cathedral, near the high altar, stands a bronze statue of the Apostle, which was once a statue of *Jupiter Capitolinus.* They pretend, indeed, that merely the materials of the old statue were used to make the new, but the better opinion is that it is the same, with little alteration, any where, and none at all about the head. There is no mistaking the head and beard of the Thunderer, and there he is, under the christian name of Peter, enjoying an immortality and a worship which never of right belonged to him—his great toe is literally as bright as a piece of polished steel, from the kisses of the saints which have been bestowed upon it. I have myself witnessed the performance of this ceremony, by multitudes.

They were certainly very right to convert the heathen temples found here, into churches. This has been done in every instance, where the original is standing, or any considerable part of it; as in the case of the temple of Vesta, and the Pantheon. In other cases churches have been built over the ruins of old temples, and as much of the ancient materials employed as remained fit for the purpose. On the Aventine Hill, stood the temple of Diana, and here Remus took the auspices; for Romulus performed this ceremony on the Palatine—now a church not only occupies the site, but is built in the form and after the model of the temple and adorned with pillars taken from it.—The sites of temples dedicated to Juno, to Hercules, to Esculapius, and multitudes of others, are occupied now by christian churches. This is all very right, and would have been very well, if in borrowing the beautiful and precious materials which were used in the temples consecrated to the splendid mythology of the ancients, they had not adopted also the rites and ceremonies of that worship, with scarcely so much change as those same materials have undergone in their new positions. I doubt whether Catholic mythology does not number more gods than heathen mythology, although those of the latter were exceedingly numerous. There is no end to the Catholic calendar of saints. It is true, the more enlightened and learned are not deceived—a great population, even, of those who serve at the altar are infidels. But they say it is not only a fit, but a necessary form of religion for the vulgar, because it addresses itself to the only mode of comprehension they have—their senses. Precisely the same thing occurred among the old Romans. The philosophers really, though privately, regretted the religion of the state, but yet sustained it, partly because they thought it good enough for the people, and principally as the means of controlling them.

If one were to take the number of churches and priests as evidence of the sum of piety in the town, he would conclude that the Millennium was begun. Of the former there are about three hundred and eighty, besides innumerable petty chapels and *oratoires.* About ninety of these churches are very remarkable, and are counted among the rare things of Rome. There are said to be about fifteen thousand priests of all grades.—There are also seventy convents for monks and sixty for nuns. These churches are perpetually open, and there seems to be no hour of the day or night that some bell is not rung for a set service. I have never yet entered a church here, that more or less persons were not there at their devotions. It would appear that a good Catholic cannot perform any act of worship, but before some consecrated altar. The great have their private chapels and *oratoires* at home, but the private devotions of the vast multitude are made either in the churches, or before crucifixes, virgins or saints, placed in the niches of the walls along the streets. The Virgin is evidently the favorite object of worship, and peforms more miracles in behalf of her worshippers than the whole calendar of saints besides.—There is scarcely an individual, especially of the lower orders, who cannot tell you of some special and gracious interference of the Madonna in his or her behalf. Nor is this belief confined to the lower orders. Some of the upper ranks of society, and of the clergy, have the most implicit faith in the effectual operations of the Virgin. You are aware that a new Pope was elected a few weeks since. The conclave was much divided and for a long time it seemed impossible to come to a choice. At last a learned Prelate proposed an agreement with the blessed Virgin; that if she would permit a Pope to be elected without any further delay, he would consent, on his part, that she might visit him with six weeks' severe sickness. The bargain was struck. The Pope was elected the next day, and the pious prelate immediately fell sick, and so continued for just the space of six weeks—for it would seem the Virgin was not disposed to abate one iota in the sum of his suffering which was stipulated to be paid as a compensation for her favor!

The churches are uniformly dedicated to some saint—never, or very rarely, to God. The dedication of St. Peter's is "to the Chief of the Apostles"—[illegible] to all the saints, but special use of Saint Paul and St. Peter. The headless trunk of the latter, is buried under the high altar of the great Cathedral which bears his name, and about his tomb one hundred lamps are burning night and day. The basilick next in size to this, is Saint Paul's, where the body of that saint, also without the head, is preserved. This edifice was nearly destroyed by fire about five years ago, is now rebuilding. Another church next in size and magnificence to these contains the heads of both these Apostles in a glass case over the high altar.—Next is a church built over the spot where St. Peter was crucified headlong, and a subterranean chapel is shown as marking the precise spot of the martyrdom. Another church is erected over what is called the Mamertine Prison (from the name of one of the keepers.) The Prison, which is really curious as being the only one in Rome for several centuries, is perfectly preserved under the church, and here is shewn a fountain of water in the narrow cell, springing up out of the solid rock, which they tell you miraculously gushed forth to enable the Apostle to baptize his two gaolers and forty-seven other persons, all of whom afterwards suffered martyrdom. What a pity that it should have been doubted or disputed that the intrepid Peter was ever at Rome in his life! But we have not yet done with churches dedicated to the two great Apostles. One has been erected of course, on the spot where St. Paul suffered martyrdom, and in this church are three living fountains, which flowed forth instantaneously and miraculously from the three distinct places upon which the head of the martyr bounded as it was struck off by the axe of the executioner! Another church still preserves the very chains with which St. Peter was bound in prison.

Some such veritable portion of history is connected with almost every church, of any note, in Rome. The oldest Catholic church here, and probably in the world, is built over the place where a fountain of oil gushed forth on the very day on which the Saviour was born. The fountain exists in the centre of the church. In another church, the *true* cross is preserved. It was brought from Jerusalem, and deposited here by St. Helena. It was identified by the miraculous cures which it performed! In another church is preserved the table on which the "last supper" of the Saviour and his disciples was made. A couple of cedar boards about five feet long and two and a half wide each, is exhibited under this denomination. The *Santa Scala* contains twenty-seven steps of white marble, brought from the palase of Pilate, and are of course the same which were trod by the feet of the Saviour, in the days of his humiliation. Crosses of a redish color are shown on the stairs as having been made by drops of blood which fell from the head of the divine sufferer. I examined one of these, and found it to be a small piece of red porphyry, neatly inserted in the white marble. These stairs are never mounted but on the knees, and this service of genuflexion is so much performed here, and the marble is already so much worn, that to prevent ts disappearing entirely, they have now covered the whole with thick planks, which of course can be removed when worn out. I stood one day for some time to witness the performances of the devout at this place, and was astonished at the facility which practice had given them in mounting the sacred stair case on their knees.

I have been amused at the singular condition of the Jews who have chosen Rome as a residence. They are confined to a particular district of the town, called "the Jews' Quarter," the gates of which, enclosing them in and cutting them off entirely from unholy contact with their Catholic neighbors, are closed, locked, and guarded with soldiers in the strictest manner, every night. What is more remarkable, perhaps is, that as a condition of their residence here, three hundred of their number are obliged to attend a church near their Quarter every Sunday, and hear a sermon preached to them against Judaism. With this condition strictly performed, and some other exactions of a very degrading character, which are laid on them, they are allowed to breathe the Catholic air of Rome. Yours ever. B

"NO MAN CARED FOR MY SOUL"

In the U. States there are about *two millions* of colored persons. The greater part of them are in bondage. We have Bible Societies—but Bibles are not given to them. We have Missionary Societies—but missionaries are not sent to them. We have Tract Societies—but Tracts are not given to them. We have Sunday School Societies—but Sunday schools are not opened for them.

A writer in the American Spectator and Washington City Chronicle, says, "a number of Christians in different parts of the Union, have agreed to pray to God for the salvation of the colored inhabitants of the United States, in secret, or in the family or social circle, on every Sabbath morning," and he earnestly entreats all who call upon the name of the Lord Jesus Christ in sincerity, to join them. Why should they not? Do not the peculiar circumstances of these *two millions* of Africans in this *Christian* nation claim more of the attention and a special remembrance in the prayers of the professed followers of Christ! Let every Christian *think* of it, and act as his conscience and Christian feelings shall dictate.

Pray for them. As the writer above alluded to, says "*No law of the state forbids this.*"—*West. Luminary.*

IMPORTANT LAW DECISION

In the case of Ohio, vs. Warens, at the late term of the Court of Common Pleas for Belmont county, Ohio, it was the opinion of the Court: "*That every Tavern Keeper, or Landlord, who in a single instance, sells, or gives liquor to a drunk man, knowing him to be drunk, is liable to be indicted and fined.*" And in fixing the amount of fine, the Court observed :—"As this is the first case that has occurred in this county, and as we are informed the defendant is poor, the Court are disposed to be favorable, and will only lay the fine at *five dollars.*" This fine and costs will amount to from 25 to 30 dollars—to this may be added Attorney's fees—and Landlords will perceive that great caution is necessary, and that a *dram* may be sold very *high.* A Landlord permits or allows drunkenness, when he suffers it about his house, having power to prevent it.—*National Historian.*

In Milton, a few days since, a child of Mr. Jabez Sumner, two years old, was discovered by its mother playing with the tail of a live Rattlesnake; Mrs. S. succeeded in killing the snake before the child had sustained any injury from it. It had six rattles. A snake with twelve rattles was killed in the same town last week.

A black clergyman, from the South, is lecturing in this city on Phrenology. We are told that he is very successful.—*U. S. Gaz.*

OBSERVER.

MONDAY, AUG. 18, 1831.

☞ We are compelled to leave out a number of articles this week in relation to Sab. Schools, as well as a column of other matter which is in type, designed for this paper.

POPERY AT ROME.

The Letter (of the Hon. D. D. Barnard) which we publish in this paper, taken from the Roch. Daily Advertiser, we doubt not will be read with interest, both by Protestants and Catholics. Mr. Barnard, we presume, will not be suspected, by any one acquainted with him, of being influenced by bigotry or sectarian feelings in the relation of facts which he there gives. He has seen Rome as it is—where if any where, the Roman Catholic faith exists in its purity—where, if it is the pure and unadulterated gospel of the Saviour, we might expect to see the most happy state of society and the purest morals. How is it that the nearer we get to the seat of this *Infallible Head of the only true Church*, the more there is of ignorance, degradation and crime? Will Catholics deny that the farther they get from Rome, and the more they are surrounded by Protestants, the better is the state of morals among those of their own faith? If this is the true church, and their doctrines those which can alone save the soul and prepare it for Heaven, how happens it that Catholics are not the most corrupt who are most exposed to the soul-destroying doctrine and precepts inculcated by Protestants? Surely this is a subject worthy of examination.

The letter of Republicus, in reply to that of Mr. Buchan, which we published last week, will be found on our third page, and we hope will be read with as much attention, by Catholics, if not with the same *pleasure*, as that was which has called it forth.

MEETING ON THE SUBJECT OF MOURNING APPAREL.

We are requested to give notice that a meeting of the inhabitants of this village, who are in favor of dispensing with the wearing of mourning apparel, will be held at the Court House, at 4 o'clock this afternoon.

The object of the meeting, as we are informed, is not so much for the purpose of discussing the propriety of the custom, as to ascertain who among our citizens have already made up their minds to disregard its requirements.

As many are still disposed to wear mourning as expressive of their respect for the memory, and their grief at the loss of relatives and friends, it is desirable that those who think proper to lay it aside, should have an opportunity of making their resolution public, that they may not be charged with a want of feeling or of respect for the memory of the deceased, for refusing *to go into mourning* on funeral occasions.

Another object of this meeting is that those who have made up their minds on the subject, may thus give their *united* influence in favor of the abolition of an inconvenient, useless and expensive custom.

Those friendly to the object are earnestly requested to attend punctually at the hour.

The attendance of the Ladies is particularly solicited.

Rochester, August 18, 1831.

BURGLARIES,

Have been very numerous in N. York of late. Indeed there seems to us, judging from the record of crime that appears in the public print, to be a rapid deterioration of morals going on in that city. It may be considered as a fair exhibition of the effects of the Fanny Wright system of morality.—Where the restraints of Scripture are removed, and the minds of the lower class, in our large cities, are thoroughly imbued with the awfully demoralizing and licentious doctrines of infidelity—whether as promulgated by Tom Paine or Fanny Wright, what are we to expect but that the flood gates of iniquity should be unbarred, and that our country should be deluged with crime, and the repose of the peaceable citizen be disturbed by the assassin, the burglar and the midnight incendiary.

FRENCH CLAIMS SETTLED.

Our readers will recollect the long protracted negociation between our Government and that of France, for property destroyed and confiscated during the reign of Napoleon, under the Berlin and Milan decrees. France has finally agreed to pay 1,000,000 pounds sterling, being one fourth of the amount claimed by our government.

Prince Leopold has finally agreed to accept the crown of Belgium. The rejection of this crown by the French king on behalf of his son, and the reluctance manifested by Leopold in accepting it, shows pretty clearly how much the value of these baubles has depreciated in the shambles of Royalty since the revolutionary spirit has become so prevalent through the world. Americans will remember that this spirit which has already emancipated so large a portion of the human race from servile submission to regal authority, was first kindled in our own country—in the land of the *Puritans!!*

RUM-SELLING AND SABBATH-BREAKING.

There is great complaint made by the friends of Temperance, that some of the members of our churches—some of whom are *deacons*—continue to deal in ardent spirits. The inconsistencies of such a course have been so often and clearly pointed out, that it is hardly necessary to add any thing more—but we would inquire whether these rum-selling tavern-keepers, do not, most of them, in consequence of being engaged in this business violate the 4th commandment, in dealing out spirits to their customers on the Sabbath. Indeed can there be found a professor of religion, who sells spirits, who is not inclined to lower down the requirements of the Law of God, and who, instead of growing in grace, is not becoming more and more conformed to the world. We have known instances in which an individual, after a great many struggles with conscience, as to the propriety of continuing in the traffic of ardent spirits, has at last succeeded apparently, in silencing its remonstrances, and boldly justifies himself in continuing in this unholy business, and is not ashamed to use the same stale arguments which the open opposers of temperance measures are in the daily habit of using. But as might be expected, he has not stopped here. His love of filthy lucre has led him to purchase property which is employed in the public profanation of the Sabbath, and what he does not do himself, he employs his agent to do for him—labor in the most public and undisguised and offensive manner on the Sabbath. And yet this man is retained in the bosom of a Church, which professes to be a church of Christ!! Is entitled to all its privileges!! Can such a church expect any thing else than the frown of God?

What an example! a christian whiskey-seller! a Christian Sabbath-breaker! What next!

A CONTRAST TO THE ABOVE.

In the town of B. a man who has for a great number of years kept a Tavern, and had dealt out to his customers the deadly poison, was recently converted, and one of the first things which he did, was to take down his sign, and relinquish his tavern, and this he did at a sacrifice of some hundreds of dollars. But he rightly judged that he could not pray for the reformation and conversion of his fellow-men, and yet for the sake of obtaining their money, do that which would tend to destroy their usefulness and respectability in this world, and most effectually close the kingdom of heaven against them forever.

Another man, not a professor, who kept a public house in the same town, became so fully convinced of the immoral and ruinous effects of dealing in ardent spirits, that he banished it from his bar, although at a great pecuniary sacrifice—but what is worthy of especial notice in this case is, that in about a fortnight after, he became a hopeful subject of renewing grace.

THE CHOLERA.

The Indian or Spasmodic Cholera, which appeared at Jessore near Calcutta, in 1817, and has since travelled through a great part of Asia and Europe, is at this time committing dreadful ravages in Russia, and report, which however is not confirmed, says, that it has made its appearance in Holland. Precautionary measures have been taken in England to prevent its introduction there, and the city authorities of N. York, have imposed rigid quarantine upon vessels arriving from the Mediterranean.

Such have been the awfully desolating ravages of the cholera wherever it has made its appearance, that a very remote possibility of its introduction into any country may well excite alarm.

To show its destructive effects, we have taken pains to examine an authentic account, taken from the "Englishman's Magazine," some of the facts contained in which we give in an abridged form.

In 1818 it appeared at Benares on the Ganges, where in two months it carried off 15,000 persons, and in other places in the vicinity, the mortality was equally great. In November it attacked the Grand Army under the Marquis of Hastings, consisting of 10,000 troops and 80,000 followers, and in twelve days swept off 9,000 men. It continued to spread desolation through the camp for a length of time, sparing neither age nor sex, until amidst this vast assemblage, where was usually exhibited a continued scene of bustle and activity, nothing was to be seen but here and there a solitary individual traversing the camp to make inquiries after the fate of his companion, and the stillness of despair seemed to brood over this immense mass of human beings. The natives perceiving that their only hope was in flight, deserted in crowds, but they carried the seeds of the disease with them, and the fields for many miles around were covered with their dead bodies. It regularly travelled from place to place, at the rate of about 18 miles per day.

In Bankok in the Peninsula of Siam, 40,000 died. It appeared in Pekin in 1821, where the mortality was so enormous that coffins and other funeral requisites were furnished at the public expense. Numbers of people engaged in business, riding or walking, were suddenly attacked, and were carried off in a few hours.

In Muscat in Arabia, 50,000 persons fell victims to its ravages. Many of them expired in ten minutes after they were seized.

In 1822 it appeared in Java and carried off 100,000 people. It not only traversed the warm regions of Asia and Europe, but appeared in Siberia in 1827. The cold of winter tended to check it, but could not eradicate the miasm. "On the 8th of August" says the account, "it entered Tifflis, and soon reduced the population by death and emigration, from 30,000 to 8,000." The civil governor and nearly all the officers of the Police, became its victims. From here it followed the course of the Volga, ravaging the various districts in its course, until it reached Moscow, on the 28 Sept.—having travelled 900 miles in three months.

Extraordinary precautions were taken to check its progress. The city was divided into forty seven departments, entirely separated from each other by bars and gates. In the first 12 days 216 cases occurred, of which 76 proved fatal. As it continued to increase, its mortality increased also, and by the 10th Nov. 5,500 cases had occurred of which 2,900 terminated fatally. The astonishingly rapid progress which it makes, in those places where it now exists, will be seen from an article in another column. Those that were attacked yesterday, are either dead to-day or are considered as *recovered.*

Of its nature and cure we give the following extracts.

The Nature and Cure of the Indian Cholera

The generic appellative, *Cholera,* is radically derived from the Greek word, signifying bile.—The title was appropriated in consequence of one of the most prominent symptoms being either a redundant flow of bile into the intestines, accompanied with evacuations of a *bilious fluid* characterizing *Bilious Cholera;* or a total absence of bile in the intestines, with evacutions of a *watery fluid* characterizing *Spasmodic Cholera.* These symptoms are so complety opposed to each other in the quality of the fluid discharged, that, attending to them alone will, in general, preclude the possibility of confounding the two species.

In this country, the more severe forms of Bilious Cholera usually occur in the latter end of summer, or the beginning of autumn. At these periods, the extreme heat of the sun stimulates the liver to an increased secretion of bile, which, flowing in excess through the biliary canals, accumulates within the intestines. In the condition of health, a certain quantity of bile is a necessary adjuvant to the perfecting of the digestive process; but, like other natural secretions, when above or below the salutary measure, it becomes the cause, or the indication of diseased action.

The opening symptoms of Bilious Cholera, are simply the efforts of nature to expel the superfluous bile from the system. The patient complains of nausea and universal langour, to which retchings and evacuations of a bilious fluid quickly succeed. There is also thirst, restlessness, and pain. In many cases occasional cramps are experienced in the limbs, resulting doubtless from the irritating effects of the bile upon the internal surface of the intestines. Of spasmodic action, induced in distant parts of the body in an analagous manner, there is conclusive evidence. In children, convulsions are often excited by the irritation of worms or indigestible matter lodged in some part of the alimentary canal.

A knowledge of the nature and seat of a disease, will lead to a judicious plan of medical treatment. The course to be adopted here is very obvious. There are two objects to be obtained—One, to dilute and remove the irritating fluid from the bowels; the other, to allay thirst, pain, and spasms. The first indication is followed in the free exhibition of mucilaginous liquids, and the use of an occasional purgative; to compass the second, anodyne medicines and refreshing drinks should be administered. * * * * *

Spasmodic Cholera is strongly distinguished from the preceding species by the intractable nature of the malady itself and by the greater intensity of some of the symptoms common to both, as well as by the features, which confer upon it a distinct specific existence. Spasmodic Cholera is practically unknown in England, but in India it is indigenous. The attack is usually most insidious and sudden.—Persons who may have felt perfectly well during the day, in the course of the night, or early in the morning, are seized with a feeling of uneasiness, which is at first rather a general sensation than referable to any particular part. To this succeed, at irregular intervals of time, a sensation of heat in the region of the stomach, nausea, constant evacuations from the stomach and bowels of a fluid bearing a striking similitude to water in which rice had been boiled, cramps of the muscles of the fingers and toes, which regularly ascend along the limbs to the trunk. Finally, the muscles of the chest and belly are included in the circle of spasmodic movement, the more violent symptoms continue to persecute the patient, until his strength is unable to sustain them. In the last stage of the disease he is emancipated from the vomiting and spasms, through the complete exhaustion of physical power. With this change, however, he expresses himself greatly relieved, and he may yet survive for a considerable period, his mind remaining unimpaired amid the wreck of the corporeal functions. * * * * *

The first case of Spasmodic Cholera that challenged our professional skill, occurred in Calcutta. The symptoms were sufficiently marked to make a lasting impression upon the mind of a practitioner hitherto practically unacquainted with an enemy so obstinate and so accustomed to triumph.

The patient, Mr. A——, an European, only a few months transplanted from England, was a middle aged man, of spare but muscular proportions. The evening previous to the attack, he had been abroad enjoying the society of some friends, and contrary to his general habits, he had indulged in the rather free use of spiritous liquors. The party separated about one o'clock. Mr. A——, the distance being short, travelled home in a palankeen. Upon reaching his residence, he did not retire directly to bed, but took a seat in the verandah "to cool himself." In this state of exposure to night air he fell asleep. He slept soundly until awakened, an hour afterwards, by his servant, who reminded him of the propriety of going to bed. Either from the disease not being perceptibly manifest, or from impaired sensibility, Mr. A—— was not then conscious of any morbid affection. After slumbering in bed, however, for a couple of hours, he awoke suddenly with a start, complaining of mental anxiety, and a feeling of uneasiness in the region of the stomach, which he attributed to a disagreeable dreams, and to the effects of the wine. But the anxiety increased, and the uneasiness changed into a feeling of burning heat. In the lapse of four hours, evacuations of the portentous fluid, like rice water, followed, from the stomach and bowels, to which were soon superadded distressing cramps, affecting the muscles of the toes. The character of the affection was now evident to the patient himself, though almost a stranger to the climate and its diseases. To afford medical assistance, we were immediately summoned. The summons was quickly obeyed, but, in the interim, the advance of the disease had surpassed our rapidity.

On our arrival, we found that the patient had been unable longer to endure confinement to bed. The cramps had extended upwards to the calfs of the legs; they were also simultaneously experienced in both arms. So violent were the spasms, that he had rolled in torture upon the floor. At the time we entered he was gathered into a corner of the apartment, and he presented an appalling spectacle of internal agony. His person, sparingly concealed in a night-garment, bore in its spasmodic contractions, a resemblance to the letter S. Assisted by a couple of servants, and by pressing his bent extremities against the angular walls, he labored in the extreme exertion of voluntary force to subdue the involuntary action of the rebellious muscles. The expression of his face at that moment, lives distinct in our recollection; and even there, though seen through the mist of receding years, it is painful to dwell upon.

To convey to the reader a faint idea of the death-struggle then maintained, we would liken Mr A—— to a traveller, who, falling unwarily upon the tiger's lair, rallies every nerve to secure a temporary respite. His inevitable fate is briefly procrastinated by the convulsive grasp which holds the throat of the savage in momentary subjection. Such was the danger—such the desperation stamped upon the countenance of our patient. His features were sharp and hollow. His teeth clenched in breathless agony. The blood had retreated from his cheeks and lips. His limbs were doubled remorselessly by the remorseless spasms.

In a few minutes a remission brought partial relief. In occasional snatches of expression, he gave us to understand that he was now able to answer the interrogatories we might think proper to propose, with respect to the inward symptoms. These symptoms were the usual concomitants of Spasmodic Cholera in the intermediate stage of its violence. His stomach felt as if it contained a furnace. The thirst was unslakable. And so complete was the feeling of exhaustion during the interval of mitigated suffering, that he felt unconscious of possessing the slightest control over the motions of any part of his physical structure.

The immediate suffering, particularly from the spasms, absorbed both sense and soul. He prayed imploringly to be relieved, either by energetic treatment or by death, from the intolerable agony that threatened to tear him into pieces.

Brief was the interval between supplication and repose. The resources of nature were exhausted in detail. The spasms which had eventually ascended to the body, finally yielded to debility, that proved alike prostrating to the actions natural and diseased. The vomiting ceased to harass, the pulse was no longer perceptible in the hands, even the motion of the heart—that citadel of life—was feeble and indistinct. The surface of the body felt cold and clammy like a corpse, presenting in the hands and feet a corrugated and macerated appearance, as if it had been steeped in water for some days. The breath grew chill. The eye was glazed. In this state, notwithstanding, he lived several hours, and then expired without a struggle.

The case of Mr. A—— is a common one of the progress of the disease to a fatal termination. It included thirteen hours from the first feeling of uneasiness, until he breathed his last. Cases, however, are continually occurring in which the duration of the malady extends to twenty four hours.—Some beyond that. On the other hand, many patients are carried off with singular rapidity. In the history of the Epidemic, instances are numerous of soldiers falling in the line of march and dying instantly, as if scared by lightning, without having uttered a previous complaint. Mechanics have perished with their working implements in their hands; the Brahmin, also, at his beads, and the Ryot at his plough.

The malignant nature of this disease will be better understood on reading the following—and when the fact is considered which we have before mentioned that the danger of its visiting this country is viewed so far within the compass of possibility as to induce the Board of Health of the city of N. York to take precautionary measures to prevent its introduction there we are sure that we need make no apology for occupying so much room with articles in relation to this desolating and irresistible destroyer.

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London, June 25.

THE CHOLERA MORBUS.—The following letters from Riga have been received this morning:—

RIGA, May 29 (O. S.) June 10, 1831.

The state of health seems better, at least there are less deaths in proportion; the better classes have lately suffered much. Anxiety of mind and a fear of the disorder have been the death of many; then comes grief for the loss of friends; in fine, the mind is affected in various ways calculated to render the body liable to the disease. The mortality amongst the seamen is less than it was; but so many ships have left us, and the people by the barks have mostly returned into the country. The emigration amongst the inhabitants also is very great. We think it will not last much longer.

RIGA, May 27, (June 8.)

We now get lists of the home patients as wes as of the hospital patients, but it only includee the town and suburbs. The Bolderaa and evirons of this town, citidel, and military hospital, are not included. Since May 14 (26) up to this morning there have been

1042 Hospital cases, of which only	190 cured,	761 dead
840 Home do.	279	340
In all 1882 cases	280 cures	1004 de'ths

The day before yesterday the number attacked were 117, 45 cured, and 85 dead; yesterday there we 115 cases, of which there were 53 cured, and 40 died.

The proportion of cures at home, compared to the hospitals, is very striking, although the latter are now well regulated and attended, the merit of which, as well as of every other satisfactory arrangement, is principally to be attributed to Major-Gen. Strogonoff, attached to the suite of the Emperor. This, at least, is the general voice.

We shall add the Thursday's report when we close our letter.

29th May (10th June,) 1831.—Yesterday there were only 105 new Cholera cases. 76 cures, 46 deaths of which

37 new cases	30 cures. 26 deaths—	In hospital
68	46 20	At home,

The total in Hospital cases.

1119, of which 150 recoveries, 690 deaths.

Home 909,	325	360	
In all 2028	475	1050	503

remaining sick, of which 82 getting better.

We are glad to report all well with us, and remain, &c.

To the Editor of the Rochester Observer.

Dear Sir:—I perceive that the Mr. Buchan, who came out a few days ago in the Advertiser, repeating the Rev. M. M'Namara's addresses to the public on the subject of slanders against the Roman Catholic Church, has become a correspondent of yours, and tho' in the Advertiser he modestly disclaimed ability for controversy, yet now in the Observer he forgets his diffidence, grounds the gauntlet, proclaims the terms, brandishes his blade and really appears a veritable champion. Were I bent on war sir, I should surely choose to fight in your lists, for they seem to have a magical effect on a man's courage. But your correspondent's *spirit* has led him into a mistake not unlike Don Quixotte's who went to fighting with the harmless wind-mill when it was only grinding corn for the benefit of the country, mistaking it for a giant Knight brandishing his sword for chivalrous and mortal combat. The habits and duties of our republicanism are equally foreign to the spirit and the language of the ancient tournament and its modern substitutes in chivalrous countries prize-fighting, public boxing and cock-fighting. The very terms are becoming obsolete among us, and we can hear the adept ring changes on "coward," "blackguard," and "assassin" without any other emotion than a pity that common sense and civilization should make such slow advances. Men of the latter stamp cannot or *will* not understand why we prefer quietly examining facts relating to the welfare of our country to the eclat of stripping ourselves stark naked and boxing a good bout with them in a ring, or taking a match at billingsgate with the weapons which they use.

Your new correspondent is one of those who is not suited with a cool comparison of principles unless he can mingle personalities with the discussion; one with whom truth is truth or falsehood according to the *name* and *authority* under which it comes to him. And yet his clamor for my name at present, or rather Mr. M'Namara's demand, (for this is but the same which he made and I noticed a year ago), plainly proceeds from another motive, viz: that of diverting attention from the subject to circumstances. Bear with me a moment in demonstrating this, as this is the last time I shall be diverted from the subject itself to notice either Mr. B. or any of his cavils unless he thinks fit to take the ground of facts and honest arguments.

Mr. M'Namara addressed a communication to the public and volunteered to furnish you, the Editor of the Observer, with expositions of the principles of the Roman Catholic Church if you should desire it. You did desire it. He refused to fulfil his promise—Why?—Because subsequently one Republicus wrote an article for your paper on that subject & did not give his real name The reason offered by him and Mr. B. for not pleading on the indictment of slander which they themselves bring, is, because I am anonymous. But is this the true reason? You, sir, to whom the expositions were offered before they heard of Republicus, are not anonymous. Why could he not meet your demand. Oh, *that Republicus* will not give his proper name, therefore I am not bound to fulfil my promise to the public and to Mr. Chipman.

But again. Mr. M'Namara addrssed his communication to the public. If it called for a reply who ought to reply. Did Mr. M. mean to select a correspondent that could not speak, and so have the opportunity of speaking for both himself I replied to him in the character and name of the correspondent he selected, and my easy task was to exhibit the well known principles of our republican institutions, in contrast with the principles of the Roman Catholic Church quoted chapter and verse from the authorized writings of the Rom. C. Church. Mr. M. did not dare to call in question either the one or the other in the one rejoiader which he made. He could not. He was manifestly disappointed when he found that his correspondent the Public had a tongue—and that the broad features of public character might be drawn by any body so as to be recognized by all, and it matters not a straw who the painter was. He was also mute about the quotations, because the only alternative was to admit them, and so give up the charge of slander or deny their correctness, and risk being confounded with the originals. By the way (while complaining of the want of responsibility in Republicus, why dont they try the experiment of denying the truth of his quotations—this will be an easy way either of destroying his credit or discovering his name.)

Why, Sir, every child knows that when a cause rests on facts and not on personal testimony it is perfectly immaterial what his name is who directs the public eye to the things themselves. Where this is done the public can look at them for themselves and judge for themselves. It is only where men bring forward in argument matters of which they are the sole witnesses themselves, such as the Irish Massacre story which Mr. McNamara employed with me and the Limerick burial story with which he met the broad notoriety of Italian Romanism reported by our fellow-citizen B. It is in such cases only that the name of an informant is of any moment. Yet this is the point on which your Mr. R hopes to raise dust enough to cover a retreat back at this in the shape of an argument. Republicus is an anonymous writer, therefore the quotations he makes from the Canons and decrees of Councils, (even if in the very words) are no longer the canons and decrees—or, if they be, they prove nothing.

Let us look at this stale subterfuge in the light of an example. The proper officer is informed, by some one, call him Republicus, that in such a field and such a part of a field a dead body will be found, bearing marks of violence, and there is strong suspicion of foul deeds committed, that demand an inquest. Now, suppose at this point a grave advocate should step up and accost the officer with great seriousness and passion. Sir, beware what you do—that informant has not given you his name—your dignity forbids you to take the least notice of his information;—he is Anonymous, Sir, he is anonymous. Aye, but says the officer, he reports matters which will prove or disprove themselves, if we only take the trouble of looking into the field he mentions. No, no, says the advocate. I insist upon it, that you stir not a step in this matter till that informant gives his *proper name*, or at least tells us something by which we can find it out—I am interested, and you have *my name*, let him give *his*. It is a cowardly thing for a man to furnish such information with such circumstances without giving *his name*. Oh Liberty! Dear Liberty! How art thou abused to cloke over such conduct. Spirit of Church-and State! what shall become of us, when a man may actually call the public attention to *facts*, that if looked into may expose some one, and yet not give his name! Mr. officer, if that coward would but give his name, I could descant upon it, and tell you so many anecdotes about names of that kind, (for I suspect the kind at least) and I could report to you so many shocking scenes that have come under my own observation away in other countres, that you would not think of that body till the crows had carried off, or some body had decently buried it:—and thus we should save the community from noise and all our dignity from this—O this *Anonymous*. Yours, &c.

REPUBLICUS.

For the Observer.

THE IMPORTANCE OF THOROUGH EDUCATION IN THE GOSPEL MINISTRY

In my last communication, I considered to some extent, what constituted thorough education for the ministry: It only remains for us, now to consider the importance of such an education. And here I would remark, if such an education is required, many years must be expended in attaining it, and no young man can look towards the ministry with any hope of success, who is not prepared to devote from six to ten years in laborious study. He will be unprepared and unfurnished for its duties and demands if he does not. If the education which I have considered is important, the time thus employed is well expended. Its importance I shall attempt to prove in this and my future communications.

1st. *The age in which we live demands an intelligent and thoroughly Educated Ministry.*

The time has come when men will not consent to be taught by those who are inadequate to subjects which they attempt to investigate and unfold. Sound sense and extensive research are demanded in each of the learned professions. No man will entrust an important case, or the management of his estate in the hands of him who is not thoroughly read in the principles of common and of statute law; nor will any sensible man commit the keeping of his life and health to the hands of a half educated physician. By common consent, a collegiate and systematic education are demanded in each of these departments; and no man can calculate on success and extensive usefulness in either without thorough education. Hence we have our schools of law and medicine, and the men who come from them, come prepared to elevate and sustain the public intellect as well as to secure success in their respective spheres of labor. If public sentiment demands education in these professions, much more does it in the ministry. This holds a higher and a holier character, and is placed expressly to teach mankind in the all important principles of intellectual and moral science; and I repeat it, men in this age will not consent to be taught by those who are not educated themselves.

The present is an active, enterprising and an intelligent age, and he who is to stand forth most prominent of all men, should surely, to secure confidence and respect, be far before others, especially in the department to which he has devoted his life. There is so much written and read at the present day on religious and theological subjects, that an uneducated minister will find many in almost every congregation who are more intelligent than himself on the very subjects which he attempts to teach, and we may be assured that they will not long rest satisfied with his ministrations.

No man can calculate on any thing like a permanent settlement in any part of our land who is not well educated. The intelligent cannot and ought not to sustain his ministrations, and the more unenlightened part of the community have too much pride to do it.

This is also an age of active and untiring opposition to the religion of the gospel. Multitudes of wicked men are watching the defects of the clergy and are assailing *them* to weaken the public confidence in the religion of Christ and to destroy the faith for which they are commissioned to contend. The press is groaning under the burden of infidel productions, while many a pulpit is pouring forth cruel and destructive heresy. Many opposers of religion at the present time, are intelligent men and can wield the arguments of infidelity with uncommon skill; while heresy is springing up on all sides, in new and ever changing forms, while it is presented in the most imposing attitude, fortified by the most extensive research of philosophy and recommended by the charms of literature and the brilliancy of eloquence. Multitudes are seeking to convince the people that the system of evangelical religion is opposed to sound and correct philosophy and that it requires only increased knowledge to discover its absurdities, and more refinement to be offended with its spirit. More than ordinary talent and learning are required to meet and rectify these mistakes and to turn back the weapons of infidelity to the destruction of its own cause. Truth itself suffers in the hands of the unskilful, while, intelligently directed, it is sure to prevail.

This is also an age of speculation. Good men are now in many cases, too much disposed to dwell on the philosophy of religion, rather than enforce the pure principles of piety. And no men are so much exposed to be taken and bewildered by the speculations of religious philosophy, if I may so speak, as those who are partially educated. There is an appearance of learning and research about it, which they often vainly imagine will conceal their real defects, and be received by the mass of the people as the substantial elements of truth and righteousness. At such a time as this, every minister should be settled and grounded in the faith of the gospel and be able to distinguish between the philosophy of religion and religion itself, and also be prepared to bring before his people, in the most plain and affecting light the results of his own investigation, rather than dwell in scholastic language upon the philosophical proofs by which he obtained them.

This is also an age of enterprise, when plans for extensive influence are to be formed and carried into almost immediate execution; and these plans are deeply to affect the future generations of men, to become a blessing or a curse long after their projectors are dead. That intelligence and foresight which are gained only by mental discipline and knowledge of history and the probable result of moral causes is now most imperiously demanded.

This is also an age of [illegible] and the most untiring energies of the ministry. Little time is allowed for study. After a man once enters the ministry he finds but few opportunities to increase his scientific and literary attainments, and in fact his theological knowledge in most cases must be improved, rather by reflection upon what he has already attained, than by continued and extensive reading and investigating the labors of other men.

This is also an age in which the moral and intellectual character of our country may be said to be forming. This is emphatically true of that portion who are soon to hold the balance of power and decide the destinies of this mighty people. Those institutions are yet to be planted in the west which are to form the intellectual and moral character of our republic. If that wide field, now sustaining in its ample bosom four millions of souls, should be left without intelligence and sound morality, fearful indeed will be the result, when they shall rise in the maturity of their strength and the multitude of their population and say to the whole land who shall be our rulers and what shall be our laws. And who that has any knowledge of the past, does not know that ministers have had the chief labor and responsibility of creating and sustaining our literary and religious institutions.—Go into the congregations of those ministers who are not interested in literary and religious institutions and as a general rule, you will find few if any of the people who are interested and engaged in these objects. Our sympathies are justly excited for the west, & to be wisely directed, we should send there our ablest & best men. It requires comparatively but little talent, education and experience to sustain literary and religious institutions in our older settlements; but to harmonize, arrange and compact the elements of society, in our new settlements, brought together from every part of the world, with every variety of feeling, shade of sentiment and aspect of character, requires consummate skill and no ordinary share of public confidence, that confidence which a common man is not likely to obtain. And here we must not forget that in our new settlements are to be found men of the first enterprize, talent and experience: many of whom have swarmed from the drones of older countries, because they were most enterprising and intelligent. It is a mistaken idea, that men of partial education will answer the demands of the west. To form the character of society there we must send our first men. The rapid march of mind must be wisely directed and that immense moral power secured on the side of truth and virtue or all is lost.

I will add, that there is a growing spirit in the present age to undervalue and depreciate the gospel ministry. This must be checked or our altars will soon be swept away and our sanctuaries demolished. But how shall this be done? We cannot compel men to respect the ministry. We have not the power of superstition and ignorance, nor is there any thing in the circumstance of office to sustain us. We can gain respect only by showing that our influence is powerful and at the same time salutary. We must hold dominion over the empire of mind, not by depressing the public intellect, but by elevating it and leading the way to higher and nobler attainments in mental and moral science. Let the world see and know that our principles in morals and religion are the results of sound philosophy, of thorough, systematic investigation: that they cannot be overthrown: so convincing that they cannot be refuted, so firm that they cannot be shaken and so clear that they cannot be obscured. Here is the right dominion over mind—and it is a necessary, unavoidable, and willing dominion, not slavish acquiescence in what it cannot understand. This is the dominion which every intelligent and good man should strive to obtain; and most of all, the man who, to the ordinary attainments of human life adds, that knowledge which is borrowed from the inspiration of God. The church has nothing grand or imposing in her march, when conducted by unskilful leaders. They disgrace themselves, retard the progress of Zion and cause both "priest and people" to sink in the eyes of the world. There was a time when the clergy of New-England were loved, not feared as dangerous men, their attainments respected, their councils sought and confided in, when they threw around the intellectual, civil and religious interests of that endeared land a lofty and unbroken bulwark of defence. And with all she has lost from the degeneracy and heresy of her clergy, she stands preeminent now, and stands so, because she still values and demands an intelligent ministry. The dissenting clergy of England have long stood low in the estimation of the people. While legal disabilities contributed to their depression, want of education has done a thousand times more. Talent and education will rise under all the discouragements of civil injunctions, while the strongest arm of legal immunities and the widest extent of governmental patronage cannot elevate and sustain the ministry where moral and intellectual superiority are wanting. But what has moral and intellectual superiority already done for the dissenting clergy of England and Scotland? I need only mention the names of James Hall, Fuller and Foster—Stars that have gone up so beautiful and brilliant in that hemisphere of mind, to encourage, to cheer and elevate. Let such men be multiplied in Europe and America as they should be and as they might be, and soon there will not be found an infidel on either continent who will dare to oppose the truth they preach, while the clamorous ignorance of foolish men will be put to silence. Then, and not till then, will the ministry stand where God designed it should, at the head of his sacramental hosts; as the burning and shining lights to guide an erring world back to righteousness and peace.

Does not the present age demand an educated ministry? Yours, &c.

A. D. EDDY.

Canandaigua, Aug 8, 1831.

The *Steam mill*, at the foot of our Lake, is now completed, and we are authorised to say, that it is calculated for, and is doing custom work, for the accommodation of families, as well as flouring generally.—*Ont. Repository.*

N. T. Williams, Esq. of Rochester, formerly Teller in the Ontario Bank, has been appointed Cashier of the Madison County Bank, at Cazenovia.—*Ib.*

John A. Welles, of Utica, has been unanimously appointed Cashier of the Yates County Bank, at Penn Yan. The Bank, we are informed, will commence business on the 15th of next month.—*Ib.*

A young man calling himself *John W. Rathbone*, about 19 years of age, died on Sunday last, at the Inn of Ira Wilder, in this town, after a short illness. He stated that he had a father living at Cayuga Creek, Erie county.—*Ib.*

It will undoubtedly rejoice the hearts of such of our readers as take an interest in the religious movements of the present day, that a four days meeting was commenced here on the 28th ult. which we trust has been attended with the happiest consequences. Religious services have been continued every day since the commencement of the meeting, and they have been nature of solemnity which has never before been witnessed in this place, has seemed to pervade this community. The number of anxious enquirers, at one time it is believed, exceed 100; a large proportion of whom profess to have found peace in believing. A deep feeling on religious subjects is still apparent; and the friends of Zion anticipate a continuance of the heavenly blessing.—*Jamestown Jour.*

THE BIBLE A WARRANT FOR ENLISTMENT INTO THE BRITISH SERVICE.

From the Southern Religious Intelligencer.

Extract from the 13th Annual Report of the Granville County N. C. Bible Society.

Such a state of society was found, in some parts of these counties, as could hardly have been imagined—such ignorance and total misapprehension with regard to the objects of the society. Some people actually supposed that the reception of a Bible from our society, would be a draft warrant to enlist them in the service of the British army; and under this false impression they went so far, in one case, as to pursue the agent and destroy the papers, in which he kept a list of persons' names who received Bibles. Facts of this kind, however, should only stimulate the society to increased exertions; and they show the necessity of seasonable and judicious efforts, not only in the Bible cause, but also in the Sunday School and Missionary cause. For the Bible will be of very little service unless it can be read.

We wonder who could have imposed this story upon the credulity of these ignorant people! Was it a trick of hireling orthodox priests? Surely the *high minded, honorable opposers* of the Bible Society could not have descended to such baseness.

ED. ROCH. OBS.

FOREIGN.

RUSSIA AND POLAND.

It is reported that Field-Marshall Count Paskewitch is ill of the Asiatic fever at St. Petersburgh. (The statement of the *Posen Gazette* that he had arrived at Wilna, is not confirmed.) It is said that he has declined to take the command of the army. Gen. Toll is for the present at its head.

The detailed Report sent by the Field-Marshall of the battle of Ostrolenka, states the Russians lost 37 officers killed, and a hundred and twelve wounded, subalterns and privates killed 957, wounded 2,919. The Polish loss is stated at above 8,000, of whom 2000 were taken prisoners (So much for the Polish account of the Russian loss at this battle of something like 20,000 men.)

The Warsaw papers state that, on the 14th General Scrzynecki put the main army in motion in the direction of Nur. The news from Lithuania and the Ukraine's is good. The insurgents seem to be gathering strength daily, and several successes on their part are mentioned in the French and German Journals. General Giolgud is now stationed in Somogitia, a Lithuanian district to the North of the Niemen. He crossed the river on the 5th of June, near Kowno, from which place he drove the Russians. His forces amounted to 2000 men, which were very soon increased to three times that number by the junction of the insurgents and the rise of the inhabitants. Rossienie and Teicha were occupied by the detachments. The Russians retired with precipitation at all points.

A letter from Berlin, June 13 says—'The news of Count Diebitsch's death was received at Warsaw on the night of the 13th; it was added that he died two hours after Count Orloff had arrived at head quarters from St. Petersburgh, had examined the state of the army, and expressed dissatisfaction at it. Thus we have another version of this event. It is said that the Field Marshal, in his last moments expressed his wish not to be buried in Russia or Poland, but in his native country, Silesia.'

PARTICULARS OF THE LAST ILLNESS OF GENERAL DIEBITSCH.

The following official details of the last illness of field Marshal Diebitsch, contained in a despatch of Gen. Count Toll, are published in the St. Petersburg Journal:

"On the morning of the 28th (June 9) the Field Marshal had felt himself unwell, but during the whole day he appeared in good health, had eaten, and seemed in good spirits, as usual, and there was nothing that excited any apprehension for his health. In the evening he went to bed at 10 o'clock, as he had been used to do for some days past. He was soon called up to attend to some business, and still appeared quite well. About 2 o'clock in the morning he suddenly felt indisposed, and called to his attendants, but forbade them to awake any body, or even to fetch any Physician. It was not til past 2 o'clock, that finding himself grow worse, he ordered M. Schegel, Physician in Ordinary to the Emperor, to be called, but desired that nobody else should be disturbed. When the Doctor came, he saw symptoms of the cholera, which usually accompany this disorder, & lasted several hours. The patient was immediately bled, leeches were applied, and very strong friction employed; in short, no means that might afford relief were neglected.

The Field Marshal, retaining all his presence of mind, ordered every person, except the medical attendants, to quit the room, for fear of their taking the contagion. About 7 o'clok the physicians succeeded in producing perspiration, and the patient became rather more easy. Up to this moment the cramp had been but slight, and the patient suffered only from the alternate fits of shivering and burning heat. Between 7 and 8 o'clock cramp commenced in the legs and in the internal part of the body, and the intermitting pains, which seemed insupportable, continued till near 10 o'clock, when the groans of the patient became less frequent, but his vital powers evidently diminished; the breathing more and more difficult, the patient soon fell into a kind of lethargy, scarcely interrupted by the unfrequent motions of the head; the eye-sight failed. At a quarter past 11 the irreparable loss which we have sustained took place. Divine Providence, in its inscrutable decrees, has deprived the army of its illustrious commander.

ENGLISH ATHEISTS.

The worst Atheists of this country, it is well known, are emigrants from England. Almost all of the Fanny Wright and Robert Owen school, have been imported within a few years past. If our readers wish to know to what deplorable extremities these wretched creatures are disposed to go, they may read the following from one of our London papers:

At the Rotunda, scenes of unparalleled performances are almost nightly going on. Mr. Taylor, the infidel, appears on a stage over which is a mimic representation of the Holy Trinity before which he bows and continues in the attitude of prayer for several minutes; then rises and bursts into a loud laugh. The Scriptures are read, and comments the most profane and licentious made upon them; and to crown all, bread and wine are brought on the stage, and this poor and wretched man comes forward and says, "I drink this in commemoration of Jesus, Christ," and the deluded and miserable multitude exclaim, "Well done! bravo! bravo!" This is a very brief and imperfect sketch of one night's exhibition.—*N. Y. Evan.*

BENEFICIAL RESULTS OF SAVINGS BANKS.—According to a parliamentary return just printed, the gross amount of sums received on account of savings banks is, since their establishment in 1817, £20,760,228; amount of sums paid £5,648,338;—the balance therefore, is £15,111,890. It also states the gross amount of interest paid and credited to savings banks by the commissioners for the reduction of the national debt as £5,141;410 8s. 7d. This is astonishing; and we should vainly demand credence for it on less authority than the Parliamentary document. Here is a sum of twenty millions gathered in shillings and pence, from the humblest ranks in about a dozen years, or upwards of a million and a half a year, saved out of the superfluity of the laboring people and lower order of shopkeepers! The loftiest theory of political economy—all the free trade flourishes, figurasti exhibitions of unrestrained imports and exports, could not have accumulated a tenth of the money in the time—if, indeed, they had not rather plunged the nation into bankruptcy. The secret, in this instance was practical economy; individual abstinence from those gross excesses which make the fortunes of the dram distiller and the ale brewer; virtue and decency, which are at once the cheapest and the surest way to wealth. The nonsense, that private vices may be public benefits, has been long exploded. But the success of the savings banks offers an irresistible proof that the source of national wealth is the national practice of integrity, manly self-denial, and quiet virtue.

Whitaker's Monthly Magzine.

PITCAIRN'S ISLAND.—Those who are familiar with the recent accounts of the prosperous condition of the descendants of the mutineers of the English ship Bounty, residing at this place, will learn, perhaps with some surprise, that the whole number of them have emigrated from the Island, on account of a deficiency of the necessary means of subsistence. Capt. Wilcox, of the whaling ship Maria Theresa, arrived at this port yesterday, informs, that while at Otaheite the English transport ship Lucian arrived there with all the inhabitants of Pitcairn's Island, with the purpose of fixing them in a settlement at Otaheite, on account of a scarcity of water at the former Island.

It appears however that the idea has formerly occurred, of the population of the island increasing beyond the means of subsistence to be afforded by so small a spot. In Capt. Beecheys' Voyage to the Pacific, recently published, mention is made of a letter addressed to Capt. B. by Mr. John Buffett, the clergyman of the colony, in which he describes the natives as "being all satisfied at present with their little island, which they wished not to leave;" which remark he thinks it right to make in consequence of his having received a letter from Mr. Nott, missionary, saying that a ship was coming to remove the inhabitants of Pitcairn's Island to Otaheite, or some other of the Friendly Islands.—It is to be hoped that the pure and virtuous habits of the colony may not be affected by the removal.—*N. Bedford Mercury.*

CAPTAIN TROST, of the schooner Randolph, arrived at Philadelphia from Port au Platt, states that he was requested by Captain Thorpe of the brig New York, to report that his crew had mutinied and were put in the fort, and that he wished Government to send after them. The following are the names of the mutineers:—John Nelson David Davidson, Roger Bibbey and Thomas Edwards.

THE BIG BEET BEAT!—Mr. F. M. Hickenburg has left at our office a beet which grew in his garden, measuring 21 and a half inches in circumference and 22 inches long, and says he has a bushel that will measure 19 inches in circumference.

The Indian King tavern, Philadelphia, on the south side of Market-street, between Second and Third, with a lot of twenty-five feet by two hundred, was sold on Thursday, by Mr. Wolbert, for *forty-two thousand two hundred dollars*. A century ago, according to an old deed, it was leased as a tavern, at an annual rent of fifteen shillings.

From the N. Y. Evangelist.

SOME DOCTRINES ORIGINATE IN THE EXCUSES OF CHRISTIANS.

This is peculiarly true in reference to certain views of divine sovereignty. These views have been so extensively received, that it is deemed heresy to question their propriety, or their claims to scripture origin. But they are views of wrong practical tendency, views, which permit Christians to neglect their duty, to turn away from the plain requirements of God and still remain quiet, in their conscience, through the belief that such is the nature of divine sovereignty, that they are under necessity of being disobedient to God, because a sovereign God does not constrain them to be obedient. These are actually the views and feelings of all those who say, "I know we are in an awful state of stupidity and sin, but we must wait for God to revive us." We may well inquire, *whence originate* these opinions, so absurd, so directly opposite both to Scripture and common sense; whence originate these perverted views of the sovereignty of God? I answer, these perverted doctrines often have their origin in the excuses of Christians, who have been regarded as eminent for their piety! Such Christians sometimes leave their first love.—Their duty is neglected, their graces decline, their comforts decay, and they feel very unhappy. In this state of mind they try to find relief. And knowing that they are dependent on God's sovereign grace, they endeavor to persuade themselves, that they are so under the control of divine sovereignty, that they cannot awake. Under the idea that they are giving God the glory, that they are exalting Him and humbling themselves, they do great injury, they excuse their delinquency, they virtually cast off the blame from themselves, and cast it upon God. They say, "We must wait God's time to be revived, we are dependent on his sovereign grace." These views being expressed by persons of acknowledged and distinguished piety, are regarded as correct and important; and thus sanctioned, they are considered by many as established doctrinal views. Those who think for themselves, and who deny, or call in question the correctness of these views, are, by some, immediately denounced, for their heresy, and their unprincipled attack on the essential doctrines of the Christian religion! Thus by the traditions of men, the law of God is made of none effect, and the *sinful excuses* of good men, become essential doctrines of our holy religion. The practical influence of such views is unhappy beyond description. Many professed Christians take this opiate, (sometimes administered by preachers!) and sleep away years, and perhaps their whole lives. They manifest a spiritual indifference and indolence, over which heaven might weep and hell rejoice—and on account of which multitudes of sinners go down to perdition! Oh when shall such obstacles to revivals be removed! When will Christians think for themselves, and try every doctrine by the Word of God! When shall the *imperfections* of good men cease to be palmed upon the Christian public, as important items in religious experience, as desirable traits in Christian character! Let those who love sound doctrine, exert themselves to put down this pernicious error, especially let all awake to a reform, who have hitherto given it their sanction.

A. R. A.

On the evening of the 3d July, 1827, the Rev. Mr. Hewitt preached a sermon on intemperance, at a village somewhere in the "land of steady habits." One of his hearers was a deacon of the church; who like the rest of the world, had occasionally 'taken a little,' and deemed strong drink an important item in the suitable observance of ourination's anniversary. He had had his jug filled for the occasion that day, tho' he was a worthy and temperate man for the times. After hearing the discourse, he hastened home—seized the jug—and, (his house being situated on its margin) threw it with all its contents into a deep cove—significantly adding, "he would never more poison the morals of society, by countenancing the use of strong drink!"

Here is an example worthy to be observed. He did not stop to say, 'I paid so 'many 'shillings and pence for this jug, and so many more for the poison it contains—and therefore I *can't afford* to bear the loss!' No: he knew the dignified station in which he was placed: He knew his example would be attended with more or less influence: and though some might ridicule him as an enthusiast, he knew it was *wrong to drink it*—and consequently wrong to sell it, or give it away. We should be glad if a few deacons hereabout—(we mean within twenty or thirty miles—those whom we have honored with a notice ere now) would follow the example of the one above named. We knew him and the influence his example has had—and tell it, that it may extend yet farther.—*Temperance Adv.*

Tuscarora village August 13th 1831

Rev. Mr. Elliott of the Tuscarora Mission acknowledges the receipt of fifteen dollars at different times in contributions from gentlemen and ladies who attended worship with us at the station. Said sum was contributed towards purchasing a bell, which we have obtained at $68.00.

NOTICE.

A Four Days Meeting will be held at the Presbyterian Meeting-house in the village of Lyons, to commence on Thursday the 25th inst. at 2 o'clock P. M. Ministers of the Gospel and others, are invited to attend. L. HUBBELL.

Lyons, August 9, 1831.

NOTICE.

A Four Days Meeting will be attended in the Congregational Church in Ogden, to commence on Tuesday the 23d of the present month.—Ministers and christians in this vicinity, are earnestly requested to attend and to assist by their labors and prayers.

Gaines August 16th 1831.

A Four Days meeting will be attended in the Congregational church in Gaines, to commence on Tuesday the 6th day of September next.

Ministers and christians in the vicinity, are earnestly requested to attend, and to assist by their labors and prayers.

The next quarterly meeting of the Rochester Examining Committe of the American Education Society, will be held at the house of the subscriber on Tuesday the 16th of Sept. at 11 o'clock. A. M.

J. PENNEY.

A Four Days meeting at Meudon will commence on Tuesday the 8th Sept. next at the Presbyterian Meeting House. Assistance from Ministers and lay brethren from neighboring churches is earnestly solicited.

ROCHESTER MARKET.

Wheat, bushel	$0 87	Mess, b.	$1 to 1 5
Flour, bbl.	4 75	Potatoes,	31
Corn,	62	Butter, lb.	12
Oats,	28	Lard,	8
Beef, fresh	5 00	Eggs, doz.	10
Pork, do.	11 00	Cider, bbl.	1 50
	Salt, bush.	1 50	

Rochester price Pot ashes $95 per ton—Pearls 105

MARRIED.

On the 13th inst. at the Frontier House in Lewiston, by Rev. Mr. Elliott Miss. Bridget Sheshcer of Rochester to Mr. Joseph Kimball non commissioned Officer in the U. S. army.

DIED.

Yesterday morning, at half past 3 o'clock, Mrs. Adeline F. wife of David Hoyt, Bookseller, and daughter of Ephraim Mason, Hubbardson, Mass aged 25 years.

In this village on the 11th inst. Alex. W. Redner, aged 24 years, formerly from Waterford, Saratoga county

In this village, on Friday last, Mr. Benjamin F. Day, one of the Editors and publishers of the Ontario Messenger, in the 25th year of his age.—On Monday, suddenly, Mr. Daniel Lamerson, aged 35 years.

In Moutville, Medina co. (Ohio) Porthenia W. Peak, wife of Doct. U. H. Peak, and daughter of the late Mr. Ashbel Beach, of Bloomfield.

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 call sin the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. tf.

IN CHANCERY—*Before the Vice Chancellor of the 8th Circuit.*

Isaac Spencer, Treasurer of the State of Connecticut, vs. Brewer Jarvis and Amanda his wife, James Boyd, Ferdinand Suydam, & John P. Sage, Jacob Lobdell & Peter Decker.

By virtue of a decretal order in the above entitled cause, will be sold by the subscriber, at public auction at the inn now kept by Barnum, at Bushnell's Basin, in the town of Perrinton, in the county of Monroe, on the twenty-seventh day of September next, at one o'clock in the afternoon, the mortgaged premises described in the proceedings in this cause as follows, viz. "All that certain tract or parcel of land situate in the town of Perrinton aforesaid, namely, the west half of lot number sixty six, in township number twelve in the fourth range of townships, in Phelps and Gorham's purchase, bounded as follows, north, west, and south by the lines of the said lot, and east by a line run parallel to the west line and through the centre of said lot, containing one hundred and sixty acres," or so much thereof as may be necessary to raise the amount due to the complainant for the principal, interest and costs in the said cause.—Dated August 10, 1831.

WALTER HUBBELL,
Master in Chancery.

At a Court of Chancery, held for the State of New-York, at the village of Rochester, on the ninth day of August in the year one thousand eight hundred and thirty one. Present Addison Gardiner, Vice Chancellor of the eighth Circuit,

Jacob M. Schermerhorn, Complainant, vs. Richard Dibble, Naomi Dibble, William S. Rossiter, Thomas H. Muzzey, Levi Ward Jr., Joseph Stocking, Joseph Bull, William Penfield, and John Penfield, Defendants.

It appearing by Affidavit to the satisfaction of this Court that the defendant Thomas H. Muzzey resides out of this State, but within the United States, on motion of Mr. S. Miller, Solicitor for the complainant, it is ordered, that the said Thomas H. Muzzey cause his appearance to be entered, and notice thereof to be served on the Complainant's Solicitor, within four months from the date of this order; and in case of his appearance that he cause his answer to the complainant's bill to be filed and a copy thereof to be served on the complainant's solicitor, within forty days after service on a copy of said bill, and in default thereof, said bill of complaint may be taken as confessed. And it is further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Thomas H. Muzzey, at least twenty days before the time above prescribed for his appearance. A Copy.

IMAC R. ELWOOD, Deputy Clerk.

S. MILLER Solicitor. 8w33.

IN CHANCERY.

James Waugh Complainant vs. Samuel H. Hoag and Joel Wheeler Defendants.

At a Court of Chancery held for the State of New-York, at the village of Rochester on the eleventh day of August in the year one thousand eight hundred and thirty one. Present Addison Gardner vice Chancellor of the eight circuit.

It appearing by affidavit to the satisfaction of this court that the defendant Samuel H. Hoag resides out of this state, but within the United States, on motion of Mr. N. Bacon solicitor for the complainant it is ordered that said Samuel H. Hoag cause his appearance to be entered, and notice thereof to be served on the complainants solicitor within four months from the date of this order, and in case of his appearance, that he cause his answer to the complainants bill to be filed and a copy thereof to be served on the complainants solicitor, within forty days after service of a copy of said bill, and in default thereof that said bill of complaint may be taken as confessed, and it is further ordered that within twenty days the said complainant cause this order to be published in the state paper, and in the Rochester Observer published in the County of Monroe, and that the said publication be continued in each of said papers at least once in each week, for eight weeks in succession, or that he cause a copy of this order to be personally served on the said Samuel H. Hoag at least twenty days before the time above prescribed for his appearance. A Copy.

IMAC R. ELWOOD, Dep. Clerk.

8w34.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Pastor's Journal.

IMMEDIATE SUBMISSION.

[Furnished by a Clergyman.]

Having read an account entitled *"a case of conversion,"* in the Pastor's Journal for May last, it occurred to me that a statement of a case somewhat similar, which fell under my own observation, might not be unacceptable to the readers of the 'Home Missionary.'

O. was the child of parents eminently pious, and though moving in the humbler walks of life, eliciting the respect and confidence of the children of God who knew them. Often did they wet their couch with tears, when crying to heaven for mercy on their apparently incorrigible son. No visible tendencies to conversion cheered their efforts. All seemed discouraging.—He loved to go in the way of sinners, and to sit in the seat of the scorner. Whenever subjected for a few reluctant moments, to the conversation of religious persons, he generally showed his dissatisfaction by sitting in sullen silence, and would afterwards give vent to his feelings, by some profane expression.

But though the sinner may profess and feel a sort of impious bravery in resisting the gentle influences of the gospel, his feeble powers quail before the terrors of the Almighty. O. found himself a poor and impotent worm, in conflict with the power of the Eternal, and his soul died within him. His sins came around him like unquiet spectres, and haunted him day and night. He knew he was a guilty rebel against God, but yet he could not make up his mind to bow his will in submission. O, with what a desperate grasp does the sinner cling to his weapons of rebellion! Even when he sees himself in peril most extreme, how loth to yield! it was thus with O. For weeks he remained in deep distress; he came to the meetings of the anxious, he visited his pastor, he sought counsel of any who would pity and pray with him; in short, he did every thing but what he should have done first, viz: give his heart to his Creator.

I saw that he was making no progress in the path of life, but rather was heaping up condemnation, hardening his heart, and becoming less and less likely to turn from his evil ways. One evening I met him at a prayer-meeting, at the close of which he was found in a corner of the room; and on being solemnly addressed, he became affected to tears. I told him it was high time he had ended the course he was pursuing. His tears and groaning were accomplishing nothing; they did not propitiate God in the least, but only showed the intensity of his struggles against the Spirit of God. The only thing that could avail him, was submission to the authority of God; to be saved in his way, and to be governed by his laws. I requested him to withdraw with me to another room. There, amid the silence that reigned around, I pressed his mind with such topics as these,—the supreme right of God to him—his heart—his services; the long protracted rejection of God's mercy, of which he had been guilty—the unparalleled kindnes of God in sparing him, and striving with him by the influences of his Spirit, down to that same hour—the suitableness of the Christian atonement, and the readiness of Christ to wash away his sins. The crisis that was then forming in his soul's history, as heaven or hell probably depended on that evening's decision. I told him he MUST surrender to Christ;—if he refused, he must do it at the hazard of his soul's loss. I then told him the parting moment had come—I must leave him, and go to my home; but before I could leave, he must bow with me, and surrender himself to the Lord Jesus. He did so: we kneeled down together, and there, under the pressure of truth, I trust, he yielded himself a living sacrifice to God—and cast his poor sinking soul into the arms of Christ.

The act was so completely done—he had bowed himself so entirely to the sovereign control of God, that he could not mistake the new situation, in which he found himself. At once, he became conscious of a relation to his Maker and Redeemer, which he had never felt before.

"His tongue broke out in unknown strains,
"And sung surprising grace."

More than ever was I convinced, that whatever be the mode of the Holy Spirit's operations, he often signally blesses the *concentration of truth*—by which I mean, the bringing together of powerful bible motives, and accumulating their united weight upon the understanding and conscience of the sinner. I verily believe, that one reason why much excellent preaching is ineffectual, is, that the sinner is pressed by it only on one side at a time, while on the other side he contrives to escape its influence. Thus, by taking the several motives of the gospel, in detail, his power of resistance overcomes them all.—But when all are crowded upon him at *once*, & he is made to feel their *present* obligation, it often occurs, that his arm waxes feeble—the weapon falls—his heart yields, and he accepts of mercy on God's own terms. J. C.

THE USE OF SCRIPTURE IN PRAYING AND PREACHING.

We have often observed a lamentable looseness and inappropriateness in the use of Scripture terms, even among ministers of the Gospel. Very lately we heard a prayer from a preacher deemed both intelligent and pious, who quoted that passage from Isaiah i. 6, "From the sole of the foot even unto the head there is no soundness in it, but wounds, bruises, and putrifying sores," as being expressive of the moral delinquency of those with whom he was uniting in prayer, as also of himself. Such a use of the verse is clearly contrary to its sense, and therefore injurious to its general character.—The prophet is describing the calamitous visitations by which the people had been crushed down and afflicted on account of their sins; and their *"wounds, bruises*, and *sores"* was the effect of their rebellions against God, and not the rebelliors themselves. In another case we heard the following quotation, made too in prayer, and intended to show that the Lord would have been justified in proceeding to the entire destruction of such transgressors. Isa. xxviii. 17, was thus incorporated in the prayer,—"Hadst thou laid judgment to the line, and righteousness to the plummet, we should have been long since swept away." It appeard to us somewhat singular that the line and the plummet, which are instruments used in building up a house, should be also used in pulling down and demolishing it. What need can there be of a line and plummet in carrying on the work of destruction? In looking at the verse which precedes the one already named, it may be observed that the prophet is speaking of the *Foundation in Zion;* and consequently the line and the plummet must be connected with the completion of the building to be erected upon that Foundation. The inspection of the text and of the context convinced us that this must be the true meaning of the passage, and accordingly the first Commentator that came to hand confirmed the view wich we had taken.—*Christian Index.*

We understand that the Great Britain, which carried out the Rev. Messrs. Hewit, Hawes, Nettleton, and Green, Dr. Ives, Professor Hovey and Mrs. Shipman, from this port, arrived safely at Liverpool, after a boisterous passage.—The Rev. Messrs. Nettleton and Hawes had preached in the Tabernacle, Rev. Rowland Hill's. Mr. Hewit proceeded to London, to be present at a Temperance meeting, about to be held in that metropolis.—*N. Y. Obs.*

THE CHRISTIAN WARFARE.

The pious man, the true Christian, is described by the inspired writers as one who mourns for sin, who is engaged in a spiritual warfare; who is fighting the good fight of faith; who crucifies the flesh with its affections and lusts; who is engaged in subduing and mortifying his sinful propensities; who denies himself, takes up his cross daily, and follows Christ; who, as a pilgrim, a stranger, a traveller, is seeking another and better country; who works out his salvation with fear and trembling. Now is it possible, that a man who is doing all this can be at ease! A soldier in the field of battle at ease! a man running a race at ease! a traveller, toiling up a steep ascent, bearing the cross, at ease! a man crucifying sinful propensities, dear as a right hand or right eye, at ease! a man working out his salvation with fear and trembling, at ease!—a man who hates and mourns for sin, loves God, and feels concerned for his perishing fellow creatures, at ease in a world lying in wickedness, where God is dishonored, where Christ is neglected, where immortal souls are perishing by millions; where there is so much to be done, so much to be suffered, so much to be guarded against, and resisted; where death stands at the door ready every moment to summon him to his great account! My friends, it is impossible.—*Payson.*

TEMPERANCE.

ANDOVER, July 24, 1831.

To the Editor of the New-York Observer:

My Dear Brother—The men who now appear to me to stand most in the way of the promotion of Temperance, are those who profess to be good men, and yet continue to traffic in ardent spirit. I have therefore commenced a series of numbers in order to induce them, by light and love, to withdraw from this anti-christian, immoral, and destructive business. Should it appear consistent for you to publish them in your very able and useful paper, I think you would by so doing, greatly aid us in this great and good work. I wish exceedingly to have the impression, in all suitable ways, made in all places, and upon all persons, that distilled liquors are for men in health, always hurtful; and of course that it is, if they understand their nature and effects, a sin for any persons to use them as articles of luxury or diet, or to traffic in them; and that so long as good men continue for the sake of money, to do this, they are knowingly accessory to the pauperism and crimes, sickness, insanity and death, temporal and eternal, which they occasion; that they exert, by their business, an influence which tends to perpetuate these evils down to the end of the world; and that as accessories they will be held responsible at the divine tribunal.

Wishing you at all times much of the divine guidance and blessing, I am, truly yours, &c.

J. EDWARDS, *Cor. Sec. Am. Tem. Soc.*

In compliance with the above request, we insert below the first number of the proposed series.—*N. Y. Observer.*

THE USE AND TRAFFIC IN ARDENT SPIRIT. NO. I.

The present is a time of great interest to the American churches. The preaching and ordinances of the gospel are attended by the illuminating and purifying influences of the Holy Spirit, and are the wisdom and power of God to the salvation of many souls. The number is increasing, who believe that they have passed from death unto life, by experiencing that change which the Bible calls being "born of the spirit," and declares to be essential to the kingdom of heaven. Among these are many young men, who are destined, I trust, to exert an extensive and salutary influence on the world. They will engage in various kinds of business; and would, no doubt, some of them, were it a lawful business, engage, as many professed christians in times past have done, in the traffic in spirituous liquors. But a question has arisen and is now agitating many minds, whether the traffic in ardent spirit as an article of luxury or diet is inconsistent with the Christian religion; whether it is a business which tends to honor God, and do good to men; and whether any man who understands the subject, can, consistently with the duty he owes to his Maker, to himself, and to his fellow-men, engage or continue in it.

This question has often of late been asked and with great interest, especially by those young men who feel their obligations to do nothing which tends to the destruction of their fellow-men. And it is a question, no doubt, concerning which, all, who are in any way connected with this traffic, or have any thoughts of becoming so, are bound to obtain all the light which they can, and to judge according to truth and duty. I therefore propose on this subject to make a few remarks.

Is the traffic in distilled liquors as an article of luxury or diet consistent with the revealed will of God! And can the man who, with all the light that Providence has thrown upon this subject, continues in this traffic, give credible evidence, while he does this, of supreme devotion to the Saviour, and to the eternal interests of men?

1. One thing is certain. The scriptures do not require a man to engage in this traffic.—There is no command express, or implied, which makes it his duty. And no one will disobey the divine will by not doing it. Of course it is safe for a man to refrain from it. And it is his duty to refrain from it unless the traffic tends to promote his own highest good, and that of his fellow men.

2. It is not certain that this traffic is right, from the fact that good men have, in times past, been engaged in it. Good men have in times that are past, had a multiplicity of wives. And they could in the days of their ignorance and darkness, and they did give evidence, that they were good men. But can any man who takes this course give credible evidence that he is a good man *now?* Suppose, for the sake of argument, if you please, that there was a time when men could be instrumental in the stealing of the black man, and, for the sake of gain merely, in the selling of him and his posterity into perpetual bondage, and yet could be good men, and give evidence of being good men; can any man with all the light that Providence has furnished on this subject, engage in this business, or continue in it, and yet, while he does this, give credible evidence that he is a good man *now!*—No good man who rightly understands the subject will pretend it. Of course, it is not certain, that the traffic in ardent spirits is right from the fact that good men have in times past been engaged in it; or that those who continue in it with the knowledge of its nature and consequences, can while they do this, give credible evidence of being good men.

J. EDWARDS, *Gen. Agent of A. T. S.*

From the Connecticut Observer.

'ABOUT ALL HAS BEEN SAID.'

Mr. Hooker,—Meeting the other day a once active promoter of the Temperance cause, I asked him of its state in the place where he resided. He replied, 'nothing new.' Do you hold, said I, frequent meetings? 'Why, no,' he replied, 'we have not had a meeting now for some time. We have thought that about all has been said on the subject that could be said.' And here he seemed to [illegible] It is to be feared that many Temperance Societies are halting on the same fatal and deadly spot. But is this right! Is nothing to be said on the Temperance cause unless it be new! Are the old and appalling truths concerning the ravages of intemperance no more to be repeated in the ears of our yet blinded and suffering community! Is not this thirst in the friends of Temperance for something new & their weariness of old truths alarming! Do Temperance societies come together like the Athenians to hear or tell some new thing! What if a minister of the gospel should hold no more religious meetings because he had no new thing to tell; or the people should no longer go to hear him, because about all had been said on the subject that could be said! The object of a Temperance meeting and a Temperance address is not to tell any new truths, is not even to entertain and instruct the standard friends of the cause, but to tell the original tale over and over, in the ears of all who may come to hear, *That the moderate use of distilled liquors is the cause of that immoderate use which is destroying thousands on thousands: and that the use and sale of them, therefore, should at once be abandoned by every humane man, by every patriot and every christian;*—and every member of the society should feel it his duty to attend and hear it, that he himself may be strengthened and invigorated, and may shew to others his sense of the importance of the cause. Truths old to some, may be new to others. And if ten meetings are held without any visible results, the eleventh may find some with an hearing ear and an understanding heart. Besides, a new generation are continually coming up who must at once be enlightened on the subject; and with them the principal efforts should now be made. And I apprehend that if the defenders of Temperance would adhere closely to the original, simple and appalling tale which, under Kitteredge and others, roused the community from their slumbers, they would still see great results. Leviathan is not to be tamed by a well rounded period, a biblical criticism, or a nice point of casuistry. And if a Temperance orator avoids the plain statistics of Intemperance because they are familiar to the community, he leaves at home his sword and his spear. Let those who feel that all has been said which can be said on the subject, ask if it has been said in the ears of every man woman and child; and said till all are convinced & converted. Until this is done no temperance man is at liberty to rest. Who ever heard of a vender ceasing to recommend his liquors because all had been said on the subject that could be said! O shall the preservers of men's lives be outdone in zeal by the destroyers!

If you think those suggestions are needed at the present time, I will thank you to give them a place in your paper. Yours, &c. J. M.

A few weeks since, I was riding through the village of W———, Mass., and being very faint and weary, I concluded to stop at the tavern and take some refreshment, which I did. After I had finished my repast, I took a walk in order to view the village:—I had not proceeded far, before my attention was arrested by the appearance of an "ANIMAL," by some, called a Human Being,"—lying *drunk* by the side of the road. I stopped for a moment to gaze on this distressed victim of intemperance, when I heard him repeat,—In a tone which I could distinctly understand,—these words: *"I wish Dr. Beecher was dead.—Jour of Human.*

REVIVALS.

From the Religious Intelligencer.

IMPROPER DIRECTIONS IN REVIVALS.

MR. EDITOR—As one cause of the return of awakened persons to indifference, permit me to suggest, that Christians have given improper directions. These may be wrong, though given by zealous and successful friends of revivals.

The sinner is often urged to repent, to give his heart to God, &c. *before some future time*; e. g. before a Sabbath is over, before sleeping, before the close of a meeting. God in the Bible commands, to repent *now*, the very zealous servant of God says, repent before the revival is over, before retiring to rest, before—no matter when,—some future moment, and congratulates himself, that he has exhibited faithfully the commands of his King.

I think the two requirements differ widely.—How, I ask, does the Scripture direction affect the mind, when properly presented and enforced! It fastens on it a sonse of present duty, and the sinner and his Maker are at issue. Thus he repents, or is conscious of direct and inexcusable disobedience. He hears the voice of the Spirit whispering now, his conscience echoing the call, and thus every passing moment, urging its performance as something now required.—His life is, as it were, an *eternal now* of obligation, the claims and command of God, moving with his every step, and like the pillar of cloud and of fire, indicating the only safe way.

Look at the other directions. The pious friend ushers in a Sabbath morning, entreating the sinner to repent before the holy day is past. He resolves to do as he is urged, who could expect more? Like the commander of a fort, who engages, conditionally, to surrender within three hours, or three days, he is relieved from fear at the present. He has done all that was demanded, and, for the interval, is safe. He has resolved to submit *before the day is over*, and feels no trouble, until the favorable opportunity was well nigh spent. The Christian too waits, his mouth stopped by reflection, "my friend has has determined to do what I urged;" or else he expresses the fear that he may not be as good as his word? Previously he resolved to repent before *dying*; now before *sleeping*. Neither purpose engages him to repent *now*, which is what God requires.

Towards the close of the specified period, the sinner still impenitent, looks at the narrow space left; he has done nothing all day; he is distressed; but in stead of repenting, he begins to reproach himself with breaking the most solemn promises; and in despair repeats, "the harvest is past &c." and because *the opportunity* has passed, * he breaks away with a struggle from all religious influence.

If the direction is, *"submit to God before you close your eyes in sleep,"* the influence is still worse. Then the work is left undone, till the proper time of retiring arrives. The sinner anxious, so as to be unfit to make a deliberate choice, in order to effect his repentance before he sleeps, lengthens out the time by sitting up one hour, then another, and so on, till he sinks into sleep by exhaustion, or another dawn rises upon him nervous, distressed and impenitent.—He purposed to do what his pious friend urged,—not what the Bible requires.

The directions here reprobated, are a sort of indulgences, and ever convey the impression, that there is a given period of future time, up to the close of which, it is safe to delay repentance. Thus they dispense with the command of God, "Repent now." Substituting for it "Repent *before* the termination of a revival, the close of a meeting, retiring to rest, &c. and so making it of none effect. D.

The labor of the righteous tendeth to life.

From the Religious Intelligencer.

In looking over our exchange papers for the last week, we can enumerate more than two hundred places where they are blessed with a revival of religion. Some of them we have already noticed, but most of them are of recent origin, and they are becomg so general, that we only notice those that appear to be most interesting, or rather, those whose progress and effects are described with the most interest.—There appears to be nothing wanting, but faith enough to try the experiment, as Naaman did, to have a revival. Go call your christian friends and a few faithful ministers together and hold a four days' meeting, and you may have a revival. This is downright Armenian hetrodoxy, says the formalist of the old school; what magic or efficacy is there in a four days' meeting? It is nothing but preaching and praying, and that we have every week. "Are not Abana and Pharpar rivers of Damascus, better than all the rivers of Israel? may I not wash in them and be clean? Try it—try It. "If the prophet had bid the do some great thing wouldst thou not have done it?"

There has been much speculation in trying to account, physically, for the wonderful effects that have almost invariably followed these revival meetings. Why every eight or ten sermons preached on these occasions, are made instrumental in the conversion of twice as many sinners, when the same sermon delivered in the ordinary way have no apparent affect, we cannot tell. We can tell *who did it*. We are not so heterodox as to believe that there is any more efficacy in a four days' meeting, to cleanse from sin, than there was in the waters of Jordan to cure the leprosy. But the same power that blessed the simple bathing in the river, to the cleansing of the Assyrian, can sanctify by his truth the souls of those who have faith enough to comply with his requirements.

'According to your faith be it unto you.'—This, we apprehend, is one of the mysteries in those protracted meetings, if there is any mystery in them. There is a combination of causes that awakens, in those that attend them, more faith than they have ever exercised before. By faith, we mean confidence, expectation, a belief that God is able and willing to save them, and that now is the accepted time.

We have seen the same effects produced by other similar means. When the brethren in this city were in the habit of visiting the churches several years ago, revivals were often commenced by only giving notice from the pulpit that some four or six weeks hence, the lay brethren from New-Haven will visit this church—revivals have followed their visits in other places, let us be prepared for them. This was sufficient to lead to inquiry, to prayer and expectation, and often to the commencement of a revival, before the time appointed had arrived. We have seen the same results attending the conference of the churches. And we have no doubt were the pastor of almost any church, however cold and stupid they may be, to announce to his people that Mr. Nettleton or Mr. Finney or any other man whose labors have been so eminently blessed, would come and preach to them next month, it would awaken in them at once, a spirit of prayer and faith, that would result in a revival. Whether this is according to the creed of the *new or old school*, or taught in the *confession of Faith*, we know not; we believe the fact, for our eyes have seen it.

A Correspondent at Durham, Green co. N. Y. says: there is a general work of grace in this region. Windham, East and West Durham, Groonville, and Rensselaerville, are all visited with a special outpouring of the Holy Spirit.

Extract of a letter dated North Stamford, July 26th, 1831.

We believe the Spirit of God is still in this place. Between 40 and 50 are hoping, and instances of conviction are yet taking place.—Christians are praying that every poor sinner here may be brought in. Meetings are frequent, solemn and crowded.

I consider a religious paper at the present day, eminently calculated to keep alive the Christian graces. And I have for months been urging my dear Christian brethren to take the *Intelligencer*. It is a lamentable fact I believe, that multitudes of Christians are *ignorant*, to a great degree, to what God is doing in this wrethed world. Hence it is, that when such persons pray, their prayers run in the same channel, as in the days of general stupidity.—Their minds being unoccupied with those daily rich displays of divine power in bowing stubborn sinners, it is not to be expected that from a full heart and an agonizing spirit, they will bow at the footstool.—*New-Haven Intelligencer.*

INSTALLATION AND FOUR DAYS MEETING IN WATERFORD N. Y.

On Tuesday the 14th inst. Rev. Reuben Smith was installed by the Presbytery of Troy, over the Presbyterian church in Waterford Mr. Weed gave the charge to the pastor, and Mr. McCullough gave the charge to the people.

The Session of the church had determined to have a meeting of two or three days continuance, to follow the installation. Consequently, the meeting commenced that evening, by a sermon from Mr. Tucker. Devotional exercises were attended at 6o'clock in the morning, and before each sermon. On Wednesday Mr. Johnson preached in the morning, Mr. Weed in the afternoon, and Mr. McCullough in the evening. At the close of the afternoon sermon, the anxious were requested to remain for conversation and prayer. Several stopped.

Thursday, Mr. Tucker preached in the morning, Mr. Kinney in the afternoon, and Mr. Smith in the evening. As before, an inquiry meeting was held after the second sermon, at which the number of anxious were considerably increased.

On Friday, Mr. Kirk from Albany preached three sermons. His subject in the morning was "What think ye of Christ! In the afternoon "Prepare to meet thy God;" and in the evening, "Prodigal Son." The number of inquirers this last day of the meeting, was still more increased, and a few individuals manifested a hope in Christ.

Visiting from house to house after the meeting closed, the Pastor found a general solemnity resting on the minds of the people, and many anxious to know the way of salvation.

Mr. Finney is expected to preach there tomorrow evening. He is now in this region, and will perhaps remain here a few days.

The following letter was recently taken from the Post Office by a merchant in our village.—It is a striking proof of the power of conscience and an irrefutable argument in favor of revivals of pure and undefiled religion.—*Ston. Phœnix.*

New York, July 4, 1831.

Dear Sir:—The enclosed Twenty-two Dollars is the amount justly due you, by one who trusts that through redeeming Grace, he has lately been brought from nature's darkness into God's marvellous light. From whom it is sent, you will never know. It is my earnest prayer that God may give you what He in *mercy* has granted me. REPENTANCE.

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.*
JAS. LYON & 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,*
JAMES MOORE, jr. *Syracuse,*
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,*
F. 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

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

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.

STRAY OXEN!

CAME into the enclosure of the subscriber on the 26th ult. a yoke of *Spotted Oxen*—white spot on the forehead of each—about 7 or 8 years old. The owner is requested to prove property, pay charges, and take them away.

CATHARINE DE FOREST.

Chili, Aug. 4, 1831. 3w.32

IT is designed to organize a class in the Rochester Institute for commencing the study of the Hebrew. Persons not connected with the Institute may have the privilege of joining this class. For further information, apply to the Principal.

The Hebrew can be learned independently of other ancient languages. It requires less time than Latin or Creek; and is important for every man and woman who reads the Bible for himself. A single hour's study in a day, persevered in for a few months will enable the learner to read Hebrew with accuracy and infinitely more profit than any modern language. The time is probably not far distant when a knowledge of the original languages of the scriptures will be considered an essential part of a Christian education. 33tf

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co., begs leave to inform his friends and the public generally, that he has on hand an eleg'nt assortment of Broadcloths, Cassimeres, Sattinets, &c comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell——— *DAVID BUSH.*

No 29, Main street Rochester July 26. tf.

SCOTT's & HENRY's Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of

MITCHELL LODER,

No. 34 Exchange-street, or
Mr. SIBLEY's Auction Store, Buffalo-st. 83tf

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. W. RILEY.

Rochester, june 15, 1831. 25tf

FOR SALE.

A HOUSE and Lot in the flourishing little village of Nunda Valley, in the midst of an excellent farming and wheat growing country.—The lot is pleasantly situated on one of the four Corners, and is a good situation for a Saddler and Harness maker, or Hatter, or Cabinet Maker, either is much needed in the place. A good Harness Maker would find constant employ for three hands. Enquire of Albert Page, one mile east of the premises or the subscriber at this office.

SILAS G. TYLER.

Rochester, Aug. 4th 1831.

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

GEN. H. L. V. DUCOUDRAY HOLSTEIN, Professor of Modern Languages at Geneva College, intends to spend *eight weeks* at Rochester, from the 13th of August,—during which time he would be willing to open different classes of ladies and Gentlemen, wishing to study the French, Spanish or German languages.

In order to encourage the study of these languages he has fixed the following moderate terms.

Each class of Ladies or Gentlemen may be formed of not less than *five* nor more than *eight* pupils, and shall receive one hour's instruction every day. Saturdays and Sundays excepted—so that forty lessons will form a complete course, at $6 for each pupil. Each class may recite, by turn, at the residence of one of the pupils, member of said class.

The Principals of schools, academies, &c. &c. desiring instruction in one of said languages at their institutions, may be pleased to apply to one of the gentlemen named in this card, or to the Professor himself, who will be at Rochester, the 13th of August next.

The persons wishing to follow one of these courses, are respectfully requested to leave their names and directions at the Book-Store of Hoyt, Porter & Co.

The following gentlemen have kindly offered to receive the names of their friends: Rev. Mr. Penney, Rev. Mr. Whitehouse, Hon. F. Whittlesey, Dr. Anson Colman, and Henry E. Rochester, Esq 31 3w.

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. 18tf

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 a wholesale or retail, to the public, who, with former customers, are requested to call and be suited a 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.*

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of GOODS. Rochester June 2, 1830.

MILLENNIUM, a Poem in Five Books, by Rev. Josiah Pierson, for sale at the Bookstore of Hoyt, Porter, & Co.

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, we hope to receive a share of public patronage.

Buffalo Street in the Arcade June 1.

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 384 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, 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, Atty. 25 24w.

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 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 Sias 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.

TO BE DISCHARGED FROM DEBT.—Kinner N. Brown Notice first published July 21st, 1831.—Creditors to appear before Addison Gardiner Esq., circuit Judge of the 8th circuit, at his office in the village of Rochester, in the county of Monroe, on the eighth day of September next, at 10 o'clock in the forenoon. Dated July 18th, 1831.

HARDWARE.
NO. 16, GLOBE-BUILDING.

THE Sbuscriber would inform his friends and the public, that he is now receiving, and will continue to receive consignments of Hardware, Cutlery, &c. at the original cost in England, (with addition of duties and transportation) which will enable him to sell at the lowest New York prices for cash only. The smallest favors thankfully received. S. MURDOCK.

Rochester, July 20, 1831. 8w.

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

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Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, AUGUST 25, 1831. VOL. V. NO. 35.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS.

ALBERT G. HALL, PRINTER.
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Village Subscribers, $2 50 in advance.

From the South. Rel. Intelligencer.

"NEW MEASURES."

Mr. Editor—Your Western Correspondent "F" in attempting to show the errors which are committed in that region, in fighting the battles of the Lord, has introduced "*New Measures*" as the "*weapons*" of their own making, upon which even Ministers of the cross seem to rely for success, in the contest in which they are engaged with the powers of darkness. "And so frequently (says he) of late are mere human schemes and contrivances substituted for Divine institutions, it is difficult to say whether *carnal* or *spiritual* weapons are most relied on for success in the cause of our dear Redeemer. This undue reliance of some on plans of mere human devising is not because they really suppose themselves able to steady the ark of the Lord with their own hands, but because they have gradually lost sight of the measures by which were produced those unparalleled revivals which followed the preaching of the Apostles."—By way of specification "Camp Meetings" as connected with the Presbyterian Church, are introduced as among the emphatically *new* and objectionable measures,—the general effects of which in their operation are disastrous to the vital piety of the church. Now if your correspondent has really conceived the idea, that *camp meetings* and other *new measures*, in their operation, are calculated to supercede a reliance upon the word and the Spirit of God, the one exhibited by the living preacher, and the influence of the other obtained through the efficacy of the prayer of faith, I marvel not that he should be jealous of "*New Measures*;" and if in his forthcoming number he should satisfactorily prove that the measures by which were produced those unparalleled revivals that followed the preaching of the Apostles, have been dispensed with, and human contrivances substituted; if *truth* be the instrument which the Spirit of God employs through the agency of earthen vessels in the conversion of sinners, has been lost sight of through an undue attachment to the trappings and externals of a camp ground, I shall be as ready as any one to denounce them, as in their effects disastrous to the vital piety of the church. And so in respect to any other *new measures* to which he may call our attention.

But is there any supercedure of "*divine institutions*," or any want of sacred regard for them, if even "*new measures*" are devised and instituted to promote their operation, calculated to bring the minds of men in contact with the *truth* under circumstances highly favorable to its impression on the heart, by reason of the continuity of effort, and the abstraction of the mind, from the ordinary subjects of its engrossment! I think not. The Scriptures have not within my knowledge prescribed the outward circumstances which shall invariably accompany the divine institutions, but have as I conceive wisely adapted the institutions themselves *to circumstances*. It is enough; therefore, if in any given circumstances on a lawful occasion, divine institutions are faithfully adhered to. There is I admit a proneness in our species to attach undue consequence to mere circumstances connected with religious services. The history of the church abundantly proves that men have been more ready to engage in *formal services* than *religious duties*,—have been delighted with the pomp and glitter of ostentatious ceremony, while their hearts have loathed the simplicity of Gospel truth, and have proudly spurned the humiliating terms of submission to the precepts of the meek and lowly Jesus, as their Lord and Judge. But has this objection an exclusive application to the friends of 'New Mesrs.' I think not. Where would you instinctively turn your eyes to look for the pageantry of empty show, and heartless ceremony! Where! but in those churches, which sleep so securely upon the pillow of the ancient usages of their forefathers, the frame work of orthodoxy, that nothing can disturb their dreamy slumbers, but the goblin shapes in which their own fervid imaginations have drawn this modern spectre! Churches which are so much opposed to "New Measures" that they even oppose modern revivals, "the most glorious things of the age," because *they* (i. e. new measures) have been successfully employed in promoting them. To preserve consistency, they would reject all the benevolent institutions of the eventful and enterprising age in which we live, for they too are "*emphatically new measures*," and if you please of "human devising." But does any one object to *them*, because *they* are not consecrated by venerable antiquity! Are they less efficient in the propagation of truth because they are new! Must they be called "*carnal weapons*," because the Bible does not expressly prescribe the forms and circumstances, not to say the *places* of their existence and operation! Is it not enough for the most fastidious objector, that the *spirit* of the gospel is embodied in their constitution, and that they thus afford an efficient subserviency in offering the terms of pardon and peace through the cross of Christ to every creature! Do those who place their own construction on their *commission*, refuse "to call the people together" to facilitate the execution of the divine command, to preach the gospel to every creature! No!—If a multitude were gathered, by the sea, by the way, in the market place, *or even on a mount;* would they refuse to teach them! Oh no.—Would they, if the people should assemble together and erect *booths* for their accommodation during seven days, as in the reign of Nehemiah, refuse to follow the example of Ezra and others in expounding to them the law! Certainly not. Suppose for *booths* they should substitute *tents*, and the "dense unbroken shade of the grove" for the exposed and uncomfortable street of the city, would they then refuse to proclaim the messages of salvation to the waiting thousands who might crowd the area of a camp ground! Would they "*go forth without the camp*" under these or similar circumstances! If they did, the *spirit* of their commission would at least be violated. Would an improvement of these circumstances imply the least disregard to, or want of reliance upon, *Divine institutions!*

Then why confound *measures* with *weapons* as your correspondent appears to do! As well might a field of battle be called a "weapon," because it happens to be the theatre upon which they are wielded, as that measures devised, to bring the truth to bear upon the minds of men so as once to enlighten, and awaken their consciences in respect to their religious obligations, should be so called and said to be relied on as the weapons of christian warfare. It is merely as a measure adapted to facilitate the propagation and ensure the triumph of the truth, that I regard a camp meeting, while my hopes of success are predicated on the efficacy of the "*weapons*" of our warfare which "are not *carnal*, but mighty through GOD, &c."

I have been led to make these remarks Mr. Editor, in defence of camp meetings, because I conceived the unseasonable remarks of your correspondent might deter many from visiting the particular camp meeting to which there is some allusion in your notice of his communication; where *facts* would have a more favorable influence upon their judgment than all the speculative arguments that could be adduced in six months. Where they will be able to see the difference between those meetings in themselves considered as a measure to promote religion, and the objectionable manner in which, in times gone by, they may have been conducted. The management of these meetings is always, I suppose according to the taste of the superintenders of them, and the errors into which men may fall in one case are not fairly applicable *in advance* to another. If your correspondent is not too far *west* of the *Appomattox* to receive this in time to comply with my request, it is that he will favor us with his company at Union Grove, 3 1-2 miles from Lynchburgh on the 10th day of August, next when he may be able from his own observation to conclude whether it will be worth the while for him to attempt to arrest the tide of popularity which sets so strongly in favor of

CAMP MEETINGS.

From the N. Y. Evangelist.

IS MAN A FREE MORAL AGENT.

By a free moral agent, I mean a being, who possesses those powers, by which he is qualified for any given right choice, or its opposite.—That is to say, when he has real evidence, and has power to understand, and does understand, that a given course of action is best; is fitted to secure his highest happiness, and the highest happiness of the universe; and that the opposite course is wrong; is fitted to defeat his highest happiness and the highest happiness of the universe, he is *capable* of choosing either. That *man* possesses *such* powers, at all times and in all circumstances, so long as he retains the faculty of reason, and is what he is, can hardly be doubted by any one, who reflects upon his acts. Indeed, so evident is this truth, that it would seldom need stating, were it not for the fact that in philosophical and theological writings, things have often been said, which contradict it. As proof that man possesses powers, I appeal,

1*st. To the consciousness of every man.*

Each and every individual is conscious, that when he chooses any given object, he was at that time capable of choosing its opposite in its stead. When, for example, an opportunity of riding or walking presents, who is not conscious that he is capable of choosing either!

2*d. I appeal to facts.*

I said that a free moral agent was one, who when he has evidence, and having power to understand, and does understand that a given course of action is best, and that the opposite is not best, is capable of choosing either. Now it will readily be admitted by all, that we have sometimes made a choice of that course, which we have perceived or understood to be best.—But how true is it also, that we, the same individuals, have repeatedly made choice of the opposite course! That is, when we have clearly understood from legitimate evidence, that a given course was not best, we have at this very time chosen it. I do not mean by this that we have ever chosen contrary to our highest excitement of feeling or estimate. Nor do I mean to affirm or deny that we have power to choose contrary to this highest estimate! The possession of this power is not at all necessary to constitute wrong action. I mean simply that we have chosen contrary to what our reason and judgment have at the time decided to be best.—The power of doing this is all that is necessary to constitute wrong action. The fact of such a wrong choice is witnessed by us almost daily. How often have we seen the man who has become inordinately attached to strong drink, fully convinced, so far as evidence is concerned, that his course of conduct in this particular, was ruinous to himself and family, and still refuse to abandon it? Yea so thoroughly is he persuaded in his own mind of its fatal result, that he sits down and weeps in view of his ruined prospects, and declares that he knows it to be wrong and still continues the same course. Here then facts tell us, that men do make choice of a course of conduct which their own minds decide, in view of real evidence, not to be best. If then the same individuals have at different times chosen these two opposite courses, viz. that which they have at the time of choice, perceived to be right, and that which they have perceived to be wrong, nothing is more evident than that they possess the power of so doing. For there can be no greater absurdity than to suppose that the faculties of a moral being change, whenever he changes his choice in regard to these two courses.

Besides, every sinful or holy act, is a practical exhibition of this power. For nothing can be estimated to be sin, but a voluntary transgression of a known rule of right. For every instance of disobedience to the law of God, it is known that this law is holy, just and good—that is, that obedience is the best thing. The will of such a being as God, brings with it the highest evidence that obedience to it is fitted to secure the highest happiness. The transgressor is in every instance of transgression, regarded by himself and others, as knowing the law, and as capable of obeying it. This knowledge of what is right and wrong, and the power of choosing either course, together with the actual choice of the wrong course, is absolutely necessary to constitute an act morally wrong. The proof therefore that all rational men are endowed with such powers as I have described, is abundantly exhibited in facts, and in the consciences of men.

From this view of man as a free moral agent, I remark,

First. That however much the evidence that any course is right, is increased, so long as man remains a moral agent, he has the power to take an opposite course. Indeed, if what I have said be true, let the moral power of this evidence or truth, that is, its tendency to move the mind, be ever so great, the man has the power of acting contrary to it.

Second. We see from this view that sin may be an incidental evil. That is a necessary consequence, so far as God's power is concerned, upon the very existence of man as a moral agent. For sin is a moral act. And nothing but moral power is adapted to prevent it. But this, man as an agent has power to counteract. It *may be*, therefore, that every instance of sin, has been the result of the exercise of this power in man, counteracting all that moral power, which God saw could possibly, or consistently in the nature of things, he brought to bear upon his mind to secure right action. M. G.

SABBATH SCHOOLS.

From the Sabbath School Instructer.

A NEW HEART

BETTER THAN A THOUSAND DOLLARS.

I was riding in a stage-coach, a few days since, with a gentleman from Ohio, who had formerly been a teacher in the Sabbath school of A——. As we were passing a two story house, on the edge of A——, he pointed to it, and turning to me, said, "A little girl who used to live there, was in my class at the Sabbath school, and became pious while I was her teacher." He then told me the following circumstances connected with her conversion.—"I was talking to my class one day," said he, pretty earnestly, and urging upon them the duty of giving up their hearts to God, when I suddenly turned to this girl, and said to her; Mary, if I had a thousand dollars in one hand, and a new heart in the other, and should offer you your choice, which would you take? I then explained to her what was meant by a new heart—that if her heart was changed she would love God and hate sin: she would be prepared to go to heaven. Now, Mary, which would you choose! the thousand dollars or the new heart! She looked down thoughtfully for a moment, and then, looking up in my face with a smile, said, I should choose the new heart. And why, said I, would you choose the new heart! Because, said Mary, the thousand dollars would only do me good in this life, but the new heart would make me happier in this life, and in the life to come also. Well, said I, go home and think of it. You may have a new heart, for God has promised to give it to all who ask it of him, in sincerity and truth. Now, if any person had promised you a thousand dollars if you would ask for it, you would be very willing to make the request; why then, if you would rather have a new heart than this sum of money, do you not go to God and ask him to give it to you! She looked thoughtful and promised me that she would think of it. She accordingly went home and did think of the subject deeply and seriously. One hundred dollars, thought she, is a great deal of money; two hundred is more still, and a thousand is a very great sum. I should like to have much money—I could buy a great many things. But I told my teacher I would rather have a new heart, than this great sum of money, and so I should, for I shall die soon, and then the thousand will do me no good, but the new heart will make me happy forever. Her mind was occupied with such thoughts as these for several days, till at length, she did choose the new heart. She then sent for me to come and see her, and I found her rejoicing in her happy choice."

You, my dear little readers, all need a new heart as much as this little girl. You need to love God, that he may love and bless you. Why then will you not make the same choice that this little girl did! Why will you not seek a new heart, with as strong a desire to obtain it, as she did? I do not know, whether Mary is now alive or not, but I do know that, if she did really obtain a new heart, she has never repented of her choice. If she is still alive, she has not been sorry that she did not choose the thousand dollars, for the love of God has been better to her than all the world. If she is dead, she is not sorry that she chose the new heart, for it has carried her to heaven and made her happy there in the presence of God and all the angels. Let me then say to every little girl and boy who reads this short story, if you wish to be truly rich, choose a new heart; for *it is better than a thousand dollars*. It will make you rich and happy here, and hereafter.

From the Same.

ANECDOTE.

A Sabbath school teacher, observed a little girl in her class, in a new dress, of which she appeared very vain, looking at herself, and assuming many little airs, quite unbecoming the time and place. Her appearance drew the attention of most of the class from their lessons. The teacher raised her desires to Him, who has all hearts in his hand, in behalf of these little girls. She affectionately inquired, if any of them could remember any passage in the Bible, that encouraged pride in *any way*. Several of them answered they did not. She then asked if they remembered any that condemned pride. Several texts were repeated. The teacher repeated several, commending humility. The little girl in the new dress listened attentivly, and was evidently applying them to herself, for she colored deeply, and when she was asked if she could repeat any thing against pride—she said she could repeat a hymn against pride in *dress*, and repeated one of Dr. Watts's divine and moral songs beginning—

"Why should our garments, made to hide."

—Before she got through, her feelings nearly chocked her utterance. That little girl went from the school with very different feelings and demeanor from those with which she entered it. She is now a worthy member of the church of Christ, and values, it is hoped, above all ornaments, that of a meek and quiet spirit.

A.

From the Same.

THE SABBATH SCHOOL GIRL

A few days since, a gentleman visiter, related the the following story as within his own knowledge. A little girl went home from the school one day, and thus addressed her mother: "Ma, I don't believe that my Sabbath school teacher prays for me! "Why, my dear," said her mother, "what makes you think so! "Because, Ma, she only asks me the questions just as they are in the book, and never says any thing to me about Christ!" Here the gentleman urged on the teachers the importance of prayer, and the necessity of a deep conviction of mind of the worth of the souls of the children they instruct, and the duty of applying truth to the heart and conscience of the young. These little ones, said he, are shrewd observers of their teachers; and if they are affectionately spoken to, and taught in a way which will make them feel that their teacher loves them, and is seeking the salvation of their souls, they will not fail to be favorably impressed. How important, then, that the Sabbath school teacher should lift up his heart to God, to prepare him for the duty of spiritual instruction, and that the Holy Spirit would communicate grace to the young heart, while truth is pressed most affectionately on the tender conscience!

WHAT CAN I DO!

About four years since, a friend of Sabbath schools (in *deed*, not in *word* merely) called at a house in one of our large cities, where the father attended a Universalist meeting, and the mother had no decided religious sentiments whatever. What children did he find there! None. Yes—there was a little boy five years old, but he had never been at meeting, had never heard a prayer. But mark the result. He persuaded his parents to send this little boy to the Sabbath school.—And this little boy was *Nathan W. Dickerman*. Who can estimate the worth of his soul! Who can set a value upon the influence which this example of early piety has exerted, and will exert upon parents, teachers, and children, throughout our country!—Now, is there not some little boy, whom you could visit, and bring out to the Sabbath school! Go—and he may become a *Dickerman*, a *Mills*, a *Martyn*, or a *Payson*. Some little girl. Do not fail to go—for she may be a *Newell*, a *Graham*, or a *Judson*.—*N. H. Observer.*

JUVENILE PIETY.

A memoir of John Allen, who died in the city of N. Y. April 23, 1831, aged three years and eleven months.

The following account of an interesting child has been sent us for insertion in the N. Y. Observer. The clergyman on whose ministrations the little boy usually attended, we understand, is well satisfied with the evidences of his piety.

John Allen, the subject of the following memoir, died at the age of 3 years and 11 months. He entered Sunday school No. 7 during the last fall, and was placed in the infant class of that school.

His general behaviour and disposition were such as early ingratiated him in the good will and affections of his teacher. He was seldom absent from school, and so strong was his attachment to it, that he would count the days through the week, to ascertain how soon the Sabbath would come, and when obliged to be absent would express much regret.

He possessed a very retentive memory, and after returning from school would repeat to his mother what he had heard during the day. His remembrance of lessons on sin was very peculiar. His teacher on one occasion laid before the class the subject of the placing our first parents in the garden, and their consequent expulsion therefrom for disobedience to the commands of God, and explained the nature and effects of sin, and the desolation and distress it had occasioned. On going home in the afternoon John repeated to his mother nearly the whole lesson, word for word. He was particular in noticing as the consequences of sin, the flood that destroyed the wicked inhabitants of the old world; the destruction of Sodom and Gomorrah, and the children of Israel while sojourning in the wilderness; and after being told that the sins of a fallen world caused the agony of Gethsemane and the blood and dying groans of calvary, he evinced at all times a decided hatred towards every thing sinful.

One day after he had been doing something wrong his mother said to him, 'John you have got a wicked heart;' he said, 'no I have not;' she replied, 'why yes you have,' but could not convince him of it. His kindness and affection for his parents were so strong, and their love to him so great, that he could not believe he possessed a wicked heart. Shortly afterwards he went in to see a neighbor who was much attached to him, and she convinced him that he and all mankind possessed hearts deceitfully wicked until they applied to Christ and had them changed by him. A few Sabbaths after this, the minister (Rev. Mr. Ludlow,) preached a sermon from the text, "Make unto yourselves a new heart." The teacher hearing the subject explained so simply, thought it his duty to lay it before his class. He did so in as simple a manner as possible. After church John, on arriving at home went through two rooms, in one of which his mother was sitting, and passed into a third which was dark. His mother observing him go in and shut the door after him, thought it probable he was gone in for mischief, and went to see what he was about. On looking in she saw him kneeling by a chair engaged in prayer. She listened to ascertain what he was praying about, and found that his prayer was, "Lord please give John a new heart. Lord please give John a new heart." His mother retired closing the door, and he remained in the room for some time afterwards.

Some time after this his mother was busy ironing in the kitchen, and he was lying on the floor with his hands folded on his breast, and his eyes raised towards heaven, apparently engaged in meditation. Presently he said, 'Ma, will ladies go to heaven!' She said, 'Yes if they have new hearts and love God.' 'And little boys too, ma!' said he. She replied, 'Yes, if they have new hearts and love God.' He said, 'Well, ma, John has got a new heart. His mother said, 'I am afraid not, John, what makes you think you have!' 'Why, ma,' replied the little fellow, 'I said, please Lord give John a new heart, and you know when you say please, he will give it you.'

On the evening of Saturday, the 21st of April last, John rtired to rest, as well as usual, with the exception of a sore throat. The next morning he was quite unwell, but was anxious to go to his Sabbath school, and on being told that he could not go, expressed much disappointment. He employed his time during the day in conversing with his father about his Sunday school, the lessons and his teacher, and in repeating the hymns he had learned there.

His parents on sending for the physician, found that he had the scarlet fever, and in the afternoon he grew so much worse that it was very apparent he could no recover. About 3 o'clock on Monday morning his mother heard him repeat several times the following short, but pathetic prayer: 'Lord receive my soul.' He then fell asleep, and a little while afterwards awoke and commenced the prayer, 'Our Father who art in Heaven,' but his throat had become so much swollen during his sleep that he could proceed no farther. He lingered till about 5 o'clock, when he expired. His mother could by holding her ear to his mouth, hear him lisp, 'Heaven, heaven.'

Thus did this young saint, while yet on earth, have the foretaste of the joys of that abode, where he is now doubtless reaping the full fruition of his youthful expectations.

From the Sabbath School Instructer.

MARY'S THOUGHTS OF DEATH.

The children well remember that I told them, a few weeks ago, about Mary's thoughts of God. I am now going to tell you a few things about her thoughts of *dying*.

Little Mary always loved to sit down by the side of her grandmother and hear her talk

One day, as she was sitting in her usual place, her grandma was talking, if I remember right, about a little child, who had just died. Mary asked her what they were going to do with the child now she was dead.

She told her they were going to lay it into the grave, and cover it up with the ground.

And then she began to tell her that every body, in all the world, must die like that little girl, and be buried in the ground; and that *she* too must die before a great while, and perhaps she would die while she was yet a little girl.

Mary looked very solemn when her grandmother told her this. After sitting a long time, and thinking about it, she began to weep. Her grandmother, who loved her very much, fearing she was sick, immediately said, "Mary, my dear, what is the matter?"

"I don't want to die and be buried up in the ground," said the little girl, and she sobbed as if her heart would break.

Her grandma told her, that it was only her *body* which would die; but that her soul, or that thing in her, which thinks, and loves, and hates, &c. would live forever; and if she would only become good and love God, she would go to heaven, where Christ and angels live. She then told her a great many things, which are written in the Bible, about heaven. She told her that those who live in heaven are clothed in white garments, with crowns of gold on their heads and golden harps in their hands; that they have nothing to do but to sing forever the sweet songs of a Saviour's love; that God shall wipe away all tears from their eyes, and that there shall be no more death, neither sorrow nor crying, neither shall there be any more pain—that there is no night there, for the Savior's face shines so brightly that there is no need of a sun or moon, or a candle, to make it light, and a great many other beautiful things she told her, which the Bible says about heaven. Now Mary, my dear, said her grandma, if you will only become good, and love God, you can go to that happy place when you die, and become a little angel.

By the time her grandmother had done saying these things about heaven, Mary had ceased to weep, and all her tears were dried up.—She seemed pleased with what she had heard, and forgot all about being buried up in the ground. She sat a great while, looking very thoughtful, and said nothing. Her grandmother saw that she was thinking, so she was careful not to say any thing to disturb her.

At length, Mary looked up and said, "Grandma, I want to *die now*."

"Why Mary, my dear, do you want to die now!"

"So that I may go to heaven that happy place, where Christ and angels live."

'But, said her grandmother, you must be willing to live, and do all the good you can, till *God thinks* it is *best* for you to die. If God should let you live to grow up, and you should become a Christian, you will have time to get a great many other people to become good and go to heaven with you. And that would make heaven a happier place still. She told her too, that she must begin while she was young, to do good, and try to get her little brother, and her little playmates, to become good and go to heaven with her—"for you can do a great deal of good," said she, "while you are young if you *try*."

Little Mary then seemed to be willing to live as long as God wanted her to: and looked as though she hoped she should always love God, become a Christian, do a great deal of good in the world.

I hope all the little children who read this story, will think much about dying; about what a pleasant, happy place heaven is; and about loving God, and trying to do good while they live.

B.

From the N. Y. Observer.

Messrs. Editors—Should any of your readers be alarmed by the farcical attack, in the Courier and Enquirer of Wednesday morning, upon the benevolent efforts of the *American S. S. Union*, I have thought it might help them to detect the dishonesty of the pretended fears of those editors, to know in what shape others of the *same school*, in the west, profess to entertain the *same fears*. I have just received a letter from a highly respected friend in Illinois, who in alluding to the opposition to the glorious Sabbath school cause experienced in that state, sets this matter in a truly ridiculous light. The following is an extract;

"A leading man in a considerable settlement in this state, who holds a public office, and "has right to know," is perfectly satisfied that this Sunday school business is designed to destroy the liberties of our country. The evidence is two-fold. 1st. Its practical tendency. The intended insurrection lately detected in New-Orleans, with the 13,000 stands of arms discovered under the ground, is attributed to Sunday school instruction, and is no doubt the work of missionaries; and the punishment announced by the Mayor of the city, viz. $500 fine for the first offence against the law prohibiting instruction to the blacks, and for the second offence, *death*, proves how dangerous and bad Sabbath schools are. The second source of evidence is the very Sunday school books themselves. They tell us much about a *king*, and though they refer to Jesus Christ, the "*King of saints*," yet they familiarize the minds of children with the idea of a *king*, and no doubt, when these Sunday school men shall have sufficiently matured their measures, they will force the yoke of bondage upon us."

Surely, Messrs. Editors' any inteligent man, of common sense; who can amuse himself by spreading such alarms and fears as these among the ignorant and vicious, is prepared to "*swallow a camel*," and "*draw iniquity, as it were, with a cart rope*."

Yours, respectfully, P. C. S.

From the Boston Recorder.

INTERESTING FROM RUSSIA.

Mr. Editor,—I send you for publication in the Recorder, some extracts from letters lately received in this city from St. Petersburgh. The first, bearing date, May 15th, is from William Ropes, Esq., merchant, to his brother in this city. The account is from Rev. Richard Knill, an English clergyman in St. Petersburgh, to Rev. Samuel Green, of Boston. It is dated May 23. Mr. Swan, referred to in the letters, is a missionary of the London Missionary Society at Selinginsk in Siberia, and author of the Memoirs of Mrs. Patterson, and of Letters on Missions, both of which have been republished in this city by Perkins and Marvin. Mr. Ropes thus writes:

"The civil war, as it must be called, is a most distressing one on every account. Called to march in the dead of winter, the Russian army suffered incredible hardships, and being provided with only a few days' provision when they passed the frontier, and having but a very indifferent commissariat, they were undoubtedly reduced to great straits for want of food, when the battles, which were fought, induced suffering almost beyond the power of description. Indeed the whole campaign has been one of extreme distress to both parties. I have no doubt but that the heart of the benevolent Nicholas has been wrung with anguish. It is well understood that his opinion was decidedly against undertaking any thing before spring, and perhaps by that time God would have pointed out to him a more judicious course than the one which his counsellors thought fit to advise. I am quite sure that the Emperor wishes with all his heart to do what will be for the best good of his people, and he has great respect, at least, for religion, and I think a strong desire to favor it. The more I know of his character, the more valuable does it appear to be."

Mr. Ropes then goes on to say that the news of the revivals in this country, which reached them in May, was like cold water to a thirsty soul. The most important articles of intelligence were communicated at a prayer meeting at Mr. Knill's house. On the following Sabbath Mr. Knill incorporated them into a sermon, and presented them to a numerous congregation, with great effect. The little band of Christians were much revived and animated.

In allusion to these circumstances, Mr. Ropes very appropriately remarks:

"No error can be greater than the common one, that our influence is at best but small, and may never reach beyond the little circle of our acquaintance. God will send it, in his good pleasure, on the wings of the wind, to the remotest corners of the world, and it shall be borne back, by and by, in ten thousand ways to bless the source whence it emanated. Thus in less than *two months and a half* from the time your letter was written, the glad tidings were read in a church, four or five thousand miles distant; and there was present a missionary [Mr. Swan] who is soon to return to his station, upwards of four thousand miles further east, in Siberia, on the borders of China, where he will tell what God is doing in America; and he will correspond, and so will Mr. Knill with the missionaries in Bagdad, in Astrachan, in Tiflis, in the Crimea, and all will hear what wonderful things God was working in the American churches. It is entirely within the bounds of possibilty that the engagedness of Christians in New York may be the means of producing a revival at some of these stations. Mr. Swan's heart is full of it. He is going to England this week, and will soon return to Selinginsk, in England, and among the poor Buriats, he will tell what things God has done."

Mr. Knill thus writes to Mr. Green.

"Your name, and character, and family, and congregation, are just as familiar to us as if we had long known each other. Mr. Ropes has often spoke of you, and that with deep interest.—This excellent friend arrived on a Saturday afternoon; he called on us and in a few minutes wafted us across the Atlantic and showed us out Salem, and Boston, and Marblehead, and the school of the prophets, &c.

"In one sense our efforts are limited, but in another they are boundless. It is not legal to attempt to make converts to any party, and we do not attempt it, but by the circulation of Scriptures and pious books, you may labor night and day. The Bible Society have wonderfully assisted us with the Scriptures, and my friends on the spot feel a lively interest in the work, and assist both by pecuniary aid and personal labor. On the 17th of March, I made up my account of Scripture distribution, when it appeared that in the last 14 months we had put into circulation,

Russian New Testaments		4000
Finnish	"	1660
German	"	725
In eight other languages		315

Making a total of 6700 New Testaments.

In addition to this we have circulated about 1000 Russian Psalters, and a friend of ours has circulated 400 Bibles in various languages.—School books in Russian and Finnish amount to 2400. Finnish catechisms, 200; Finnish prayer books, of 500 pages each, 500. In the course of a year we shall print one million three hundred and fifty thousand pages of tracts. In this last particular we received great encouragement by 710 roubles, or 150 dollars, brought by dear brother Ropes from America. I intend to write to the friends who sent us this money and convey to them copies of the various Russian and Finnish Tracts, which we have printed, and are printing. God is very gracious to us, and we wish to render to Him the glory. O yes! it is He who gave us the inclination, and provided us with the means, and then gave us the opportunity. The Quakers in England have furnished us the means to print the Dairyman's Daughter in Russian, and the celebrated Hannah More has sent us £20 to reprint the Shepherd of Salisbury Plain. Now I am trying to rouse our English friends to help us to print an edition of Dr. Watts' divine and moral songs. One of my hearers, a Mr. Oguisky, has translated them into Russian, and is printing an edition for himself to sell. I have proposed to him to give us 5000 on coarse paper for gratuitous distribution. He has already printed and sold one edition of Taylor's Hymns for Infant Minds.

"I shall write to Miss M. H. of the great kindness which I lately received of her Imperial Majesty the Empress. Indeed all the Imperial family seem made up of kindness, and it is evinced in a thousand various ways. My wife and her female friends experienced this, particularly during the last winter, when they were providing 650 poor families with warm clothing. We intend to write Mrs. C. a brief account of these proceedings."

CRUEL TREATMENT OF THE CHEROKEE MISSIONARIES.

A letter to the editors of the N. Y. Observer, from the Rev. H. G. Clauder, a Moravian missionary, dated Ooyugillogy, near New Echota, Cherokee Nation, July 15th, 1831, says:—"In consequence of the unprecedented oppression to which some of the missionaries of this Nation have of late been exposed, and of which I myself had a bitter taste, it has been determined by the United Brethren to withdraw their missionaries from this devoted land. Last week the Rev. Messrs. Worcester, Trott, and M'Leod, were *driven* into Georgia. The latter is superintendent of the Methodist missions in this Nation, and resides in Tennessee, from whence he had just arrived, in order to take his quarterly circuit. He was met by the "*Guards*," and seeing his fellow-laborer, Rev. Mr. Trott, together with the Rev. Mr. Worcester, in their custody, he saluted the former one with a few words of consolation: immediately he was seized, compelled to dismount from his horse, and walk with the prisoners, in the rear of the baggage-wagon. A poor Cherokee, arrested for digging gold on the land of the Cherokees, was chained to the wagon and hand-cuffed. Such things are now getting common here. Unprotected by the Government of the United States, it is impossible that the Cherokees can stand against the overwhelming force of oppression which is now carried on against them."

Lying lips are abomination to the Lord: but they that deal truly are his delight.—*Prov.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

GEORGE WASHINGTON BASSETT, Esquire, of Fredericksburg, furnished Mr. SILAS E. BURROWS of this city with the following interesting account of the last moments of "the father of his country." Mr. Burrows has politely handed it to us for publication.—*Courier & Enquirer.*

THE LAST MOMENTS OF WASHINGTON.

The following circumstantial account of the last illness and death of General GEORGE WASHINGTON, was noted by Tobias Lear, on Sunday following his death, which happened on Saturday evening, December 14th. 1799, between the hours of ten and eleven: he was born on the 22d February 1732.

"On Thursday, Dec. 12th, the General rode out to his farms at about 10 o'clock, and did not return home till past 3. Soon after he went out the weather became very bad; rain, hail and snow falling alternately, with cold wind. When he came in, I carried some letters to him to frank, intending to send them to the Post Office. He franked the letters, but said the weather was too bad to send a servant to the office that evening. I observed to him that I was afraid he had got wet; he said no—his great-coat had kept him dry; but his neck appeared to be wet—the snow was hanging on his hair.

He came to dinner without changing his dress. In the evening he appeared as well as usual. A heavy fall of snow took place on Friday, which prevented the Genral from riding out as usual. He had taken cold (undoubtedly from being so much exposed the day before,) and complained of having a sore throat; he had a hoarseness, which increased in the evening, but he made light of it, as he would never take any thing to carry off a cold,—always observing, "let it go as it came." In the evening, the papers having come from the Post Office, he sat in the room, with Mrs. Washington and myself, reading them, till about 6 o'clock; and when he met with any thing which he thought diverting or interesting, he would read it aloud. He desired me to read to him the debates of the Virginia Assembly, on the election of a Senator and Governor, which I did. On his retiring to bed, he appeared to be in perfect health except the cold which he consdered as trifling—he had been remarkably cheerful all the evening.

About two or three o'clock on Saturday morning, he awoke Mrs. Washington, and informed her he was very unwell, and had an ague. She observed that he could scarcely speak, and breathed with difficulty, and she wished to get up and call a servant; but the General would not permit her, lest she should take cold. As soon as the day appeared, the woman Caroline went into the room to make a fire, and the girl desired that Mr. Rawlins, one of the overseers, who was used to bleeding the people, might be sent for to bleed him before the Doctor could arrive. I was sent for—went to the General's chamber, where Mrs. Washington was up, and related to me his being taken ill between 2 and 3 o'clock, as before stated. I found him breathing with difficulty, and hardly able to utter a word intelligibly. I went out instantly and wrote a line to Doctor Plask, and sent it with all speed. Immediately I returned to the General's chamber, where I found him in the same situation I had left him. A mixture of molasses, vinegar and butter, was prepared, but he could not swallow a drop; whenever he attempted, he was distressed, convulsed, and almost suffocated.

Mr. Rawlins came in soon after sun rise and prepared to bleed him; when the arm was ready the General observing Rawlins appeared agitated, said with difficulty, "don't be afraid," and after the incision was made he observed the orifice was not large enough—however the blood ran pretty freely. Mr. Washington not knowing whether the bleeding was proper in the General's situation, begged that much might not be taken from him, and desired me to stop it.—When I was about to untie the string, the General put up his hand to prevent it, and soon as he could speak said "more."

Mrs. Washington still uneasy lest too much blood should be taken, it was stopped after about half a pint had been taken. Finding that no relief was obtained from bleeding, and that noting could be swallowed, I proposed bathing the throat externally with salvolatile, which was done; a piece of flannel was then put round his neck. His feet were also soaked in warm water, but gave no relief. By Mrs. Washington's request I dispatched a messenger for Doctor Brown at Port Tobasco. About 9 o'clock Doct. Craik arrived, and put a blister of cantharides on the throat of the General, and took more blood, and had some vinegar and hot water set in a tea pot for him to draw in the steam from the nosel.

He also had sage tea and vinegar mixed and used as a gargle, but when he held back his head to let it run down, it all most produced suffocation. When the mixture came out of his mouth some phelgm followed it, and he would attempt to cough which the Doctor encouraged, but without effect. About 11 o'clock, Doct. Dick was sent for, Doct. Craik bled the General again, no effect was produced, and he continued in the same state, unable to swallow any thing. Doct. Dick came in about 3 o'clock, and Doct. Brown arrived soon after; when, after consultation the General was bled again, the blood ran slowly, appeared very thick and did not produce any symptoms of fainting. At 4 o'clock the General could swallow a little. Calomel and tartar emetic were administered without effect. About half past 4 o'clock he desired me to ask Mrs. Washington to come to his bed side, when he desired her to go down to his room, and take from his desk two Wills which she would find there, and bring them to him, which she did; upon looking at one, which he observed was useless, he desired her to burn it, which she did, and then took the other and put it away; after this was done I returned again to his bed side and took his hand: He said to me, *"I find I am going—my breath cannot continue long: I believed from the first attack it would be fatal. Do you arrange and record all my military letters and papers; arrange my accounts and settle my books, as you know more about them than any one else; and let Mr. Rawlins finish recording my other letters, which he has begun."* He asked when Mr. Lewis and Washington would return! I told him, I believed about the 20th of the month —He made no reply to it. The physicians again came in (between 5 and 6 o'clock,) and when they came to his bed-side, Dr. Craik asked him if he would sit up in the bed: he held out his hand to me and was raised up, when he said to the physicians—*"I feel myself going; you had better not take any more trouble about me, but let me go off quietly; I cannot last long."* They found what had been done was without effect; he laid down again, and they retired, excepting Dr. Craik. He then said to him—*"Doctor, I die hard, but I am not afraid to go; I believed from my first attack I should not survive it; my breath cannot last long."* The Doctor pressed his hand, but could not utter a word; he retired from the bed-side and sat by the fire, absorbed in grief. About 8 o'clock, the physicians again came into the room, and applied blisters to his legs; but went out without a ray of hope. From the time he appeared to breathe with less difficulty than he had done, but was very restless, continually changing his position, to endeavor to get ease. I aided him all in my power, and was gratified in believing he felt it, for he would look upon me with eyes speaking gratitude, but unable to utter a word without great distress. About 10 o'clock he made several attempts to speak to me before he could effect it; at length he said—*"I am just going. Have me decently buried; and do not let my body be put into the vault in less than two days after I am dead."* I bowed assent. He looked at me again and said —*"Do you understand me?"* I replied—"Yes sir." *"'Tis well,"* said he. About ten minutes before he expired, his breathing became much easier—he lay quietly—he withdrew his hand from mine and felt his own pulse. I spoke to Doctor Craik, who sat by the fire; he came to the bed-side. The General's hand fell from his wrist; I took it in mine and placed it on my breast. Doctor Craik placed his hands over his eyes; and he expired without a struggle or a sigh.

While we were fixed in silent grief, Mrs. Washington asked in a firm and collected voice —"Is he gone?"

GEORGIA OPPRESSION!!

We publish the following detailed statement of the oppressive conduct of the State of Georgia towards the Missionaries, that our readers may be fully informed on a subject so deeply interesting to all who believe that national sins are visited with national judgements—that the conduct and sufferings of the Ministers of Christ and his followers may be seen as they are—and that an enlightened public may award to all parties concerned the approbation or censure that they deserve. Who that has one drop of American blood in his veins, or feels any interest in the spread of the light of the Gospel but must feel deeply on this subject? When has the American character subjected itself to such reproach before? Whereunto will these things grow?

From the Cherokee Phœnix of July 30.

To the Editor,

JAIL AT CAMP GILMER, July 11, 1831.

Dear Sir,—Transactions of a public nature may be publicly stated. If you esteem the facts contained in this communication as worthy of publication, it is at your disposal.

You already know that I was arrested last Thursday evening by a small detachment of the Georgia Guard, under the command of Sergeant Brooks. He inquired the state of my family, and when informed that Mrs. Worcester was still confined to her bed, expressed regret that Col. Nelson was not present, to whom he said he was under orders to bring me, at Mr. Hick's, ten miles distant. When I solicited the privilege of remaining with my family till morning, he complied, leaving two men to guard me. Through their kindness I was exempted from a close watch during the night as I slept in my own room below, and the guard, in another room above stairs.

In the morning we joined Mr. Brooks at Mr. Tarvin's and rode to Mr. Hick's, where Colonel Nelson, with others of the guard, was waiting our arrival. I requested Sergeant Brooks to mention to Col. Nelson the state of my family, which he promised to do. Whether he fulfilled his promise I do not know, but I am certain he had not spoken to Col. Nelson, when Mr. Thompson inquired of him whether I was going on to Head Quarters, and he answered, Yes. Perceiving that the matter was decided I said no more.—After eating I was ordered behind the baggage wagon. Thus far I had received none but kind treatment, nor heard any improper word from either of the guard, except that Mr. Brooks indulged his propensity to profaneness. We had proceeded from Mr. Hick's about three miles, when we met the Rev. Mr. McLeod, superintendant of the Methodist mission, and the Rev. Mr. Wells, teacher of the School at Chattoogy. At the request of Mr. Trott, and by the permission of Col. Nelson, they rode on some distance in our company. In the course of conversation, Mr. McLeod inquired of Mr. Trott, whether he had been chained the preceding night. He answered, Yes. Mr. McLeod then asked if it was according to law to chain a prisoner who manifested no disposition to escape. Mr. Trott replied that he thought not; but said that he supposed we ought not to blame those in whose care we were for such treatment, that they had orders, and were obliged to follow them. To this Mr. McLeod replied, "It seems they proceed more by orders than by law." At this expression some of the guard took offence, and one of them reproached Mr. McLeod for it, who in reply asserted the right of freedom of speech, provided he said nothing amiss, and added, "If I have said any thing wrong, I am in your power, you can arrest me." Several of the guard replied, and a few words more had passed on each side, when Col. Nelson rode up to inquire what was going on. Being told of the expression which had given offence, he asked Mr. McLeod where he resided. He replied "in Tennessee." The Col. then, with a curse ordered him to flank off. Mr. McLeod, turning his horse, said, "I will if it is your command;" but added hastily, as he afterwards said, "You will hear from me again." He was then riding away when the Col. ordered him to dismount, and lead his horse along after the guard, which he did. The Col. then inquired of Mr. Trott if he was "one of the circuit riders," and, on being answered in the affirmative, had his horse taken away from him, and was ordered forward with us. A tremendous volley of curses was now pouring upon us, chiefly from the mouth of Sergeant Brooks.—Others of the guard indeed, joined him, in too great a degree, but the profaneness and obscenity of Brooks' language could not be exceeded by any thing which the most depraved and polluted imagination could conceive. Not only the person who had given the offence, not only the prisoners, but all missionaries, all ministers of the Gospel, and religion itself, were the subjects of his railing. We were happy in taking to ourselves the consolation afforded by the words which he tauntingly repeated. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." For a short distance Mr. McLeod was compelled to keep the centre of the road, through mire and through water, but afterwards, with the rest of us allowed more liberty.

Another circumstance occurred during the day, not within my observation, but which I learned from Rev. Mr. Thompson. I have mentioned that Rev. Mr. Wells was in company with Mr. McLeod. When Mr. McLeod was arrested, Mr. Wells took his horse and was going away in an opposite direction from us when he met Mr. Thompson. He then turned intending to follow Mr. McLeod, and offer his service in any thing which occasion might require, particularly in case of his being released. After riding a few miles they came up with the guard. When Col. Nelson saw Mr. Wells following, he ordered him, with a threat, to ride out of his sight, either before or behind. Mr. Wells made no reply, but fell back a little, and followed on. Col. Nelson dismounted, cut a stick, made up towards Mr. Wells and gave him a single blow on the head. Mr. Wells then said that he had a right to travel the public road, and should do it, accordingly he persevered, & went on, till he came to a house where he had been requested by Mr. McLeod, through Mr. Thompson, to stop.

When we were within a few miles of our stopping place, Mr. McLeod solicited from Col. Nelson, the privilege of riding, on account of severe pains in his hips and knees; but the Col. returned answer, that *Proctor* thought he could not walk at first, but afterwards, he got along very well.

Near night we arrived at Major Dawson's, about 22 miles from Mr. Hick's. When about to lie down for the night, the prisoners were chained together by the ankle, two and two.

It may be proper here to state, that Mr. Trott had been arrested on Wednesday, at Two-runs, and taken to Dawson's on horseback, thence marched to Hick's on Thursday, and back again on Friday. Proctor was taken on Tuesday.—The first night he was chained by the ankle only. The second and third he was chained by the neck to the wall, as well as by the ankles to Mr. Trott. On the way to Hick's, and back to Dawson's, he was chained to the wagon. This severity, I suppose, was occasioned by his having made resistance when he was taken, and afterwards attempted to escape. But to return to the subject.

Sometime after we had lain down, another detachment arrived with Dr. Butler, as prisoner.—He had been arrested the evening before, and had fared worse than any of us. After crossing the river three or four miles from home, a chain was fastened by a padlock around his neck, and the other end to the neck of a horse, on which one of the guard rode, while he walked. In this way they proceeded for some time after it had become so dark that he could see no obstacle which might be in the way, the horse walking with a quick step and be liable every moment to fall, and thus be dragged by the neck till the horse should stop. When he had walked as he supposes between four and five miles after he was chained, he was permitted on representing his danger, to ride behind the saddle, his chain being still fastened to the neck of the horse. In this situation the horse fell, with both his riders under, and in such a position that none of them could rise, till others of the guard could come, ascertain their position by the sense of feeling, and roll the horse over. Dr. Butler was considerably injured, but the guard more, having as he supposes, two ribs broken. After this Dr. Butler was no more chained to the horse. The rest of the way that night he was suffered to ride, while one of the guard walked. They arrived at lodgings about midnight, 14 miles from Butler's. After they had lain down, Dr. Butler was chained by the ankle to the bedstead. On the next day, they had 35 miles or more to travel. The prisoner was permitted to ride much of the way, while different individuals of the guard walked. He had a chain around his neck, not however, fastened to the horse but at his own disposal.—In chaining him the guard professed to act according to their own inclination, but under strict orders.

On Saturday morning, as we were crossing the river, Mr. Thompson stood on the bank, waiting to speak to us when we reached it. Col. Nelson and Sergeant Brooks were in consultation on the side which we had left. Brooks then called across, giving orders that no one should be allowed to speak to either of the prisoners privately, and that no letter should be delivered to them or by them, without they should be first examined.

Proctor was now permitted to ride his own horse, which had been made prisoner with himself. His chain was fastened around his neck and left at his command. Dr. Butler was left unchained. The journey of the day was about 35 miles. When he had travelled a considerable distance, we were permitted through the kindness of some of the guard, who themselves walked in our stead, to ride four or five miles. For this kindness, we were afterwards told, they were bitterly cursed by Brooks. Afterwards, Mr. Trott being about to fail, the Cherokee was dismounted, and Mr. Trott placed on the poney. Towards evening Mr. McLeod's feet had become so sore, that he could scarcely walk, and solicited the privilege of riding, which some of the guard would readily have granted, but Brooks interfered, and with much cursing compelled him to walk on. Afterwards however, perhaps seeing the difficulty with which he walked, he directed Mr. Trott to dismount, and placed Mr. McLeod on the poney. Col. Nelson was not with us, at this time.

We passed the night at Mr. Lay's. All except the poor Cherokee were excused from wearing chains—Corporal Glenn who had the charge of us, remarking that he had received no orders to chain us, and had not, himself any disposition to do it.

The Sabbath did not give us rest, until we had travelled 22 miles, which brought us to this place. Mr. M'Leod being utterly unable to walk, was mounted on the poney, having a blanket and a bag of clothing for a saddle, and a rope halter instead of a bridle. On the way Mr. Trott was allowed to ride several miles in the wagon. Dr. Butler and myself were favored by the kindness of two of the guard with a ride of two or three miles. Arrived at camp Gilmer, we were introduced to this house, Brooks remarking as we entered, "There is where all the enemies of the state of Georgia will have to land;—there and in hell." Another prisoner, Mr. Samuel Mayes, was introduced at night.

Tuesday July 12. Our prison, when we entered it, presented no very pleasant appearance. The floor was sufficiently dirty, and there was little air or light, and a very unpleasant smell. All these evils we have in a good measure remedied, so that our dwelling is comparatively comfortable. The want of air and light we have supplied in some degree, by enlarging some holes already made through the daubing of the wall, and making others new, no man forbidding us. True the floor is rough, but we contrive to sleep on it soundly enough. We have no chairs bench or table, but these are not indispensable. We have plenty of wholesome food and good water, and a sufficient supply of blankets for the night. We have no chains to wear—Proctor's were taken off on his being put in jail. Under the care of a merciful Providence we all enjoy good health. Though not at liberty, we dwell in peace, and with peace of conscience we are contented.

Yesterday Mr. Thompson and Mr. Wells arrived, and requested an interview with us. Mr. Thompson was admitted, but Mr. Wells was refused. The restriction is still maintained, that no person shall converse with us privately, nor any letter be sent away unexamined.

Before yesterday noon Mr. M'Leod had sent a line to Col. Nelson, (Col. Sanford is absent,) requesting an interview. This morning Col. Nelson sent for him, and after a while he was dismissed, but not allowed to return and bid us farewell.

Wednesday July 13. We remain in the same place, not knowing how long we are to remain, or what is to befal us hereafter. With confidence we commit our cause to Him who judgeth righteously, and cheerfully await the event. I speak of those particularly who are missionaries. If we are, as we think we are, in the path of duty, and that he loves us, though we suffer here, we shall rejoice hereafter.

I will now close this communication. Of what awaits us I may give you an account at some future time. Your affectionate friend,

S. A. WORCESTER.

Jail at Camp Gilmer, July 18, 1831.

Dear Sir,—I closed a communication to you last Wednesday of considerable length, which is still in my possession, but which you may receive hereafter.

Last Thursday night a white man by the name of Nellum was added to our number. He was arrested for residing in the prohibited territory without a license. He said he was on the way hither for the purpose of obtaining license, and was tarrying for a day or two with his mother on the way, when he was arrested. You know that the law makes no provision for license to be given since the first of March, and of course would subject Nellum no less than the rest of us to the penalty enacted. However, after being detained till yesterday, which was the Sabbath, he was set at liberty, I presume on the ground of his intention to take the oath of allegiance.

Saturday evening we sent a request to Col. Nelson, of which the following is a copy.

Col. Ch. H. Nelson,

Sir—If it be consistent with necessary regulations, it would be a high gratification to some of your prisoners, if Mr. Trott and Mr Worcester might be permitted to hold a meeting tomorrow evening at some place where such of the guard and of the neighbors as are disposed, might attend. If the favor can be granted, be so kind as to give us an answer as soon as convenient. We wish to be understood that we should all greatly desire the privilege of attending.

(Signed) S. A. WORCESTER,
J. J. TROTT,
ELIZUR BUTLER,
SAMUEL MAYES.

The note was returned to us with the following answer written on the outside:

"We view the within request as an impertinent one. If your conduct be evidence of your character and the doctrines you wish to promulgate, we are sufficiently enlightened as to both. Our object is to restrain, not facilitate their promulgation. If your object be true piety you can enjoy it where you are. Were we hearers we would not be benefited, devoid as we are of confidence in your honesty. (Signed)

C. H. NELSON."

After dark we were at supper. The door of our prison was thrown open to give us light.—Several of the guard came & stood by the door, and one of them commenced insulting us, and me in particular, with such language as made it appear that even Serg. Brooks could be equalled in filthiness of conversation; one or two others joined him. Such men do not consider that they are paying us a compliment by taking it for granted that profaneness and obscenity are torture to our ears. Afterwards some of them came and lay down by our door for the apparent purpose of disturbing our rest by their talk. One re-echoed several times from the mouth of Brooks, "Fear not little flock."

Chattahoochy, Cherokee Nation, July 25.

I am now on my way home; and having to tarry a little time here, I resume my narrative of recent events.

On Monday, the day of my last date, Mr. Thompson and Mr. William Rogers arrived with a writ of habeas corpus, requiring Col. Nelson to present us before the inferior court of Gwinnett county, at Lawrenceville. Supposing that we should probably be taken away the next morning, and should have to walk, Dr. Butler delivered his saddle-bags to Mr. Thompson, to be carried for him to Lawrenceville. We were afterwards informed that after Mr. Thompson had already got beyond the line of Camp Gilmer, while tarrying a little at Scudder's Inn, Col. Nelson being there, ordered one of the guard to search the saddle-bags, saying that he would see how much matter it contained for the Phœnix. Accordingly they were thoroughly but vainly searched. Col. Nelson said afterwards that he had another object in searching them, which however, he did not explain. This was done in presence of Mr. Thompson, Mr. Rogers, and Mr. Scudder.

In justice to the individuals composing the guard, it may be proper to say that, while we were in jail, only two or three individuals offered any insult, most of them treated us with civility, and some with kindness.

It was not till Thursday morning that we were relieved from our confinement. The reason afterwards assigned was that Col. Stanford, who did not arrive till Wednesday evening, had important evidence in his possession. This I suppose, must have been a letter from the Secretary of War, stating that missionaries were not agents of the General Government, and one from the Post Master General, informing the Governor of my dismissal from office. On Thursday morning we were all furnished with horses, and set out towards Lawrencevil,e. Instead, however, of being presented directly before the court, to which the writ was made returnable, we were brought before a justice of the peace on the way, and all of us, by him, delivered over into the hands of a constable for jail, with the understanding that the constable should wait on the colonel till he could appear with us before the inferior court. At 9 o'clock in the night we arrived at Lawrenceville. Friday, we spent in endeavoring to collect the justices of the court; and not till near noon on Saturday were we at length brought before them, for a hearing. In the mean time, on Saturday morning, Dr. Butler was seized with a violent and dangerous attack of the billious cholic, and although by prompt and vigorous medical aid, he obtained relief, he was far from being able to attend court. Proctor, also, was too sick to attend.

I shall not attempt to describe the proceedings of the court, which appeared to me no less singular than the attitude in which we were presented before them—in the hands of a constable to be committed to jail, and yet in the hands of Col. Nelson to be presented before a habeas corpus court. It is sufficient that the decision was against us all. We all gave security for our appearance at the next term of the Superior Court, except the poor Cherokee who was anew committed to jail.

Doctor Butler and myself, as well as Mr. Thompson, remained at Lawrenceville till this morning and experienced from some of the citizens various acts of distinguished kindness, which we shall bear in grateful remembrance.

With much esteem I remain your sincere friend, S. A. WORCESTER.

PIONEER STAGES.

Mr. Tappan's Letter to Mr. Lord.

(Continued.)

"But, if it be true that these public measures have failed to secure *all* the benefits anticipated, it may be asked, with solemn emphasis, *who are to blame in this matter?* Are they those who sounded the alarm, who addressed the consciences and hearts of the people, and remonstrated with the national legislature? Or are they rather the enemies of the Sabbath, who are also in fact the enemies of their country, and who would in destroying the sanctity of that holy day, bring ruin upon our civil institutions? Or, (which is the more probable supposition,) are they the professed friends of religion, and of the Sabbath, who join with the enemies of the Lord's day, in falsely imputing to the promoters of these public measures attempts to secure "civil and secular aid," who travel during the holy time, who own stock in stages, steam-boats, and canal-boats, that violate the Sabbath, who allow their property to be transported by land and on canals during the Sabbath, and who secularize the day by employments wholly inconsistent with its sacredness, and the purpose of its divine appointment!

"In the late report of the Sabbath Union, it is stated that "there are professing Christians, not a few, who own stages, and stock in steamboats and canal-boats, and manufactories, which they allow to violate that holy day; and who contract to carry the United States' mail on the Sabbath." Many of these persons have been so galled by the measures adopted to enlighen public sentiment on the Sabbath question, and have met with such stinging rebukes in the examples of those who resolved to keep inviolate holy time, at any sacrifice of pecuniary interest, that they have openly declaimed against the severity and strictness enjoined upon the community, and have not hesitated to speak disparagingly of men and measures thus opposed to them. An individual, of considerable celebrity, a professing christian, after riding through the whole route of the Pioneer line of stages, declared that the voice of the Christian community was decidedly in opposition to the enterprize, that the bad effects were notorious, and he saw nothing to commend in its principle or conduct. It was afterwards ascertained that this very individual rode on the Sabbath in the old line of stages, and that he obtained his information from the bitterest enemies of the principal proprietor of the Pioneer line! And it has been found, in numerous cases, that these professing Christians, who speak of their brethren in opprobrious terms, and stigmatize their efforts on behalf of the holy Sabbath, are incited to it by consciousness of guilt, and as apologies for conduct that is wholly indefensible on Christian principles; and in this, as in parallel cases of moral delinquency, the greater the deficiency, the louder the reproach of others.

As the Pioneer line of stages was an individual enterprise, and not a "public measure," there may not appear to be any necessity for particular allusion to it in this letter. But as it has been part of the policy of certain men to connect that effort with the public measures adopted for rescuing the Sabbath from profanation, it will not be irrelevant to take some notice of it. This enterprise was begun for the purpose of raising a standard against the awful profanations of the Sabbath on the line of the canal. The proprietors knew from the beginning that they should lose money by the undertaking. But they considered that time and money would be well employed in thus arresting the attention of the community, and affording a facility for travelling to those who keep holy time. They commenced and carried on the plan on their own responsibility, receiving no aid from the world, and little from the Christian community. The generous-hearted, self-denying, Christian hero who conducted that scheme of usefulness, at heavy pecuniary sacrifices, if not with the sacrifice of life itself, has gone to his reward. Living, he acted for the glory of God, and the good of mankind, with a zeal, disinterestedness, and courage, worthy of all praise; and dying, he could say, "the Lord knows I have loved his cause more than all things else." Some of the closing scenes of his life were embittered with the scornful and unfeeling writings of men who did not understand the nature of his undertaking, and the man who projected it; or who misrepresented both. It was a subject of thankfulness with this devoted servant of the Lord, amidst calumny, and misrepresentation, and impeachment of motives, that there is a day of judgment, when the secrets of all hearts will be disclosed, and the traduced and the traducers will alike come up before the bar of God.

"But justice will yet be done to the character of the lamented Bissell on earth. Already many, who reviled and persecuted him, when he crossed their iniquitous path, eulogize his disinterested philanthropy, and self-devotion to the cause of truth and righteousness, now they are no longer interrupted by his energetic enterprise, nor rebuked by his godly example. Very many of his former violent opponents, during the revivals with which that district of our country has been blessed, have been brought into the church, and they are nearly, or quite, unanimous in bearing testimony to the individual and measure which they formerly, when in sin, loudly condemned. And it cannot have escaped the observation of the reflecting that the Spirit of God has been signally poured out in a section of country where the greatest efforts were made in the cause of the Sabbath. God has remarkably blessed the churches in that region, and brought many of his enemies, and the enemies of the Sabbath, into the church, who now lament their former opposition to a measure which aroused Christians from their lethargy, made them feel the value of the day that was so generally trampled upon, and rendered them the instruments in preparing the way for revivals of religion with which the western part of this state has been so greatly distinguished.

LIBERAL SENTIMENTS.

We are indebted to a friend in Middletown, Ct. for a number of the Antigua Free Press of July 7th. It contains an interesting report of a trial for Slander—William Thibou (a free man of color) *versus* The Honorable Paul Horsford *Chief Justice of the Court of Common Pleas!* After the testimony had been given, Mr. Justice Nanton, in summing up, said, that in that Court difference of color never had influenced, and, he trusted, never would influence the decisions of a Jury; he hoped the Jury would view the Plaintiff in the same light as himself. His Honor observed, that Mr. Thibou did not appear, by the evidence, to have suffered from the language of the Defendant; and although it was not necessary for the Plaintiff to prove, that he had sustained special damage therefrom, yet it had been open for him to do so. The Jury retired for about an hour, and returned a verdict for the Plaintiff, £120 with costs.

The editor of the Free Press makes the following liberal remarks, relative to the free colored population of Antigua:

'Barbadoes, formerly among the greatest oppressors of the free colored population and slaves, and until lately most reluctant to grant concession; has within a short time, as if by a sudden influx of light and generous sentiment upon the inhabitants, made such advances in Christian liberality, as should cover this unfeeling and degraded island with shame. Free Barbadians, now, of whatever color or rank, all enjoy the full rights and privileges of British subjects. And we are happy to find by the late papers, that a law has recently been passed by the Legislature of that island, relieving slave witnesses from the necessity of producing certificates of baptism and adequate information from clergymen. The former law, besides, we believe, drawing an unjust and odious distinction between the Ministers of the National Church and others, placed in the hands of the clergy a very powerful engine for the obstruction of justice, such as no man should be entrusted with; and we know, that clergymen are men of like passions with ourselves. Every restriction is now taken off the slave, and his competence and credibility will be determined upon in open court by the Jury, who are the best judges. A perjured slave must be convicted at the Court of Grand Sessions, before he can be punished; that is, we presume, must be *regularly indicted* and tried *instanter and summarily.* We humbly submit this to our Legislators. By the 4th clause of the Act under consideration, every person hereafter to be tried for murder or other felony is allowed to be defended by Counsel.'

From the N. Y. Evangelist.

WRONG VIEWS ON DIVINE SOVEREIGNTY.

Mr. Editor—My mind has been not a little tried with the use which is often made of the word of God. The following passage, very frequently receives an interpretation, which appears to me manifestly unwarranted. Luke, x. 21; "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." In almost every instance, in which I have heard this passage referred to, it has been done as I conceive, very improperly. The following are some of the instances to which I refer:

In answer to the inquiry, *why* the Spirit of the Lord is not poured out on a particular congregation; why there is no revival? The answer is often given by the minister or some of the church, "Even so Father," God has hid these things from us. He sends rain upon one place and not another. And why does he do this?—Because it so pleaseth him.

In answer to the inquiry, why revivals do not continue longer, "Even so Father," is the answer. God did not see fit to let us have only a shower, and we are truly thankful for this. Do not despise the day of small things. We would not contravene the right of God in his sovereign disposal of these things. Then sit down, fold their hands and sleep on. This is a reason given too why some sinners are converted and not others, instead of the reason which Christ gives.

Lukewarm ministers and professors, often assign this as a reason why they have not as much of the Spirit of God as some of their brethren, and after referring this matter to the sovereign will, as they term it, of God, sink down in quiet slumber and take their rest.

All the impenitence of the Spirit resisting sinner, the lukewarmness of ministers and professors, the want of revivals of religion, and the grieving of the Holy Ghost from those places which he had visited, is thus charged upon the blessed God. Yes, all the sins and crime consequent upon these things, is very submissively thrown upon God. And what is still worse, Jesus Christ the blessed Saviour, is represented as rejoicing in this state of things.

Now let me ask, is this true! Does God stand in the way of such ministers and churches having a revival! Does he hide these things from them, so that they could not see and enjoy such precious seasons if they were willing! Does the blessed Spirit leave any place, where God's people *are anxious to retain it!* Does God prevent ministers and Christians from being filled with the Spirit, and awaking out of slumber! And does he keep a sinner from repenting of his sins, and being born again! And does the Saviour of sinners rejoice, that God has so ordered in his providence, that some places shall not enjoy revivals! That the Spirit shall be grieved from others, ministers and Christians destitute of a spirit of holy prayer, and multitudes of obstinate and rebellious sinners unconverted, making their way to hell.

I have not so learned Christ—I could give many reasons, but let the following suffice:

It is irreconcilable with the character of God. God is love—doing all the good he can. He is holy, and does nothing but what is for the greatest good. He is just, and does nothing but what is right. Possessing this character, how can God labor to prevent holiness in his creatures! Stop the progress of righteousness, and prevent sinners from being converted, and that as it is said for his glory! The law of God requires perfect love, and is it consistent with his requirements, to set himself against obedience to his law! I had supposed that God's design in the atonement, was to glorify himself in the salvation of sinners, and that atonement was made for the whole world, and not for the elect only.—And I cannot reconcile the idea of God's hiding the light from sinners, with the avowed design of the atonement.

God says, he delights not in the death of him that dieth, but that he turn to him and live. He speaks as one distressed on account of the lukewarmness of ministers and Christians, and the impenitence of sinners. "O that they were wise. O that thou hadst known, in this thy day the things that belong to thy peace. O that there was such an heart in them." Now if these things are true, I cannot see how it is consistent for God to prevent them from being known by his people.

The answer above referred to, is very different from the one given by Jesus Christ. He says, "And ye will not come to me that ye might have life." John v. 40. "O Jerusalem, Jerusalem thou that killest the prophets, and stonest the which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Mat. xxiii. 37. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. "O Israel, *thou* hast destroyed thyself." And why should not we give the same answer! Why flee to this subterfuge! Will any one excuse who thus covers his sins! Is it not enough that wicked men and devils do this! Let not believers and Christians flee to this refuge, and thus cast contempt upon the blessed Jesus.

From the Boston Recorder.

CHURCH AND STATE.

In 1732 *four* able and faithful ministers of the established church of Scotland *seceded* in support of the right of churches to choose their own pastors. They constituted the first Presbytery of the Secession church, which has now, according to a writer in the London "World," not fewer than 450 ministers. The established church of Scotland, instead of increasing its number of ministers with equal rapidity, has just about as many now as when the Secession began—800. Nearly 200 ministers of the Secession also have found their way to Ireland, where they have long formed a distinct body; and the Presbyterian church in Nova Scotia originated in the same source.

To the prosperity of the Secession, its independence of the state has doubtless chiefly contributed; while the *support* of the secular arm has kept the establishment at a dead stand as to numbers. The long and thorough course of study which the Secession prescribes to her students, is another cause of her success. After a Grammar-school education, the candidate must

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spend four or five years at a regular university; and five more under the superintendence of the Presbytery, before he can be admitted to the pulpit.

In the London World of June 13, we observe more than a column of extracts from our papers, stating Revivals of Religion in sixteen different places in our United States. The editor inquires, "When shall we have to record such facts in England! Not, we believe, until a greater approximation is made to primitive Christianity—not until we cease to grieve the Holy Spirit of God, by allowing religion to be under the control and influence of a temporal and political establishment, and by thus uniting what the head of the Christian church has forever put asunder, the service of God and mammon. In England, where the church of God is identified with the state, and supported by it, we have no out-pourings of the Holy Spirit, no religious revivals. In America, where religion is uncontaminated by being brought into contact with a worldly establishment, and where Christianity is left to its own legitimate and scriptural means of support and extension, we see, on the contrary, the churches of the Redeemer flourishing, the Holy Spirit dispensing his influences in a most extraordinary manner, and the special tokens of the Divine favor increasingly afforded. Where is the country to be found, which is at the same time supporting the anomalous union of Church and State, and receiving such manifestations of the divine favor as those witnessed in the western hemisphere!"

MORTALITY AMONG OFFICERS OF THE ARMY AND GOVERNMENT AGENTS.

A gentleman residing near Fort Gibson, on the Arkansas river, under date of June 11th, mentions the following repeated instances of mortality among the officers of the garrison and the government agents in that vicinity, during a few months preceding.

In February last, Lieut. Murray, who had just joined the army, a youth under twenty years, was killed instantly by the horse on which he was riding. Two weeks ago, Lieut. Thomas for several years connected with the army, was drowned within sight of the Fort. Last week, Mr. McNair, eldest son of the late governor McNair, of Missouri, one of the sub-agents of the Osages, was killed in an instant by lightning, on the prairie, about fifteen miles from the Fort. Five days before, young Choteau brother of the Osage Agent, an assistant of the Creek Agent, died at the Fort, of dropsy in the chest. Yesterday Capt. Pryor, another sub-agent of the Osages, was buried. He died of a fever setting in upon a broken constitution. He was one of the party which accompanied Lewis and Clark, in their expedition across the Rocky Mountains to the Pacific Ocean, and has resided among the Osages fifteen years or more.

Last summer a Mr. Carr, died at the Osage agency. He was the sub-agent who preceded McNair, mentioned above.

OBSERVER.

THURSDAY, AUG. 25, 1831.

POPERY.

We have received a communication from Mr. Buchan in answer to Republicus, but have returned it to the writer as unfit for the columns of the Observer. We have invited Mr. Buchan or any other person disposed to vindicate the tenets and practices of the Romish Church, to communicate their sentiments through this paper. It will be recollected that one condition was that the writer should not be "indecently personal."

As Mr. B. totally disregarded this condition in the article which he has sent us, we feel ourselves entirely exonerated from the promise which we gave. We hope that Mr. B. will, in some way, give this article to the public, as it will not only vindicate us from any blame for its rejection, but will most clearly show the spirit and the weapons which Catholics use to sustain that corrupt church.

We still invite them to come out with *facts* and *arguments*, and promise that no correspondent shall be permitted through the columns of this paper, to use any other weapons against *them*.

This we do not expect them to do. They dare not trust their cause on such conditions before an enlightened community. Their people would *read*, and their servile acquiescence in the *ipse dixit* of their priests might be shaken. Perhaps this is slander. If it is let them prove it by an appeal to arguments drawn from Scripture. Let them not excuse their silence by saying that Republicus or any other writer is anonymous. The Religion of the Bible (the religion of Catholics if theirs is the true religion) does not depend for its truth upon the *names* of men. Republicus we have no doubt would long since have given his real name had he not known the disposition of those against whom he was writing, to resort to low scurrility and personal abuse, instead of taking the manly and christian course of relying upon the soundness of their faith and the defensibility of their cause.

We repeat it again, the columns of the Observer are open to a vindication of the faith and practices of the Catholic Church.

MR. TAPPAN'S LETTER TO MR. LORD. THE PIONEER.

The extracts which we give this week from Mr. Tappan's Letter, have reference to the bearing that the establishment of the Pioneer Line of Stages had upon the great object of promoting the better observance of the Christian Sabbath. We would not anticipate the remarks of Mr. T. on this much agitated subject, but cannot omit an opportunity of adding our testimony to the immense mass already before this community, as to the great influence which this measure has had in calling up the attention of professors of religion to the claims of the Sabbath. While christians acknowledged the blessing of that holy day and their obligation to rest from their usual occupations, there was a strange laxity in their sentiments as to the strictness with which it should be observed. They had in fact almost been led to believe that if the 4th commandment had not been abrogated, it had a less binding force than the other nine, and that the plea of necessity, which self-interest or self-gratification could always bring to combat the reproofs of conscience, would afford them a dispensation from the penalty for its violation.

Something was wanting to excite public attention to this subject. This the Pioneer Line did most effectually. The enemies of religion cried church and state, and coercion, while worldly professors growled, and with more caution but not less effectually, threw obstacles in the way of its accomplishing the good for which it was designed. They were accounted its friends of course, but their patronage was given to it while it comported with their pecuniary interests. We know that many who made high professions of attachment to the principles of the Pioneer, could be bought off by the Old Line by an underbid of twenty-five cents. And here is the reason of its failure. It was owing to want of principle in the professed friends of the Sabbath. Had they stood by it, it might still have kept the road in despite of all the open enemies of the Sabbath. Were it still in existence, we should not have so often to complain that members of our churches are seen with the enemies of God and the Sabbath, travelling in stages and canal Boats, on the Lord's Day. We should not see prominent professors, after clearing liquor from their bars, returning "to their vomit again," and even becoming proprietors in public Sabbath breaking lines of Stages. But we will refer the reader to the extracts from the letter which will be found in another column. Let Mr. Tappan speak for himself.

EVERY DAY MOURNING.

It has been urged that there is something soothing to the finer sensibilities of the heart, to put on mourning at the decease of friends—that black the color of the dress, is in unison with the depression of spirits which is then experienced. It is urged that it is not worn from ostentation—that the funeral of a relative is not siezed upon as a favorable occasion to show off in a new dress and thus to make a real calamity the occasion for the gratification of vanity. This may be so, but if it is, we wonder how it happens that the poor bereaved mourner so often is seen at home about ordinary business without any thing in the dress to tell of the great loss that has been experienced, while it is carefully worn when abroad, or when receiving visiters at home. It would seem that mourning at home or abroad—when about the common concerns of domestic life, or when prepared for company, are very different things. There appears to us to be something rather contrary to experience in this. When at home, the bereaved husband, or wife, or child, is quite as likely to experience the poignancy of grief, where every thing about them is calculated to remind them of the absence of one whose loss they mourn, as when mingling in the bustle of society where the spirits of the sufferer are likely to be cheered and to recover at least for a time, their usual buoyancy. If therefore the color of the dress can in any measure tend to relieve the feelings of the sufferer, we think that it is at most the weeds of mourning should be worn, and, if at any time, laid aside when mingling most with society.

SEEKING FIRST THE KINGDOM OF GOD.

We are informed by a gentleman residing at Whitehall, that during the protracted meeting which was held at that place last spring, and which continued *eleven* days the stores and shops of every description in the village were closed, with hardly an exception.

It is not uncommon that on the fourth of July, and on other public occasions, business is suspended, but we believe that *religion* is seldom deemed of sufficient importance to induce worldly men to give it their undivided attention—when this does occur it appears to be very much like obeying the command to "seek *first* the kingdom of God and his righteousness."

M. N. shall appear next week.—A communication of Rev. A. D. Eddy, was received entirely too late for this paper.

NOVEL INCIDENT.

We understand that a good deal of excitement has been produced by an incident which occurred in Scott county, at the late celebration of our great anniversary. The incident has already been referred to in the prints of the day, nevertheless we have hesitated about noticing it. But, as recorders of passing events and defenders of the purity of society, we have felt ourselves bound to make our readers acquainted with it. The facts as we have heard and believe are these. Col. R. M. Johnson has a number of children by an African woman living in his family, either a slave or manumitted servant. The taste of the Colonel may be well questioned, but as we are told, there is no disputing about that, perhaps he might be indulged, and allowed in private to sing, '*I love you black Rose, Rose, I love you black Rose.*' But it seems, on the 4th of July, he conducted in his carriage, one of his daughters to a Barbacue in Scott, where many of the ladies and daughters of respectable families of that county were assembled. When she entered the booth, or awning, in which they were dancing, they immediately displayed considerable agitation, and retired from the part of the temporary covering in which she was seated. The circumstance attracted the attention of the managers, and several of them were deputed to wait on Colonel Johnson, to inform him that his daughter must be withdrawn. He remonstrated, and urged that she was as well educated as any lady there. They told him it was not a debateable matter, and that she must be withdrawn *any how*; whereupon he reconducted her to his carriage, in which she remained until the Colonel delivered an address on the glories and virtues of the hallowed day.

If there be any inacuracy in this narrative, we will with pleasure correct it, upon being satisfied of the error. Comments are unnecessary; but we cannot forbear remarking, that after the scenes at Washington, this attempt upon society in Kentucky was most unfortunate and highly censurable.—*Kentucky Reporter of July 20.*

That Col. Johnson has had six or seven children by one of his slaves, we have known for two years, and when we have heard his piety extolled by the enemies of religion, we acknowledge that we have often been tempted to speak out—but we thought it better that the fact should come from some paper in his own neighborhood. The Colonel has been often represented as a member of the Baptist Church, and we have been surprized that some of the papers of that denomination have not repelled the assertion as an indignity which they would not brook.

Let it be remembered that Col. Johnson is not married, and when his friends have remonstrated with him for the immorality of his conduct in this respect, he has silenced them by declaring that he *would marry* this woman if they did not cease to trouble him about her.

Comments in such a case we deem entirely superfluous. Our readers will recollect that this is the pure patriot and christian, who made the two *Sabbath Mail Reports*, and who has expressed himself so apprehensive of a union of Church and State. How fortunate would it have been if he had been as resolutely determined against a UNION of another kind!!! No wonder the Col. has been nominated for President of the United States, by the followers of Fanny Wright and the disciples of Tom Paine!

Intemperance and Suicide.—We learn from the Cincinnati Journal that a Mr. Thomas A. Jones, aged 24, of that city, committed suicide by shooting himself. The Journal says that he was a victim to intemperance and fashionable dissipation.

NEW MEASURES.

The article under this head which we publish, from the South. Rel. Telegraph, we would recommend to the especial attention of those who are disposed to condemn, or at least to look with suspicion upon, measures for the promotion of religion, which may not happen to have the sanction of the fathers in the church of former days. As to Camp-Meetings, we do not believe they are called for, or that their introduction would be expedient in this part of the county where we have churches large enough to accommodate all who may assemble for public worship, on almost any occasion. But at the South and West, where churches are much less common, and where the scattered members of our denomination are in the habit of collecting from a great distance on communion seasons, the case is very different. It is sufficient justification of this or any other measure for the promotion of religion that there is nothing in it contrary to Scripture—nothing immoral in it—especially when it is found by *experience* that God *does* bless it to the salvation of souls.

THE ROCHESTER INSTITUTE OF PRACTICAL EDUCATION.

While the citizens of this village are neglecting the higher departments of learning, and are sustaining no institution for general education, a seminary has sprung up of a novel character, but of elevated aims. The splendid building at Buffalo bridge, a most convenient college edifice, is occupied by near 50 young men, and the number is fast increasing, who are pursuing an extensive course of literature and science, and defraying their expenses by employing their hours of relaxation in mechanical labor. As many of our readers wish to learn in what respect the Institute differs from other schools, several short numbers on its internal regulations will appear. We solicit our readers to give them special attention.

NO. 1.

The members of the Institute govern themselves. The Directors have not prepared a code of regulations, nor has the principal dictated any. As rules were found necessary, the students consulting for their own good, either together or by committees adopt rules concerning labor, board, devotion, study, and all subjects of common interest. Officers of their own appointment carry these rules into operation. Thus republican principles are practically applied. Manual labor with moral truth does in fact elevate the character and call forth the energies of the soul. Idle, vicious and ignorant young men, surrounded by temptations, are incapable of self government, and of course of the benefits of the institution.

At a meeting held at the Court House on the 19th inst. agreeable to previous notice, inviting the attendance of those who were inclined, to abstain from putting on mourning apparel, for the loss of the dead, the following resolutions were adopted:

Resolved, That we, the undersigned, being convinced that the practice of wearing mourning apparel for the decease of relatives is often *inconvenient* and burdensome, and answers no valuable purpose, do therefore express our determination to wholly dispense with it hereafter, and invite our neighbors who coincide with us, in our opinion, to make a like expression of their views, and to add the force of our example.

Resolved, That the foregoing expression of our views, be signed by all present, and their signatures, together with the proceedings of this meeting be published.

A. G. SMITH, *Ch'n.*

JOHN WATTS, *Sec'y.*

O. SAGE,
M. CHAPIN,
DAVID BUSH,
J. H. THOMPSON,
A. W. RILEY,
FREDERICK STARR,
J. D. SMITH,
SAM'L MURDOCK,
P. A. HOLLISTER.
SAM'L CHIPMAN.

Rochester, 19 Aug. 1831.

NOTICE.

The Agent of the N. Y. State Temperance Society wishes to say to the good people of Covington, Warsaw, Gainesville and Middlebury, in Genesee county, that he has been prevented by extreme ill health from visiting them as he had engaged this week, and trusts they will excuse the failure.—Aug. 19, 1831.

NOTICE.

The Agent of the N. Y. State Temperance Societe proposes to visit the following places in September, to deliver addresses on the subject of intemperance, and to organize Societies where none exist. In each place named, if expedient, he would request the youth to take measures for being organized into a society; and in those places where societies exist, he requests that on the day he is to visit them they would be together as a society, as he has some items of business to present. The meetings can be in the afternoon or evening, as will best promote the object; except in those cases where two places are to be visited in a day: then the first named place must have the meeting in the afternoon, and the other in the evening.

All persons, male and female, young and old, friends and opposers of the temperance cause are invited to attend.

Sept. 1, Howard,
" 2, Hornellsville and Almond,
" 3, Angelica,
" 4, Friendship,
" 5, Cuba,
" 6, Olean Point,
" 7, Great Valley,
" 8, ———
" 9, Ashford,
" 10, Machias,
" 11, ———
" 12, Yorkshire,
" 13, Centreville and Pike Hollow,
" 14, Gainesville and Warsaw,
" 15, Sheldon,
" 16, Bennington,
" 17 & 18, Pembroke Centre—Pembroke City and Long's Corners.
" 19, Bethany,
" 20, Elba,
" 21, Clarendon, Orleans co.
" 22, Riga, at school house near Dea. Frost's

In every case it is hoped that the notices above given may have an extensive circulation, and nothing but ill health, or some unforeseen casualty will prevent a fulfilment on the part of the agent.

CH'S. YALE,
Agent N. Y. Temp. Soc.

N. B. The Editors of the papers printed at Geneseo, Angelica, Lodi, Jamestown and Warsaw are requested to give the above notice one or two insertions and oblige the friends of temperance.

At a meeting of the Board of Managers of the Monroe County Sabbath School Union at Rochester, on the 23d of August, 1831, it was

Resolved, That it be recommended to the Superintendents, teachers & friends of Sabbath Schools in this county to hold Sabbath School celebrations in their respective towns between the 14th of September and the 15th of October next.

Resolved, That the next annuall meeting of this Union be held at the Court House in Rochester on the fourteenth day of September next, at eleven o'clock in the forenoon.

Resolved, That C. J. Hill, J. H. Thompson, S. Mathews, H. L. Achilles, and E. S. Lee, be a committee of arrangements for such annual meeting.

The Board of Managers request the town associations, where such exist, and the Superintendents and visiters of the Sabbath Schools connected with this Union, to forward their annual Reports to Z. Freeman or E. Pomeroy of Rochester, before the the 12th of September, that the annual Report of the Union may be presented to the meeting. The *visiters* are requested to communicate early the preceding Resolutions &c. to the town associations, superintendents and teachers, and to procure the annual reports of the Schools.

E. POMEROY, *Pres't.*

F. STARR, *Sec'y pro tem.*

From the Western Recorder.

ONEIDA INSTITUTE

July 18, 1831.

At a meeting of the members of the Onida Institute, convened for the purpose of consulting upon the interests of general education—G. Whipple was appointed Chairman, and J. L. Tracy, Secretary.

The meeting was addressed by Mr. G. S. Wilson, upon the subject of common school education in the west; showing the many great deficiencies which exist there in the education of the young; the small proportion of children who receive any instruction, and the still smaller proportion of teachers, whose qualifications fit them for sustaining the responsibilities of a republican schoolmaster.

After the address, a committee of three was appointed, to draught resolutions expressing the sense of this meeting.

This committee reported the following resolutions, which were unanimously adopted:—

Resolved, That the existence of our institutions depends upon the intellectual and moral culture of the rising generation; and that as common schools exert a controlling influence in moulding the characters of youth, all patriots and Christians are called upon to redouble their efforts, in raising the standard of elementary instruction in our country.

Resolved, That the mental and moral qualifications of teachers must be greatly increased, before there can be any salutary reform in our present system of common school education.

Resolved, That the cause of education in the west, calls loudly upon young men in the eastern and middle states, who are qualified for teaching, to throw their influence into that section of the country.

Resolved, That G. Whipple, J. L. Tracy, and H. B. Stanton, be committee of correspondence, to communicate with other individuals and bodies upon the subject of general education, with particular reference to the promotion of its interests in the wertern states.

On motion, *Resolved*, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the Western Recorder. GEORGE WHIPPLE, *Chairman.*

S. L. TRACY, *Sec'ry.*

ROME, ONEIDA CO.—A revival has for some time been in progress within the limits of the second presbyterian society of this place. The church is yet small; but numbers, we trust, will soon be added, of such as shall be saved. The converts, we believe, are chiefly from a scattered population, who have lately had the gospel carried to their doors; some of them several miles from the village. While many are so gospel-hardened as to remain unaffected by the most powerful and moving appeals from the pulpit; it is an encouraging fact, and one not to be forgotten, that the messages of mercy, carried to the dwellings of the neglectors of the ordinary means of grace, may be followed with the special blessing of God. "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled."—*W. Rec.*

Rev. Wm. Page, late of Jordan, Onondaga county, has entered upon the pastoral charge of the first presbyterian church and congregation, Ithica, vacated by the removal of Rev. Wm. Wisner, to Rochester.

From the Connecticut Observer.

PAST UNITY.—Rev. John P. Durbin, formerly professor in the college at Augusta Kentucky, and now, we believe, professor in the Wesleyan University at Middletown, published a few months ago, a series of numbers in the Methodist Christian Advocate on the subject of Education in the Methodist Episcopal Church. They were ably written, and though we should not assent to all the sentiments, we do not refer to the series for the sake of criticism, but to make a few remarks on a single principle which they contain. In one of his communications describing the various means which the Presbyterian Church, and we presume he would also extend these remarks so as to include the orthodox Congregational Churches of New-England; pursue to extend the influence of knowledge and religion, he makes the following candid admission.—

1. *They take every means to produce unity of action under the same impulse, in every great undertaking.* I do not condemn, but approve this: they, as we, are *one* church: "and let there be no schisms among you," says Paul. Where the centre of this unity of action is, we pretend not to know. It may be in the General Assembly. That there is such a common spring is evident to every observer. The *same schemes* are advocated, and precisely with the *same arguments*, in the north, south, west by the ministry and people. By this policy they bring their whole policy they bring their whole influence and resources on any undertaking. They are certainly, notwithstanding their doctrinal differences, the most united in enterprise of any churches in the land.

2. *They lend decided and uniform countenance in all measures by which they may, in any degre, mould and direct the public mind.* Upon the supposition (and this is the supposition on which I go) that their object is to use their influence to the glory of God, I approve. Hence they patronize the various projects and societies of a benevolent (though not strictly religious) nature, as the Colonization and Temperance Societies.

This frank statement from an intelligent member of another denomination, is too gratifying to our feelings to be rejected. We are willing to believe that it is true. There certainly has long been great unity of action in almost every plan of benevolence, throughout the Congregational and Presbyterian denominations.—We doubt whether the world has ever seen so large a mass of men moving forward so harmoniously, for so many years, to the accomplishment of benevolent schemes. There has been such a unity of feeling, of purpose, of prayer and even of argument, that the bad have said it must be the result of secret machinery which would in the end work the destruction of our civil liberties; and the good have thought it was the effect of some common centre of impulse in ecclesiastical organization. But it is neither. We ascribe it first of all, to the 'same Spirit' which has pervaded the hearts of Christians in these denominations, and inclined them not only to the things which make for peace, but to favor the same objects of benevolent effort, and the same plans of attaining these objects. And we further ascribe this harmony of action and argument to the fact that the most powerful minds in these denominations, the minds from which we might expect arguments that would supplant or prevent the use of feebler ones have been foremost in these benevolent designs. Furthermore, there has been, as we believe, thus far, a very unusual degree of disinteredness in those who have taken the lead in the benevolent operations of these churches. None have said that aught they possess is their own—they have had all things common. If they have thought that a given measure might, in some respects, be mended, they have not lightly and rashly defeated it, by urging on the public their own plans, at whatever risk. If they have thought that a given argument might possibly be set in a little brighter light, they have not from a desire to become distinguished, rashly offered their own views without regard to the cause of Christ. Each has been ready to yield up his own interests; his own prejudices, his own opinions, his favorite mode of doing good even, rather than check or run the risk of checking the execution of a benevolent plan. So long as this spirit prevails, and wherever it prevails, there will be such a unity as will astonish the beholder, and very naturally impress on his mind the belief of some secret agency which guides and regulates the whole.

If this is so, who that wishes, not the harmony of the Presbyterian and Congregational churches merely, but the glorious effects of their united action would venture, for any light cause, to make his own opinions, or his own popularity, or his own plans, a cause of dissention! The harmony which other denominations view, we had almost said with envy, is the result, not of ecclesiastical organization, not of creeds and forms, but of a spirit of disinterestedness, of self-sacrificing regard to the kingdom of Christ. And alas, for our churches when this spirit forsakes them! While it continues, we have the testimony of a disinterested witness that the harmony of these churces, without bishops, and without any infallible, or a supreme head, is beyond that of any other churches in the land. They need no fixed, official centre, so long as they 'keep the unity of the spirit in the bonds of peace.'

INSTALLATION. On Thursday, July 14, Rev. Talcott Bates was installed over the Presbyterian congregation in Manlius, N. Y.

ORDINATION. Rev. Amos Blanchard, editor of the Cincinnati Journal, was ordained by the Cincinnati Presbytery, to the work of the Gospel Ministry, on the 26th ult. The case was appealed, however, from the decision of the Presbytery, to the Synod, on the ground of Mr. B's unsoundness in the faith. It appears that a text for a trial sermon had been assigned Mr. B., at the suggestion of Dr. Wilson, with a view to elicit an expression of his sentiments in regard to the Doctrine of Original Sin. He did not shrink from the responsibility. The consequence was, that there were 11 Ministers and 7 Elders in favor of his ordination, and 4 Ministers and 9 Elders opposed to it. The latter appealed.—*Obs. & Tel.*

MICHIGAN.

We mentioned last week, that a revival was in progress at Tecumseh, as the result of a protracted meeting. Our agent, Mr. Smith, now in Michigan, writes, that 44 have recently been added to the church in that place—20 on examination, and 15 by certificate. He further mentions, that the Presbytery of Detroit is to meet at Ypsilanti, on the fourth Wednesday of the present month—and that a Four-days Meeting is immediately to follow. The interesting scenes which, for months, have been witnessed on the Reserve, begin to be witnessed in Michigan.—There are pleasing indications, that the cloud of mercy, which is pouring its showers all around us, is extending to the feeble churches, just struggling into existence, in that Territory.—*ib.*

IMPORTANT FACTS,

Selected from the last Report of the American Temperance Society.

By this document, it appears that there have been formed on the plan of abstinence from the use of ardent spirit, more than 3,000 Temperance Societies; 18 of them are State Societies; that more than 1,000 distilleries have been stopped; that more than 3,000 merchants have given up the traffic, and more than 300,000 belong to Temperance Societies. If as many more abstain that do not belong to Temperance Societies, it would make 600,000; and if as many more of children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the temperance reformation.

Among more than 100,000 people, no one has license to sell ardent spirit but the tavern-keeper; and ardent spirit has been excluded from more than one hundred taverns. Their keepers will not consent, for money, to poison even the traveller.—More than three hundred who were drunkards, have ceased to use the drunkard's drink. More than 6000 others abstained for a time, till some retailer or some moderate drinker enticed them to go back, and now there is reason to fear they will perish.

In one town, in which the quantity of ardent spirit used has been diminished nine-tenths, the bill of mortality has been lessened more than one fourth. Should every town in the United States do the same, and should it be followed by a similar result, it would lessen the annual bills of mortality more than 70,000.

The Hon. W. Cranch, chief judge of the court of Columbia, has estimated the loss to the country from the use of ardent spirit, at more than $94,000,000 annually. The value of all the houses and lands in the United States in 1815, was $1,771,311,908. If the value has since increased in proportion to the increase of population, it would be now $2,519,009,222; and the loss to the consumers of ardent spirit, and others in consequence of its consumption, would, according to Judge Cranch's estimate, be in thirty years, $2,832,750,000; being $313,740,778, more than the present value of all houses and lands in the United States; all of which, and much more, might be saved by abstinence.

Intemperance in Philadelphia.—The Managers of the Pennsylvania Society for discouraging the use of Ardent Spirits, are collecting facts illustrative of the influence of spirit drinking in Philadelphia. The venerable coroner of the city and county says: "In a very great portion of the cases which have officially come under my notice, and in which I have had sufficient evidence to trace a cause, the use of spirituous liquors has immediately or more remotely, led to the termination of life in such a way as to call for my investigation; and it is highly probable that many, of whose habits I have had no means of information, were hastened to their end by this scourge of our country."

The following is from the superintendent of the Almshouse.—In reply to your inquiries as to the number of cases of pauperism admitted into this House for a year, I have to state, that in 1830, there were admitted:—

Men,	2349
Women,	1761
Children,	508—4310

You will not understand that these were in this House only once, for not less than two-thirds of the men and women had been here before, and some of them twice, some thrice, some five times during the year. Not a few of them have been "Customers" of the house for 5, 10, 15; and a few for 20 years. The majority of those who are now in the House will in all probability die paupers. As fast as they die, their places are more than filled up with others.

Most of the children are now thrown upon the public for support by the intemperance of their parents and others, who have had the nominal care of them.

Your next inquiry will be answered by the following letter from two physicians of the House.

"From the observations we have made during our residence in the Philadelphia Almshouse, we have no hesitation in believing that at least three-fourths of the individuals admitted into the institution, have become its inmates from their habits of intemperance.

2. We have known during the last six months several instances of confirmed mania, occurring in individuals predisposed to the disease, which appear to have been induced by intemperate habits, as well as a great many instances of temporary insanity.

We believe that four-fifths of the deaths occurring in the Almshouse Infirmary, are induced by diseases, which have either been originally produced or very seriously aggravated by the precious intemperate habits of the patients.

4. We may state in general terms, that we have often witnessed sudden death occurring in drunkards, who to all appearances, possessed excellent physical powers; and who appeared to be unconscious of the fatal effects their habits were calculated to induce."

[Signed] A. M. ALLEN,
ISAAC PARISH.

The deaths for a few years past, have averaged about 450 per annum.

The patients are from different classes of society and from almost every profession.

NOTICE.

A Four Days Meeting will be held in the Presbyterian Church at North Penfield, beginning on Wednesday the 7th day of September. Ministers, Elders of churches and other lay brethren are earnestly requested to attend. R. DUNNING.

Gaines August 16th 1831.

A Four Days meeting will be attended in the Congregational church in Gaines, to commence on Tuesday the 6th day of September next.

Ministers and christians in the vicinity, are earnestly requested to attend, and to assist by their labors and prayers.

The next quarterly meeting of the Rochester Examining Committe of the American Education Society, will be held at the house of the subscriber on Tuesday the 10th of Sept. at 11 o'clock. A. M. J. PENNEY.

A Four Days meeting at Mendon will commence on Tuesday the 8th Sept. next at the Presbyterian Meeting House. Assistance from Ministers and lay brethren from neighboring churches is earlestly solicited.

ROCHESTER MARKET.

Wheat, bushel	80 87½	——mess, b.	$7 [illegible] 15
Flour, bbl.	4 75	Potatoes,	,31
Corn,	,50	Butter, lb.	,12
Oats,	,22½	Lard,	,8
Beef, fresh	5 00	Eggs, doz.	,10
Pork, do.	11 00	Cider, bbl.	1 50
		Salt, bush.	1 50

Rochester price Pot ashes $95 per ton—Pearls 105

MARRIED.

At Brooksgrove, Liv. co., on the 17th August, by Rev. Mr. Caldwell, *Dr. William B. Swanson*, P. Master, of that place, to Miss *Huldah Rice*, of Aurelius, Cayuga county.

Also at the same time and place, Mr. *William Haldane*, of Nunda, to Miss *Sally Tomlinson*, of the former place.

At Black Rock, on the 20th ult. by Rev. Mr Shelton, Mr. *George Hedge*, to Miss *Caroline A. Field*, of the former place.

In Richmond, on the 17th inst. Mr. D. K. Hawks, merchant, to Miss Deborah Pitts.

DIED.

Yesterday morning, at Scottsville, Mr. John S. Munn, of this village.

In Manchester, Ont. co. Luke Sawyer, aged about 50 years.

In Canandaigua, last Sabbath morning, Henry T. aged ten months, son of Dr. Edson Carr.

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.

To Exonerate from Imprisonment.

Pursuant to Revised Statutes part second, Chap. V. tit. 1, art. 5, relating to voluntary assignments, by an insolvent for the purpose of exonerating his person from imprisonment.

George S. Williams, imprisoned in the town of Gates and county of Monroe,—Notice first published August 25th 1831, Creditors to appear before Samuel L. Selden first Judge of Monroe County, at his office in Gates, on the 5th day of November 1831, at 10 o'clock A. M. 10w35

IN CHANCERY.

Francis Williams, Complainant, vs. Peter Bracket and Elizabeth his wife, Jared N. Stebbins, Charles Veazie, William Hardwick, George A. Avery, Walter Griffith Evan Griffith and Matthew Brown 3d, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause, at a Court holden at the Court house in the village of Rochester on the 22d day of August, 1831, I shall sell at public Auction, to the highest bidder, on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, and county of Monroe, the following described premises, viz. "One certain house and lot lying situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Elm Street, being the same house and lot decded to the said Peter Bracket by Harmon Bissell, on the twelfth or thirteenth of January instant, and being part of lot twenty six, on the Everard Peck purchase of Enos Stone."

ASHLEY SAMSON,
Master in Chancery.

6w 35

IN CHANCERY.

Ezra Coe Complainant vs. Philo Higley, Samuel Adams & Lewis Benedict, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause in a Court holden at the Court house in the village of Rochester, on the 23d day of August 1831, I shall sell at public auction to the highest bidder on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern in said village of Rochester & county of Monroe, the following described premises viz. "All that certain piece or parcel of land situate lying and being in the said town of Clarkson, being a part of the west half of lots one and two, in the sixth section of town number four on the triangular tract, and bounded as follows viz.—beginning at a stake in the centre of the Ridge-road, where the same is intersected by the centre of the west lake road, Thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly on the north line of Abigail Tuttle's land, three chains and sixty two links to a stake, thence northerly on the west line of Peter Row's land six chains and thirty five links to a stake, thence north seventy two and a half degrees west, one chain and thirty four links, to a stake, thence north sixty four degrees west one chain and two links to a stake, thence north twenty and one half degrees east two chains and five links thence to the place of beginning be the same more or less." Dated 24th August, 1831 ASHLEY SAMSON,
Master in Chancery

6w

Central Library of Rochester and Monroe County
Historic Newspapers Collection

POPERY.

Letters from Europe.

NUMBER TWENTY-THREE.

Rome, 18th March, 1831.

My dear H.—The doctrine of indulgences is in full vogue at Rome. Indulgence, however, does not mean license for future sins—at least it is denied that such license is ever granted. It signifies rather pardon for the past—but this is granted by the quantity. It is not an uncommon inscription over the door of a church—"Plenary indulgence to the living and the dead." This of course means something more than the mere forgiveness of sins in this world—the power of the priest invades the future, so far at least as to enable him to relieve souls from the pains of purgatory. In the centre of that stupendous pile of ruins—the Colisium—a plain wooden cross has been erected, and occupies of course the arena where rivers of christian blood has flowed at the order of the persecutors of the church. This cross bears an inscription that the kissing of this wood shall procure to any individual who performs the pious act, "indulgence for two hundred days." Accordingly the place is constantly crowded with hundreds and hundreds of persons who come to kiss away their sins. In one of my rambles a few days since I met with an *Oratoire*, enclosing a Madonna in a glass case in a niche of a garden wall; and here the good Catholic was informed that 200 days indulgence could be obtained by repeating before this altar the Litany entire, by the gracious clemency of a Pope who lived in the early part of the fourteenth century! This 200 days seems to be a favorite period of indulgence, and it is used, very commonly, as a kind of small change for the payment of little debts, as a convenient reward of merit. The present Pope has just announced this indulgence to all persons, now in the schools of the priests and training for holy week, who shall be able, at that time, to repeat the catechism without missing.

It is difficult for a protestant to understand this doctrine of indulgence perfectly. It is certain that they are favors sought after by the people with great eagerness, and that the power of the priests to grant or withhold them at pleasure, gives them a control over the credulous which is altogether irresistible. As nearly as I can learn, this indulgence, whether granted to the living or the dead, has a direct relation to the pains of purgatory.—To the dead, at the prayer of their surviving friends—provided they can pay for it—the indulgence conveys relief, either complete, or for some stipulated portion of the suffering to which the souls have been condemned. In the case of the living, an indulgence, for instance, of 200 days, strikes out from the list of sins for which the soul must otherwise suffer in purgatory, all those committed within the said 200 days—in short the indulgence is a kind of certificate which he carries with him to show to his keepers in the "middle state," on the production of which they are obliged to their great disappointment, no doubt, to abate just so much of his punishment as is specified in the ticket.

According to this doctrine, they must be lucky fellows who happen to live and be present at the ime the sacred door of St. Peter's is thrown open. This is the great portal of the northernmost o the three great naves of the church, and is thrown open every quarter of a century, and kept open for a year. It is now walled up. A grand jubilee takes place on its being opened, and during the year, all Catholics who enter by this door to their devotions at the shrine of the Apostle, thereby purchase indulgence for life.

This purgatory seems to have been a necessary invention, after the Pope had appropriated Hell for the exclusive accommodation of heretics. His own subjects would have become rebellious and beyond control, if future punishment of some kind had not been contrived for them. In preparing, however, his place of torments, he took care to make it as much like Hell as he could well devise it. Even in duration it must vie with its prototype; for I understand the Pope sometimes grants indulgence—or in other words relief from purgatory—for the moderate period of ten thousand years. It was certainly very benevolent in him, when devising this curious place, to retain the entire control of it in his own hands. The Devil is but a sort of *locom tenens* of this patrimony, which descends regularly to each succeeding Pope as absolute proprietor—and the latter may of course drive the other out, if he does not mind his cue, and take possession himself in person.

I went the other day to look at the strange things to be enacted in the Pope's private chapel, on the Quinrial Hill. On approaching the Palace, the first objects that attracted my attention were a multitude of plain red coaches with servants in shabby livery, flying about in every direction, going out and coming in, and principally engaged in gathering up and bringing in poor priests and prelates, in preparation for the approaching ceremonies. The Pope has forty of these red coaches in his service. His own equipage, however, is magnificent beyond description, and it always requires six horses to draw his Holiness. At the Portal of the Palace I found a small body of Swiss guard, some with spears, and dressed in tri-colored ancient costume, with slashed doublets and hose, and a quadruple ruff around the neck. Another body of these men were formed in open column from the outer door of the chapel, through a large anti-apartment to the chancel. Through the ranks of these guards, the Cardinals, about forty in number, marched in to their respective places in the chapel. They came in, one by one, with great pomp and ceremony—each being preceded by a priest who bore his red cap, and followed by another who bore the train of his robes. On arriving at the front of the altar, it was necessary, of course, that he should kneel for an instant—which, however, did not cost him much trouble, as he was assisted by his attendants, both in getting down and getting up. When seated, a priest sat at his feet to hold his hat and little toy-crown, and to adjust his robes for the various movements and positions required in the exercise of the morning. Several personages of the Pope's personal and political household made their appearance in black court dresses, and wearing steel swords.—When every thing was ready, the Pope entered from the Palace by a private door. Before him marched one of the household bearing the golden tiara, for he wore the mitre. He was followed closely, by two cardinals, who bore the train of his robes, and he was attended on entering by many priests, prelates and others, all having their appropriate office—among them were the mace-bearers, and an officer, bearing the dignified appellation of *the* Roman Senator. At the moment of his entering, twelve officers in uniform, all young noblemen, with drawn swords, formed a semi-circle around the door-way of the chancel. On passing the altar, the Pope stopped to kneel; one attendant taking off and putting on his mitre, others adjusting his robes, and others assisting to ease him down and raise him up. When the Pope was seated on his throne, which is erected on the side of the chapel near the Altar, the cardinals began a procession, and presenting themselves before him in succession had the honor of kissing his hand, which his Holiness graciously extends to each in turn, covered, however, with the golden hem of his garment. After this ceremony, the religious exercises are commenced. The officiating priests always knelt before the Pope, at the commencement and close of every separate service. When the Pope would condescend to look into a book, it was held before him by a canon kneeling. Whenever any of the numerous retinue on service had occasion to pass before the Pope, as happened almost every instant, it was never done without kneeling. Three separate times incense was offered before the throne and to him that sat upon it. A Canon who was entitled to this inestimable privilege on account of the peculiar part which he bore in the ceremonies, prostrated himself, *tandem*, before the Vicegerent, and devoutly kissed his red slipper—which was as near the holy toe as he could come. The same thing was done by the Monk who had the honor to preach before him, immediately before mounting the pulpit. After the sermon a priest kneeled before the Pope and prayed, at the close of which the latter rose and graciously bestowed his blessing on the kneeling multitude around him, simply by stretching out his right hand and shaking the benedictions off from the ends of his fingers.—High mass was celebrated, and at the end the Pope embraced three cardinals with a *Pax tecum*, and through them, by the same form, it was transmitted to the rest of the cardinals. The Pope then left the throne and the chapel with the same circumstance with which he had entered, and immediately made his appearance at a balcony of the Palace which looks out on the great square of Monte Cavallo. Ten thousand persons were assembled in this square, including soldiers, and the whole mass dropt instantaneously on their knees, as his Holiness presented himself at the window. In this position they received his benediction, shaken off in the same manner as before, from the ends of his holy fingers—about which, blinded I suppose by heresy, I could discover nothing remarkable, except the flashes of light which shot out from a brilliant diamond which he sported on his hand.

Of the scene in the chapel I hardly dare suffer myself to speak beyond the faithful, though brief, account I have already given you. I cannot avoid saying, however, that the worship was most evidently offered vastly more to the Pope than to the Deity; and that the attempt at display and pomp, falling infinitely short of what is witnessed in well regulated theatres every day, was not enough to save the whole scene from being to me, both contemptible and disgusting.

I ought also, while on this subject, to add; that Catholicism in this country, is a vastly different thing from what it is in America. So far as I have observed it there, it seems to have been purified in crossing the Atlantic—at least it has been by coming in contact with our institutions. Certain it is, that it exists among us, relieved of many of the absurdities, and superstitions which belong to it at Rome. From my own personal acquaintance with individuals of that communion in our country, I could bear most willing testimony to their rational piety and the purity of their lives—but were I am, they can know nothing of the corruptions of that faith, as it exists in this unhappy country. Yours, B.

From the Cincinnati Journal.

DESIGNS OF THE PAPISTS.

In our paper of July 24th, we inserted an article selected from the Christian Soldier, accompanied with a few Editorial remarks, in which we took occasion to warn Protestant parents against entrusting the education of their children to the commissioned agents of the Pope of Rome in this country. We also cautioned them against placing their children at the Jesuit college recently established in this city. This caution was founded on the recent disclosures which have been made in relation to the manner all Popish Seminaries, Colleges and Public schools are managed. As Catholics have repeatedly asserted that their church *never varies, either in doctrine or practice*, we presume that what she directs to be done in one case, will be done again in similar circumstances. This is certainly a fair presumption, and until the Roman Hierarchy shall by public confession, and profession of deep, humble repentance, disavow any more connexion with the monstrous birth of the inquisition, the millions of murders which she has perpetrated, and the ten thousand idolatrous rites and ceremonies which she has had the audacity and impiety to substitute for the doctrine of the Bible, we shall continue to consider her votaries capable of perpetrating any enormity which lies within the compass of human depravity to invent, and human skill and sagacity to execute.

We have become so much accustomed to have our editorial course censured by Atheists, Infidels, Unitarians, Universalists *and others*, that it gives us no surprise to find a *feed* servant of a foreign prince assailing us through the columns of a political newspaper. It would be surprising indeed, if Roman Catholics were not foremost in the ranks of opposition. As that church has ever taken the lead in vexing the true church of God, and wasting it, so all who expose her daring usurpations, her secret intrigues and dark designs, may expect to be treated with a measure of the same spirit which lighted the fires of Smithfield, and reared the dungeons of the inquisition.

We shall therefore enter into no controversy with J. J. M. who appears in a late number of the Cincinnati Gazette. He has once publicly avowed that his *church never varies, either in spirit or practice*. This is a candid avowal.—The same spirit then, actuates her councils now, it is presumed, which devised the Bartholomew Massacre: which instigated the bloody Mary to drench England with Protestant blood; and which, for many years, annually burnt at her *Auto de fes* ten thousand human beings.—With the sworn servants of such a power, controversy is useless. Because with a Jesuit, according to Pascal, 'the end sanctifies the means,' and who could expect either fairness or candor in an antagonist who believes that sins committed in behalf of the "Holy mother church," will meet with a ready absolution from the misnamed vicegerent of Christ on earth. The writer talks of the Popish papers that have denied the statements of Dr. Snyder and Riley. These papers have not denied the essential statements of these gentlemen, but have attempted to defend the course pursued in the Georgetown Seminary. J. J. M. has roundly denied the assertion of Dr. Riley, with respect to his being deprived of his Bible the moment he entered the Seminary.—The following are the Doctors words.

"Previous to my leaving home, my mother gave me a small Bible, with the hope that I should make good use of it. But her hopes were all in vain—for on reaching the college, our trunks were subjected to ridgid inspection, and every thing removed beyond our control, except such books and things as they in their wisdom saw fit to entrust with us. Several of my books I never afterwards saw—what became of them is better known to others than to me. Fathers Grassi, Kohlman, M'Elroy, Gobert, Wallace, Fenwick, Debuisson, and others, then conspicuous at Georgetown College can, no doubt give some account of them. Restitution of *unlawfully borrowed* property is enjoined by these spiritual fathers on those who, in their confessions acknowledge the commission of such a crime. Paul once said to the confident Jew, "Thou therefore which teachest *another*, teachest thou *not thyself*? thou that preachest a man should *not steal* dost *thou* steal?" But it may be said the books were of a demoralizing character. They were such as a solicitous parent had given me, and one was what God had given to a ruined world for its salvation. I occasionally saw one of these books in the hands of a novice, a candidate for Holy Orders, or rather for full admission into the society, and though I recognized it as mine, I dare not whisper that it was. Should this fall into the hands of any now at the college, and should they find stowed away in some dark dusty corner, a small, gilt-edged, morocco bound, diamond type Bible, with the subscribers name in it, their predecessors shall receive my forgiveness for having shut out the light from my own mind for the time being, if they will place it for perusal in the hands of any deluded Protestant child now in the college."

A similar statement, Mr. Charles Constantine Piese, who replied to Dr. Snyder does not deny. Every protestant child who has come out from these schools untainted, confirms the truth of this statement.

We stated in our paper, that the college recently erected here, was a proselyting scheme on the part of the Roman Hierarchy. That such is the designs of all the Catholic efforts in this country, we have the testimony of Catholics themselves. Following is an extract from a letter of the Bish. of Cincinnati, to the *Society for the propagation of the faith* in France. The *savages* here spoken of, are the Protestant population of Cincinnati, to effect whose conversion these wily Jesuits have been sent out from Europe.

The Bishop writes thus:—

"Since Mgr's. arrival, a great number of persons have presented themselves for instruction in the true religion. I hope that, if the Lord blesses our efforts, we shall be able to finish the cathedral and to found a college. *We shall see the truth triumph: the temples of idols will be overthrown, and the seat of falsehood will be brought to silence.*. This is the reason that we conjure all the Christians of Europe to unite, in order to ask of God the conversion of these unhappy infidels or heretics. What a happiness, if, by our feeble labors and our vows, we shall so merit as to see the savages of this diocese civilized, AND ALL THE U. S. EMBRACED IN THE SAME UNITY OF THAT CATHOLIC CHURCH, IN WHICH DWELLS TRUTH AND TEMPORAL HAPPINESS—while we are expecting to be gathered into that celestial sheepfold, where will exist but one flock and one shepherd!"

If any of our readers have before this entertained a doubt respecting the wishes and ultimate designs of Romanists in regard to our country, it is hoped that the fervent desire expressed at the close of this honest, though rather dessultory letter will remove it entirely. In fact, the strong cords, and green withes have almost bound our sleeping Samson. Happy will it be if this series of disclosures shall awake him to an effectual exertion of his great strength. For we trust that, when sufficiently roused, he will be able to *carry away the doors of this prison gate, posts, bar and all.*

It may be useful to put on our record the following letter of acknowledgment, from the "Bishop of Cincinnati," to "His Highness, Monseigneur, the Grand-Almoner."

Bishop Fenwick writes to the Grand-Almoner of France, the Prince de Coy, Bishop of Strasburg, thus:

"My Lord,

"Permit me to recall myself to your recollection, and renew to your highness the sentiments of sincere obligation, and profound respect, with which the goodness and kindness of your highness, in dispensing the aid furnished by the Association for the Propagation of the Faith, have filled my heart, and which are the sure pledge of my eternal gratitude.

"I have acknowledged the receipt of twelve thousand five hundred and forty francs, * sent me by M. D—, in the month of September 1825, after the benevolent distribution, made by the Superior Council, in the month of June that year, in favor of my poor diocese, which truly stood in need of it, having no other resources but the charity of the faithful in Europe. I flatter myself still, my lord, that I shall soon be permitted to acknowledge another sum for the year 1826, from similar munificence in the Superior Council, under the direction of your noble and benificent highness. I venture to flatter myself also that the charity and magnanimity of your highness, and the generous zeal of the Superior Council, will not be restricted in regard to my poor diocese, to 1826 nor to 1827, since there remains so much good to be done—as the bearer of this letter, my worthy secretary and confidant, the Abbe Reze, can convince your Highness. He will give you particulars in reference to my own actual situation, the progress of religion in this country, and the wonders which the good God has condescended to produce with very feeble instruments.

"Thanks to the Divine Providence and the charity of our benefactors, our cathedral is finished; it is decent, and even beautiful for this country, but it has exhausted my funds. I have no seminary, but am in the greatest need of it. I fear lest my faithful and indefatigable missionaries sink under their excessive toils, and lest this new vine of the Lord be destitute of evangelical husbandmen. "The harvest truly is great, but the laborers are few."

"I beg therefore the benificent charity of your Highness, and the continuance of aid in the distribution of the alms of the Association, for the propagation of the faith. Condescend my lord, to grant me your protection, and your generous influence with the Superior Council, for the love of God, and the salvation of souls; these motives I know are dear to you.

"Accept my lord, the expression of my respectful homage, and of the high consideration, with which I have the honor to be,

"Your Highness's most grateful and
Most devoted servant.
EDWARD FENWICK.
Bishop of Cincinnati."

* It appears that there was assigned to the American Missions, in the year 1824, 5, 6, 7, and 8, by this Association alone, the sum of 331,536 francs, 90 centumes, making about $61,666. Of the distribution made last year we have not as yet a report. The particular assignments for 1828, were published in our last number.

NEGRO CHRISTIANS.

I shall subjoin here a remarkable circumstance, communicated by Capt. Smith, who was long resident at Tripoli. He says, that among the negro slaves mostly of a vigorous handsome race, brought from the interior of Africa to Tripoli, there are many who call themselves Christians, though they are extremely ignorant, and strangers alike to circumcison and to the most ancient symbol of Christianity—the Cross. One evening, just as a ship belonging to the Pachas of Tripoli, bringing some of these slaves from Algiers came to anchor, the evening bell was rung in a vessel which lay at a distance; the negroes joyfully sprung up, called to their companions, embracing one another with transport, and exclaiming "Campan! Campan!" This Latin or Italian word led the interpreter to inquire the cause of the general joy.—He was informed by the slaves, that in each of the negro towns of their native country there was an open place where stood a building provided with a bell. This bell was rung morning and evening for prayers, after which the priest delivers an exhortation to the assembly. The people knew nothing of idols, or images of saints, in their temples, but they seemed to have a sort of holy communion. Where is the country of these black Christians situated!—*Present state of Christianity and of Missionary Establishments, by F. Shobert*, 1828.

ANECDOTE.

Rev. Samuel Wesley, senior, while residing in London, went one day into a coffee-house to obtain some refreshment. There were some gentlemen in a box at the other end of the room where he was, one of whom, an officer of the guards, swore dreadfully. Mr. Wesley saw that he could not speak to him without much difficulty. He therefore desired the waiter to bring him a glass of water. When it was brought, he said aloud, "Carry it to that gentleman in the red coat, and desire him to wash his mouth after his oaths." The officer rose up in a fury, but the gentleman in the box laid hold of him, and cried out "Nay, Colonel, you gave the first offence.—You see the gentleman is a clergyman. You know that it is an effront to swear in his presence" The officer was thus restrained, and Mr. Wesley departed.

Some years afterwards, being again in London, and walking in St. James' park, a gentleman joined him, who, after some conversation, inquired if he recollected having seen him before! Mr. Wesley replied in the negative.—The gentleman then recalled to his remembrance the scene at the coffe-house, and added, "Since that time, sir, I thank God I have feared an oath and every thing that is offensive to the Divine Majesty; and as I have a perfect recollection of you, I rejoiced at seeing you, and could not refrain from expressing my gratitude to God and you." "A word spoken in season, how good is it."—*Moore's Life of Wesley.*

Established Church of England.—The London World publishes most faithfully the corrupt conduct of the English clergy. It says, that "in the city of Canterbury, an individual who assists the clergyman as parish clerk, is box-keeper and distributer of bills for the theatre, and door-keeper at a catch and glee club!"—This last is probably a social party, enlivened by intemperate drinking, met to sing lewd songs.

Materialism.—A pretended free-thinker in England, who had brought forward a number of absurdities to prove that we have no souls, asked a lady present, with an air of triumph, what she thought of his *philosophy?*—She replied, "It appears to me, sir, that you have been employing a good deal of talent, to prove yourself a beast!"

A Mrs. Howe, of Chambersburg co. Pa. had a cancer removed from her breast recently, which weighed *thirteen pounds*. What was most singular, the mass contained in the centre a large portion of bone, extending in different directions. The patient, though much emaciated and far advanced in life, suffered very little during the operation, which was performed, including dressing, &c. in less than twenty minutes.

Extraordinary Case.—The Tolland, Conn. Advocate contains a notice of a case in which a son, 2 years old, of Mr. Asa Smith, of Ashford, in this state, drank half a pint of *corrosive sublimate*, which acted powerfully as an emetic.—Dr. S. Patridge, distant two miles, of Willington, was immediately sent for, who, on his arrival, found the stomach of the child was violently spasmodically contracted—vomiting had ceased, and death seemed to be depicted on the countenance of the child. The doctor immediately gave an emetic of *vinum antimonii* and *enamas* of male elm; and after these had done operating, he gave liquid laudanum, succeeded by a liberal decoction of the elm—and in 24 hours the health of the child was perfectly restored.—*Middletown Sent.*

THEATRICAL!!

Extract of a letter from Paris, June 22.

"A circumstance, thoroughly French, occurred here last week. There is in Paris a small theatre in which all the actors are children under seventeen. One of the principal actresses in this establisment, a pretty interesting girl, named Bruce, aged not quite fourteen, had it appears, formed an attachment to a young man of seventeen, named Lewis Cretz, an orphan entitled to some property. Parents and guardians were, as usual, unfavorable to the lovers, and a few stolen interviews were the only solace of this precious pair of turtle doves; it has, however, been clearly ascertained, that nothing criminal had passed. On Tuesday last, Miss Bruce having had a quarrel with her parents in the morning, went to rehearsal at the theatre, as usual, but instead of returning home; met master Cretz by appointment, and walked with him to the Bois de Boulogne, carrying a small basket containing a pair of pistols. On reaching a secluded spot, the young gentleman made a bed of leaves and flowers, on which the young lady sat down, and undoing her upper garments, opened her left breast, when her lover, by her desire, shot her through the heart with one pistol and himself through the head with the other. The bodies were found in this state by a gamekeeper two days afterwards. By their side was a letter in high-flown language, stating that they were about to voluntarily snatch themselves from the tyranny to which they were subjected, &c. &c. In short, the whole affair was arranged with strict attention to scenic effect, and I almost doubt whether the children were quite aware that they should find it more difficult to come to life again, than after the catastrophe of a tragedy on the stage."

A Papist Female Teacher of a junior School, lately burnt a New Testament. The Protestant children sent to her for instruction, must cherish a very high and sacred regard for the divine oracles by such an impressive example!

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,*
JAS. LYON & 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,*
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

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

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.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, willcall on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.
Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co., begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Sattinets, &c comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— *DAVID BUSH.*
No 29, Main street Rochester July 26. t f.

SCOTT's & HENRY's Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of
MITCHELL LODER,
No. 34 Exchange-street, or
Mr. SIBLEY's Auction Store, Buffalo-st. 83tf

SHINGLES.

500 M. For ale.

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. W. RILEY.
Rochester, june 15, 1831. 25tf

FOR SALE.

A HOUSE and Lot in the flourishing little village of Nunda Valley, in the midst of an excellent farming and wheat growing country.—The lot is pleasantly situated on one of the four Corners, and is a good situation for a Saddler and Harness maker, or Hatter, or Cabinet Maker, either is much needed in the place. A good Hatness Maker would find constant employ for three hands. Enquire of Albert Page, one mile east of the premises or the subscriber at this office.
SILAS G. TYLER.
Rochester, Aug. 4th 1831.

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.
BENJAMIN SEABURY.
Exchange-st. Rochester. 3m33

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.

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, we hope to receive a share of public patronage;
Buffalo Street in the Arcade June 1.

IN CHANCERY, James Waugh Complainant vs. Samuel H. Hoag and Joel Wheeler Defendants. } At a Court of Chancery held for the State of New York, at the village of Rochester on the eighth day of August in the year one thousand eight hundred and thirty one, Present Addison Gardner vice Chancellor of the eight circuit.

It appearing by affidavit to the satisfaction of this court that the defendant Samuel H. Hoag resides out of this state but within the United States, on motion of Mr. N. Bond solicitor for the complainant it is ordered that said Samuel H. Hoag cause his appearance to be entered, and notice thereof to be served on the complainants solicitor within four months from the date of this order, and in case of his appearance, that he cause his answer to the complainants bill to be filed and a copy thereof to be served on the complainants solicitor, within forty days after service of a copy of said bill, and in default thereof that said bill of complaint may be taken as confessed, and it is further ordered that within twenty days the said complainant cause this order to be published in the state paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Samuel H. Hoag at least twenty days before the time above prescribed for his appearance. A Copy.
ISAAC R. ELWOOD, Deputy Clerk.
S. MILLER Solicitor. 3w33

IN CHANCERY—*Before the Vice-Chancellor of the 8th Circuit.*

Isaac Spencer, Treasurer of the State of Connecticut, vs. Brewer Jarvis and Amanda his wife, James Boyd, Ferdinand Suydam, & John P. Sage, Jacob Lobdell & Peter Decker. } By virtue of a decretal order in the above entitled cause, will be sold by the subscriber, at public auction at the inn now kept by Barnum, at Bushnell's Basin, in the town of Perinton, in the county of Monroe, on the twenty-seventh day of September next, at one o'clock in the afternoon, the mortgaged premises described in the proceedings in this cause as follows, viz. "All that certain tract or parcel of land situate in the town of Perinton aforesaid, namely, the west half of lot number sixty six, in township number twelve in the fourth range of townships, in Phelps and Gorham's purchase, bounded as follows, north, west, and south by the lines of the said lot, and east by a line run parallel to the west line and through the centre of said lot, containing one hundred and sixty acres," or so much thereof as may be necessary to raise the amount due to the complainant for the principal, interest and costs in the said cause—Dated August 10, 1831.
WALTER HUBBELL,
Master in Chancery.

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 384 on the 17th day of November 1828, and is claimed to be due thereon on the 10th 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 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 21w.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Morigage, 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 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 Sikes 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, Attr.

TO BE DISCHARGED FROM DEBT.—Kinner N. Brown Notice first published July 21st, 1831.—Creditors to appear before Addison Gardiner Esq., circuit Judge of the 8th circuit, at his office in the village of Rochester, in the county of Monroe, on the eighth day of September next, at 10 o'clock in the forenoon. Dated July 18th, 1831.

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.*

HARDWARE.

NO. 16, GLOBE-BUILDING.

THE Subscriber would inform his friends and the public, that he is now receiving, and will continue to receive consignments of Hardware, Cutlery, &c. at the original cost in England, (with addition of duties and transportation) which will enable him to sell at the lowest New York prices for cash only. The smallest favors thankfully received. S. MURDOCK.
Rochester, July 20, 1831. 8w.

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 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. 23tf

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

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, SEPTEMBER 1, 1831. VOL. V. NO. 36.

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COMMUNICATIONS.

For the Observer.

THE IMPORTANCE OF THOROUGH EDUCATION IN THE GOSPEL MINISTRY

Mr. Chipman—In my last letter, I endeavored to prove the importance of thorough education in the ministry, from the character of the present age. On this branch of the subject, I would add, that such is the diversity of sentiment and so various are the views and feelings, even of those who profess to preach the gospel, and such the intelligence, if not the pride of intellect, of the present day, that men will think and judge for themselves. Hence it is vastly important that every minister be able to reason accurately and clearly, to enlighten and correct the errors of men, and to show them in all things a plain and obvious reason for the sentiments he teaches.

I will add only in this place, that the present is peculiarly an age of Revivals of Religion, in which the moral and christian character of our church, for years to come, is to be formed. Let this subject be considered in the most limited view, and I doubt not, that every experienced minister will unite with me, in the opinion, that if he ever needs superior wisdom, sound discretion, extensive acquaintance with the system of revealed truth and a thorough insight into the windings of the human mind, it is during the season of religious revival. All his energies are now demanded and there is ample opportunity for displaying all his prudence, wisdom and piety.

At such a time there is great danger of substituting feeling for correct principle; zeal without knowledge for correct sentiment; of inventing measures to advance the work which are not only unnecessary but unwarranted by scripture and injurious to the cause. As this is specially a time of uncommon activity and christian effort, there is danger of forgetting our entire dependence on the Sovereign Agency of the Holy Spirit and giving a prominence and power to human effort, which is peculiarly dangerous to souls and dishonorable to God. This is a time in which the errors of Arminianism are most successfully propagated by false teachers. To these errors all men are more or less exposed. There is a powerful tendency in human nature towards them. And it requires no common stock of mortand mental furniture, to secure those who are anxious on the subject of religion, from relying on some false foundation. The danger to which I have alluded is not the only danger. The opposite is perhaps to many who are at ease in Zion and who seem to quiet their consciences, equally alluring and equally fatal—which is denying the necessity of human agency and personal effort in the work of salvation; leaving all in the hands of God. Hence a minister must wisely distinguish and guard against the errors of Arminianism on the one hand and Antinomianism on the other. To do this successfully, he must have a mind well furnished and well grounded in the faith of the gospel—more than this he must understand and preserve the symmetry of the gospel system. I shall give a striking example of what I mean, which will at the same time that it shows the existence of the danger, exhibit also the value of education in the preacher of the gospel. It is this. During the great revival in New England, the clergy were divided into three great divisions. In the first were Edwards, Bellamy, and many other distinguished men, who, like them, were rich in theological learning and with all their hearts devoted to the work. They preached the doctrines of the Bible clearly and systematically. In the second division were the Antinomians and Arminians, who opposed the revival. Though these did not harmonise in their religious sentiments, yet their extremes of error met as to their practical influence. While our evangelical churches rose from the first, the various heresies of the present day had their origin in, or were handed down by, the second. In addition to these, says an able writer, there was a third class, "who 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 that was found to attract attention and affect the minds of men, they regarded as good. Their object was to excite all the feeling possible. This led to the love of every thing which could produce excitement and a determination to have it. And this led to a preference of such measures and such preachers as were found to produce excitement the most immediate and most violent: and these are the spiritual fathers of our moral deserts." Take Edwards, Bellamy and the class to which they belonged and we shall find them distinguished for literary and theological attainments, while the second were somewhat elevated for their literature, but extremely deficient in correct theological learning, and the last was crowded by those who were generally without the ordinary attainments, which, even the public sentiment at that time, demanded for the christian ministry. Hence we have Edwards on the Revival, and the Religious Affections, two of the most splendid productions and the richest legacies to the church, that any of her ministers have left.

A volume instead of a solitary paragraph, might be written on this subject, and before leaving it, I would suggest one enquiry, viz. do not uneducated ministers more often advance the opinion, that the doctrines of the gospel are not to be preached during revivals of religion, while those who more fully understand these doctrines and the character of the human mind, find *this* the very time to preach them and the grand security of substantial and scriptural hope to the trembling sinner!

If the churches are not well instructed in the doctrines of the gospel and wisely directed in the course of christian duty, this age of revivals will be followed by a cold and cheerless formality and a lamentable dearth in resources of benevolent effort. But such is the intelligence of the present age, and so few, comparatively, are the numbers of uneducated ministers, that I would not admit the prospect of such a result—yet I would suggest the danger as possible, and who avoided, by such precautionary measures, as the nature of the case and the experience of the church will warrant.

From the imperfection of our nature, it is by no means surprising, that errors and imperfections should arise during revivals of religion.—Much is yet to be learned respecting the best manner of promoting them, yet there are general principles respecting them which are well established, and which cannot be changed or disregarded, without destroying the work or impairing its character. Whatever is new or untried which is in accordance with these general principles, may be introduced with probable safety; but whatever is in opposition to these principles can never be admitted with safety or with the divine approbation.

It is infinitely desirable, that the age of religious revivals be a perpetual age, and speedily usher in the predicted day of the Redeemer's glory. And there is no room for doubt, that, as truth is the grand instrument by which the Holy Spirit carries forward revivals of religion, very much depends upon the manner in which the gospel is preached. And it becomes a question of serious enquiry, whether the success which attended the preaching of the apostles, was not in some degree, at least, owing to the manner of their preaching. Though, in this age of superior light and with the same divine truth to preach, our success is comparatively small. The apostles were men taught, for at least three years, by Christ himself, and afterwards under the guidance of the Holy Spirit, and no doubt they preached the truth in a manner, more agreeable to the divine will, than is done by preachers of the present day. They understood the doctrines of the gospel and rightly divided to every man a portion in due season.

To secure the richest benefit from revivals of religion, there is required, no ordinary degree of intellectual discernment, and facility in adapting the peculiar truths of the gospel to the condition of the people, both to the public assembly, and to the constantly changing state of individual feeling. If correctly understood and properly presented this is the time to secure an experimental knowledge with the doctrines of the gospel. Those subjects of religious revivals, who are taught to compare their experience with the truths of the gospel and to discover the influence of particular truths upon their minds, are seldom found unstable in religious sentiments or easily led astray by erroneous opinions. I need not say how much depends upon the preacher, in properly arranging and presenting the truth, so that the peculiar states of the mind may be met by truth corresponding to its immediate necessity.

In conclusion, I would inquire, what would have been the result, if the uneducated clergy of the days of Edwards and Bellamy, had been thoroughly trained in the theological schools of those men? And what was the actual result of the want, among them of those correct and systematic views of truth which Edwards and Bellamy embraced and preached? If the first had been the case, revivals of religion might have been continued with purity and power in unbroken succesion from that day to this, and we have been far advanced in the day of millenium. Let the revivals of the present age be produced by the truth correctly understood and properly presented and the noon-tide glory of that promised day may soon arrive. Yours, &c.

A. D. EDDY.

Canandaigua, Aug. 13, 1831.

For the Observer.

THE DUTY OF CHRISTIANS TO BELONG TO TEMPERANCE SOCIETIES.

NO. 2.

Oh! Christians! Look well to yourselves!—You are standing on a fearful eminence, exposed to the eager gaze of all. That part of the wicked world who love strong drink, are looking stedfastly on, beholding with intense interest every movement of the moral world, especially the church of Christ, in the cause of temperance. They hate the temperance society. They load it with all the opprobrious epithets that can be drawn from a polluted heart, rotten to the core. If you join not the temperance society, though you drink not, you will have the good will of these men. They delight in every thing that looks like division, or wrangle in the church.—They hear some professors of religion speak unfavorably of temperance societies; and this they know to be speaking so far unfavorably of their brethren who are members of these societies. In this division of feeling, they are taught by their master, the devil, to rejoice. They respect you for your temperance, for that is respectable, even in the eyes of the drunkard, and do you honor because you can withstand the entreaties of your brethren to join that "detestable cold water society." "We did not suppose," say they, "that the more candid part of the church would join it." And to us, they say exultingly, you cannot get such men as your brother A. or B. to join your temperance society, even though they will not drink ardent spirits. Alas! how true! You can readily see, christian brethren, that the line of distinction is drawn between members of temperance societies and those who are not; and if you are not members, you are on the same side of this line with the most bitter opposers of temperance, and with those who love strong drink. Whatever your example may be in other respects, you strengthen them in this, their opposition to the temperance society. They know what strength they receive from you, and they honor you for it. The friendship of the world is enmity with God." And now as you are respected by this class, you detract so much from the respectability of temperance societies, and therefore, so far destroy their influence upon this class of people. And if they die drunkards will not the blood of their souls be found in your skirts!

The dark prince of hell is looking on. He dreads to see the church of Christ come unitedly into the cause of temperance. Nor does he let them so come. He fears the consequences of such a measure. He knows that multitudes who have come out on the side of temperance, having no hope and living without God in the world, have since found joy and peace in believing, and are lost to him forever. No wonder then if he trembles and points his artillery at temperance societies. No wonder if he is alarmed at consequences so fatal to himself, as attend the success of this cause. And be not surprised if he use every argument and device to keep you from entering fully and spiritedly into it. He knows your influence upon many of his subjects; and trembles lest you should join the temperance society and influence them to go and do likewise; and the Redeemer should make them the trophies of his victorious grace as he has already done in numerous instances, and thus wrest them from his malignant wrath. Yes, this enemy of all righteousness, this instigator of all crime, this friend of drunkenness, is the enemy of temperance societies. And would not you in all things desire to act contrary to his wishes? You profess to be members of Christ's body; "What concord hath Christ with Belial?" Are not you on the same side of the dividing line with Belial? Look well to yourselves, christian brethren, for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people, Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. We intreat you brethren not to please this grand adversary, this enemy of your souls, so much as you unavoidably please him by withholding your names from the temperance society.

You, christian brethren, are looking on with deep anxiety, to see what stand you take. You have long wrung their hearts with anguish.—You have caused them "to hang their harps on the willow and sit down and weep by the rivers of death because" for you the cause of temperance languishes. Thousands of our citizens are yet carried away captives, and many habitations made desolate by the demon of drunkenness. Have they no claim upon your affections! Will you refuse to hearken to their voice when they urge you to do what the Lord is pleased to bless! Ought there to be a division of the members of Christ's family in this thing!—"Who is thy brother but a part of thyself?" You brethren know this to be the cause of God; and consequently know it to be the duty of every christian to engage heart and hand in it. There is much to be done, "and whatsoever thy hand findeth to do, do it with thy might." Not in part but wholly.

Ministers of the gospel are looking on, and are grieved because some of their flocks hold back, and come not up in this work as is becoming all who partake of his Spirit, who came from heaven and bled and died for guilty man; who felt so much for our guilty wretchedness, that all the glories of the upper world could not induce him to forsake his mission until the work was done, until he had said "it is finished," and gave up the ghost. They often, and with bleeding hearts beseech you in Christ's stead, to come out decidedly for him. They know the influence you exert against temperance societies, and they fear lest the blood of souls be required at your hands. They know too that in the great last day men shall be judged according to the deeds done here in the body. They know that talents have been given into your hands to improve, that when your Lord cometh he may receive his own with usury. What improvement do you make of your talents in the cause of temperance! You have no right to hide them in the earth.

But there is yet one who looks upon the heart. His eye is not dim towards his creatures on account of any inclination of the creature's heart. He observes with equal accuracy them that do evil and them that do good. He knows and feels for all the miseries of all the human race. He is the widow's God and judge, the Father of the fatherless. He looks with infinite delight upon every thing that is good in itself, and tends to do away vice. He looks with pleasure upon the efforts of his faithful children to put out the fire of intemperance. We know he is pleased because he has blessed their efforts, and blessed them too beyond the expectation of the most sanguine friends. Temperance Societies, with their efforts as such, have been the means of doing much in this cause; and to show how God regards these societies, we have only to point you to cases where revivals of religion have followed large accessions to them, and where individuals generally who joined them, have been made the recipients of his grace. Yes, the Holy Spirit has followed the steps of this good work—has gone into families and taken those persons who had before nnited with these societies, and left them who had not. This is true in numerous cases. There is a close connection between the success of this cause and the operations of the Holy Spirit: and does the Holy Spirit move by chance? Does he not rather move according to his own good pleasure? And now you belong to none of these societies. What part or lot have you in the matter! Perhaps some of you drink not the destructive liquid, but does God see that you do more than this! Does he hear your prayer ascending daily in behalf of this important cause! And if he does, what is the substance or amount of these petitions? Examine, christian brethren, as in the presence of that God who governs the universe and will at last be your judge; whose eye is fixed, and will ever remain fixed upon your hearts. You can pray for the conversion of the world, but you do not expect your prayers to be acceptable with God unless you use his appointed means; and you expect still less where there is an aversion to these means. The person who would attempt to pray with these feelings, would virtually tell Jehovah that he did not think he was taking the right course to convert the world.—Can you then expect to be heard when you pray for the success of the cause of temperance, if you will not use the means which God dilights to bless? In order to offer an acceptable petition, there must be cordial submissisn to his will.—Consequently you, if you attempt to pray for this cause, must be under the necessity of destroying the efficacy of your prayer, by saying "my will not thine be done." Although this may not be uttered yet God reads the heart.—No blushing confusion can cover it from his sight. No formal leaning to another subject can draw off his mind. No! God reads and remembers, and will remember to the last day. "If I regard iniquity in my heart the Lord will not hear me." God knows if you sincerely desire the triumph of this cause, and he knows too if you desire it in your own way. And now what can you do in aid of temperance, if you cannot pray! What blessing do you expect upon your efforts if you cannot ask it of God! God sees that some of you have done much to implant and encourage intemperate habits in others by your example or by furnishing them with the deadly draught. Such of you as have done this, are placed in peculiarly unhappy circumstances—circumstances which forbid your doing any thing to eradicate that evil, you once propagated. Upon you rests a vast weight of responsibility. Upon you there is a double claim to activity. You ought to be the first on the list of abstinent men, and the first to beat up for volunteers.—You have but a short time in which to do away the evil you have done. If you have helped to make but one drunkard, unless he is reclaimed, you have helped to make an infinite amount of woe. "Whatsoever," then, "thy hand findeth to do, do it with thy might." Place yourselves where you can pray, and where you can act.—O, my brethren! no longer be the stay and staff of wicked men and devils; no longer grieve your brethren, or refuse to hear the watchman's voice; and we entreat you insult God no longer by your vain oblations, but do that which is pleasing in his sight. Give your names to the Temperance Society, and thus extend your influence to other parts of the world, and do much in this blessed work of reform. M. N.

Wine is a mocker, strong drink is raging: and whosoever is deceived is not wise.

Strong drink for the man ready to perish.

DOCTRINAL.

From the New York Evangelist.

MORAL CONDITION OF INFANTS.

NO. 1.

GENERAL VIEW OF THE SUBJECT.

As the holy scriptures were given by immediate inspiration from the Spirit of truth, all which they directly express or plainly imply in their communications to us, is included in the faith once delivered to the saints. This is required to be also our belief. To the sacred volume alone are we indebted for all that we can know concerning the moral state, character, or condition of infants, as they commence a rational, immortal existence. From the scriptures it is evident that they are sinfully depraved, in consequence of their connexion with fallen Adam, as the federal head of the race; that, therefore, they need to be regenerated by the Spirit of God, "born again," in order to be saved. This general truth, in relation to them, is denied by no orthodox, Calvinistic divines. But, as it respects the question, in what their depravity consists, or how they become thus depraved, in consequence of a connexion with the sinful progenitor, divines are not all agreed. Some suppose that infants first become sinfully depraved by their own voluntary exercises or acts as moral agents; that is, by their actually sinning. Others believe, that, previously to any exercises or acts of theirs, they have a sinful moral nature, propensity, or disposition inbred in them, as coming from a corrupt origin; that this determines their moral character and state in the sight of God—that it predisposes them to act sinfully, as soon as they become capable of moral agency: in a word, that their moral nature, or, in scripture language, heart, is itself sinful, independently of any exercises or acts put forth by them. These different schemes, with reference to original depravity, are known by the names of the exercise and the taste systems.—As general modes, they include all the ways in which the subject of the depravity of our race has been attempted to be explained. Perhaps no other method, entirely different from either of these, can be conceived. One or the other, therefore, is doubtless the true mode of accounting for what is commonly called original sin.

The scriptures as all must admit, rarely speak of infants, except in connexion with other subjects of revelation; or it appears to be rather in an incidental manner, that they are brought into view by the Spirit of inspiration. The reason doubtless is, the scriptures are addressed to us as understanding moral agents, capable of knowing and being influenced by truths and motives presented to our minds. But it cannot be so essentially important to us, to be informed what the holy Sovereign of the universe does in the case of infants, who are incapable of knowing the things about which revelation treats.—Yet infants are so brought into view, under such circumstances as may teach us, that our reasoning from the nature of moral agency with us, as adults, must be wholly inapplicable to the infant, as it comes into existence in an embryo state. The adult has his reason and faculties of perception matured: he can know what truth and duty are; but the infant has them not matured at all, or so as, in any sense, to constitute it an understanding moral agent, with the knowledge of right and wrong. It comes into the world with a human voice, human shape and features, indicating that it will act as a moral agent, if it lives to have the intellectual and moral faculties, with which it is originally formed, matured enough for their proper exercise. But, as to any thing that the newly born infant now knows, or manifests as an understanding moral agent, it appears to us to know no more than the young of a brute. The parent, for instance, who should treat it, at that early period, as such an agent, would be thought destitute of common judgment or discernment, in relation to the infant of an hour or a day. Yet those in the exercise scheme suppose that God may view and treat it as an agent acting for itself, with reference to eternal concerns; or, that, if it be not such an agent, thus acting, they consider it as having, as yet, no moral character in the sight of God, either holy or sinful. They maintain, that all that is sinful, or of the nature of moral depravity in any human being, young or old, consists exclusively in moral exercise or action, in violation of known duty or obligation; that there is no other depravity in any of fallen Adam's race. But they still admit, it appears, that the infant has a human soul, at least, as soon as born; that it is then an immortal being. If it be thus an immortal existence, it must be considered as a subject of the divine kingdom, though not as, at present, an agent, yet as having a moral nature, disposition, or heart, that will incline it to act as it becomes capable, and fitting it for the one or the other of the states to which all moral beings will be assigned in a future world.—These are heaven or hell; there is no third state revealed, as the condition of moral beings. "The spirit of a beast," as we read, "goeth downward to the earth," conveying the idea that the beast ceased to be, at the dissolution of its body; but "the spirit of a man goeth upward," meaning that he will exist absolutely for ever. The spirit of the infant goeth thus upward, as it is immortal. There can be no medium between an immortal and a perishable existence. As those in the exercise scheme admit that the infant has an immortal soul at the birth, it would seem that they must, to be consistent with their system, fix the commencement of moral agency with the infant as soon, certainly, as it is born. For if it should die then, or soon after, and infants die at all periods from the birth, they must consider it to have done something, to have had some moral exercise or exercises, fitting it for the happiness of heaven or the misery of hell. They must admit that the infant, dying ever so young, goes to the one or the other place; and they cannot suppose it to go to either, with a character answerably, and that decides to which it shall go. If they consider it as saved without any previous preparation made in it, they cannot consider it saved as a human being, one of the fallen race, through the Mediator having died for it. Perhaps it may appear, however, that the infant has an immortal soul *before* the birth. That it has, we entertain not a doubt from the scriptures.—Would they, in this case, attribute moral agency to it thus early? that it really understands moral right and wrong, and acts as a moral agent in the womb of its mother? The truth is, after all philosophizing or speculating with regard to the subject of moral agency, we know really nothing concerning the original properties of the human mind or soul, as man comes into existence in an embryo state. He has no innate ideas or knowledge; nor are any of his faculties matured enough to render him, in his early infancy, a moral agent. He has every thing to learn. To consider, therefore, the infant as, from the first, a moral agent, as really as the adult whose faculties are matured, and whose thoughts have been exercised to discern good and evil, is contrary to all that we can discover in relation to the newly born infant. All that can be discovered is, whether it be born, as we say, with reason, meaning, with a foundation for the exercise of it, if it lives long enough for this; or whether it will be an idiot.

Some, in the exercise system, admit that we have a nature, and that "our entire moral depravity is by nature;" and still they maintain that our nature, *itself*, is not depraved or sinful. If by nature, they mean our *moral* nature, there can, as we conceive, be no foundation for this distinction. To say that our depravity is by a moral nature in us, is the same as to say that our nature is morally depraved. A moral nature must have moral qualities predicable of it, inherent in it; otherwise it is not distinguishable from a physical nature. But if our depravity is by a physical nature, either intellectual or corporeal, this necessarily runs it into a *physical* depravity. By whatever nature our depravity is, this nature must be considered as itself depraved, or the cause of depravity in us. But how a nature, that is supposed innocent or pure, should yet be the cause of sinful depravity, is, to us, inconceivable; and, we presume also, to those in the exercise scheme. If it is not, they can explain how depravity is by nature, and still the nature not wrong, that is, not *morally* corrupt. What we mean by our depravity being by nature, is, a nature that is sinfully depraved, *in se*; and therefore we call it our moral nature or disposition, the nature of the soul, as originally polluted; not that this depravity *of*, or *by* nature, is imputed to the infant; but it is inbred in it, by descending from fallen Adam, through intermediate parents. It is the child's *own* corrupt nature, as really as fallen Adam's was his from whom he was descended. This sinful nature, thus inbred in the child, must be changed by the Spirit of God in regeneration, or neither infants nor adults can see the kingdomof God. The moral pollution descends unbroken from Adam, through his race, by laws of propagation which God has established, and by which every creature that generates produces its likeness in all respects. Thus fallen Adam begets a son in his own moral likeness, and this son begets another in his, and so depravity is communicated from father to son through every succeeding generation.

TIRONYMUS.

From the N. Y. Evangelist.

CONSTITUTIONAL DEPRAVITY.

Mr. Editor—We hear much of a kind of depravity, or iniquity, which, if we may believe what we hear, is transmitted from parents to children, by natural generation; and is inherited by descent, having come regularly down from Adam to us.

Of this iniquity, we are told that children possess it prior to their birth—*previously to, and independently of, any moral exercises* of their own. Of an infant before its birth, and while, according to Paul, it had done neither good nor evil, it is said "His soul was sinfully depraved." Again we read of "a depraved moral nature, or heart, in the infant, previously to moral exercise."

That wickedness, iniquity, or sin, does not consist in the possession of bodily appetites, unused, or not indulged, will probably be admitted: and that those appetites are not in themselves sinful, is evident, from the fact that they were found in Adam before, and after, his fall—in Jesus Christ, who never sinned—and are found in brutes, who are neither holy nor sinful. That which is common to beings who are perfectly holy—to beings who are entirely sinful—and to beings neither holy nor sinful, is not, and cannot be, of a moral nature: for, if it were, it would not be the same thing in three classes of being, so distinct from, and opposite to each other.—The same is true of mere natural affection. If these things were of a moral nature, they could not belong to beings that have not, and never will have, any moral character.

Neither is sin, which is meant by moral depravity, predicable of any of the original, or constituent powers, or properties of the soul.—There is nothing of a moral kind in the mere power of perception—in the capacity or ability to perceive ideas, or objects, or subjects: for this power, property, capacity, or ability, is common to saints above and sinners below—to angels and to devils. If it were of a moral quality, it could not be the same in all. If it were of a moral quality, it would either retain that specific moral quality, wherever it is found—or if it would be changed, whenever and wherever moral character is changed: and would be a different thing in Satan and in Adam, before and after their falls—a different thing in the man that is born again, from what it was prior to the new birth.

The same is true of the power of understanding—or of the ability to understand. To be capable of understanding, or able to understand, is not of itself, or in itself, morally evil: for if it were, it would be evil, and morally so, in Gabriel, who never sinned: and in his Maker, who cannot sin. Neither is the possession of the faculty of understanding, morally good: if it were, it would be good in Satan, and in all the legions of the damned; but it is not morally good in either: there is no holiness in hell. The mere power of understanding, is the same thing in its kind, in a saint and in a sinner; every new-born soul knows this, by his own experience: and, when he repented, he did not repent of having possessed a wicked power or faculty of understanding, but he repented because he had perverted, and abused, that power, or ability to understand, which God had given him. Whatever our theories may be, we never blame any person for being able to understand the truth, or falsehood of ten, or ten thousand, propositions; but we blame men for the perversion of that power. Just so with God: we never hear him blaming any person for being capacitated to know; but he blames people for the abuse of this power.—We do not learn that any person ever was, or will be damned, because he possessed the power of knowing; but many have been damned for abusing this property of the soul.

It is so with the power of memory. This is one of the constituent properties of the soul, given by its Maker. In its kind, it is the same thing, in the willing subject, and in the desperate rebel against God—in him who loves his God with all his heart, and in him who labors to his utmost to overturn the throne of God. Hence it is evident, that the mere faculty of retaining ideas, when once received into the mind, is not of a moral nature, quality, or kind; but the use of it is good or evil, according to the choice of the possessor.

It is just so with the capacity of feeling. I speak not now of bodily sensation; but the feeling of the soul. God has made souls capable of feeling, and feeling intensely: and they are capable of pleasure and of pain—of right feeling and of wrong; but moral evil is not, in the bible, attributed to the mere ability to feel, nor is holiness predicated of this property of the soul. The fact is, the power of feeling, or ability to feel, is not, in itself, holy or sinful; for it is common to the righteous and the wicked—to Paul and to Dives—to Gabriel and the Devil.

There is another property of the soul, which is also constitutional; and which we ought to consider: I mean the faculty of loving and hating, or a capacity to love and hate. This may as well be called a power of the soul as any other of its properties. The same power, ability, or capacity, is requisite to love and hate. The exercise of this property consists in affection, which is love or hatred. This power is strong in men—stronger still in angels and devils—and infinitely strong in God.

Saints and angels love and hate; yet they are perfectly good or holy. God loves truth and holiness, with all his heart; and he hates falsehood and sin, with the same strength of affection: and he is infinitely good and holy. Wicked men and devils also, love and hate; yet they are totally, or entirely wicked.

The power to love and hate, is common to the righteous and the wicked—to him who is infinitely holy, and to the most wicked being that ever has existed. This power to love and hate is not, in itself, good or holy; for, if it were, it would be holy in Satan and his legions: neither is it wicked or morally evil; for, if it were, it would be evil in God, and all the inhabitants of heaven. This shows, at once, that the capacity or power to love and hate, is not of a moral nature, quality, or kind: and if not, then, constitutional depravity, or physical iniquity, lies not in this capacity,—lies not in the constitutional ability to love and hate.

Neither is any iniquity found in, or attached to, the mere use of this ability; for a moral agent can both love and hate, and not be wicked: he can love and hate, and yet be holy—he can love and hate, and yet be wicked. The use of this power is common to God and creatures—to heaven, earth, and hell: and what is common to them all, can neither be sinful nor holy.

This is in perfect accordance with scripture; and agrees with the dictates of plain common sense. We never read that God blames any body merely for loving and hating: and, whatever may be our speculations, we neither blame others, nor are willing to be blamed by them, merely for loving and hating. We always think it right to love some things, and hate others; and God does the same. Where, then, lies the iniquity of wicked men and devils? I answer—

In the manner of using this, and the other powers, or properties, of the soul. If we rightly use them, that use will be holy—if we use them improperly, that use will be wicked. The relation in which we stand to other beings, binds us to love them, to certain extent—God with all the heart, and our neighbor as ourselves. An entire compliance with these requirements, or a complete fulfilment of every obligation, is the perfection of holiness—any deviation from these rules—any neglect to fulfil these obligations, is sin. It is a violation of obligation—a transgression of the law: and all sin recognized in the bible—all the sin that is there charged to men or devils, is reduced, or reducible to this.

I may add, to make the matter still more clear, men, in common with all other moral agents, are capable of choosing and refusing, or have power to accept and reject—to choose and to refuse.—This power, and the use of it, are common to all moral agents, holy and unholy—to God—the inhabitants of heaven—and the dark world of hell. Therefore, neither the power, nor the mere use of it, is holy or sinful. Any moral agent may choose and refuse, and be entirely holy—he may also choose and refuse, and be as entirely wicked. The evil, then, lies not in the constitutional capacity to choose and refuse—not in the mere act of choosing and refusing; but in the manner of choosing and refusing. So much depends on circumstances—they decide the character, and the destinies, of men.

I think it has been clearly shown, that moral depravity or sin, is not to be found in any of the physical properties of the soul, which I have considered. In which, then, of its constituent properties does it lie? I answer, in neither: for those things which prove that moral depravity lies not in any one of those properties of the soul which I have considered, will equally prove that it lies not in any other physical department of the soul;—that it lies neither in any one, nor in all the constituent properties of the soul, when taken together. If this be true, then it is utterly impossible, in the nature of things, that an infant should have a depraved, sinful soul, before it has any moral exercises.

If the view which I have taken of the subject be correct, sin is not, and cannot be a constitutional thing: neither can sin be transmitted, by propagation, from one generation to another.—Moral character is not transferable from one to another; nor is the guilt of one imputable to another—"the soul that sinneth, *it* shall die."

But we are informed that this constitutional iniquity, which belongs to the infant before he has any moral exercises, and independently of them, belongs to its *heart*. To this I do not assent: for I know of no proof, of any name or nature, that the heart is one of the physical or constitutional properties of the soul: and to say it lies in the heart of an unborn infant, without proving that it *has a heart*, is to beg the question in debate. This will not do. We must have proof, or we are all afloat, on a tempestuous ocean, without pilot, helm, or compass.—Perhaps an objector will be ready to say, what then is the heart! I reply—

For any thing that yet appears, God uses the word heart in the same sense, and to mean, or to express, the same thing we do: and when our systems and speculations are not concerned, we do not use the word heart to designate any constituent property of the soul. We use the term to designate the affections; which are exercises of the soul.

Thus we speak of giving the heart to a friend—to God. By this we mean no more than that we love them—that we place our affections on them. Thus, by the heart, we mean the affections, the *exercises* of the soul; and not any physical property, or constitutional power, either of body or of mind.

We say of a man that loves earthly things, "His heart is full of the world." By this we mean his affections, the exercises of his soul, and not any physical property, or cabinet of his soul, where he *hides* or *hoards* up his property. Or we say, "His heart is wholly on the world;" and by it mean his affections are wholly on the world; not that any constitutional faculty of the soul is fixed on the world.

So, and just so, God requires us to give him our hearts. He requires us to love him with all the heart; that is, with the strength of affection of which we are capable. He allows us to love ourselves, to a certain extent—requires us to love our neighbors to the same extent—and him with all the heart. Thus he requires us to place our hearts on ourselves to a certain degree, on other men to the same degree, and on himself to the utmost degree. In the affairs of life, and of eter-

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ual life too, we use the term heart to designate the affections; and we never use it otherwise, systems being out of the question. God uses it in the same manner.

This shows that the manner in which the term heart has been used, when systematizing, and meaning by it a substratum, or a physical property of the soul, is inapplicable to the business of life—the business of salvation: and this proves that such a manner of using the term is incorrect.

If the heart be not a physical property of the soul, and if the affections be the heart, then neither an infant, nor any other person, has a heart till he has moral exercises.

On this ground, it is easy to see how Adam could fall—how a sinner can make himself "a new heart"—and why God should command him to do it: for, in relation to one another, and to ten thousand other things, men change their hearts, and make them new hearts, almost every day of their lives. V. D. M.

MISSIONARY.

THE SANDWICH ISLANDS.

Capt. Finch, of the U. S. Navy, the accomplished officer who commanded the Vincennes in her visit to the Sandwich Islands, speaks of the Missionaries and their calumniators in the following terms:

It is a most lamentable fact, that the dislike of the Missionaries by the foreign residents, has a tendency, as yet, to paralyze the efforts which the natives are so laudably making to render themselves worthy of the support and confidence of enlightened Christian and distant nations;—and this one circumstance will render, for some time to come, the visits by our ships disagreeable to the officers who have to make them. The constant complaining against the Missionaries, is irksome in the extreme, and in such contrast with the conduct of the Missionaries, themselves, that I could not but remark their circumspection and reserve with admiration; the latter never obtruded upon my attention the grounds or causes they might have to complain; nor did they advert to the opposition they experienced, unless expressly invited thereto by me.

If the understandings of the natives are imposed upon by the religious injunctions of the Missionaries, the evil will ultimately correct itself, by the very tuition which they afford the inhabitants, more certainly and effectually than by the denunciation and declamation of foreigners, who are interested and temporary sojourners, without other than moneyed transactions to engage the confidence of the natives, whereas, the Missionaries have adventured their families among them, and stand pledged as to the issue of their undertaking before, not only the American public, but the world at large.

By the diffusion of knowledge among the islanders at large, I can readily suppose that the influence of the resident whites, and the abject and slavish adulation and distinction heretofore paid to them, have been diminished in some degree: will not this circumstance, to a limited extent, serve to explain the sourness and bitterness which the whites cherish, and, on many occasions display towards the chiefs as well as the Missionaries.

Capt. Finch, who bears this honorable testimony to the character and usefulness of the Missionaries, may be considered as a disinterested witness, as he belongs to a different denomination from them, being himself an Episcopalian.—*Ed. Obs.*

SOUTH AFRICA.

MISSIONS OF THE LONDON MISSIONARY SOCIETY

The following authentic and remarkable account of the progress and influence of the gospel among the Bechuanas, an African people residing 800 miles north of Cape Town, was published originally in the "South African Commercial Advertiser" of Dec. 15th, 1830. It is the substance of an address delivered by the Rev. Mr. Moffat, of Lattakoo, the principal town of the Bechuanas, at a public meeting in Cape Town, after he had been fourteen years a Missionary in South Africa.

Lattakoo was first visited by Mr. Campbell in 1813, when permission was obtained from the king of the country to send Missionaries among his people. The first seccessful attempt to commence Missionary operations among them, was in 1816. The former condition and character of the inhabitants—the manner in which the Missionaries sought to bring them under the purifying civilizing, ennobling influence of the gospel—and the success of the self-denying and benevolent enterprise; are strikingly exhibited by Mr. Moffat.—*Missionary Herald.*

It must be recollected that the Bechuanas are altogether ignorant of a future state. They have no idea of any existence beyond the present.—They suppose that all the pleasures, enjoyments, and honors of this world terminate in annihilation. When the spirit leaves the body, they suppose that it has ceased to exist; and if a plebian, the body is dragged away, and left a prey to beasts; and if that of one more honorable, the body is committed to the grave, with many unmeaning ceremonies, while the females chaunt a dirge, deploring the eternal loss, and then return from the grave without one pleasing hope of immortality.

The consequence of such deplorable ignorance is, that they participate in every species of sin, & think as little of plunging their spear into their neighbor's bosom, as of killing a dog. A traveller among them, like a bird of passage, may be led to form a favorable opinion of their humanity, their fidelity, and good sense: but far different will be the judgement of those who have half the acquaintance with the native tribes which the Missionaries possess. There you will see man tyrannizing over the females—the weaker vessels doomed to bear infirmities and afflictions of which their husbands are comparatively ignorant. There you will see the men reclining under the shade of a spreading tree, while the females are most of the year employed preparing the ground, sowing the grain, and gathering in the harvest. There you may see a mother of twins without compunction allow one to be strangled by the hands of her attendant, when it has but just entered the world. If there be one of each sex, the female is the victim: if both of one sex, the weaker is cut off. Their minds are debased—they are earthly, sensual, and devlish.—There might be seen a nation, looking to a man, called "a rain-maker," to open the windows of heaven, and cause it to rain upon the earth; and while such deceivers maintained their influence over the people, the Missionaries were made the butts of their indignation, and were treated as the supposed cause of every evil which befel them.

In endeavoring to convey a knowledge of true religion to the natives, we taught them that they were men, fallen and sinful men, and we exhibited to them the character of that God against whom they had sinned. We disclosed to them the doctrines of the eternal state. They were startled as if they had seen the Judge descend, the graves open, the dead arise, and the adjudication of the awful day. We unfolded to them the meaning of the gospel. In fulfilling the ministry committed to us, our faith was tried; and often have we hung our harps on the willows, from which we could not sing. Thousands, who were saying to us "Away, away," and threatening to drive us back with the spear and with fire. While we were even yet praying, the blessing descended; it ran from house to house, from heart to heart, and in a short time, the whole station seemed to be filled with prayers and praises.

That season was one I cannot easily forget.—It was indeed a time of refreshing from the presence of the Lord. Many received the truth, and a church was formed. The natives have acquired a taste for reading and writing, and are taught in their native language. We trust we have also taught them to hold converse with Heaven, and to meet the king of terrors with unshaken faith.

How great the change in those that believe! I have seen the contrast in death bed scenes. I have attended the couch of some of the most respectable and informed of the natives; but ah! how gloomy, and how distracting! The untaught Bechuana, on the article of death, maintains profound silence. The subject of death is revolting to him, and if he happens for a moment to look to the gloomy prospect, his thoughts start back with horror. Far otherwise is the experience of those who have tasted of the power of the world to come. I have recently seen the same people on the brink of the grave, rejoicing in hope of the glory of God, telling their weeping relations that they die not as the brutes, but die to live forever.

They have been taught industrious habits, and to appreciate and be grateful for the boon which has been handed to them by British Christians. A temporary place of worship has been built free of expense to the Society, but this being found insufficient, the foundation of a large building has been laid, to which many have subscribed of the little they possess. A water course, extending for miles in length, six feet wide, and from two to ten feet deep, has been dug, and is kept in order by a public subscription made on the station. The station is increasing in size. Its capabilities are great; its prospects are encouraging.

We have an extensive field of Missionary labor. We have hundreds on the Mission premises, and thousands in the neighborhood.

A tribe nearly 400 miles to the east, heard of the Lattakoo Mission, and as if a star had been seen, the king of that nation sent two of his powerful men, with their attendants, to see what kind of beings we were. They came, saw our manners, regularly attended divine service, and experienced our kindness. A report having been circulated that some of the tribes, through which they had to pass on their return, intended to murder them, they earnestly solicited me to accompany them back to their own country.* I consented; and that journey was to me one of the most interesting I ever took.

*A remarkable fact, that the name of Missionaries not only protects the European traveller, but they are looked up to for protection by the natives themselves in passing from one nation to another.

SABBATH SCHOOLS.

From the S. S. Instructer.

THE SABBATH SCHOLAR.

A little boy attended a Sabbath school at Colchester, England, whose heart the Lord opened to attend with delight, to the pious instructions of his affectionate teacher, and it was soon evident that God was by the Holy Spirit's influence, making those instructions the means of leading him to the knowledge of himself.

He was taken very ill, and was confined to his room and to his bed, and though at first it was painful to him to be absent from his teacher and his school, he could rejoice in the prospect of an eternal world, and longed to be with the dear Redeemer who had loved him & given himself for him: and it was evident that he was daily ripening for glory.

A day or two before his death, he was informed that a little girl in the same yard had been doing something very bad. He requested she might be sent for, when he talked to her a great deal about the sin of which she had been guilty; & then drawing up the sleeves of his night gown, and shewing his wasted arms, he said, "Mary, this is death, I am dying, but if you continue to be such a wicked child, where I am going you will never come, but will be sent to that wicked place:—let me entreat you to fear God and keep his commandments."

A few hours before his death, he broke out in singing, and sung so loud as to cause his mother to inquire what he was doing—"I am singing my sister's favorite hymn, mother."—"But why, my dear, so loud!" "Why!" said he, with peculiar emphasis, "because I am so happy."

Just before his death, with uplifted hands, he exclaimed, "Father! Father! take me, Father!" His earthly parent went to lift him up, when, with a smile, he said, "I did not call you, father; but I was calling to my heavenly Father to take me; I shall soon be with him;" and then he fell asleep in Jesus.

From the S. S. Instructer.

WHAT I LIKE.

I like to see Sabbath school teachers carry the same look with them through the week, and manifest the same anxiety in their countenances, which characterise them on the Sabbath.

I like to know that teachers wrestle with God in secret, for the souls of their children, as well as talk with them in public.

I like to see teachers kind and affectionate one towards the other—striving to help one another by their counsel and prayers, and be fellow-laborers together for the grace of God to descend upon their children.

I like to hear teachers talk a great deal about their school, during the week, and inquire often about the state of their respective classes, whether there are not some among them who are likely soon to embrace the Saviour, or who need particular counsel, or special prayer.

I like to see teachers stop their scholars in the street, and pleasantly ask them some simple questions about religion, or about their present welfare, that will lead them to think that their teachers are interested in all that relates to them, and especially, very solicitous for their everlasting good.

I like to see teachers always ready to answer the enquiry, What must I do to be saved? It speaks volumes.

I like to see teachers willing to contribute for, and help support, those works designed expressly to aid the cause of Sabbath schools. It looks well.

I like to see teachers meet for the special object of seeking the divine blessing upon their labors, as often as once a week. It appears as though they were wrestling with God, and would soon be blest.

I like to see the Sabbath school concert filled. I expect a revival when I see this.

From the Sabbath School Herald.

LONG PRAYERS.

Some evil practices seem almost irremediable. Among these is making long and tedious prayers at the opening of Sabbath schools.

I was lately present on such an occasion. The prayers occupied at least fifteen minutes. Were I to attempt to convey my own views of the effect upon the patience of others—particularly the children—I should say that it occupied more than double that time. It embraced thanks for ordinary personal favors, petitions for a blessing upon the ministers of the gospel, for the efficacy of truth, for the heathen, &c. &c.—all drawn out with the minuteness and particularity which usually characterize similar exercises, at prayer meetings, in times of general stupidity.

That the exercises of every Sabbath school should commence with prayer, I am not disposed to deny. As far as my information extends, this is done; and were I acquainted with any such school on which the blessing of Heaven was not first and invariably asked, I should not expect it to flourish. Indeed, it seems absolutely necessary that this should be done, in order to give an air of seriousness to the hour, and secure the smile of Him, without whose smile and favor all efforts to instruct and reform the minds of children will be absolutely fruitless.

But in no circumstances ought we to forget where we are, and the objects for which we are there. In the Sabbath school we are with children, whose attention it may be difficult, if not impossible, to keep fixed upon one object for any considerable length of time. Their minds are usually active and disposed to pass rapidly from one thing to another. With minds thus wavering, interest cannot be preserved without carefully varying the objects of thought and attention. If this fact be entirely disregarded, no good effect is likely to result from any exercise, however serious and important.

I am aware that in restricting prayers to any given length, we combat a strong and extensively prevailing prejudice. But circumstances as well as feelings should be consulted. Christians may pray as much and as long as they please, in the retirement of their closets. And in the conference room they may embrace within this exercise a variety of subjects. But the purpose for which they meet at the Sabbath school, necessarily confines teachers to one specific thing; and the limited time they are together, renders it impracticable to protract the prayer beyond three or five minutes, without infringing upon other duties.

This is a mere hint; but enough. Let it give rise to appropriate reflections, and I doubt not the evil will be speedily remedied.

LOTTERIES.—We intended to give Mr. Schuyler a rap which he would feel; but we did not think of making him quite so crazy as he shows himself to be in the following article, from his Lottery Herald of the 10th inst. It will be seen at once, that he has no hope of patronage from those who have any respect for religion. If he had, he would not insult them so wantonly. We give the article entire, that Mr. S. may have the whole benefit of it; and we add a few notes, to perfect its operation.—*Vt. Chron.*

"There is a Paper printed in Vermont, called the "Vermont Chronicle," which said paper is devoted to sectarianism and the advocate of Connecticut blue laws, or any other law that will draw power into the hands of the Church and State party. The editor belongs to the sleek-faced, and sloping eye-lid fraternity, and as in duty bound, denounces every thing that is not a little spiced with devotion to his profession. If he expects to promote the cause of Christianity, and reclaim the vicious from their wicked ways, he must adopt some other method besides attempting to *control* the *private* affairs of the public. This Doctor Cantwell has been good enough to give *us* his most particular attention, and literally says to the freemen of Vermont, "*you shall not* buy Lottery Tickets from Schuyler, or any other vender, with a chance of something comfortable,(1) but you must give it all to the *missionaries and your poor minister.*"—Verily these *straight walkers*, with *demure and sanctified phizzes*, are possessed with most consummate impudence. It reminds us of a Missionary to the Indians, who helped himself to a horse on his route which he forgot to pay for, but who excused himself by saying that "*his limbs became so fatigued in seeking for poor deluded sinners, and it was all for the good of the cause.*"

"Now this ignoramus had better inform himself a little upon the subject of Lotteries before he attempts to write again, or admit communications into his *book of sermons.* We would, however, inform him that the Treasury of the *small* State of New York are responsible for all prizes drawn in the New York Lotteries, and if the State was not bound, the Managers themselves could loan Vermont a trifle should they wish to build a few bridges, dig canals, or establish rail roads. (2) Some of the Venders got a kind notice in his last, whom he says are no better than they should be.—Granted. But we advise the reverend gentleman to keep dark upon this subject, as we think we can point out a few stray sheep in his flock; but admitting that a profession has unworthy members, it is poor argument to denounce the whole trade; besides a licensed vender is not apt to be a very great scamp, else he would be troubled to find his boadsman for 10,000 dollars, &c. (3)

"The organ of the Chronicle is a big affair in this city, with scarce a dozen readers, called the "Genius of Temperance," seldom seen, and less thought of. The arguments of both are as futile as harmless: and deemed wholly unworthy of contradiction. They are too nonsensical and preposterous to deserve a serious reply. These fellows that meddle with business that don't concern them are generally incapable of advancing sound and reasonable doctrines."

(1) How great a chance, Mr. Schuyler! Let us look at your estimate, in this very paper.—Packages of tickets costing a $100, are warranted to draw $42,50; costing $220, warranted to draw 102; costing $88, warranted to draw 34; costing $100, warranted to draw $38,25; costing 192, warranted to draw $81,60.

(2) No doubt of it. Lottery managers, who do an extensive business for a few years, amass princely fortunes. Why should they not, if they sell tickets as much above their value as your prices and warranties show? The mischief is, that they get their wealth without conferring any benefit upon the public in return, and chiefly out of the pockets of the poor.

(3) *Voila!* A lottery dealer's test of moral excellence! Mr. Such-a-one cannot be a very bad man, for he can get bondsmen for 10,000!!! He who can get bondsmen for $50,000, by mortgaging real estate to that amount, or giving other good security, is of course *five times as virtuous;* while he who cannot get bondsmen for *one* thousand, because he has no estate to mortgage, and is just gone with the consumption, is a vile fellow, and ought to be hooted from society, or locked up in the state prison!—Here is an exemplification of one of our objections against lotteries. They tend to make all who have much to do with them like what Mr. Schuyler shows himself to be in this sentence.—They fix the mind of their votaries so intently on *money*, that every thing else ceases to appear valuable to them. Industry, and honesty, and generosity, all become nothing in their eyes. The apprentice or clerk must pilfer the change-box of his employer,—the debtor must part with his only means of payment,—the husband and father must squander his only means of purchasment for his suffering family, because they are intoxicated with the vain hope of sudden wealth in the lottery. The result of disappointment is, still further, fraud, theft or forgery, to procure the means of purchasing more tickets; drowning sorrow by intoxication; or ending it suddenly, so far as this world is concerned, by suicide! Such Mr. Schuyler must know to be the natural tendency of his business; such its infallible results in numerous instances. Yet he flatters himself that he is "not a very great scamp," because he can get bondsmen for $10,000!!!

Notwithstanding, or rather by means of, his affected contempt for the Chronicle and its "organ," it is plain that he feels very deeply. Our remarks have doubtless produced unpleasant effects upon the seat of what he regards as his moral character—upon his pocket. It is possible, therefore, that our labors may be as "a drop in the bucket," which is to wash the foul stain of lottery gambling from the state of New York. Even a possibility of this will induce us to think of the subject now and then.

From the Vermont Chronicle.

BLASPHEMER, BEWARE!

Not long since, at a general muster in one of the western states, a wicked man, being addressed on the subject of religion, was filled with rage, and uttered the horrid declaration, that if Jesus of Nazareth were there he would wring his neck! Suddenly a violent spasm seized the neck of the blasphemer, twisted it round, rolled his eyes nearly out of their sockets, and left him in this frightful position, as a living monument of outraged Omnipotence!! This fact was stated in a public meeting in this vicinity lately, by a respectable gentleman of the bar from Ohio.

The "gentleman of the bar" alluded to is known to us, and we believe that his statement may be relied on. The statement is perfectly credible. It is only a strong instance of the effect of a guilty conscience on the bodily functions, producing, in this instance, a spasmodic affection, which might be, we know not how permanent. The operation of this righteous law of Providence, established it would seem, for the special purpose of punishing atrocious wickedness, is doubtless one reason why so many are drowned on the Sabbath, and why blasphemers have sometimes suddenly fallen down dead, and why the murderer is sometimes haunted by a spectre, as real to him, as any object of sight whatever. Distinguished physicians have pronounced religion favorable to health; and there are degrees of guilt, which the human constitution cannot sustain without injury. The precise form of injury may depend on the bodily constitution, and also, as in the instance related by our correspondent, on the guilty thought which oppresses the mind.

THE BIBLE VS. PRIESTCRAFT.

Extract from the Annual Rep. of the Am. Bible Soc. for 1831.

KANAWHA.

Every patriot and friend to his country should aid this good cause,—"The Bible has God for its author, truth without error for its matter, and Salvation for its end." All who are opposed to Priestcraft, and wish to see it put down, should lend their aid to the operations of Bible Societies. Put the Bible into free circulation, and let the community be well instructed in the knowledge of the Scriptures, and Priestcraft receives its death blow. The craft of wicked designing priests never would have prevailed in a Christian land but for the people's ignorance of the Bible. Children grew up in ignorance of the Bible, and upon that ignorance the priests began to ride. And this is the true origin of "Priest riding." None have ever been Priest ridden but such as have been brought up in ignorance of the Scriptures. Among the Catholics, it has been the policy of designing priests to keep the people in ignorance of the Bible, and it is upon this principle that they are so hostile to Bible Societies. They jeopard their craft.—Now, since opposition to the Bible Societies seems to be a part of the priests' craft, all who are opposed to Priestcraft should advocate the Bible cause.

BOSTON, Eighth Ward.—Few families were found destitute of the scriptures, and those are Roman Catholics, who are so entirely under the influence of their priests that they are unwilling to receive a copy. The reason invariably assigned for refusing is, "Our priest does not allow us to read your Bible."

BRISTOL.—"The great region west of the Alleghanies must be supplied with the word of God, and that speedily, or the agents of the mother of abominations, backed by their tens and hundreds of thousands a year, from foreign states, will soon persuade them that it is an unsafe book; and soon it will be found that the Bible cannot gain access to the majority of these United States, till God shall send another Luther to make an overturn, and another Rogers, and Latimer, and Cranmer, and hundreds more, to open the eyes of the people by the flames of the fatal stake, and unstop their ears by the cries of their dying blood."

Belfast, April 20, 1831.

From Cork, whence my last letter was dated, the stages and steam-boats have brought us, through Fermoy, Clonmell, Kilkenny, Naas, and Dublin, with the usual vicissitudes of a journey, to the "intellectual town of Belfast."—This is the fourth in Ireland, as to population, and perhaps the second as to trade and commercial prosperity. As my last related to the temperance cause, and as I am now at the fountain head of information on that subject, I will continue it.

The use of wine and malt liquors is not prohibited by the *constitution* of temperance associations, but it is probable that the savings and self-denying spirit of the associations will, gradually, change the customs of society in regard to all useless stimulants. The tone of some of the publications I have met with confirms this impression. They are calculating the *consumption* and the *cost* of all intoxicating liquors; and then medical men are beginning to say, not only that ardent spirits are worse than useless, but that wines and malt liquors might well be given up. And these statements may be seen to have had some effect, as to spirits at least, from the fact that the English Government have withdrawn from the soldiers on foreign stations, their former allowance of spirits, substituting an increase of pay; and this, said Sir Henry Hardinge, in consequence of the superior information obtained through the Dublin Temperance Society.

From the Connecticut Observer.

Mr. Editor—Through the medium of your paper, an individual wishes to say a few words respecting *Oliver Watkins*, the unfortunate man who was executed a few days since in Brooklyn, Ct. It was stated some months since in papers of a certain stamp, that he was a member of an orthodox congregational church. This was a *false* statement. It is not known that he was ever connected with *any* church. He was indeed once under some conviction of sin, and indulged for a little time a sort of hope of piety, among the Methodists in some town in Pennsylvania. But he soon showed that he did not possess the *spirit* of piety. He became a neglecter of religion, cherished a sceptical spirit, and was a reputed Universalist for years.—Thus by a departure from the truth as it is in Jesus, he threw off restraints from his unruly passions, and declined in character, until he died the ignominious death of the gallows. He seemed rather reluctant to disclose his religious opinions. But to a few who often visited him, he frankly owned, that he did not believe at all in the eternal punishment of the wicked; and that he was not convinced that any punishment awaited the ungodly beyond the grave. He had little if any confidence in the scriptures. A few days before the closing scene, however, he became somewhat solemnized in view of death; regretted that he had effaced serious impressions, and neglected religion; and professed to renounce Universalism. Whether this was feigned, or not, God knows. He seemed to brace himself to the shock of death with sinews of iron, and a brow of brass. Had he not departed from the truth, he would probably now have been in the enjoyment of life and respectability. His sad example seems to raise a warning voice against obliterating religious impressions, and especially against receiving the fatal doctrine of the arch deceiver, "*thou shalt not surely die.*" B.

MARRY FOR FUN.

The papers contain the following article under date of Wellsborough, July 16.

"A marriage which lately took place in this county, and which was announced in this paper last week, turns out to be a ludicrous affair, and took place under the following circumstances:—The parties, together with a number of the young people of both sexes in the neighborhood, had been invited to the wedding of another couple, and had assembled at the house of the father of the bride where the nuptials were celebrated. After the ceremony had taken place, a young gentleman, one of the guests proposed to a young lady present, to be *married for fun*, and they stood up together upon the floor for that purpose. The magistrate, it seems, was willing to contribute his share of the fun to gratify the humour of the couple so as to agree to marry them a *fips* worth—a second contract followed, to be married to the value of a levy, and in this way the 'fun' proceeded for some time, The magistrate, it appears, at last became rather tired of the sport, and informed the young couple that if they persisted in their demands to be married for fun that he would marry them in earnest. They dared him to do it. After his repeated admonition to them, (though they contended it was 'all in fun,') he actually pronounced them husband and wife,' and as it would seem, not until they had separated and retired each to their home, did they begin to understand it any thing more than being married for fun. Learning now, however, that they were really caught in the noose, it became a matter of serious concern to fee the magistrate with a few more *fips* and *levys* to 'loose the tie' which by this time was getting rather burdensome, and which was rendered not the less so by the continued rallying of their comrades.—They were soon given to understand, however, the truth of the old trite saying, that 'a magistrate can tie a knot with his tongue that he cannot untie with his teeth,' and as we learn, had given up all hopes of a legal separation short of an application to the Legislature. The transaction reminds us of another wise saying, which we would urge to the consideration of the young couple, and which is, 'be careful how you meddle with edge tools,' a magistrate's tongue being a dangerous instrument for those to meddle with, who only desire to be married in fun.'"

Remarks by Dr. Ely.—The caution contained in the foregoing extract is good; but the doctrine that a magistrate,s words, or the words of a bishop, can make a marriage ceremony binding, when he knows that the parties do not seriously intend to enter into nuptial bonds, but merely to be *married for fun*, we cannot admit.

Marriage is a contract between a male and a female, who are competent to make such a contract, and can never be entered into without consent of parties. Now if the Justice who married the persons in question *a fippenny bits worth*, knew that it was all in fun, and the man and woman did not really intend to agree that they would be husband and wife to a relation voluntarily assumed, how could he swear that before him they had entered into the marriage relation! When there is no contract intentionally formed there is no wedlock. If the magistrate could swear that the parties appeared before him, and to the best of his knowledge did seriously and really enter into engagement to be wedded to each other, that would alter the case. When a formal covenant can be proved we are to presume that it is a real covenant unless the contrary is made to appear: but when the intention not to covenant is manifest, no shame of covenanting for fun will make a serious, intentional, and real covenant of marriage. Magistrates ought not to be considered as catching persons in marriage by "noose and trap," as they would secure a wild heifer or panther. Magistrates and ministers of the gospel are merely the recording witnesses appointed by law; but all lawful marriages are formed by the true consent and voluntary agreement of the persons united in wedlock.

An Improvement.—A writer, or perhaps more than one writer, in the N. E. Christian Herald, is giving accounts of the preaching of Drs. Beecher and Wisner, at four days meetings, which are tho't to prove that these preachers are beginning to adopt the theological system of the Methodists. The truth appears to be, as nearly as we can judge from reading these articles, that Drs. B. & W. have found some way of expressing their old doctrines so that this writer or these writers cannot misunderstand them. We should attribute the change to an increase of candor in the writers, did not their language imperatively forbid it.—*Vt. Chron.*

"It would be easy to prove," says Humbolt, "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! In these revolting calculations on the consumption of the human species, we have not included the number of unfortunate slaves who have perished in the passage, or been thrown into the sea as damaged merchandise."

THE PARDONING POWER.—Such is the facility with which pardons are obtained in this state, that we are assured there at this time *fifteen hundred convicts* loose upon the community, who have been pardoned, and whose terms of imprisonment, as adjudged by the courts, have not yet expired.—*N. Y. Spec.*

SINGULAR CASE.—In a neighboring town a few days since, a man who had been engaged in the operation of skinning a cow, which had died probably by the bite of a rattle snake, gave sudden indications of having been mortally poisoned. His arm has since swollen to a considerable size, and but slight hopes are entertained of his recovery.—*Boston Dai. Adv.*

The city goverment of New-York have ordered the purchase of coal at $4,75 per ton, for the use of poor families next winter.

FOREIGN.

[The Prussian State Gazette of the 4th July, in an article dated from the Polish frontiers gives some additional information on the subject of the conspiracy detected at Warsaw on the 1st ult.; but the facts agree substantially with the preceding abstract from the Morning Chronicle.]

Warsaw, June 29.—I write in great haste to give you a brief account of events which have occurred here this day, and which cannot fail to awaken the most lively interest in all who have any regard for the patriotic cause in which Poland is now engaged; but I am sorry to add that they will be looked upon by all with regret.—Treachery, foul and unhallowed treachery has stolen under the banner of Liberty, and which, if not discovered, might have blighted her cause forever.

In my last letter I informed you of the suspicions which had been attached to the conduct of General Janchowski in the battle near Klock,—that suspicion has been found to be too true; there has been subsequently no doubt of his guilt, and of his treachery to the cause of Poland. In order, however, to avert that death which eventually awaited him, he has disclosed the names of those individuals concerned with him in a plot as diabolical as extensive, and as dangerous as any the annals of history can afford, and the particulars of which I am now going to give you, contains a short, & necessarily, at the present moment, a very superficial account.

It appears that some of the officers in the Polish service have long been faithless to its cause, and it is not yet known to what an extent it has been carried. This party, however, has succeeded in establishing a strong and dangerous conspiracy, the intention of which was to produce a counter-revolution in Warsaw, in favor of the Russians, and which was to have taken place in the following manner, had it not been prevented by a providential and timely discovery.

To-day is here a great Saint day (St. Peter's) and fetes are held by the inhabitants in all parts of the town, and, consequently, this was the day fixed upon by the traitors for the accomplishment of their plot.

The Russian prisoners here are upwards of 13,000, and are allowed to go at large, and it was through their agency that the scheme was to have been attempted; they were to have been provided with arms, and, when the signal was given (the blowing up of the powder mill,) they were to have risen in all parts of the town, and attacked the inhabitants and the National Guard, and Heaven alone knows what the consequence might have been. The information, however, given by Janchowski, came just in time to save Warsaw from the dreadful massacre. The National Guard was called to arms, and each street was placed under a strong guard; but in the mean time eight of the conspirators were arrested, and also three ladies, who are said to be deeply implicated.

Some have made their escape; but none is allowed to pass the barriers of Warsaw, and consequently, there is no doubt but that all will be discovered. Upwards of 300 are supposed to be connected in the conspiracy. The streets have, to-day, been in complete uproar, and it was with difficulty that the conspirators could be saved from the effects of popular fury. Their names are General Austeig, Slanacki, Roustestarde, Raedel, and Bontemps of the Artillery; the two latter are French; Colonel Slupak; and also Madame Lessel (in whose house was discovered three millions of dollars, and five millions of Polish florins,) with two other females.

Their trials will take place to-morrow and the next day; but the evidence appears too strong against them to admit of any chance of their being saved from that death they so justly merit. The guilt of General Bontemps, who had the entire management of the artillery, is said to be enormous. Many of the new cannons, under his management, are known to have burst in the field. The names of the traitors have been posted in hand-bills, in the streets, in an address from Skryzneeki to the National Guard. Such is a brief account of this extraordinary affair.

It appears that Poland, in addition to the immense force of the largest empire in Europe, has to contend against the basest treachery in her own ranks. I have written hastily, and what I have related I have done briefly; but I will write again by the next post on Monday, when I hope to give you a longer account.

The Russians were said yesterday to be within 12 miles (English) of Warsaw. The command has devolved upon Gen. Paskewitsch, who is by birth a Pole.

DEFEAT OF THE POLES NEAR WILNA.

Berlin, July 6th.—The Prussian State Gazette of this date contains a long article dated from the Russian head-quarters, Pultusk, June 28, giving an official and detailed account of the total defeat of the united forces of Generals Gielgud and Clapowski, in an attack on the Russian troops posted at and round Wilna, consisting of the division of General Baron Von Sacken, reinforced by some regiments of the Guards under the command of Gen. Baron Kuruta. The rebels being enterely foiled by the dreadful fire of the artillery in their attempt to carry the heights, were compelled to retreat, and were pursued by the Russian cavalry. Gen. Kuruta, who had reserved part of the Imperial Guard to cover the heights, which are so important for the defence of Wilna, now ordered the cavalry of the Guard and the Lithuanian regiments to attack, which they did with such impetuosity that the enemy could not destroy the bridge over the Wilna. The enemy being driven across the river, and flying in consternation on the road to Kauen. Gen. Kuruta ordered the light cavalry to pursue, which he was induced to do by the news that Count Tolstoi Commander-in-Chief of the army of reserve, was at hand with two divisions. This junction completely secures Wilna, and will afford means of acting with energy against Gielgud's division. The Russians took 600 prisoners, including eight officers.

The German and Dutch papers contain the Russian account of the defeat of Gen. Geigud by Rudiger, which is of course, greatly exaggerated. The Poles do not deny that their troops have met with reverses near Lubin, but it is certain that the enemy has not yet been able to turn his advantages to much account. The Government and the Commander-in-Chief were necessarily much distracted by the discovery of the atrocious conspiracy at Warsaw, which threatened, if not detected, such fatal mischief to the patriot cause. It seems, however, to have been arrested in very seasonable time. We learn from our Private Correspondent that the Russian prisoners in Warsaw were to be made the chief instruments in bringing about the counter-revolution. Their number is stated at 13,000.—From Berlin it is said that the Russians were withdrawing from the Government of Plock, with the probable intention of approaching nearer to Warsaw. Their main army had reached, by the last accounts, to within 12 miles of the capital, so that a general battle seems to be inevitable.

DEATH OF THE GRAND DUKE CONSTANTINE.

It appears that the Grand Duke Constantine, (late Vice King of Poland,) is dead. The following is the only paragraph which we have yet

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Historic Newspapers Collection

seen upon the subject. We infer that he died of Cholera. The suggestion of self-murder is hardly probable:

Letters from Hamburg attribute the death of the Grand Duke Constantine to the cord rather than the Cholera. It is remarkable that two of the prime persecutors of the Poles, should be thus prematurely cut off. In these times of philosophy and infidelity, it would be considered superstitious even to hint at the agency of a retributive Providence.

Some of the Hamburg letters represent the Russian army as in a state of disorganization.—They compare it to that of Napoleon, after the burning of Moscow. It is said, in short, to be totally devoid of any thing like organization. If this news be true, the Berlin papers are doing more for the Russians than the Russians are doing for themselves.

Konigsberg, June 30.—Accounts from Memel say that Garsden is again occupied by the insurgents.

OBSERVER.

THURSDAY, SEPT. 1, 1831.

"As I have moved to this place, you will for the future direct my paper here."—We are in the daily receipt of letters with the above directions from our subscribers. We have repeatedly informed them that we *cannot* alter the directions of their papers until we know where they now take them. We want to know the name of the place *from which* they have removed. It would often require half a day's labor to examine all the names on our books to find that of the subscriber who writes us.

We have just received a letter from a person saying that a new post-office is established in the town where he resides, and that he is appointed postmaster, but does not tell us the name of the town or county. Indeed, in this case, we are not sure that it is in this state.

A great deal of trouble might be saved to all concerned if in giving directions to change from one place to another, our subscribers would just say, *"As I have removed from A. to B., I wish my paper for the future sent to the latter place.*

THE CAUSE OF SEAMEN.

On Sunday last we had the pleasure of hearing an address on this subject, delivered at the first Presbyterian Church in this village, by Rev. Mr. Brown from Charleston S. Carolina, agent of the Am. Seamen's Friends Society. We regret that we are not able to give all of the interesting facts which he stated relative to the improvement in the moral condition of this important but long neglected class of our fellow beings.

That a great improvement has taken place within a few years, has been shown by facts that have been published in the news papers and other periodicals of the day. Formerly a pious naval officer, or captain in the merchant service, was extremely rare, and a pious seaman could only now and then be found among the 2,000,000 who, it is estimated, are employed in the various departments of sea service by our own and foreign countries—but at this day some of our naval officers and many of the brave men who compose their crews are devotedly engaged in the service of their Saviour. Revivals of religion have taken place on board of our national ships, and many a poor sailor who had never hardly extended his thoughts of happiness beyond the pleasure of spending his hard earned wages in riot and licentiousness on his arrival in port, is now diligently directing his course towards the port of Heaven, and anticipating the enjoyment of those pleasures which are to be found, when the voyage of life is ended, at the right hand of God. Our Marchantmen too are many of them commanded by pious officers and manned by pious crews.

Considering the intemperate habits of our seamen, there is perhaps no class of men so unfavorably situated as they are, among whom the temperance reformation has made more rapid advances. One hundred and fifty vessels, it was stated by Mr. Brown, had within the last two years, sailed out of the Port of Boston alone, without having any ardent spirits on board. The number from other ports we do not recollect. This reformation however has but just commenced. It is reasonable to expect that it will continue to increase, as the means of information on this important subject are extended to them, and as the beneficial effects of total abstinence from ardent spirits shall be more fully seen among those who have become the pioneers in this glorious reform.

The chivalrous character, the noble daring, the unbounded enterprize and the profuse liberality of the mariner, were ably and feelingly portrayed by Mr. Brown.

When he spoke of the vast amount of the business in which seamen were engaged—of their being entrusted to an almost unlimited extent, with the commerce between all the nations of the earth, and the great facilities which their intercourse with foreign countries afforded them, of exerting an influence either favorable or unfavorable, to the cause of morality and religion, he gave them an importance in the eyes of his audience, which we presume, few of them had ever thought of. It had perhaps before never been brought distinctly to the minds of many of our citizens, that all our foreign Missionaries, their families and the supplies which they carry from this country, must all be dependant under God, upon the good conduct, the skill and the fidelity of Seamen, for their safety in traversing the ocean, to their places of destination. This was a consideration which, it appeared to us, ought to have great weight upon the community, especially upon christians, in deciding what ought to be done, what they should do, in aiding the cause which Mr. Brown is pleading before them. It ought to be known far more extensively than it is, that the melioration in the condition of our seafaring brethren, the moral and religious improvements, which has already been effected, has been accomplished through the instrumentality of "The Seamen's Friends Society." The wise adaptation of its measures for the accomplishment of this object has been proved. Success has crowned its efforts. But the means of the Society are extremely limited. To increase these means and awaken an interest in favor of this benevolent enterprize, to make known its objects, and its claims to public patronage, is the design of this society in sending their agent among us. The way in which this aid may be most easily and efficiently rendered Mr. Brown did not distinctly lay before his audience. This probably will be communicated in some other way. One of the means however of aiding this society is by patronizing the Sailor's Magazine, a monthly publication of 32 octavo pages, published in New York, at $1,50 per annum, the profits of which are devoted to the cause of seamen.

We hope that the members of the churches who sail upon the ocean, upon our inland seas, and those who navigate the canals, will awaken the attention and benevolent effort of our citizens.

We had almost forgotten to mention a fact stated by Mr. B., going to show one of the causes which so powerfully contributes to produce the moral degradation of seamen—that is, the character of the boarding houses to which sailors usually resort when in port, and the base means which the harpies who keep them, resort to, to get their money. He mentioned one instance in which a merchant vessel that had returned from a foreign voyage, having only sixteen hands on board, before they could get on shore, had thirty two tavern keepers, of the lowest grade, come on board the vessel soliciting the sailors to put up at their houses. He mentioned indeed a number of facts of this kind which we do not recollect with sufficient accuracy to state. The remedy for this evil is the establishment of boarding houses for sailors, to be kept by pious men, or at least by those of good moral character, where instead of the sailors being exposed to the depredations of knaves and prostitutes, they will be aided in preserving their money and their morals. Such houses have already been established by the Seamen's Friends Society, and they have contributed largely towards the improvement in their moral condition, which has been noticed.

"MORAL CONDITION OF INFANTS" and "CONSTITUTIONAL DEPRAVITY."

On our first page will be found an article under each of the above heads. The first appeared in the Evangelist some months since and the latter in that paper of the 20th ult. Knowing that the first did not accord with the sentiments of the editor of that paper we have expected that it would receive a direct answer in a subsequent number of that paper, but none has appeared. However, as the subject of "constitutional depravity" involves the same points of doctrine as that of the "moral condition of infants"—as they are in fact essentially the same, we lay the different views of these writers before the public on the same page of our paper that they may have a fair opportunity of examining the weight and soundness of their arguments.

We have another number on the moral condition of infants, which we shall give in a future paper, and if V. D. M. follows his present with another number, shall give that also. This subject is one of vast importance—lies in fact at the very root of the christian religion, and is one on which a wide difference of opinion exists. And when we find the subject ably, coolly and dispassionately discussed, we think we can hardly do our readers a more acceptable service than to lay such discussions before them, but to bring up the sentiments of one writer alone, is sure to call forth opposition from some quarter, and is very likely to induce some opponent to take up the gauntlet of controversy who is least able to defend his own opinions; and in such cases hard names and bold assertion are very apt to be substituted for argument. It is the danger of getting into a controversy which will elicit more *heat* than *light*, which prevents our oftener introducing doctrinal subjects on which our readers differ in opinion. When, therefore, we can find articles on both sides of a controverted subject, written with talent and proper temper, we readily exhibit them without running the risk of exciting angry discussion.

MR. BARNARD'S LETTER.

We again give one of this gentleman's letters written from Rome. It is not merely on account of the interesting details which he gives of what he heard and saw, in that city, that we would recommend them to the attention of our readers.—We have another and more important object in view—it is to show the readers of this paper the influence of Popery on society. We have called attention to this point before, but we are anxious it should be examined—that the community should know what is the effect of the faith of Catholics upon the morals of society where it prevails.—Every system of religion has a tendency either to elevate or depress the moral character. It is generally conceded, we believe, that that system which is nearest the standard of scripture has the most benign and purifying influence upon the community. If this be so, let the religion of Rome and the *puritanism* of New-England be contrasted. Suppose that the same debased state of morals existed in New-England that actually exists at Rome—what use would Catholics make of it. It may be supposed that Catholicism in Europe and America are widely different—that it has undergone some change, some modification by coming in contact with our free institutions, which has brushed away some of its glaring absurdities and impious abominations, and that were the Church of Rome to obtain as unlimited power here, as it now exercises in the Papal territories, it would exercise that authority in a very different way—that liberty of conscience, of speech and action, would not be abridged to the same extent. But this is a mistake.—That "the Catholic Church changes not—is the same yesterday to-day and forever," is a favorite maxim of its votaries—is one which has been avowed by the Catholic Minister of this village, in this paper. Indeed this must *necessarily* be so, if the Pope is infallible. It would be the height of absurdity to talk of *improving* the tenets of an *infallible* church.

It is supposed too, that the doings of the papacy and the decrees of her councils, which would be read with abhorrence by every genuine American, are not *now* acknowledged as authority by Papists. But this is not true—it *cannot* be true. What! INFALLIBILITY, which implies unchangeableness—the impossibility of melioration or improvement—change or improve?

Let Americans look dispassionately at this subject. Let them inform themselves as to the tenets and character of that church. Let neither their prejudices nor their sympathies lead them into error, where it is so easy for them to come to the truth.

Mr. Barnard's letters give facts, the truth of which will not be doubted by any one acquainted with his character and standing.

SPIRIT OF GEORGIA.

By the threatening and abominably profane and indecent language of the letters which we publish from the Cherokee Phoenix, it will be seen what kind of spirit the Georgians manifest towards our Missionaries, and what kind of liberty the enemies of Missions—the enemies of religion would grant to the press could they obtain sufficient power to control it.

REVIVALS.

The N. Hampshire Observer gives accounts of [illegible] in N. Hampshire. The same paper says, "It appears that the good work of reformation is continuing to extend its boundaries and that converts to pure and undefiled religion are daily multiplying in almost every part of our highly favored country.

Were we to publish entire one half of the accounts of revivals which we receive, it would be to the exclusion of every thing else."

An assault upon an Editor.—In last week's Cincinnati Journal, the Editor of that paper gave an account of the case of a young man by the name of Jones who committed suicide in that city. The young man was a student at law, and it was stated that the rash and criminal act was the consequence of dissipation and fashionable vice. It seems that the brother of the deceased felt himself aggrieved by the publication of the fact, and attacked the editor, Rev. Amos Blanchard, in his own private dwelling, with a cow-skin. This was done too after an assurance had been given that it was not done with an intent to injure the feelings of the family of the deceased, but as a warning to those who are in danger from indulgence in the same vicious habits. Mr. Blanchard, however, was not only able to defend himself from personal injury, but to put his assailant in a state of quiescence on the floor, and hold him there to suit his own convenience.

The editor has brought the case before a grand jury, preparatory to a legal investigation in a court of justice.

Mr. Blanchard closes his account of this brutal outrage with the following very just and pertinent remarks.

I consider his conduct, however, the deliberate and outrageous crime of a young man, urged on by persons older then himself and whose pernicious counsels have betrayed him into the commission of an act of desperate and brutal folly which must prove a source of lasting regret and bitter shame, if he is not completely lost to all sense of moral rectitude, every feeling of honor, and every noble and manly sentiment.

Let not young Jones or his friends buoy up their spirits with the false hope that public opinion will sustain them in this course of desperate sin. The public has already pronounced its verdict of stern uncompromising detestation of such unmanly and wanton assaults upon private dwellings, and men whose profession preclude them from making use of the ordinary means of self-defence. In all places, even in New-Orleans, an insult offered to a clergyman, or an assault upon his person, is looked upon as base and cowardly in the extreme.

I look upon this act also as a direct attack upon the freedom of the press. It is as much as to say that no man shall rebuke "wickedness, either in high or low places," and hold up examples of disastrous crime as a solemn warning to the living without subjecting himself to insult and personal violence.

As the requisite steps are taken to have this subject investigated by a criminal indictment of the G. Jury, I forbear any further comments at this time. I consider it due to the safety of the community, that such desperate outrages and flagrant crimes should be restrained by the strong arm of law.—Every good citizen owes it to himself and to the community of which he is a member, to see its wholesome regulations sternly enforced against the "lawless and disobedient."

This should be done to prevent the occurrence of similar outrages in future.

POPERY.

We received the following note yesterday morning, and give it publicity with the greatest pleasure. We rejoice that the true spirit of Popery is to be exhibited to the public.

To the Editor of the Observer, Sir,

I beg to inform you that my letter in answer to "Republicus" which you so unjustifiably refused to publish, is presently in course of being printed, along with the previous letters, in the shape of a pamphlet, which will be circulated this week, *gratis*. I shall there, among other things, shew the domineering and tyrannical spirit of a party of Presbyterians in this place, and the undue influence attempted to be exercised by them over the public press.

I am, Sir,
Your obedient servant,
JAMES BUCHAN.

Rochester, Aug. 29, 1831.

For the Observer.

AMHERST COLLEGE.

The Trustees of this Institution have recently petitioned the Legislature of Mass. for pecuniary aid.

Hitherto, Massachusetts has been liberal in supporting her literary institutions, and it is to be hoped that she will not be wanting in this respect in future. Amherst College, located in the centre of the state, and promising eminent usefulness, has yet received no legislative aid, having been founded and sustained wholly by private enterprise and charity. It was commenced without a charter, and with a few pupils in the autumn of 1821, under the Presidency of the late Doct. Moore. A fund had been established by individual subscription to the amount of fifty thousand dollars, the income of which was to be appropriated to the assistance of indigent pious youth fitting for the gospel ministry.

In 1825 the institution was chartered and received substantially its present organization.

The system of instruction is arranged in six general Departments, and at the head of each is a Professor who is specially responsible for his own department, while there is at the same time a general responsibility and oversight as to the whole, belonging to the Faculty as a body. The present number of teachers is *ten*, including seven permanent officers, two tutors and an instructer in modern Languages. The number of students is 186.

Mr. Hovey, Prof. of Mathematics and Natural Philosophy, has recently gone to Europe for the purpose of procuring a new and complete philosophical apparatus and additions to the Library.

The religious character of the College has always been decidedly orthodox and evangelical, A church is organised in it, of which President Humphrey is the *Pastor*.

Four seasons of special revival have been enjoyed: one during the present year, in which about thirty have expressed hopes of regeneration. More than one half of those who have ever entered not professing religion, have become pious while connected with the College; and nearly one half of its graduates are engaged in the ministry or preparing for it.

In the three lower Classes there is a weekly exercise in the Bible, which is thought to be highly useful. The tuition of all indigent youth fitting for the ministry is gratuitous.

For the Observer.

Mr. Chipman:—The relation of the subjoined anecdote, by a friend, struck me as containing a useful hint, and I doubt not, but it will apply with *dagger like force*, to many professors of religion who read your paper.

Being personally acquainted with all the parties, I cheerfully vouch to its authenticity. If [illegible] please give it a corner.

[illegible] by the name of M—— S——, while in the employ of H—— W—— as industrious opulent farmer, and a *professor of religion*, was in the constant habit of indulging in oaths, some of which, wore the impress of a corrupted and contaminated mind—evincing an entire destitution of youthful innocence—of virtuous disposition, and exhibiting in its true character, a most corrupt propensity united with a self-sufficiency, peculiar to headstrong self-manned lads. His very kind employer after having heard the lad profanely curse for weeks and months, modestly ventured to remonstrate with him, setting forth the consequences of such a course. The lad (who by the by is not lacking in mother wit,) replied with manly firmness, "That he would cease swearing, just as soon as his employer would commence *praying* in his family!" Yours, C.

For the Observer.

Is this bringing them up in the nurture and admonition of the Lord!

In the town of ——, a lad whose father is a rum-selling Presbyterian, said to a lad belonging to another society (sarcastically) we sell more from our bar on the Sabbath when your communions are, than any other day in the week. Quere. How will such parents feel when they meet their children and the people at the bar of God!

A FRIEND TO THE SABBATH.

For the Observer.

Rev. John Elliott of the Tuscarora Mission, acknowledges the receipt of ten dollars, received from Miss Elizabeth Salisbury of Worcester Mass. given by her for the benefit of the youth in that village.

He also states the fact, that the Tuscaroras prepared and raised on the 24th inst. a neat little frame for a school house, 24 feet by 20 feet, without the aid of *ardent spirits*. When the broad sides of said frame were ready for raising; the word given by the commander was *not* come and take a little *liquid poison*; no, but attend *all, while* a short prayer is offered to the Great Spirit above; for he only can afford strength and protection.

ROCHESTER INSTITUTE—No. 2.

PRACTICAL EDUCATION.—This title does not mean that Professors are to turn off their pupils to the care of Monitors, nor to dismiss as remote from practical use, the higher departments of science. It has respect to the great result and design of education, in the words of the constitution of the Institute, "to qualify the students for the highest possible degree of usefulness in the practical duties of life, and every thing which contributes to this end, either in the moral, intellectual or physical discipline, shall receive a share of attention, and be made a matter of direct instruction." The word has respect also to a method of communicating instruction in which the learner acquires the power to direct his own researches, and forms the best habits of conducting the studies of others.—Natural science is no longer expected to be taught in the abstract dead letter form. Why should others? The student of chemistry must be in the labratory. The American citizen should, as a branch of popular education, examine the political institutions of our country. His liberties require him to be an able public speaker, and to hold the pen of a ready writer. Several regulations of the Institute, show how constantly this subject is kept in view. Tuesday evening is assigned for public debate—each member in a speech not exceeding fifteen minutes, gives his views on some important subject, or cancels the reasonings of others. A person accustomed to debating societies can scarcely form an estimate of the order, politeness and exemption from levity and strife of words, which mark the discussions of the Institute. Many of the daily recitations are conducted with special reference to public speaking. The student gives, in his best manner, a full narration, description, explanation, or analysis of the subject before the class. Mathematics furnish a constant exercise for deliberate speaking. Evidence well arranged and clearly announced, is the foundation of eloquence. Translations from other languages whether oral or written furnish a constant exercise in composition and criticism. On Thursday evening every student reads before his class, an original essay, and on Saturday pronounces a committed address, either extracted, or original.—It is expected that anniversary and quarterly examinations will furnish suitable occasions for cultivating this important branch of *practical education*.

THE HISTORY OF A SINGLE DAY.—The students rise at 4 o'clock—they spend 15 minutes in preparing their persons and rooms for study. Near 30 minutes are spent in the Chapel in reading the word of God, singing and prayer. Before 5 they retire to their rooms for study. Their meals are at 6, 12 and 6. Three minutes are allowed from the stroke of the bell, for assembling for any public exercise. Each student studies 10 hours and labors 3. For want of room in the mechanics shop they are arranged into three divisions. The first division labors from breakfast till 10 o'clock, and recites at 11 and 5. The second from 10 to 3, and recite at 8 and 5. The third from 3 to 6, and recite at 9 and 1. Lectures addressed to all the students are before 6 A. M. or after meals. Several evenings are occupied each week in public exercises; otherwise the time till 9, is spent in study. The only time at the discretion of the student is from meals till the next hour, and this is usually occupied with special duties.

We received the following horrid intelligence from the 2d edition of Courier & Enquirer, of Saturday the 27th inst:—

INSURRECTION OF THE BLACKS IN VIRGINIA.

Captain Degraw, of the steamboat Swan attached to the Philadelphia Union Line, called on us last evening and furnished us with the annexed chilling intelligence, as furnished to him by two passengers who came on with him, in advance of the mail.

On Monday last in Southampton county, Va. the negroes commenced an insurrection by an attack on the family of a Mrs. Whitehead, who, with her five children, were massacred, and their heads severed from their bodies. On Tuesday, the insurgents organized themselves into a body, amounting to two hundred, armed, well-mounted and headed by two white men. They were receiving constant accessions, and on the close of that day, the number of burials of the whites had reached fifty-nine. [One report said two hundred.] In every case, the head was severed from the body. Captain D's informants passed within ten miles of the scene. The negroes had been attacked by the militia, who repulsed them, killing seven or eight, and taking six prisoners. The others, being well mounted, found safety in flight.

On Wednesday, the marines left the Navy Yard at Norfolk, for the scene of action. In the afternoon a troop of cavalry had also started from the same place. Three expresses had reached the Governor of Virginia at Richmond, who had promptly ordered out the militia of the adjacent counties.

Among the persons massacred in Southampton county, was the Methodist Minister, who it is presumed was known in this city. It is said that Southampton county contains not a single populous town or village, and it is greatly feared, from its scattered population, that the devastation and slaughter wrought by the insurgents is awfully extensive.

We give this account as it reaches us, with the fervent hope that it may prove to be exaggerated.

From the Cherokee Phœnix.

CIVILIZED CORRESPONDENCE.

Some of our good neighbors have lately shed abundance of tears on our account, and have mourned over our wretched and degraded condition. We cannot blame them for their tender sympathies, when they are sincere, and when not prompted by selfish considerations. But is there not something nearer home which may command a portion of their commiseration? Is there not a degree of savageness among some of the citizens of Georgia greatly superior to that existing among the Cherokees! But we see no tears shed for *them*—we hear no editors mourning over them—no exertions are used to better *their* condition, and to teach them better manners by inducing them to remove beyond the limits of the state. We rather suspect, therefore, that our *humane* friends are not so sincere as they pretend to be, and that their tears are but "crocodile tears."

We have headed this article *civilized correspondence*, because the letters we propose to publish are written by those who call themselves civilized and hold the Indians in utter contempt for their ignorance and degraded condition. We should not have given them this importance if they were only the first of the kind received.—But many such letters have lately been sent by mail into the nation—we have, therefore, concluded to insert three of them as a specimen of the refinement of some of our neighbors, the kind of feeling existing to a great extent among a certain class in Georgia, and the character of some of those who are supposed to be the efficient tools to effect the purposes of the state and the General Government.

We do not wish unnecessarily to shock the feelings of the worthy and honest portion of the people of Georgia, nor to intimate in the least that the spirit exhibited in these letters will be approved generally by even those who are eager for the Indian lands. We believe it cannot be so approved by them. Our object is to show that such a spirit *does* exist and is exhibited by some of those with whom the Cherokees are in immediate conflict.

These letters are supposed to have been occasioned by an article in a late Cherokee Phœnix, headed, *sufferings of the Creeks*. "Truth is mighty and will prevail." The two first are addressed to Mr. Ridge. One of them is post marked, Columbus, Geo. July 7.

COLUMBUS IS THE PLACE.

JOHN RIDGE, * * * * * if ever you are caught in or about this place your d——d throat shall pay for it. You are a cursed scoundrel. Liar and * * if you again put your foot towards Metumpkie you may never expect to leave the grit alive. You have been the cause of Georgia treating us as she has—if we had listened to our good chief McIntosh we would have been happy, but it was through you and some other d——d scoundrels that we have done wrong. Go to h—— you trifling puke * * son of a b——h. A CREEK INDIAN
OLD NED.

Gainsville, July 19*th*, 1831.

DEAR SIR

In looking over the last Cherokee Phœnix I noticed the remarks you made in that paper concerning the Georgia Guard &c. and about the President &c. Now you d——d little frog eater and worsp destroyer if you dont mind I will sell you as a negro, for you favor a negro more than a d——d Indian. The treatment you and your countrymen are receiving is in payment of your d——d rascally treatment you have treated the whitemen when you had the power to do so. Where is your old path
his
Killer -- * * * * * * you d——d
mark
mountain rainger and wolf eater there is David Vann a d——d scunk. I intend to tie you and him up and give you five hundred lashes if any more complaints are made about Georgia.—There is that d——d broken leged Andy Ross I have sold him to a free negro in Georgia. Now where is all the Indian simpathisers and the crocodile tears that has been shed about the Georgia law you d——d * * rascals. I have found out some of your villany by one of your colleagues in villany now you d——d clay bank rascals if you dont move yourselves to the Arkansas I will have some of your scalps and I will have off yours and Dave Vann's * * some good razor straps and bridle reins you d——d scunks of hell.

Yours with indifference,
RALPH SCRUGGS.

☞[Pointing to a representation of a tomahawk.]

The following addressed to the editor, and post marked, Columbus, Geo. July 7, is, if any thing still more significant.

COLUMBUS.

You can answer this if you wish.
Hang the Traitor.

Death to the Rebbell.

LIBERTY OF THE PRESS.

We are *threatened* to be *blessed* with the inestimable privilege of the *liberty of the press* which is guaranteed by this republic to every man whether white or red. On Thursday morning the editor of this paper was summoned to appear before Col. Nelson, Commander of the Georgia Guard, who was then in this place with a detachment, for the purpose of receiving a lecture as to his future conduct as editor of the Phœnix. We have room but for the substance of the lecture.

The Col. observed to us that there had been a great many lies, and abusive and libelous articles published in the Phœnix.—These slanders have been directed against the State of Georgia and the Georgia Guard. Heretofore they [the Guard] had exercised forbearance towards us on account (as we understand him to say) of Mr. Worcester's connection with the Phœnix. Now they had got rid of Mr. Worcester, and we must now look out.—He also observed that as they could not prosecute us for libel, the only way that we could be punished would be to deal with us in their individual and private capacity; to tie us to a tree and give us a sound whipping. And this assuredly will be done if any more slanders are published. He made other remarks, as to their motives and intentions, but the *threat* to which we have alluded is contained in what we have related.

Now to cut the matter short at present, we say, as we have heretofore said, that we are not aware of having slandered Georgia and the Guard, and if we have, we think it a sad poor way indeed to convince the world of it by flagellating us.—They will not establish their innocence by such a method we can assure them. Truth *has* been our object, and truth *shall* be our object. Further:—If we cannot be prosecuted for a libel, (which by the way we were not aware before) and if Col. Nelson is so positive that slanders have been published, and if he is desirous to make that appear to the satisfaction of the world, he can certainly find where an action for libel *will* lie. He complains of some missionaries having published falsehoods about him.* What great obstacle is there in the way of proving these falsehoods! These missionaries whitemen—they hold themselves responsible for what they have said in the Phœnix, and we know they will not shrink from any investigation of their assertions before a disinterested tribunal. Finally, we cannot consider the present movement but as an attempt to frown us down.

A Four Days Meeting will be held in the Presbyterian Church at North Penfield, beginning on Wednesday the 7th day of September. Ministers, Elders of churches and other lay brethren are earnestly requested to attend. R. DUNNING.

Gaines August 16*th* 1831.

A Four Days meeting will be attended in the Congregational church in Gaines, to commence on Tuesday the 6th day of September next.

Ministers and christians in the vicinity, are earnestly requested to attend, and to assist by their labors and prayers.

The next quarterly meeting of the Rochester Examining Committe of the American Education Society, will be held at the house of the subscriber on Tuesday the 16th of Sept. at 11 o'clock. A. M. J. PENNEY.

A Four Days meeting at Mendon will commence on Thrusday the 8th Sept. next at the Presbyterian Meeting House. Assistance from Ministers and lay brethren from neighboring churches is earlestly solicited.

Letters received for the last three weeks.—R. T. Crouse; S. Pratt; H. Wheeler; M. H. Tucker, P. M. S. L. Gouverneur; P. M, 2; H. Smith; W. R Rogers; A. E. Campbell; R. Stone; C. N. Root; E. N. Buell; S. G. Tyler; W. Dean, P. M.; J. Blakeley; E. Brown, P. M.; J. Wadsworth, Jr. I. M. Robinson; H. L. Franklin, P. M; W. Antis, Jr.; W. Seaver, P. M.; A. Porter; I. Earll; C. McNair; O. Lyman; H. Lyman; A. G. Hyde; S. Russell, P.; M. N. Adams; J. Porter; R. M. Brown; D. S. Root, P. M; J. Curtiss.

MARRIED.

In Providence, R. I. Master Madison B. Gelusin, aged 16, to Miss Mary E. Brown, aged 14, all of Lynn.

DIED.

In Henrietta, on the 26th inst. Benjamin Baldwin, son of Mr. Luther C. Chamberlin, aged 3 years and 8 months.

Killed last week in Penn-Yan, by a horse throwing, and then jumping upon him, Mr. MADISON HALSEY. He was just out of his apprenticeship—a young gentleman of mild disposition, and amiable manners. He was universally esteemed, and his loss will be much lamented.

THE subscriber having discontinued the business of Shoe-making, requests all who have unsettled accounts to call and close the same immediately,—and those whose accounts or notes are due are desired to make payment as soon as possible. I have rented my Shop to Mr. Reuben McCreery, who will carry on the above business, and all who will favor him with their custom, may depend on having work of the best quality and at the lowest cash price. ISAAC PRESTON.
Rochester, Sept. 1, 1831. 3w36

Fever & Ague overcome at last.

UPWARDS of Two Hundred cases of Fever and Ague have been cured in this neighborhood within the last year by one prescription.—From an acquaintance with this perplexing disease many have thought that no medicine could reach the seat of the difficulty;—this was the prevailing opinion until Mr. Thomas Andrews, Druggist from the south introduced from thence "*Fenwick's Vegetable Specific.*" The price was so low that the poor to whom health is doubly valuable, might in this respect be on a level with the rich. Being charged at $1 per Bottle, several were induced to make trial of its virtues. Had the medicine even failed in this climate where it is so much needed, yet we must have thanked the Doctor while we could not have blamed the medicine; for it often happens that a cure in one climate may be sure death in another. Fortunately, however, not so with this. The success which had attended it at the south has been fully realized in this vicinity for many miles around. Sometimes a single Bottle is sent for a distance of 30 miles and repeatedly for a different member of the same family.

The subscriber is willing the fact should be known that in three instances out of the great number cured a second bottle was required, and in one case for some cause or other the individual was not cured, and these are the only instances known where one bottle has not restored health. The price will be continued at one dollar per bottle, to bring it within the reach of all, and will hereafter be sold in Rochester at wholesale and retail, by LEVI BURNELL,
At the sign of the alligator, No. 11 Carroll-st
6m36

SILAS SMITH,, Physician, Surgeon and Dentist. Office No. 7, Carroll-Street.
Rochester, Aug. 24, 1831. 2m35

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. 10w
May 3d, 1831

Central Library of Rochester and Monroe County
Historic Newspapers Collection

Letters from Europe.

From the Rochester D. Adv.

NUMBER TWENTY-FIVE.

Fano, 26th March, 1831.

My Dear H—You may be sure that I did not leave Rome without interest or emotion. It was something to look, for the last time, on the wonderful remains of the olden time—it was more to take leave of some kind friends, in whom though I had met them there for the first time, I had become too much interested not to feel oppressed with the conviction that I should probably never meet them again.

It is too late now, to tell you of many things relating to Rome, which would have interested you, and which I should have mentioned but for want of time, and the sudden manner of my leaving that City. There are, however, some particulars which I must not forbear to add.

The unequal distribution of fortune in Europe, is no where more apparent than at Rome, and the contrast between splendid wealth and abject poverty is no where more flagrant. The private palaces at Rome, and the villas in the environs, are in a style of princely magnificence, scarcely exceeded any where. The nobility, who are mostly indebted to the Pope for their titles and honors, are in general extremely tenacious of every thing which relates to their personal and family dignity. They are by no means extravagant in their ordinary style of living, beyond what appears in their palaces and their equipages. The latter particularly are very superb, and the public show which they make is, of course, very imposing. Those, however, who compose this class are generally intelligent and well informed, and although they are intrenched behind a very formidable etiquette, yet it is quite possible to approach them, by the proper way. They are lovers of the fine arts, and if any of them are not, it is, at least fashionable to patronize them. This is well so far. Yet one cannot help seeing that here, as elsewhere, the poverty of the poor is in very exact proportion to the wealth of the rich. The number—not of poor merely—but of paupers in Rome, is very great—and these are the kind of persons who are devoted to the interests of the Pope, as long as his means of charity hold out.

Rome has no trade—no commerce—no business, indeed, of any kind, worth the name, except what is sustained by the presence of strangers. Much the greater proportion of a population of 160 thousand is supported wholly by the concourse of foreigners, principally English and American, who resort to Rome, either casually as travellers, or as amateurs of antiquities and the arts. The present troubled condition of the country has, of course, very considerably dried up the resources of the artizans, traders and common people, and distresses and complaints are abundant. On the day of my leaving Rome, the Pope had interfered by proclamation in behalf of tenants, and ordered, of his mere clemency, that those who were unable to pay their landlord, should nevertheless, not be disturbed in the peaceable possession of their landlord's estates, for the space of one year!

One Italian city, does not, I believe materially differ from another in the moral condition of the society. I told you something of the condition of the females at Florence, and of the kind of estimation in which matrimony is there held. Very much the same things occur at Rome. The real truth is, that while every man who chooses, has his wife, and while the members of each sex are, as elsewhere, nearly equal, yet a kind of polygamy, or rather bigamy, actually exists, by common consent. And it is a little singular that whatever faithfulness or affection exists in these connections is bestowed, for the most part, not upon the wife or husband—so called because the church has blessed the contract—but upon the lover. These subcontracts are generally matters of serious concern, and what is more they are oftentimes as lasting as life. They are moreover perfectly open and notorious, and just as well understood and sanctioned as if the ceremonies of marriage were added. It is surprising how the natural warmth and jealousy of the Italian husband can brook this kind of friendly communication between his wife and another man—and it is only to be accounted for by the fact that he has taken the same general method of doubling his own matrimonial joys.—The parties are therefore entirely agreed. These arrangements for domestic life are certainly very common. They may be said to be general, but they are not universal. It happened to me to know at least one exception, in a branch of a very distinguished family at Rome—and as I had great pleasure in witnessing, so I have equal pleasure in recording the fact. I was glad to know that there are persons among those who have princely title and rank, who have learned to find their highest earthly enjoyment in the exercise of the domestic affections and in the cultivation of the domestic virtues.

It being the time of Lent, while I was at Rome, almost all the ordinary amusements were suspended. The theatres were closed. I regretted not to be able to see the manner in which their theatrical exhibitions are conducted. At Florence as I believe I told you many of the most respectable families, never see company at their own houses, but are regularly in their bozes at the Opera, several evenings in the week for the reception of their friends and acquaintances. At Rome I understood, a singular habit prevailed at the Opera; from the commencement of the performance, the grand chandelier is withdrawn, and the audience is left without any other light than what comes from the stage. It is not uncharitable to suppose that other scenes are enacted besides what are contained in the bills of the evening. The parterre—answering to our pit—is visited by ladies, and the priests of the better order make up a considerable part of the audience.

I hope you will not think me disposed to deal in scandal, because I frequently allude to matters of scandalous import. My letters to you must of course be made up principally of those things, which by their strangeness, and especially by their contrast with what I have been accustomed to at home, have most forcibly arrested my attention. Nothing of the kind could be stronger than the contrast between the priesthood of this country, and those who minister in sacred things in our own. The lower orders of priests generally have not the means of indulgence—at least of making a show of immorality. Many of the higher ranks set the very decencies of life at defiance.—The liberties which many of them allow themselves, especially the Cardinals, as if in revenge of the restraints which the Canon law seeks to, but does not impose on them, are too common and too notorious to require remark, or would be worthy of remark. With many of them in Rome, the clerical character is lost in that of the politician or the statesman. Nothing indeed which ever belonged to the priest is retained except the dress & that is modified. Nearly the whole civil and political administration is, of course, in the hands of ecclesiastics. They fill nearly all the important offices of state, from that of prime minister, who is always a Cardinal, down to the judges of civil and crimnal law, who are always priests. Like their master, the Pope, however, they retain their spiritual authority, while adding to it temporal power. After having said thus much of this order, I ought also to say that there are examples among them of the most sincere and devoted piety—of men, who in the midst of all the absurdities of system and all the corruptions of practice with which they are surrounded, maintain a singleness and purity of heart towards God and men.

The political authority of the Pope is not as arbitrary and omnipotent as has generally been supposed. In the best of times, he lives in constant fear of dying by the hand of violence, or being taken off by poison. There is no longer any doubt, although the fact has been sought to be concealed from the public, that Pope Clement 14th died of poison, taken in receiving the eucharist.—Generally, too, he finds himself in the hands of his Cardinals, who are his legal advisers, and some faction of which always contrives for the time being, to direct all public measures according to their own good will and pleasure. At present his power is less than usual. He is little better than a prisoner in his capital. Even the thunders which once broke from the Vatican with such mighty force, have lost their terrors, and I have been surprised, especially since I left Rome, and while in the country of the Constitutionalists, to hear with what freedom the character and pretensions of the Pope are scanned, even by good Catholics. The language of their placards and proclamations posted on the walls of the cities, could hardly be exceeded in freedom and severity by the rankest protestants. They have gone so far as to borrow epithets and hard names to apply to his holiness, from the lips of the reformers.

The state of alarm in which the Pope now lives is evinced by the ridiculous precautions which he takes for his personal safety, and that of Rome. The facilities once afforded to strangers of access to all places of interest are greatly interfered with at present. The Dome of St. Peter's is closed, in the idle fear that some American or English patriot should give some fatal signal from that commanding height to the Constitutionalists of the surrounding country.

One of the curious things which I discovered at Rome was the entrance of a subterranean passage leading from St. Peters, and of course from the Vatican which is connected with it, to the Castle of St. Angelo, at the distance of more than half a mile; forming a pretty outlet for a hunted Pope, from one strong hold to another. The entrance to this passage is from the subterranean church of Constantine, over which the present Basilick is built; perhaps it was the prying, and they may call it impertinent curiosity manifested at the time of my visit there, and which arising from the unwilling and inexperienced priest who acted as guide, the secret of this passage, (if it was a secret,) which caused an order to be issued the very next day, closing the subterranean church against all strangers.

Rome you know, was the theatre of the most bloody and brutal persecutions of the early christians. Nothing which I saw at this place interested me more than the Catacombs—perhaps I may say that nothing interested me so much.—History does not account satisfactorily for their origin. But so much is certain, whether they were originally excavated by them or not; that they were extensively used by the christians of the early ages, as hiding places from the implacable fury of their pursuers—as Chapels for the worship of God while they lived, and as their sepulchres when they died. The extent of these Catacombs seems wholly unknown. They are found at Rome and they are found at Naples, and so exactly corresponding that some persons have supposed that these subterranean habitations of the dead extended from one city to the other. It appears to be certain that they occupy an immense space beneath the city and environs of Rome.—There is an entrance to them from Mamertine Prison, now closed because several strangers who entered there have been lost in the labrynth and perished.

This is by the side of the Capitol Hill, and the place at which I entered was under the church of St. Sebastian, two miles from the walls of the city, or at least four, as I should judge from the Mamertine Prison. We descended on one side of the church, and after wandering for halfan hour, each person with a torch in his hand, through the narrow subterranean passages, led by our guide, we found ourselves emerging on the opposite side of the church. The original passages have been generally filled up by the gradual falling in of the earth and broken stone upon them, or more probably, some of those sudden convulsions of nature which have certainly taken place at Rome. Excavations have been made from time to time and are still making, and the graves of the ancient dead are thus disclosed. Those whose remains were buried entire, occupied niches along the sides of the passages, where they were enclosed and carefully sealed up in solid rock of tufeau.—Cinerary urns containing the ashes of those who were burned also lined the passages on either side. A precious deposit of the blood af the martyred was frequently made and preserved in the same way.

The brief history of many a saint and martyr is read in the rude inscriptions which have been found there. I should be extravagant—perhaps romantic—if I were to tell you how long I should have been glad to have lingered there, and with what regret I parted from a scene of such strange interest. It made an impression on me which I can never, never lose.

But I shall never have done talking of Rome, unless I come to the resolution to break off abruptly—and this I can now the better afford to do, as I have witnessed scenes since leaving that city, and have more in prospect which have a present, and perhaps a higher interest.

Ever yours. B.

Since the commencement of Sabbath schools in Farmington, 11 years ago, upwards of 20 of the members have become hopefully pious, and two of them are on their way to the Christian ministry.

From the Connecticut Observer.

Mr. Hooker,—I have obtained from the Rev. Chauncey A. Goodrich, of New Haven, a copy of "Recollections of the Revolution," to place them in your hands for insertion in the "Connecticut Observer."—He is a man highly and justly respected for integrity and piety, and was not only an eye-witness but a partaker in those privations which he records. Would the remnant of that brave and patriotic race, which penury and the grave have spared, come forth and tell us of the dangers they have shared,—the toils they have sustained,—the blood they have shed without repining & without remuneration,—our children would better know how to prize the liberty of their country,—and to honor its defenders. L. H. S.

Hartford, August 1831.

RECOLLECTIONS OF THE REVOLUTION.

About the first of November 1779, the main body of Gen. Washington's army of the Revolution, took up a line of march from the vicinity of the Hudson River and the White plains, to New Jersey for winter quarters. After three or four days march through snow and water they arrived at Morristown and put up in Houses for the night. The next day they marched about two miles in a Northerly direction to a forest of woods where they went immediately to felling timber for building Huts to cover them from the cold and snow which was falling daily. As they had nothing to cover them but a single blanket, they were induced to make every exertion to complete their shelter from the storms, and in about a week they were so far accomplished as to admit their tenants to a comfortable abode. This caused much rejoicing; but after some time provisions began to fail in consequence of the Hudson and the Delaware being frozen to such a degree as to prevent boating, and the State of New Jersey was not able to furnish provisions for so large an Army for any great length of time. The troops were now brought to half allowance, which caused some murmuring, but when they understood the cause they bore it very patiently until a further reduction to one quarter of their common allowance, which was four ounces of meat and four ounces of bread per day. Many now determined to help themselves and sallied out to plunder the inhabitants, which caused such complaints that a guard was placed around the encampment, and every soldier taken out of the line of sentries was tied up and flogged twenty lashes without the trial of a court martial. Things went on thus, and proivsions failing from day to day until they were reduced to four ounces of bread or beef *once in two days*, which so whetted their appetite that many said they should rather have nothing to eat, then they should not be hungry. This was soon brought to a trial, as they had no allowance nor a mouthful of any food for *four days*. Strange as it may seem,—their craving appetite almost entirely subsided and murmuring ceased, and conversation took place in a very humorous and jocose manner. Some would say, "I believe, my soul, they mean to starve us to death; well we die in a good cause never mind;" Others would say, "I had rather be shot by the enemy than to be starved to death by our own people, however."

After four days fasting they had a gill of wheat dealt out to each man, and now a consultation was had to consider what they should do with it, for none cared much whether they eat any thing. However it was finally concluded to boil it and eat it, for they knew not that they should ever have any more food. About this time a gun was fired, and they all rushed out expecting some man was killed by one of the sentries. But they soon found that some of the Officers had shot a dog that strolled into the camp, and the next day one of their cooks reported that he skinned the dog and cooked him, and a company of Officers had made a thanksgiving dinner on him.

After *four days more fasting*, one bitter cold morning before sun rise, they discovered Gen. Washington leading his horse and calling at every hut; making enquiries of every soldier in a most feeling manner how he fared and about his sufferings, stating that he had not been informed of their extent until the night before, and that he, while the tears were pouring down his cheeks, would do all in his power to get them some food. The soldiers seeing their beloved General so affected replied to his enquiries, "General, we fare well enough, we want for nothing, and are ready to fight whenever you will give us a call."—These cheerful answers so affected the General, that he could scarcely thank them for their patience and patriotism. Before night that same day, the steward's call was beat throughout the camp, and in a few hours they came with four ounces of fresh beef to each man. At the sight of food, the soldiers were so fierce after it, that the steward was obliged to place a sentry over it till he could weigh it off to each man, and as fast as it was dealt out, each man swallowed it as quick as a dog would have done in a starving condition. The next day they had four ounces of bread, and continued much in this way until, March, when the Connecticut line left Morristown, and went to Scotch plains, where the inhabitants were more liberal and the soldiers fared much better. Soon after their arrival at this place, a severe skirmish occurred with the enemy, and enfeebled as they were by long scarcity, they evinced unshrinking courage, and an unbroken spirit. The passage of a bridge was disputed. The British having at length succeeded in planting their standard upon it, rushed onward with impetuosity. But no sooner had they reached the other side,—so terrible was the charge of the Americans with fixed bayonets,—that they were driven back instantaneously, and relinquished the attempt.

But I might have said that want of food was not the only sufferings of the American army. The severity of that winter is well remembered to this day. The snow was three and four feet on a level—no water but melted snow, and the cold so intense for six weeks that a drop of water was not seen from the rays of the sun; and the men were so poorly clothed that the guards who were sent out might be traced in the snow by the blood of their feet.—Yet all these hardships and sufferings were borne with the utmost fortitude and patience, looking with firm resolution to the Independence of our own Country. And yet lamentable as it is, these sufferings and many others have been compensated only by the frowns of an ungrateful country.

An Old Soldier.

THE CHOLERA MORBUS.

General account of an attack of Cholera on board His Majesty's ship Liffey, at Madras, in the year 1823.

We had been lying at anchor off Madras for, I think, between two and three weeks, when for several successive days there was no sea breeze, the wind coming off from the land, parched with excessive heat, and apparently bearing with it minute particles of sand, the effect of which was to relax the animal system. When this had continued for some days, perhaps three or four, the weather changed, but not the wind, which still came from the land, accompanied by drizzling rain, cold, damp, and deadly, such as may occasionally have been felt or experienced among vaults or tombs. With this change came the cholera.

Its first operation was one evening about sunset, when a man whose health had previously been good, was seized with a fall from the main rigging; was attacked and died during the night. It happened that day that there had been a promotion on board, one of the midshipmen having received an acting order as lieutenant, and a supper was given on the occasion. Among those invited was a young man who had been on the African station, and was sent thence to England in the last stage of an African fever. Having apparently recovered, and being sent out to India on promotion, it was generally supposed he would receive the next appointment, and was congratulated accordingly; but the supper being somewhat later than the usual hours of a man-of-war, and no boat passing, he slept on board the Liffey. At daylight he returned to his own ship;—at 8 a. m. he was dead.

The attack now proceeded in earnest, and several men were knocked down,—for it was literal knocking down,—and the Commodore, who, as Commander-in-Chief, had a house on shore, being informed of what was going on ordered the ship to sea. We got under weigh, ran out a few leagues from the land, and cruised under easy sail.

It is not possible, and perhaps not desirable, for me to attempt a description of each particular case, but the general impression of such an occurrence is not likely soon to be forgotten.—The attack generally came on about daylight and sunset, when there was probably the greatest change in the state of the atmosphere. Fortunately, we had three medical men, a surgeon and two assistants, who kept regular watch; and I have no doubt, from what I saw, that the promptness with which remedies were applied, added to the precautions taken to guard against attack, saved many lives.

The system adopted was, the instant a man was seized, the number of his mess was called; the hot bath, for which water was kept constantly boiling, got, and the man put in, when his veins were opened. If he bled, there was hope; but the blood frequently coagulated and would not flow, lumps or swellings, apparently produced by cramp, rising suddenly in different parts of the body, and again as suddenly disappearing from the part where they had first risen, and rising in some other part.

After the hot bath and bleeding, the man was put into his hammock, and his messmates kept rubbing him with bottles filled with hot water.—In about three or four hours the patient generally either died or the attack abated. There were, I believe, one or two cases in which patients died from a relapse, one of which was said to have been occasioned by neglect on the part of the man, and his messmates giving him spirits.

During the attack the pain appeared to be excessive: in a few moments the features became haggard and distorted, as of a person who had been long in a consumption. The men were all made to wear thick flannel, especially round the waist, and towards sunset the officers used to assemble on the forecastle to smoke, as a preventive. When daylight was some time gone, and the attacks appeared to have abated, we used to congratulate each other on the blow being apparently struck for the night, and turn in; yet, on turning out in the morning, and coming up on the gun-deck, half asleep and half awake, the union jack spread over some body ready for burial, not unfrequently told that some person was dead whom you had seen or spoken to just before going to sleep. Perhaps the worst part was the effect it produced on the minds of the men. Inaction, courage and excitement, added perhaps to the desire of distinction, tend to elevate the spirits, but in this case active courage was of no avail, and no one knew who was next to drop.—The men herded together in knots, and when work was to be done, it was frequently necessary to penetrate these knots, and shake sensation into the person wanted, when others would follow almost mechanically.

To give an idea of the attack. One evening one of my messmates and myself were smoking on the break of the forecastle, when a man who was sitting on the cable-bits immediately below us, dropped with a shriek, and was carried aft to the surgeon; we inquired who it was, and were told M'Can. We finished the segars we were smoking, and went down to see him; he was in his hammock, apparently in great pain, and he died in about three hours.

The morning after we were ordered to sea, shortly after daylight, two men were woke out of their sleep by an attack of cholera. The first, who was an active and healthy man, was immediately put into a hot bath, bled, and saved.—The second, who was not so healthy a person, and who was woke whilst the first man was in the bath, and therefore could not be put in so quickly, died.

I think it was the same morning, another man being attacked, his messmates were called to get the bath, and whilst doing so one of them who was assisting was attacked, put in, and his life saved; whilst the man for whom the bath was originally ordered, died.

When we came into the anchorage, and were furling sails, a man was seized on the fore-topsail yard; I happened to be near him on duty, and at first thought he was drunk. It proved to be cholera; he was immediately lowered out of the top by a rope's end and died.

On the whole we lost about 10 men in 3 or 4 days, which considering the vehemence of the attack were not many out of a 50 gun frigate ship's company, though quite enough. Had not great exertions been made by the medical men, and precautions taken to prevent attacks, we should in all probability have lost more.

When the weather cleared, and the sea breeze again blew regularly, the cholera disappeared.

This disease certainly did not appear to be infectious, though it appeared that those whose constitutions were previously bad, were the soonest attacked and had the least chance of recovery. Besides wearing flannel and smoking, in case of any apparent inclination to attack, brandy was recommended, with, sometimes, opium; but when an attack had passed, spirits were said to be bad. Without pretending to medical skill, I should say the desirable object was to prevent as much as possible the influence of the atmosphere, by keeping up a regular action in the general system. H. LISTER MAW.

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, we hope to receive a share of public patronage; *Buffalo Street in the Arcade* June 1.

SCOTT's & HENRY's Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of MITCHELL LODER,

No. 34 Exchange-street, or

Mr. SIBLEY's Auction Store, Buffalo-st. 83tf

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,*
JAS. LYON & 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'DOUGH & CO. *Utica,*
JAMES MOORE, jr. *Syracuse,*
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

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

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.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co., begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Sattinets, &c comprisng almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell— *DAVID BUSH.*

No 29. Main street Rochester July 26. t f.

SHINGLES.

500 M. For ale.

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. W. RILEY.

Rochester, june 15, 1831. 25tf

FOR SALE.

A HOUSE and Lot in the flourishing little village of Nunda Valley, in the midst of an excellent farming and wheat growing country.—The lot is pleasantly situated on one of the four Corners, and is a good situation for a Saddler and Harness maker, or Hatter, or Cabinet Maker, either is much needed in the place. A good Harness Maker would find constant employ for three hands. Enquire of Albert Page, one mile east of the premises or the subscriber at this office.

SILAS G. TYLER.

Rochester, Aug. 4th 1831.

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

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.*

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

IN CHANCERY, James Waugh Complainant vs. Samuel H. Hoag and Joel Wheeler Defendants. } At a Court of Chancery held for the State of New-York, at the village of Rochester on the eleventh day of August in the year one thousand eight hundred and thirty one; Present Addison Gardner vice Chancellor of the eight circuit.

It appearing by affidavit to the satisfaction of this court that the defendant Samuel H. Hoag resides out of this state, but within the United States, on motion of Mr. N. Eaton solicitor for the complainant it is ordered that said Samuel H. Hoag cause his appearance to be entered, and notice thereof to be served on the complainants solicitor within four months from the date of this order, and in case of his appearance, that he cause his answer to the complainants bill to be filed and a copy thereof to be served on the complainants solicitor, within forty days after service of a copy of said bill, and in default thereof that said bill of complaint may be taken as confessed, and it is further ordered that within twenty days the said complainant cause this order to be published in the state paper, and in the Rochester Observer published in the County of Monroe, and that the said publication be continued in each of said papers at least once in each week, for eight weeks in succession, or that he cause a copy of this order to be personally served on the said Samuel H. Hoag at least twenty days before the time above prescribed for his appearance. A Copy.

8w34. ISAAC R ELWOOD. Dep. Clerk.

At a Court of Chancery, held for the State of New-York, at the village of Rochester, on the ninth day of August in the year one thousand eight hundred and thirty one. Present Addison Gardiner, Vice Chancellor of the eighth Circuit.

Jacob M. Schermerhorn, Complainant, vs. Richard Dibble, Naomi Dibble, William S. Rossiter, Thomas H. Murray, Levi Ward Jr., Joseph Stocking, Joseph Ball, William Penfield, and John Penfield, Defendants.

It appearing by Affidavit to the satisfaction of this Court, that the defendant Thomas H. Murray resides out of this State, but within the United States, on motion of Mr. S. Miller, Solicitor for the complainant, it is ordered, that the said Thomas H. Murray cause his appearance to be entered, and, notice thereof to be served on the Complainant's Solicitor, within four months from the date of this order and in case of his appearance that he cause his answer to the complainant's bill to be filed and a copy thereof to be served on the complainant's solicitor, within forty days after service of a copy of said bill, and in default thereof, said bill of complaint may be taken as confessed. And it is further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Thomas H. Murray, at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R. ELWOOD, Deputy Clerk.

S. MILLER Solicitor. 8w33.

IN CHANCERY—*Before the Vice-Chancellor of the 8th Circuit.*

Isaac Spencer, Treasurer of the State of Connecticut, vs. Brewer Jarvis and Amanda his wife, James Boyd, Ferdinand Suydam, & John F. Sage, Jacob Lobdell & Peter Decker. } By virtue of a decretal order in the above entitled cause, will be sold by the subscriber, at public auction at the inn now kept by Barnum, at Rosher's Basin, in the town of Perrinton, in the county of Monroe, on the twenty seventh day of September next, at one o'clock in the afternoon, the mortgaged premises described in the proceedings in this cause as follows, viz. "All that certain tract or parcel of land situate in the town of Perrinton aforesaid, namely, the west half of lot number sixty six, in township number twelve in the fourth range of townships, in Phelps and Gorham's purchase, bounded as follows, north, west and south by the lines of the said lot, and east by a line run parallel to the west line and through the centre of said lot, containing one hundred and sixty acres," or so much thereof as may be necessary to raise the amount due to the complainant for the principal interest and costs in the said cause.—Dated August 10, 1831.

WALTER HUBBELL,
Master in Chancery.

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 584 on the 17th day of September 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, 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 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 tenth day of June, 1831. HENRY CHAMPION.

L. ADAMS, Att'y. 25 24w.

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 Sayer 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.

TO BE DISCHARGED FROM DEBT.—Elisner N. Brown Notice first published July 21st, 1831.—Creditors to appear before Addison Gardiner Esq., circuit Judge of the 8th circuit, at his office in the village of Rochester, in the county of Monroe, on the eighth day of September next, at 10 o'clock in the forenoon. Dated July 8th, 1831.

To Exonerate from Imprisonment.

Pursuant to Revised Statutes part second, Chap. V. tit. 1, art. 5, relating to voluntary assignments, by an insolvent for the purpose of exonerating his person from imprisonment.

George S. Williams, imprisoned in the town of Gates and county of Monroe.—Notice first published August 25th 1831, Creditors to appear before Samuel L. Selden first Judge of Monroe County, at his office in Gates, on the 5th day of November 1831, at 10 o'clock A. M. 10w35

IN CHANCERY.

Francis Williams, Complainant, vs. Peter Bracket and Elizabeth his wife, Jared N. Stebbins, Charles Veazie, William Hardwick, George A. Avery, Walter Griffith Evan Griffith and Matthew Brown 3d, Defendants. } In pursuance of an order of the Court of Chancery, made in this cause, at a Court holden at the Court house in the village of Rochester on the 22d day of August, 1831, I shall sell at public Auction, to the highest bidder, on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, and county of Monroe, the following described premises viz. "One certain house and lot lying situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Elm Street, being the same house and lot deeded to the said Peter Bracket by Harmon Bissell, on the twelth or thirteenth of January instant, and being part of lot twenty six, on the Everard Peck purchase of Enos Stone."

ASHLEY SAMSON,
6w 35 Master in Chancery.

IN CHANCERY.

Ezra Coe Complainant vs. Philo Higley, Samuel Adams, & Lewis Benedict, Defendants. } In pursuance of an order of the Court of Chancery, made in this cause at a Court holden at the Court house in the village of Rochester, on the 22d day of August 1831, I shall sell at public auction to the highest bidder on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern in said village of Rochester, & county of Monroe, the following described premises viz: "All that certain piece or parcel of land situate lying and being in the said town of Clarkson, being a part of the west half of lots one and two, in the sixth section of town number four on the triangular tract, and bounded as follows, viz.—beginning at a stake in the centre of the Ridge road, where the same is intersected by the centre of the west lake road, thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly on the north line of Abigail Tuttle's land, three chains and sixty links to a stake, thence northerly on the west line of Peter Row's land six chains and thirty five links to a stake, thence north, seventy two and a half degrees west one chain and thirty four links to a stake, thence south sixty four degrees west one chain and ten links to a stake, thence north twenty and one half degrees east two chains and five links, thence to the place of beginning be the same more or less." Dated 24th August, 1831. ASHLEY SAMSON,
Master in Chancery.
6w

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

Central Library of Rochester and Monroe County
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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, SEPTEMBER 8, 1831. VOL. V. NO. 37.

ROCHESTER, MONROE Co. N.Y.
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Village Subscribers, $2 50 in advance.

From the Sailor's Magazine.

AMERICAN SEAMEN'S FRIEND SOCIETY.

A systematic plan for raising funds to promote the objects of the American Seamen's Friend Society, and the moral and social improvement of Seamen.

The Executive Committee of the American Seamen's Friend Society having, by the good providence of God, been permitted to receive many tokens of his favor, and of the confidence of the churches, in their benevolent enterprise, they now feel called upon to propose a systematic plan for obtaining their proportion of the moneys furnished by christian liberality. It has been an object to them to adopt a plan so simple as easily to be understood and put in practice, and yet so effective as would always be sufficient to bring the condition and claims of seamen distinctly to the attention of every community where they can find or make friends enough to put it in practice. They have therefore adopted and now recommend to their friends in all the churches, the following

PLAN.

1. *Resolved*, By the Executive Committee of the American Seamen's Friend Society, that every church, congregation, or Sabbath-school, which is willing to contribute to the funds of this institution, be requested to appoint a Seamen's Friend Committee, consisting of three persons, a chairman and two collectors, (one male and one female, or otherwise,) the chairman to act as treasurer and secretary, and to designate some one month in the year in which their collections shall be made for the cause of seamen.

2. *Resolved*, That this committee be requested within the specified month in each year, to have the object properly presented to the congregation, or Sabbath-school, and then to make collections as the people shall be willing to furnish.

3. *Resolved*, That the several churches be requested to report annually to the respective ecclesiastical or other bodies with which they are connected, the amount they have raised for the seamen's cause.

4. *Resolved*, That the Sailor's Magazine be forwarded gratis to every society, church, Sabbath-school, or individual, that shall contribute annually any sum not less than ten dollars.

5. *Resolved*, That where this plan may be acceptable, but there is a conviction that the money is needed to aid local institutions in the neighborhood in which it is contributed, any part or the whole may be thus appropriated, with the cordial approbation of the society.

Remarks.

I. This plan may be introduced by simply adopting the first and second resolves above mentioned, making the requisite alterations in the phraseology, so that they shall become the resolutions of church, congregation, or school, and appointing the committee. Then its deficiency will depend chiefly upon the committee and the pastor.

II. It is believed that the plan of having a given month devoted to making collections for a specific object, is adapted to bring that object more distinctly to people's minds, and thus to excite more interest, than if all the objects of benevolence are jumbled together. What is done within a limited time is also more likely to be done effectually, than if it drags along thro' a whole year.

III. Much may be done by varying the manner of bringing the subject forward from year to year. Sometimes it may be done by the visit of an agent of the society; sometimes by a sermon from the pastor; sometimes by a particular address at the monthly concert; sometimes by being publicly notified from the pulpit with a few remarks commending it to the favorable regards of the people. In some of the churches the practice has been tried with advantage, of notifying the charitable object of the month at the close of every evening lecture, at the same time requesting those who can, to come forward and contribute there, so as to save labor to the collectors.

IV. It is respectfully suggested for the consideration of conferences, associations, presbyteries, and the other ecclesiastical bodies, whether they cannot promote the cause of religion, by calling on the respective churches in their connection to state how much they have raised in the year for the cause of seamen, and also by taking such measures as wisdom may direct, for awakening public interest in favor of this class of men.

V. The cause of amelioration among seamen is one, and the committee of the National Society have no other object but the advancement of this cause, of which the far greater part must be carried forward by the labors and expenditures of local institutions. Of course all which is judiciously contributed for them is rejoiced in as truly as if given directly to the general treasury.

VI. The money contributed under this system can be appropriated entirely at the option of the donors, to constitute ministers or others members or directors for life; and also for the advancement of any particular object, as for supporting a particular mission, or for building the "Sailors Home," or for stereotyping the Hymn-Book, Sermons, &c.

All donations are acknowledged in the Sailor's Magazine.

Ecclesiastical bodies are requested to recommend this object if they approve it.

The names of churches, &c. adopting this plan, and their committees should be seasonably reported.

All communications concerning the society should be sent to the general agent at the Seamen's Friend Office, 83 Nassau-st. New York.

JOSHUA LEAVITT,
Gen. Aent of the Society.

☞ Individuals are still invited to become Life Members and Life Directors,—and where the above plan is not adopted, ladies are requested to make their ministers such. Twenty dollars constitutes life membership, with the privilege of the Sailor's Magazine for one year.—Fifty dollars in one or two payments constitutes Life Directorship, with a title to the Magazine for life.

N. B. CHARLES J. HILL will act as Agent for the Sailor's Magazine in Rochester, and will also forward any monies that may be sent to him for the Society.

The name of the Lord is a strong tower: the righteous runneth into it and is safe.

THE PIONEER WOULD NOT RUN ON THE SABBATH.

(MR. TAPPAN'S LETTER TO MR. LORD CONCLUDED.) With reference to the line of stages, about which so much clamor has been made, it is truly surprising that any citizen of this free country should deny to an individual, or an association, the right of establishing a lawful mode of conveyance, to run, according to their pleasure, or convenience, or sense of duty, one, or two, or six days, in the week. But the Pioneer would not run on the Sabbath. Ay, there's the rub. Ten lines of stages might have been established on the route, to run every day, and no exceptions would have been taken, except by those whose pecuniary interests were affected. The public would have called it lawful competition. But a portion of this public could not, in this case, endure the rebuke; their consciences were troubled; they felt something like coercion; the new line was hateful, and must be put down. The right of Christians, in using their property and influence in this way, was clearly set forth in the *Address to the People of the United States*, sent abroad by order of the convention, of which you were a member, after they had organized the Sabbath Union. I beg leave to recall to your remembrance a few passages. "The plea of coercion, as resulting from the distribution of patronage, with reference to moral results, is without foundation. We cannot fear that the common sense of this nation will decide, that we may not wield the influence of property in such a manner as will carry powerful motives on the side of well-doing, and against doing evil: for if this be wrong, the government of God would be the height of compulsion and injustice. We disclaim coercion in any proper sense of the term; but we avow our purpose, to employ all lawful motives to persuade our fellow-citizens to "cease to do evil, and learn to do well" on the Sabbath. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our republic." This avowal and determination, by the friends of the Sabbath, was what occasioned clamor and misrepresentation through the land: and the friends of temperance have not ceased to exclaim against the principle of "total abstinence" for similar reasons. The ungodly exhibited rancorous opposition to the stages, and felt "coercion" in the advertisements and handbills, and coaches, and horses, at seeing or hearing of the Pioneer. And many professors of religion hesitated, doubted, or openly condemned the undertaking. Some of them, doubtless, from pure motives, being ignorant of the true character of the projector, mistaken as to the objects in view, or alarmed at the opposition of the wicked; and others, because they found it pleasant to ride on the Sabbath occasionally themselves, or convenient and profitable to have their merchandise arrive at its destination a day or two sooner than was practicable by a six day line transportation. But the idea of coercion, in this case, is preposterous.

This enterprise has done great good, not only on the route where it was established, but thro'out the land. It awakened public attention to the enormous prevalance of Sabbath-breaking, bro't consideration to the minds of many negligent and criminal professors, induced Christians to be more circumspect in their example, exhibited to the community a contrast between civil and temperate stagemen and drivers, and the profane and intemperate men often found in such employments, and stimulated philanthropists in other efforts to do good. In the language of a traveller, this line of stages was like a sermon, three hundred miles long, preaching to the inhabitants, and to strangers, and exhorting them to obey the precept, *Remember the Sabbath day, to keep it holy*. The testimony of Rev. Dr. Beecher, on this subject, is commended to the special regard of those who have had doubts as to the wisdom and effects of this enterprise. "When these measures (alluding to this line of stages) were proposed, I rejoiced in them as the providential indications of our intended preservation from ruin. Their influence hitherto has been great. No amount of instruction, argument, or exhortation from the pulpit, or press, could, it is believed, have given such an impulse to the public sentiment and public conscience, or produced such correct heed to the Sabbath on the part of its friends, or such vindications of its rights or expositions of its importance, or such carefulness in its observance, or concentrated so many hearts and hands and prayers for its defence, as the above practical measures have produced. And I cannot but regard the toil and sacrifices and obloquy of those who embarked in this undertaking, as enrolling them among the distinguished benefactors of our country, and as insuring to themselves imperishable honor in the grateful recollections of future generations."

I have thus, according to the ability given unto me, and the leisure I could seize amidst many duties, vindicated the society of which I am a member, & the memorialists, among whom I rejoice to be found, from the undeserved imputations cast upon them by those who have inadvertently or wilfully misrepresented them. I do not impute to you, dear sir, any intention of falsifying recorded facts, or purposely wronging your Christian brethren; and am willing to believe that it arose from inadvertence, or forgetfulness that you were a participator in the measures whose tendency you now condemn. I indulge a hope that after your mind has been refreshed with the documentary evidence now furnished, you will regret having censured measures of which you are one of the originators; and that you will do all in your power to prevent any bad influence going abroad, under the sanction of your name, with respect to the men who acted with you on behalf of the Christian Sabbath. It will be a pleasing reflection to me, if I have aided you in this endeavor by any suggestions now made, or if I have incidentally vindicated the excellent work, to which your "Recommendatory Letter" is prefixed, from the discredit of diffusing, among its readers in this country, imputations upon those whose efforts on this side the Atlantic, in behalf of the Christian Sabbath, prompted the reverend author to undertake a work that has been received with deserved popularity in England, and will, I trust be widely circulated, and read, by the people of the United States. I am, dear sir,

Your friend and serv't.
LEWIS TAPPAN.

Singular Death.—The Gardiner (Me.) Chronicle says, "We regret to learn that a son of the Rev. Thomas Dolloff, of Jay, aged about 20 years, died on Friday last in consequence of having inhaled through his nostrils into his lungs a portion of the contents of a "puff ball," to check bleeding at the nose. He was a young man of excellent character and much promise.

He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him.

CAPTAIN KOTZEBUE.

The following passage from Montgomery's Preface to the Missionary Journal of Messrs. Tyerman and Bennet, exhibits one instance out of many, in which the public mind has been grossly imposed upon by falsehoods and slanders about missionary operations, circulated on the authority of men whose names and titles would seem to indicate respectability of character. In several parts of the Journal, men of Kotzebue's stamp are treated as they deserve. The mask is torn from their vileness; and their conduct exposed in such a way as must, we should think, make them a little cautious hereafter. We are glad to see that these parts of the book are noticed in a proper manner by some of the most respectable Literary Journals of London.—*Bos. Recorder.*

There has lately been published in England what is called, "A New Voyage round the World,' &c., by this gentleman [Kotzebue.] In a section of more than a hundred pages, entitled 'O Tahaiti,' the writer has thought proper to assert as historical facts things which never happened under the sun, and to express sentiments, concerning the missionaries and their converts, which no man could entertain who was not under strong prejudice, if not actual delusion.—This is not the place to expose his errors in detail. That will, probably, be done from another quarter, and by an abler hand; but two or three of his misrepresentations must not be passed over, as they stand in direct contradiction to much that will be found in the following pages respecting the introduction of Christianity and its benign effects in the Society Islands. The Captain says:

'After many fruitless efforts, some English missionaries succeeded at length, in the year 1797, in introducing what they called Christianity into Tahaiti, and even in gaining over to their doctrine King Tajo, who then governed the whole island in peace and tranquility. This conversion was a spark thrown into a powder magazine, and was followed by a fearful explosion. The marais were suddenly destroyed by order of the king; every memorial of the former worship defaced; *the new religion forcibly established; and whoever would not adopt it put to death.* With the zeal for making proselytes, the rage of tigers soon took possession of a people once so gentle. Streams of blood flowed; *whole races were exterminated; many resolutely met the death they preferred to the renunciation of their ancient faith,*' &c. * * * 'King Tajo, not content with seeing, in *the remains* of his people, none but professors of the new faith, resolved on making conquests, that he might force it on the other Society Islands. He had already succeeded with most of them, when a young warrior, Pomarek, king of the little island of Tahita, took the field against him. What he wanted in numbers was supplied by his unexampled valor, and his superiority in the art of war. He subdued one island after another, and at last Tahaiti itself, and, *having captured its king, offered the zealous murderer of his subjects as a sacrifice to their manes.*'

How much truth is there in this straight-forward statement! Let the reader judge. There never existed such a personage as King Tajo. Pomare the First was king of Tahiti during the early residence of the missionaries in that island. He died in 1803, having never so much as pretended to embrace Christianity. He was succeeded in the sovereignty by his son, Otu, who eventually assumed the name of Pomare II.—Christianity was *not* received 'after many fruitless efforts,' in 1797; nor till 1813 were a 'praying people' found among the inhabitants. After that time they rapidly multiplied. In the latter end of the following year, 1815, the *only* battle that ever took place between Christians and idolaters in Tahaiti was fought, in which the latter were the aggressors, and, after being defeated in the field, were wholly subdued by the clemency of Pomare in sparing his vanquished enemies; a thing unheard of before in the exterminating wars of these islanders. Since then neither war nor battle has been known throughout the whole windward group. In the Leeward Islands, at Huaiine, an idolatrous army of rebels yielded without a blow to Hautia, when that Christian chief offered them pardon and peace. In Tahaa, the idolaters, under King Fenuapeho, were routed by Tamatoa, king of Raiatea; and after the conflict, the lives of the prisoners, including Fenuapeho himself, being spared, this chief and all his people submitted to the conqueror, who restored to the former his sovereignty, and to the latter their insular independence. The universal rejection of heathenism, and acceptance of the gospel in each of these cases, followed the merciful use of victory by the champions of the truth. There are on record shocking instances of the murder of natives for embracing the 'new religion,' by the bigoted adherents of the old; but Captain Kotzebue may be safely challenged to produce one example of an individual being put to the alternative of preferring 'death to the denunciation of his ancient faith.' It rests with him also to show *when, how, where* and *by whom*, 'whole races were exterminated;' certainly not in any island, whose inhabitants have been converted to Christianity in the South Seas. What he means, at page 169, by 'the bloody persecution instigated by the missionaries, which performed the work of a desolating infection,' he would find hard to explain before the bar of God and man. At each he is answerable for it.

'The religion taught by the missionaries is not true Christianity.' If that which Captain Kotzebue practices be 'true Christianity,' assuredly that which the missionaries teach is not. Try him by his own test. 'In an interview with the queen,' he says, 'she asked me whether I was a Christian and how often I prayed *daily*!' 'I merely replied that we should be judged according to our *actions*, rather than the number of our prayers.' Every page of his fables and lucubrations, respecting the missionaries and their people, proves that he is not of that religion which says, 'Thou shalt not bear false witness against thy neighbor.' One example may suffice. Vol. i. p. 193, he observes, 'Though the vice of theft has certainly greatly diminished among the Tahaitans, they cannot always refrain from endeavoring to appropriate the articles they prize so highly. For instance, I THINK *if any one* of the Tahaitan ladies had found an opportunity of stealing a bit of the mock gold-lace, the temptation would be too great to withstand.' Thus, as an instance of irresistible thieving propensity in 'the Tahaitan ladies,' he *thinks* if something which did *not* happen, *had* happened, *then* a certain consequence would have followed! What can any honest man think of 'Otto von Kotzebue,' post-captain in the Russian imperial navy, and commander of the ship Predpriate!'

PREDESTINATION.—Zeno, the philosopher, believed in an inevitable destiny. His servant availed himself of this doctrine, one day, while being beaten for a theft, by exclaiming "Was I not destined to rob?" "Yes," replied Zeno, "& to be correct'd also."

From the Am. Pastor's Journal.

REPROBATION.

"My Spirit shall not always strive with man," was a declaration of the Almighty concerning the old world, a declaration confirmed by the writings of Evangelists and Apostles, and examples of the truth of which are found in all ages. There is a time in the experience of every finally impenitent sinner, in which even the tender mercies of the Redeemer are withheld. "I go my way," said he to the Jews who rejected him, "I go my way, and ye shall seek me and shall die in your sins: whither I go, ye cannot come." [John viii. 21.] Again, of some it is said, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." [Rom. i. 28.] Of others it is declared, "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." [2d Thess. ii. 11, 12.]

Let not the reader start back with anger, and lay aside this article, because we begin it with these hard sayings. No, fellow sinner! These tremendous truths are not conveyed in the words of a *man*, who might be suspected of falsehood. They are the declarations of HIM WHO CANNOT LIE, sent in mercy from the throne of love.

It appears, then, that God does sometimes inflict upon those who have been guilty of persevering impenitence, the sore judgment of reprobation, of abandonment to stupidity, to the influence of a seared conscience and a hardened heart. Miserable immortals! They are forsaken of their God! He has borne long with them; as long as it was possible for God to forbear.—But they are incorrigible. Therefore, the wrath of God abideth on them. Now, the language of His providence, like that of His word, is, "Let them alone; they are joined to idols; they like sin; let them alone; let them pursue iniquity without restraint; they contemn warnings, and make a mock at sin; therefore let them be reproved no more. Wherefore should they be smitten any longer!—they will rebel more and more! I GO MY WAY."

The first effect of this abandonment is, perhaps, in most cases, that

"While yet they dwell at ease,
And no sad changes feel,"

conscience sleeps. But it shall awake again! However long this event may be deferred, thro' the forbearance of God, and however much the soul may have despised the offers of mercy, the time will come when every sinner in the world will relent. "For many I say unto you, will seek to enter in, and shall not be able." [Luke xiii. 24.] Nay, all who do not seek him while he may be found, and call upon him while he is near will most assuredly seek him (for they will then feel their perishing need of him) when it is too late, and will call upon him when he will not answer. It is a fact, confirmed by universal observation and experience, that the impenitent & unbelieving, almost aniformly, at the approach of death, virtually, if not explicitly, renounce their sentiments and their hopes, and, unless visited in peculiar mercy with the consolations of the gospel, they leave the world in anxiety & alarm, if not in absolute despair. While in the midst of life and health, they deceive themselves. By nature they love the pleasures of sin; & thus the infidel disbelieves, and the sinner rejects, because his passions and appetites cannot brook the restraints of the gospel. He is able also to start, here and there, a difficulty, or to move an objection; and with these he fortifies his doubts, till they acquire the strength of infidelity. But the alarming aspect of death generally renders him honest. The messenger that comes to call him to another world, dashes away the shield which corrupt desires and habits has interposed between him and conviction, and now, when there remaineth no more sacrifice for sin, truth flashes upon his mind, to alarm and torment him forever. Now he awakes to a sense of his guilt and folly. Bitterly does he deplore his disregard of God and salvation. With gladness, eager & joyful beyond expression, were it possible, would he recall the time which has passed away, and possess once more the golden opportunity of becoming wise, and holy, and happy. In strains of solemn and pathetic entreaty, does he urge those around him not to esteem religion as a secondary object. How often do they who are accustomed to minister at the couches of the sick and the dying, witness these regrets and entreaties! O, it is here that the abandoned sinner, just about to sink into perdition, generally begins to seek for mercy, but mercy is wearied out, and clean gone for ever. He beholds, and wonders, and perishes.

The force of these remarks is fearfully illustrated in the following narrative, furnished by a clergyman intimately acquainted with the incidents which it contains.

Mr. B. was a man of wealth, who a few years ago lived in a part of our country, once noted for its affluence, dissipation, and infidelity. He was young and comely, yet, like many a youth of noble powers, gay and thoughtless. The sunshine of worldly prosperity brightened the morning of his days. In early life he united his wealth with that of a lovely female, who became the wife of his youth. The generous feast the social dance, and "the drink of drunkards," were conspicuous in their nuptial scenes. Their prospects were bright and alluring; no ill-timed omen excited their fears; they were apparently *sure of much happiness*. But in all this there was no recognition of God's providence, and the Ruler of the Universe held them responsible for their abuse of his gifts. Long before the meridian of their expected day of prosperity, even in its *very morning*, the sky became darkened; clouds of sadness hung around them, and all they called theirs. * * * * * *

Mr. B. was prostrated by disease, which soon terminated in his removal to another world.—When he saw evidence that "the king of terrors" was approaching, he became alarmed. Alas! he could not say, "O death! where is thy sting! O grave! where is thy victory!" He desired to have a colored servant of hopeful piety come in, and *pray for his poor soul!* But no! the pride of his wife could not brook such degradation; she would not suffer him to be called in. Some thought, (speaking in the language of the neighborhood,) perhaps, he "got religion." But there is no reason to doubt that he *died*, as he *lived*, without God.

The youthful widow had worn the habiliments of mourning but a few months, when she was called to *mourn for herself*. She often had calls, and occasions for mourning and weeping, but heeded them not. The call *she now* had, was louder than seven thunders. Many who die "as the *fool* dieth," had braved out the like; but she could not.—"The tender mercies of cruelty,"—the flatteries of a false hearted *physician*, did not calm her fears! It was apparent to every one that *death had already begun his work!*

Had she been insensible of her *condition*, both temporal and spiritual, her dying scene might have been very different. But like poor "Altamont," and "Francis Newport," she was sensible of the pains of death and hell! Without God and *without hope*, upon the very brink of *eternity!* O that she had opened her eyes before! She might have seen the same grave opening,—the same wicked heart,—the same heaven for humble and penitent sinners,—the same hell for the ungodly,—the same devil,—and the same God, capable of being either angry or gracious. But alas! it was too late *now; God had left her!!*

She desired to have the same humble offices of a servant, that her *husband* craved: but her physician said, "There is *no occasion*, Madam; Madam! you are not *dying!*" Still she craved; and still was refused. She remembered her poor husband, and in the bitterness of her soul, reproached herself for denying *him* what she was *now* refused *herself*; said *he* might be in *Heaven*,—but *she must go to hell!* She declared *she was* dying! and exclaimed, "*The Lord is walking about me! The Devil waits to receive me! he is about to take me! O God! why do you torment me?*"

In this frame of mind, she expired! From that awful hour, eternity alone can disclose her history.

ESTIMATE OF AMERICAN WRITERS BY THE LONDON CHRISTIAN OBSERVER.

In a notice of Dr. Channing's pamphlet entitled "Objections to Unitarian Christianity Considered," a writer in the London Christian Observer, for June, says:

If any impartial and serious person would compare the statements and reasonings in this pamphlet, with the animadversions contained in different works which have been published in reply to the writings of Dr. Channing, and the other New-England Unitarians, by several divines of their own country—but especially Dr. Leonard Woods, Dr. Beecher, and Mr. Moses Stuart—I conceive it would be morally impossible for him to rise from the examination without being convinced of the multiplied fallaciousness of Dr. Channing's reasonings, and of the ridically erroneous and practically dangerous character of the Unitarian system. It is greatly to our detriment that the theological works of our orthodox brethren in the United States are so difficult to be obtained in Great Britain. Those, in particular, which have issued from the Andover school are signalized by soundness in Bible interpretation, extraordinary power of argument, and solemn fidelity in warning and exhortation; while yet benignity and courtesy are duly maintained.

MEANS OF DOING GOOD.

During a recent journey I became acquainted with a young man in poor circumstances, who told me he contributed 50 cents at every monthly concert. "This" said he, "I can very well afford to do, it is only one cigar a day for the month." He was formerly in the habit of smoking; but when he became a Christian, and began to reflect upon the duty of "mortifying the body with the affection and lusts" upon the condition of the 500,000,000 heathen in the world, he concluded that it was his duty to deny himself this gratification, for the sake of sending them the gospel. He did so, and found it a privilege—a source of more real pleasure than its former practice, and also a benefit to his health. He is now enabled to give 50 cents a month, (enough to school six children in Ceylon, or 4 in Bombay, during the same time) to the cause of missions; and save 12 dollars a year for himself, merely by leaving the use of tobacco. Reader, "Go and do thou likewise," if you use tobacco.—*Vermont Chron.*

THE METHODIST MISSIONARIES.

The following extracts of a letter from Rev. D. C. M'Leod, one of the prisoners mentioned by Mr. Worcester, throws some additional light on the treatment which good men are receiving under the "humane policy" of Georgia and the National Executive. The letter is dated at Athens, East Tennessee, July 16, and is published in the New York Advocate and Journal:—*Bost. Recorder.*

Early in the morning of the 8th, I and brother Wells started in quest of our captured brother, and about ten o'clock we met the guard, on a line of march for head quarters, having in company with brother Trott, Rev. Mr. Worcester, a Presbyterian missionary, arrested, also for residing within the charter of the state, and dragged off from a sick family. These two brethren and an Indian, chained by the neck to the baggage wagon, were driven on foot before the mounted horsemen, as a part of their punishment inflicted on them for what the guard call their obstinancy.

[After detailing his conversation with Mr. Trott and the guard, as mentioned by Mr. Worcester, Mr. M'L. proceeds.]

Col. Nelson and Brooks then followed me up with much abusive language, and ordered me to stop. Nelson asked me where I lived. I told him, "in West Tennessee."—I was then made to dismount—brother Wells ordered off—Nelson and Brooks swearing that I was "the very fellow they had been wanting to get hold of." After going a few steps, my horse was taken from me, and sent back to brother Wells, while I was made to run on foot to get up with the other prisoners. A furious storm of human vengeance was beating upon me in all the violence of infuriate oaths and horrid imprecations. I was told if I opened my mouth, I should be run through with a bayonet; and Brooks urged that I should receive a hundred lashes! I was driven through mud holes and branches for some distance; but when their anger cooled a little, I was suffered to have equal privileges with the other prisoners.

* * * * * * *

On Tuesday the 12th, I was called to appear before the haughty Colonel, when he laid many heavy things to my charge, none of which he could prove. He used strong and sharp words to alarm me. He said if he had known that he could not have made "a case of me," he would have made the soldiers strip me, tie me to a tree and give me fifty lashes! He even seemed to regret that he had not pursued this course with me. I was told by him that I should not preach within the charter of the state, and ordered me to leave it as quickly as possible.

I left my brother prisoners in jail, without having the privilege of bidding them farewell. I have omitted many particulars which will yet be made public. I am prepared to prove that in the present hostile measures of the state towards the missionaries in this nation and other white citizens, *policy* prevails over *law*. Colonel Nelson told me that their orders from the Governor were to let the missionaries feel the heaviest weight of the law, and that they did not intend to show them any mercy. What will be the result of these measures is hard to foretel.—Liberty of speech and of conscience, and religious toleration, are but empty names in the Cherokee country within "*the sovereign limits*" of Georgia. May the Lord sustain us until the storm blows over!

SABBATH SCHOOLS.

SABBATH SCHOOL MEETING.

On Sunday evening last a meeting of those who are friendly to the establishment of Sunday schools was held in the Presbyterian Church. The meeting was addressed by Mr. Baird, one of the agents of the S. School Union, who gave a detailed and interesting account of the efforts now making to establish Sunday Schools thro'out the Union, and particularly in the valley of the Mississippi. Addresses upon this interesting subject were delivered by the Rev. Dr. Lindsley, Gen. Gaines and the Rev. Mr. M'Dowe'l. We understand that about five hundred dollars were subscribed. The beneficial influence which Sunday School instruction exerts over the habits and morals of youth is sensibly felt where such schools have been established and properly conducted, and should they continue to be patronized to the extent they deserve, no reasonable doubt can be entertained, that their happy influence will soon be increased, and the intelligence and information of the great body of the people.—*Nashville Her.*

From the S. S. Instructer.

WHERE'S THE DEFECT!

"I do not see why it is that I should not be blest with the conversion of my children," said a mother to me one day. It was about the time, that God was graciously pouring out his Spirit, and bringing sinners to humble themselves at the foot of the cross. The poor woman seemed quite down hearted and ready to despond. Some of her neighbors' children were brought into the fold of Christ, while her own remained unmoved. This mother is a woman of prayer. She is well acquainted with a throne of grace, and has often been there, to supplicate the blessing of God upon her offspring. I endeavored to encourage her; told her that I was in hopes they would soon begin to inquire the way to life. But to this hour her children remain in the same careless state—without God and without hope in the world. Still their pious mother continues to wrestle for them in the secrecy of retirement—she feels as though she could not let the Saviour go except he bless her.

Now I should like to ask, wherefore it is that the children of this woman still remain in a state of impenitency, when they are so faithfully warned to flee from the wrath to come and lay hold on eternal life, and so many fervent prayers have ascended in their behalf! Is it that there is, or has been, some defect in her family discipline! Perhaps she permitted them to stray too long from the fold of Christ, before she raised her warning voice—or perhaps they have been suffered in a great measure to follow the bent of their own depraved inclinations, without being checked in the first stages of their departure from God. But the reason of their remaining unblest we cannot know. This we do know, that God hears and answers prayer, if there is no iniquity in the heart to hinder prayer. But it becomes all Christian parents, who have ungodly children, to examine themselves, to see why it is that they are not brought to repentance! Doubtless the fault has been within their own breasts—for God has declared that he *will* pour out his blessing upon our seed—and who, who can doubt his word!

From the S. S. Journal.

CHANGE OF FEELING.

I returned back to Woodville, and preached on Saturday to a large audience. Since the formation of the school here, the views of the people seem to have been entirely revolutionised. The American Sunday-school Union, their agents and books, are mentioned only with respect—the happy influence of the school is extending, and the teachers are engaged in trying to bring into it on Sabbath morning I felt abundantly rewarded for all that I endured two months before, when pleading its cause, and when by many I seemed to be regarded as the agent of a great money speculating society; having in view, at least, as a secondary object, the union of "church and state."

Perhaps my difficulties at this place may be accounted for by the character of the sermon preached by the Rev. Mr. * * * *, their pastor, on the preceding Sabbath, when my appointment was made. I was told by members of the church, that he expresses a decided disapprobation of all religious almanacs, papers, and books of every kind, except the Bible, and a wish to have them all burnt!

On Monday, the 11th, I went from Zion Hill, down twelve miles south of Liberty, to visit Dr. * * * *, formerly a member of Congress from this State. This gentleman, for two years, superintended a Sunday-school, which closed last fall for want of pupils, and he thinks that some peculiar circumstances render it not advisable to attempt to revive it immediately. The Dr. is a very pious member of the Methodist church. He received me warmly, and was very much affected when I told him of the success with which the Lord of the Sabbath was crowning the efforts of the friends of Sunday-schools at the north.

From the Same.

WORTH A YEAR'S HARD LABOR IF NOT MORE.

On the 16th, I rode out through a very fertile section of country, which *six months* ago was an unbroken forest, and truly I have much to cheer me. In a space of less than six miles I found two Sabbath-schools. Arrangements were already made for a Bible class, which should be taught on the Sabbath, embracing persons of all ages. The gospel is also regularly preached in these places. In my ride an incident occurred which very much interested my feelings. The dear brother whom the good providence of God has placed amongst that people, was piloting me from one log-cabin to another. We came to a place where a single cabin and a few acres of land on which the timber was felled, and strewed in every direction, told us that we approached the residence of civilized man. As much to our surprise as to that of the child herself, we found an interesting little girl in her play-house, built of *moss*, diligently preparing her Sabbath-school lesson: and her brother hearing her repeat the words, "She brought forth her first-born, and called his name Jesus," before she discovered that we were near her. Truly the wilderness and solitary place shall be glad for them, and the *desert* rejoice and blossom as the rose.

From the S. S. Instructer.

SABBATH-SCHOOL LIBRARIES.

Several years since, while I was teacher in the Sabbath school in A———, I went out one evening to visit one of my scholars. While conversing with her father, he asked, "What compensation do you receive for your services as a teacher!" I replied, We have no pay except the hope of doing good to the souls of our pupils. "Why, I should think," added he, "that your services deserve some remuneration"

Central Library of Rochester and Monroe County
Historic Newspapers Collection

We are engaged in our Master's service, added I, and if we win any souls to his kingdom by our instructions, we have a richer reward than any pecuniary compensation could afford.—"True," he replied, "but I should be willing to give something for your care of my children." When Sabbath schools were first instituted, I answered, the teachers did receive pay, but it was found too expensive, and of late all the instructions have been given gratuitously. But if the parents feel under any obligation to the teachers, and wish to compensate them for their time & trouble, any contributions they feel able to make, for the purpose of increasing and improving the library would be gratefully received by the the teachers, and also be the means of enlarging and extending the usefulness of the school. "I always do give for this object," he rejoined, "when the contribution is taken up for this purpose. I feel it a privilege and a pleasure thus to contribute my mite to the Sabbath school."

Why should not every *parent* indulge similar feeling! Is it not indeed a "privilege and a pleasure" for parents to contribute for the Sabbath school library! Every one, who does give for this purpose, not only promotes the interest of his offspring, but also aids the teacher in his endeavors to do them good. Ought not the burden and the expense of procuring libraries to rest upon parents rather than teachers. Must the teacher devote his time to the business of instruction, without any compensation, and be required, in addition, to defray the expenses of procuring books for the children's reading! Will any parent consent to this!—Parents, I put the question to your consciences—*Ought the burden and expence of obtaining Sabbath school libraries to devolve upon teachers!* A. B.

REVIVALS.

PORTLAND MAINE.

SECOND PROTRACTED MEETING.

A second protracted meeting was commenced in the 2d and 3d Churches in Portland, on Thursday, July 28th, with the intention of continuing through four successive days, and closing on the Sabbath, with the celebration of the Lord's Supper.

Much solicitude was felt on the part of Christians, lest their efforts should prove to be premature, and that this second meeting so soon after the former one would not be sustained.—The following extracts from letters received from that place, since they commenced, give some account of their results:—*Recorder.*

"*Monday morning, Aug.* 1—Although the meetings have been attended with deep and awful solemnity, we have not yet witnessed such manifest effects as on the former occasion.—The increasing interest however, has induced us to continue them through the day.

"*Noon.*—Our meeting this forenoon has been solemn beyond description. I have not witnessed so much apparent feeling before. Ministers present to-day—Rev. Messrs. Johnson, Hooker, Chapin, and our pastors.

"*Evening.*—The meetings are closed, and no very special *visible* results, excepting deep solemnity. I trust however that good has been done, and that we shall hear from these meetings for a long time to come.

"*Thursday Aug. 4th.*—Appearances are more encouraging than when I wrote you last. At the close of the Monthly Concert that eve., which was the most interesting one we ever had, our Meetinghouse was full to overflowing, it was concluded to continue the meetings through Tuesday. Some fruits already appear. [The names are here mentioned of those who have obtained hopes, and others that are awakened; among the latter, in one family, a gentleman, his wife, one son and three daughters.] It was affecting to see the father and the son in the inquiry meeting weeping together. We had an inquiry meeting yesterday afternoon. I was not present, but Mr. Jenkins after the meeting said it was the most interesting we have had since the revival commenced. "*Monday Aug. 8th.*—Yesterday was an interesting day to our church, 19 were received by profession. There seems to be a great solemnity pervading the minds of the whole community, and I trust that conversions will be multiplied.

"A very interesting work is in progress among the Seamen. Meetings are held at the "Sailors Mansion;" and Capt. Wood who keeps the house, and Rev. Mr. Tappan, who is supplying at the Mariner's Church, are fully employed in conducting their meetings and conversing with those who are anxious. A vessel just gone to sea, has five sailors before the mast who have recently become hopefully pious.—Two of the crew of the Mary, lately arrived, became pious it is hoped, on her passage home; also one of the crew of the Nestor.

"A number of lads from ten to fifteen years of age, have held meetings by themselves for prayer. Some of them have a hope in Christ.—They pray for the Sabbath School, and particularly for their own Teachers.

"——is the twentieth teacher who has become hopefully pious in our South Sabbath School in less than five years. She thinks that taking a class in the Sabbath School has been the means of her conversion."

Danvers.—A four days' meeting was held in the Baptist meetinghouse in Danvers, commencing July 26. It was attended by several congregational ministers, who took part in the exercises. An account in the Watchman, closes it as fallows:

On Saturday morning the brethren assembled in a prayer meeting, about to depart. Many on this occasion could say "Behold how good and how pleasant it is for brethren to dwell together in unity."

The brethren who took part in the services, besides those that preached, were Rev. Messrs. Matthews, Peace, Wilcox, Cowles, and Braman. If there was any thing peculiar in the addresses, or sermons delivered on this occasion, it was the distinctness with which the truth was stated,—the pungent appeals made to the conscience, and the duty of immediate surrender to God. These marked all the exercises. We were not disappointed in our hopes. Our brethren came to us in the fulness of the gospel: the truth was preached with power. Since the close of the meeting in the space of six days, thirty-five have expressed their hope, and rejoice in Christ. Many are now anxious.

The congregational Society of which Rev. Mr. Braman is Pastor, is sharing largely in the fruits of these meetings.

From the Southern Religious Telegraph.

The good work which has been for some months in progress in this city, still continues in some degree, though the excitement which characterised it in its first stages has subsided. This work has been principally among our Baptist brethren. Between five and six hundred have been added to their two churches in this city.—Other denominations have also been refreshed, and considerable accessions have been made to their Churches.

CAMP MEETING.—We have been waiting with trembling solicitude to hear the result of the Presbyterian camp-meeting recently held near Lynchburg. We have just read a letter addressed to a gentleman in this city, which brings a very favorable account of it. It appears by this letter, that the meeting was very numerously attended,—was characterised by very good order, and deep and prayerful solemnity. The letter states that in the judgment of charity, there were at least a hundred and thirty cases of conversion.

The religious state of Massachusetts, so far as we are able to learn, is becoming more full of promise every day.

In Essex the revival is very general. In Newbury and Salem, the seriousness continues to increase. A protracted meeting was held in Beverly last week, which promised much at its close. In West Newbury, the revival is powerful: as also both parishes in Bradford. A protracted meeting is held this week at Andover. Throughout the county, in a word, the interest manifested in religion is extraordinary.

In some Academies and schools in this part of the state there have been lately many apparent conversions.

In Northampton and many of the neighboring towns the spirit of revival continues to prevail and extend. In Hatfield, where there has not been a revival for nearly a century, a protracted meeting has been held, at the close of which there were a considerable number of anxious inquirers.

In Providence, R. I. the results of the four days meeting held there two weeks ago, are most gratifying.—*Bos. Rec.*

It is stated in the Greensborough (N. C.) Patriot, that the revival which commenced in that place some weeks ago, is progressing steaily and rapidly;—that religious meetings for the last month have been very frequent and crowded; that almost every day has added new converts to the band of real disciples,—that there has been a great transformation in the character and habits of the society there;—a deep solemnity still pervades the place. It is estimated that from 60 to 80 have been made the hopeful subjects of divine grace.

The Editor of the Patriot, (who does not consider himself a pious man) speaking of the evidences which prove this work to be the result of the Spirit's operations, very justly remarks, that "when men, who have scoffed at religion—when men with strong minds and cool reflection—men who were thought to be sermon-proof and gospel hardened; men who loved the world, and the things of the world; we say, when men of these different characters, are seen lying prostrate on the floor or the ground, and pleading for mercy in the agonies of despair; and afterwards to hear them shouting redeeming love, and to see them declaring by their conduct and conversation, that a complete regeneration has taken place in their hearts—a beauty is seen in religion from the light of which the scoffer recoils in confusion!" —*Richmond Telegraph.*

RENNINGTON, VT.—From Bennington, Rev. Thomas Teasdale writes thus:—"We have a meeting in this place, which has already been protracted *nine days.* About 400 souls distinguish themselves as anxious enquirers. During the meeting, and a short time before, nearly 100 had hopefully submitted themselves to God—The present meeting will probably be continued to next Monday, making thirteen days.

MASSACHUSETTS.—In addition to what we have before given, we learn that there are revivals in the following towns in Massachusetts: Amherst, Bloody-Brook, Hadley, Westhamton and Williamsburg. The writer observes, "I attended a five day's meeting last week, which has been followed by a most powerful work of grace. The citizens all gave up their worldly business, to attend these meetings, and to secure the salvation of their souls. I think I never knew so solemn a time in any place. Stouthearted men, who had vented their curses upon religion, and had boasted that they would not go to the meetings, were completely cut down, and came like children to attend them. Time would fail me to enumerate all the interesting cases of conversion. O! it is a glorious time; the Lord is doing his own work, in his own way, and to him be all the praise and glory."—*Vt. Chronicle.*

BERKSHIRE CO. MASS.—A letter from Pittsfield, published in the Watchman, after mentioning the revival there, and in Lanesboro', says—In Sandisfield, Becket and Middlefield, Tyringham and Lee, our sister churches have enjoyed a refreshing season, and numbers have been added to the churches. In Hancock, where a four days' meeting was lately held, the Spirit of the Lord was manifest in their midst, to bless his word to the conviction and conversion of many sinners, and the awakening of stupid professors. Adams and New-Lebanon have also shared in the blessed work; protracted meetings have lately been held in both places. Our congregational and methodist brethren in most of the above mentioned places, and in some other, have had delightful seasons. So far as my knowledge extends, these delightful seasons have accompanied and followed protracted meetings, and the fervent, persevering prayers of the churches."

SALISBURY.

Letter from Rev. D. Rockwell, to the Editors of the Vermont Chronicle.

At the moment of the close of the sermon in the forenoon of the second day, a man of about fifty, rushed into the aisle, prostrated himself before God, and said, "I am pricked in the heart; do pray for me, a poor sinner;" when almost simultaneously the aisle was filled to overflowing with those whose tears and groans said, "pray for us also." At the close of the afternoon sermon of the third day, as the speaker exclaimed, "Who of you are willing to submit now to God? now is your time;" a man and his wife entered the aisle, followed by a number far greater than the day before. The solemnity of the scene none can describe. After several prayers, it was proposed that the meeting should continue the next day, which was attended with increasing interest.

After communion, and when about to close the meeting, I proposed that the whole of the body pews should be vacated, and that all present who desired to submit now to God, and that prayers should be offered for them, might seat themselves in those pews; when all the body pews were immediately filled, and many stood around them evincing their desire to be of their number. Scarcely a single individual of the impenitent present, except a few children, but were found among the anxious.

Then it was proposed that all who, during the meeting, and some few days previous, thought they had submitted themselves to God might manifest it by rising; when, as it was afterwards judged, forty or fifty, or more arose. All present acknowledged that they had never before witnessed a more signal display of the power and grace of God, and we trust felt to ascribe all the glory to his great and glorious name.

HUBBARDTON.

The Rev. H Flagg, in a letter to the Editors of the Chronicle says,

A work of grace commenced here the latter part of May. We invited the ministers in this vicinity, to attend a three day's meeting with us on the 21st of June. Previous to that time, a number gave evidence of a change of heart, and many more were inquiring. The meeting gave a powerful impulse to the work. It was indeed a day of merciful visitation. The interest was so great on the third day, that the meeting was continued through the next day. The work has been remarkably still and solemn, and the subjects are principally from our Sabbath Schools and Bible Classes. Thirty five have already been received by this church, and more will probably offer themselves soon. Not far from 100 have expressed hope, including some "old hopes revived."

Extract of a letter from a lady at Lebanon, N. H. to a female friend in Rochester N. Y. dated August 19, 1831.

"We have great cause for gratitude in view of what God has already done for this people; but we hope for greater blessings. Our meeting was solemn and interesting—the first day was wet, yet a good many people attended meeting, many more out of the village than in. Wednesday morning the house was filled—in the afternoon much crowded. On Thursday our meeting house would not hold the people, and they went into the old house which is much larger. Friday the house was filled to excess, every spot and corner was occupied: we had a sermon in the morning from Mr. Wheeler of Windsor, in the afternoon from Mr. M'Kean of Bradford, Vt. at the close of the sermon all those who were anxious were requested to rise up where they were, (for there was no room for them to go into the aisle) I could not tell the number, but there were a great many. They were solemnly addressed by Mr. P. of Plymouth. I will just mention the case of one young man who had attended through the meeting unmoved and indifferent. He was standing at the time they were requested to rise, and for fear he should be considered as one of the anxious he seated himself—he was at that moment convicted, and is now rejoicing in hope. At the close of the meeting there was an invitation given to those who were indulging hope, and those who were anxious, and those who felt a determination to seek an interest in Christ immediately, to retire to the new meeting house for conversation. The house was filled—it would be impossible to tell the number, but there must have been many hundreds—there were a great many people from other towns present. It was a solemn season, and I trust a time when this church felt in some measure their dependance upon God.

"I presume you will think it strange that this meeting closed so soon, but it was necessary for the ministers to return to their people before the Sabbath, on that account it closed at the end of four days—Saturday evening. We have had an interesting meeting this afternoon—an inquiry meeting was held in the body of the house while the church retired to the vestry for prayer. There are probably 100 in town who have as we hope set out in earnest to seek the Lord. There were more than forty present to-day, and many of these have, as they hope, given their hearts to God since the close of the meeting."

The Revival in Lewis Co.—The Albany Telegraph says, a respected correspondent in Louisville, gives us the following as the number of converts in the late revival in Lewis co.:—Lowville 80; Martinsburgh 250; Turin 100; Leyden 200; Denmark 100;—total 730. The work was among the Presbyterian, Baptist and Methodist churches.

We learn from Madison Indiana, says the Cincinnati Journal, that a very interesting state of things exist in that place. Several have already professed their faith in Christ. At a recent four days' meeting in Hanover, about 8 miles from Madison, about 40 inquirers came forward to the anxious seats.

From the Cincinnati Journal.

Pisgah Camp-Meeting.—We learn from a gentleman who was present at this meeting, that its services were evidently attended with the blessing of God. The exercises were appropriate, and the congregation attentive and solemn. The influences of the Holy Spirit were visible in the anxiety of the awakened sinner; and in the joy and rejoicing of the hopefully converted. During the solemnities, thirty-one professed to have embraced the Lord Jesus Christ as their only Saviour, and to have found peace through his atoning blood. Some of these were in the morning of life, and others in the decline of age. One of the hopeful converts is a Cherokee youth, by the name of *Jeremiah Evarts*, who has recently become connected with the Walnut Hill School in Lane Theological Seminary. This young man has just commenced his education, and we trust, will prove a great blessing to his own people in their distressed and persecuted condition, should he be permitted to return and tell them of that Saviour, who has become precious to his soul.

REVIVAL IN LEXINGTON, VA.

We have just received a letter from a gentleman in Lexington, bringing the cheering intelligence of a powerful work of the Spirit in that place. On the last Sabbath in July, thirty-five persons were added to the Church, (Rev. Dr. Baxter's) and more than sixty were deeply impressed by the truth and Spirit of God, and anxious to be saved, several of whom have since obtained hope in Christ. On the Sabbath previous, upwards of twenty were added to the Church of New Providence—and it is thought that there are two hundred anxious souls within the bounds of that congregation. There is a deep and solemn interest felt in that county on the all important question of salvation.

From the Cincinnati Journal.

A letter dated Tecumseh, Ohio, July 4, 1831; states that a church conference commenced in that place on the 24th of June, since which time a glorious revival of religion has been in progress.

Forty have already joined the church, 28 by profession and 12 by certificate. Many more are anxious. This work embraces young and old, rich and poor. The Bible Class, which at the commencement embraced only 7 professors now contains 30.

Another letter to the editor of this paper states that there are revivals in more than 30 towns on the Western Reserve in this State.

It gives us much pleasure also to state that a very pleasing state of things now exists in Oxford. and the Miami University.

NEW-HAMPSHIRE—In Gilmantown, we hear there is a very powerful work of grace: it extends into various parts of the town, and embraces a large number of their most influential men. Never, we believe, has there been a revival of religion, which has brought so many learned, wealthy and honorable men to bow at the Saviour's feet. And we find this circumstance creates great alarm in the camp of the enemy, in different parts of the country. He is in great trouble; being in danger of losing some of his most influential subjects; to prevent which, he is crying out against protracted meetings; and warning the people to be calm, to avoid such absurdities and beware of enthusiasm.

From the Connecticut Observer.

ATTACK ON REVIVALS, FOUR DAYS MEETINGS, &c.—Last week we asked for the facts which warranted the Editor of the Times in denouncing revivals, four day meetings, and the orthodox clergy. In reply he informs us that 'there is scarcely a town or a neighborhood in the state', where these facts may not be found in abundance, but he does nor deign to collect one of them in support of his accusations.—To make up the deficiency he has inserted several articles in his paper, which he is careful to inform his readers, are from the pens of 'liberal and enlightned Editors'; and to these he invites our '*special attention.*' As they are his own chosen facts to support the severe charges made against the orthodox clergy, we take it for granted they are the best within his knowledge. One of these articles is entitled 'WEALTHY BEGGARS.' We insert the first sentence which was designed by the writer to illustrate the position that the priest-hood are collecting large sums of money under charitable pretences, for the purpose of employing it in overthrowing the rights of the people. 'The American Bible Society's *income last year*, was not far short of $1,000,000! The receipts since its institution, exceed $7,000,000!!!' We have given the sentence just as it stands in the Times, italics, exclamation points and all. Is this statement true! According to the Report of the American Bible Society, the receipts of the last year, 'omitting the sums borrowed at the banks, were $125,316,79. Of this sum $50,142 50 were received in payment for books sold.' Deduct what was borrowed at banks, and what was paid for books sold, and you have $75,174 29. And yet, says the Editor of the Times, or rather the 'liberal and enlightened' editor whose statement he indorses, 'The American Bible Society's *income last year*, was not far short of 1,000,000!' 'Not far short of a million;' only something more than nine hundred thousand dollars short. An accurate estimate for ,liberal and enlightened, Editors.

But we have not done yet with this subject. Our 'special attention' was invited by the Editor of the Times to another statement of his columns. "The receipts since its institution, exceed $7,000,000!!!" Now what is the truth on this point! The total amount of the receipts from all sources, since the commencement of its operation in May 1816, to the first of May 1830, is nine hundred and nine thousand, two hundred and ninety dollars, fifteen cents.' vid. Abstract of the American Bible Society, published in 1830, p. 13. Add to this sum the income of last year, except what was borrowed from banks, and received for books sold, and the whole does not amount to $1,0000,000. Here, again, the 'liberal and enlightened editors' make the trifling mistake of $6,000,000 in $7,000,000. They are about one seventh part correct—which is a good deal, considering the nature of the subject. We wait for more facts. Meanwhile, as the Editor of the Times excepts the Methodists, we suppose, that they are not '*orthodox*,' since even in excepting these he still repeats his charges against the '*orthodox* clergy,'—we beg leave to invite his 'special attention' to an extract from the Methodist Christian Herald, published in Boston, the particular organ of the Methodists in New England. It will show him how they regard the cry that our liberties are in danger 'from a union of Church and State.' As he acquits the Methodists of designing such a union, this testimony must, in his view, be entitled to peculiar weight.—

"They are men without principle and without candor,—the men who aim to carry favorite measures by any means, right or wrong,—whose motives are not taken from the public good, but from private ends, and personal honors and emoluments. These men, the better to cover their own iniquitous designs and motives, are crying out that our liberties are in danger from a union of church and state, and that our national institutions are in danger of being overthrown by a combination of Christians— that is, by the very men whom our Savior has denominated *the salt of the earth.*"

We only add that those who endeavor to check the circulation of the Bible by false and exaggerated statements, and by imputing base motives to those engaged in the work hope to prevent their success, incur a fearful responsibility—whether it is done from wilful ignorance respecting the truth, or to gratify personal feeling, or to promote sectarian or political purposes.

From the Cincinnati Journal.

Mr. Editor:—A few weeks ago I performed a missionary tour through the greater part of Western Louisiana, in the service of the Missionary Society of that State, some details of which, if you think proper you may publish. I passed from New-Orleans to Natchitoches, a village of some hundred of inhabitants, on the Red River, where I spent several days and preached to a respectable and attentive congregation. There is no Protestant preacher residing here, but our Methodist brethren occasionally supply the people with preaching. I feel assured that a devoted and competent preacher of the gospel, would be encouraged & sustained at this place. There is an important *military post* in the vicinity, to which he might extend his labors, where he would be most kindly received by the officers.—On my way down the Red River to Alexandria, I visited the grave of a dear brother and fellow-laborer in Christ the Rev. Mr. Clarke, who fell a victim to the climate soon after his arrival in the country. It was a lonely place in the midst of the forest. An old negro man pointed out the spot where the good man sleeps. The only mark of a grave, was a small depression of the earth, and which was overgrown with shrubbery. As I was standing over the grave musing in silence and sadness, the gentleman at whose house he died, came up, and after relating the particulars of his sickness and death, pronounced this honorable eulogium on his character, "Mr. Clarke was a holy man." At Alexandria I passed a Sabbath, and preached to a large and solemn congregation. A preacher of suitable qualifications would be eminently useful at this place and in its vicinity. There is no Protestant preacher of any denomination in this village. Four clergymen at different periods, have located themselves here, but with one exception, they all soon sunk into the grave. It is a sickly, though a pleasant place. One of the preachers referred to, was the Rev. Mr. Hull, of Connecticut; a precious man, and a devoted servant of Christ. I attempted to find his grave, but there is no stone to tell where he lies; my friend and brother however, needs no monument to perpetuate his memory—for while his spirit is rejoicing before the throne of God—his name and the recollection of his worth, will be cherished by all future generations in that place. Thus fall our missionaries, "in the land of strangers!" The "Red River country" is reputed to be sickly, and from its exceeding fertility, it can hardly be otherwise. But there are situations a few miles from the river, to which many of the inhabitants resort during the summer, that are healthy; and to these places of refuge, it is unquestionably the duty of our missionaries to flee during the sickly season. From Alexandria I extended my tour to the South, through a rich and populous country to Opelousas—a village of about a thousand inhabitants. There is a Protestant church here, but no resident Protestant preacher. Our Methodist brethren have done chiefly all that has been done for the cause of religion here. The people informed me that I was the first *Presbyterian* clergyman that had ever visited their place. I preached here to a considerable congregation;—some miles distant from this village, there is a "*Convent*," called the "holy heart of Jesus,' where one of the most respectable female schools in the State, has been established. Most of the pupils in this institution, I was informed, are the children of Protestants, and who, with a few exceptions, are converted to Popery, before leaving it; a fact, which it would be well for those parents to consider, who are so fond of placing their children in the Seminaries of Jesuits. I regard Opelousas as one of the most delightful and interesting villages in Louisiana. It is situated in the midst of an immense prairie, on an elevated site, that is fanned by regular sea breezes in the summer, and is remarkably healthy. It is expected that a College will be established here. And it is an admirable location for a *Female Academy.* "I can hardly conceive, indeed, of an object that is more important, or that promises greater usefulness than the establishment of a first rate Female Institution in this place. It would be patronized, I have no doubt, by the protestant population in all parts of the State, and would prevent a multitude of the 'rising generation,' from falling into the hands of the papists. From Opelousas I extended my tour through 'Lafayette' and 'St. Martyns' to the very flourishing village of 'Franklin,' on the Teche in the parish of Attakapas. This is an important station for a preacher, and he would be kindly received. The people manifested an earnest desire to hear the gospel. There is an excellent Episcopal clergyman, resident here, and our Methodist and Baptist brethren occasionally preach in the village. From Franklin I proceeded to Placquemine, on the Mississippi.—The only Presbyterian clergyman in West Louisiana resides here, and he has labored with encouraging success. Throughout the whole extent of my tour, I received the kindest attentions. The people almost in every instance, manifested a desire to hear the gospel, and expressed a wish to have ministers of the gospel come and reside among them. I know not a more interesting field for christian enterprize in any part of the United States. A large portion of the country through which I passed, is the most beautiful of any that I ever saw. Its large 'prairies, studded with islands of verdant forests,' and covered with innumerable herds of cattle, present the aspect of an ancient and highly cultivated country. A great majority of the population are French, and of course are Roman Catholics, but the Americans are rapidly crowding into the country and will soon gain the ascendancy. Owing to the recent settlement of the country by the Americans, the means of literally and religious instruction are necessarily as yet very limited. Good schools are very rare, and I met with but one Sunday-school in the whole extent of my tour, and that was at Alexandria. It is to be feared, that in many instances, parents are not suitably impressed with the importance of educating their children; but I was happy to observe that the Americans generally appeared to realize the importance of this subject, and were turning their most serious attention to it. Competent teachers who go to that country well recommended, will be patronized and be highly useful. With regard to the state of morals among the people at large, as might be expected, the habits and customs of a Catholic country prevail—the *Sabbath* is profaned. With the French it is a day of amusement, and the Americans too, often fall into the current practices of the country. Intemperance has received a check, and every year is diminishing its ravages, and there is unquestionably a gradual, moral improvement taking place among all classes. But the country is most lamentably destitute of Protestant preachers of the gospel. They are exceedingly wanted, and intelligent and pious ministers would, I am persuaded, be cordially received by the American population generally, but it is indispensable that they should be intelligent and educated men, for there is not a more intelligent or a more respectable class of men, in the United States, than the planters of Louisiana, and a greater mistake cannot possibly be committed than to suppose that preachers of a different character can be extensively useful among them. Not only are preachers of high qualifications needed there, but it is important that they should take up their permanent residence. *Transient* preachers will not answer the purpose. We wish those to go there who are willing to identify their own destinies with the destinies of the country. Such ministers of the gospel will be encouraged, will be useful. They must expect indeed to be subjected to trials of a peculiar character, resulting from their situation as *pioneers* introducing the gospel into a new country, but by perseverance, and effort, and zeal, they cannot fail, under the divine blessing of winning a multitude of souls to Christ, and of building up his holy kingdom. There are only *four Presbyterian* ministers in the state of Louisiana. We are making efforts to add to our number the ensuing autumn. More labores in that destitute & important field of christian enterprize we must have—and by the help of God much good can be done. There is a growing conviction among the people, of the value and importance of christian institutions, and an increasing disposition to encourage and sustain them. We need more ministers of the gospel in that State, not only to preach the gospel, but to establish institutions of learning.—There is not at present a literary institution in the State, I fear, that is under proper *christian influence.* The Jesuits have been enabled to monopolize in a great degree, the business of instruction in the State, and their resources, both of men and treasure, appear to be inexhaustible. If Protestants intend to do any thing to any purpose for the cause of religion in that State, they must at once encourage the establishment of institutions of learning of a proper character. The rising generation must be taken out of the hands of those Jesuits, or the cause of the Redeemer may as well be abandoned. Opelousas, as I have already remarked, is an important location for an academy. Such an institution would exert an incalculable moral influence over a great extent of country. Another institution of learning of a christian character, is greatly needed in the vicinity of New-Orleans. And it is intended that an effort to establish one shall be forthwith made. Its location will be across Lake Pontchartrain, in the healthy region, but a few hours' sail from the city. But to accomplish these objects of christian benevolence, & others that are indispensible, we must have the co-operation and aid of our christian friends in other parts of the country. We are a feeble band and we have peculiar difficulties and obstacles to encounter.—The Romish religion it is known, is the dominant religion of the State. Every step that we advance, must, of course, be in the face of the strongest opposition. But the Head of the church is *Almighty*, and His cause must finally triumph. W.

CACHEMIRE SHAWLS.—This elegant article of female luxury promises soon to become common. A nobleman, an inhabitant of Moscow, has just invented a machine for the fabrication of cachemire shawls, by means of which a workman can manufacture this article with as much ease and readiness as the ordinary cottons. He intends to make his invention public, not desiring even to have a patent monopoly of it.

OBSERVER.

THURSDAY, SEPT. 8, 1831.

TO THE PATRONS OF THE OBSERVER.—You have so often answered our calls for assistance with a promptness that entitles you to our gratitude, that we only deem it necessary to say to those of you who are in arrears that *we are in great want of money.*

DROWNING ON THE SABBATH ACCOUNTED FOR.—It is a fact as well attested as any other, that there are more deaths by drowning on the Sabbath, of those who are engaged in the pursuit of pleasure, than on all the other six days of the week. Coroners who have kept a record for years have given their testimony to this fact. Now how does this happen? In answer, we say, we do not suppose that God, so to speak, takes his hand and oversets the boat and plunges the guilty trespassers on holy time to a watery grave any more on the first, than on any other day of the week. Precisely the same course of conduct, the same acts—the same indiscretion in the management of their craft on any other day would lead to the same fatal consequences. What then should render Sabbath excursions so much more fatal? The answer is, a consciousness of *guilt*, which destroys the judgment & leads to acts of indiscretion, which would not be committed by the same persons on another day. It is common to endeavor to stifle the reproofs of conscience by noise and affected gaiety. In doing this, judgment is laid aside and prudence disregarded. It is in this way we account for the numerous instances of drowning on the Sabbath. It is still, however, an expression of God's displeasure at these violations of holy time. The result is the same. It is the consequence of disobedience—the fruit of evil doing. *Their own guilty consciences are the executioners of the judgment of God.*

We know of no advice or directions that we can give by which the disastrous consequences of Sabbath excursions can be avoided, than by suggesting to those who are engaged in them that before they set sail, they should, by humble supplication and prayer ask the *protection* of God—ask him to keep them from sin. If they will do this, and follow the path pointed out in the scriptures, especially in the *fourth* commandment, they will never, we think, find a watery grave on the Sabbath, while "*seeking their own pleasure*," and be summoned in the very act of Sabbath-breaking to the bar of God.

OPPOSITION TO REVIVALS AND FOUR DAYS MEETINGS AT THE WEST.

A protracted meeting, it appears by the Cleaveland Advertizer has been held at that place. We obtain this information in consequence of a string of resolutions which were passed, as it would seem by a number of attornies and other gentlemen attending court at that time in that village. These resolutions the editor of the Advertizer very properly published as the most effectual method of exposing the folly and hollow hearted hypocrisy from which they emanated. The reasoning of these oppositionists is really very good. They are opposed to revivals, and as revivals are promoted by protracted meetings, they are decidely opposed to them, and call upon all the friends of good order and religion to set their faces against them. They use over for the thousandth time the worn out slang of infidels and scoffers about Dr. Ely, church and State, &c.

Now we would suggest to the editors of the Advertizer and of the Observer and Telegraph, whether they are pursuing the wisest course to take so much notice of these foolish and often repeated slanders—treating them as if they were some new thing—as if the camp of the enemy would not be disturbed as matter of course, when he sees the friends of the Redeemer acting as if they were really in earnest in their endeavors to serve their Lord & Master, and especially when they are adopting any particular measures which have been blest of God in the salvation of souls—measures which have produced thousands of desertions from his ranks, and will probably lead to the desertion of thousands more, if persevered in. Will not so much notice give the opposition a consequence in their own eyes and embolden them to persevere?

We have no sort of objection to permitting them to expose themselves—we would give their proceedings ourselves if we had three or four spare columns. Neither have we any objections to a little satire, by way of showing their inconsistencies in their true light, but we do object to serious argument in opposing such preposterous folly.

Let these opposers of religion throw their filth—there is no honor gained by throwing it back again. Let them alone that "they may be ashamed."

One of the charges of these opposers is worthy of especial notice, and is a fair sample of the childish weakness, and contemptible reasoning which characterizes their whole proceedings. They have seen that morning-prayer meetings were followed, or at least accompanied by, a revival of religion—and in order to account for this they say that in the morning, the mind is weak, the intellect is cloudy and the nervous system unstrung, so that an impression is more easy made upon the imagination, and the judgment more readily perverted than at other times in the day. We had supposed, and we believe it has generally been admitted, that the reverse of this is true. Perhaps however the world has been mistaken and that this anti-revival meeting at Cleaveland was providentially ordered to correct this mistake into which mankind had fallen. If so, it should hereafter be dated from, as the "era of light."

To be serious however, we think that our western friends will best promote the cause of religion by saying little about these proceedings. What the Devil cannot effect one way he may by another. If the minds of christians should be diverted from praying for, and conversing with, the impenitent and warning them to flee from the wrath to come, to talking about the doings of the adversary conversions will cease as certainly and inevitably as if their prayers or efforts were suspended by any other cause.

Let them treat these men with kindness and pray for them. Many such hardened opposers have had their hearts subdued and their eyes opened, so as even to "see men as trees walking" by the prayers and faithful warnings of christians within the past year. And why should not this class be as easily subdued by the same means in Cleaveland, as any where else? Many a hoary headed rebel against God, as well as the little striplings and sprigs of self-sufficiency, have had their sandy foundation of infidelity swept from under them, and

Central Library of Rochester and Monroe County
Historic Newspapers Collection

when sinking, have been led to cry in the bitterness of despair, "Lord save or we perish."

In short we were not discouraged or alarmed at this bristling of the opposition in the west, until we saw the friends of religion, give it as we thought more importance than it merited, and saw them, as we feared, diverted from their appropriate duties to engage in unprofitable controversy.

PROTRACTED MEETINGS.

These meetings have been so extensively and remarkably blessed, that we hope the friends of religion will be extremely cautious in appointing and conducting them, so that they may not be brought into disrepute. We have heard much said among ministers, especially of the Rochester Presbytery, of the necessity of making arrangements so as always to secure ministerial labor at these meetings; and to prevent any disappointment in this respect, many cautions have been given to the brethren not to appoint two to be held at the same time in the same Presbytery—especially to avoid having two at the same time in adjacent towns. Measures indeed were proposed at the last meeting of Presbytery in this village, to come into some system, by the appointment of a committee, or in some other way to avoid any interference of this kind. It was however concluded advisable to leave the subject to the discretion of the churches.

It will be seen by our paper that yesterday a protracted meeting commenced at N. Penfield, and that one commences at Mendon to-day. Would it not have been much better to have had one of them a week later? We presume that in both cases there is an expectation of the attendance and assistance of the same ministers. One or the other must, of course, be disappointed.

Now the question is whether it is best in *any case* to hold two protracted meetings in this presbytery in the same week—and especially on the same side the River? Could not an arrangement be made of this kind that when two notices are sent for insertion in this paper, which will interfere with each other, that the publication of one of them—perhaps of the one last received—should be withheld and notice given to the person whose name is attached to it? If some arrangement of this kind is not made, it is readily seen that disappointments and unpleasant consequences may result from it.

ACCOUNTS OF REVIVALS.

The Utica Christian Journal complains that some of the Religious papers are in the habit of giving "five or six different accounts of a revival in the same place." We have not known any instance in which this error has been carried to the extent which the editor of the Journal represents, but we have seen that one or two papers, particularly, are in the habit of publishing, at least two accounts of the same revival. And we presume that it occurs in this way—after having published an account which has been given in the religious paper in that section of country where it took place, a letter is received from a correspondent, by the editor of one of the papers alluded to, or some of his friends, and is published without any reference to the previous account. Indeed we have noticed this very frequently and have sometimes indulged a suspicion that it arose from a desire to have it appear to the public that the editors of these papers were in possession of means of information which other editors did not enjoy. These *duplicate* accounts are copied into other papers and thus one object is attained—that of getting a *great many credits.*

It is in this way that we account for the errors of which the Journal complains, instead of attributing it to a desire to mislead the public as to the number of revivals that are taking place.

After all, probably more repetitions of the same account occur from want of recollection in editors—taking an article from an eastern paper this week and republishing it two or three weeks hence from a western paper and *vice versa.*

We learn from the Vt. Chronicle that 110 persons were to unite with the Congregational Chh. in Bennington on Sunday last. Also that a powerful revival is in progress in Manchester, and that 100 are supposed to have turned to the Lord.

POPERY IN THE U. STATES.

Peter Kenney, Superior of the Jesuits in the United States, republishes in the Catholic Miscellany of the 22d July last, an extract from the doings of the council of Trent which declares *"all marriages not celebrated by a Romish Priest invalid, and that the parties are perfectly free."* This is published for the benefit, especially of emigrant papists in this country, and is represented as important for them to observe. It may be asked what has a decree of the council of Trent to do with the regulation of the marriage ceremony in *this country.* Why, according to the Catholic creed it is just as binding, just as obligatory here, as in Europe—just as binding at *this time* as at the time when it passed. It will readily be perceived then, that the civil regulations, the laws of our country must be set aside in this respect, so far as regards Catholics. Suppose Catholics should in any part of our country—in any state of the union, obtain a political ascendancy—have the power of making laws in their own hands—it will at once be seen that they must, if consistent, consider marriages solemnized by protestant ministers, or by justices of the peace, as invalid, and treat the offspring of marriages not solemnized by their own ministers as *illegitimate.* This council, it will be recollected, was *infallible*—the prohibition unlimited as to time or place—Catholics cannot, whether as legislators or judges, therefore, recognize as valid any marriage, not entered into in the manner prescribed.

These things are well deserving the consideration of *native Americans*—of all who would preserve our political institutions free from the shackles of ecclesiastical power—who would in fact deprecate a union of Church and State.

We hope to be able soon to exhibit facts on this subject from which the people may be able to form opinions relative to the influence of Popery.

CATHOLIC IDEAS OF THE RIGHTEOUSNESS OF CHRIST.

The correspondent of the South. Rel. Telegraph, whose letters we have occasionally given, says that he read the following inscription placed at one side of a Catholic Church at Finbars, Ireland.

"I H S Jesus Saviour of men.

Sacred to the memory of the benevolent Edward Malley, merchant, the friend of . . . . . and the friend of the poor. He employed the wealth of this world only to secure the riches of the next, and having a balance of merit on the book of life, he made heaven debtor to mercy.

The article signed W. from the Cincinnatti Journal relating to the state of religion in the valley of the Mississippi, we recommend to all who feel an interest in the progress of Protestantism in that region of country. It may essentially aid those who think of contributing by their money or personal exertions, to the extension of the Redeemer's kingdom there, by showing them to what point to direct their efforts, and how they may be made most useful. The editior of this paper has seen nothing, in the same compass, containing more valuable information with respect to that great region of country.

COL. JOHNSON.

The editor of the N. York Observer, in publishing the article relative to the conduct of Col. Johnson in taking one of his daughters which he had by a slave, with him to a Kentucky Barbecue, where she was compelled to withdraw, notices the remark which we made upon the account, and seems to suppose that we did not know that Col. J. was *not* a member of the Baptist Church. In this he is mistaken. We knew the fact and did not suppose that our remarks could be understood otherwise. He *is* a supporter and professed friend of the Baptist denomination, but they disapprove of his conduct, and, as we understand, are the persons who have been most bold in reproving him.

MURDER.

A man by the name of Guy C. Clark, of Ithaca, as we learn from the Chronicle, lately in open day, knocked his wife down with his fist and siezing an axe chopped her literally up. This deed was the consequence of a long course of Intemperance.—*This man was once a Temperate drinker.*

ANOTHER.

On the 2d inst. a man by the name of Dibdin Holt, killed his wife at Buffalo in a fit of drunkenness. These are surely strong—in fact, *bloody* arguments in favor of the temperance cause. How many are there who now drink temperately, and who shudder as they read these accounts, and who are horror struck at such deeds of infamy—who will *yet* have their own names handed down to posterity coupled with the same or similar acts of fiendish brutality.

The Circular from Baltimore, is omitted through the carelessness of the person who was directed to set it up, but who neglected it, and the neglect was not discovered until too late for this paper.

Rev. Asa Mahan has received and accepted a call from a newly organized church in Cincinnati to became its pastor. He passed through this village on his way to his future field of labor, on Monday last.

THE PROTESTANT.

We some time since expressed our opinion as to the utility of this paper and of the importance of giving it an extensive circulation. Its bold and fearless exposure of the abominable doctrines and practices of the Mother of Harlots, entitles it to the cordial and efficient support of every American Protestant. We confess that we do not accord with the sentiments of its editor as to the *manner* in which he chooses to express his opinions of Popery and Papists. Yet this ought not to prevent our giving our support to the *only* American publication which has for its object the exposure of Romanism and the vindication of Protestantism from the worse than infidel scoffs and denunciation of the Catholic presses which are established in all the principal cities and villages in the union. The Editor is about to make an effort to increase his list of subscribers, and an agent is on his way for that purpose, to this part of the country. And although laboring under difficulties and embarrassments from want of sufficient patronage ourselves, we cannot but wish success to THE PROTESTANT.

The following recommendations of that paper cannot fail of rendering essential service to the agent in soliciting subscribers in this region. The opportunities of the gentlemen whose signatures are affixed to them of judging of the usefulness of the Protestant, and of the kind of weapons that may be most successfully used in this warfare, are certainly far better than ours, and although not requested to do so we cheerfully lay them before the readers of the Observer.

The local Agents and other Friends of the Reformation, where either of the Agents may visit, are therefore respectfully desired to give them all the information and assistance requisite to insure them success, in their efforts, to extend pure gospel truth, to apply the heaven appointed antidotes to Satan's deadly poison, and to increase the glory of the gracious and ever blessed Redeemer.

To the Friends of the Protestant Faith

The bearer of this, Mr. Henry Belden, is favorably known to me as an agent of the Protestant. The paper which he recommends is in his opinion, of more importance to the cause of religion and our country, than any other *one* paper now published. If other papers fail, we may expect new editors to arise and publish the same thing under other names. Whereas, if the Protestant fails, the hope of another, amid *such clamor of enemies, and coldness of friends,* is at least very dubious.

The character of the paper I think is improving, and what is of more importance, the public mind is improving under its influence. I have taken it from the commencement—first with doubts of its utility, then with hopes that it would do good—Finally, there is no paper that I read with greater interest and with stronger hopes that it will exert a good influence.

The strong denunciations of the Protestant are like the denunciations of Scripture on the same subject. The cutting sarcasm of the Protestant is only a revival of the use of the same weapons which the Reformers wielded with such power against "the Mother of Harlots."—Its descriptions of the baseness and falsehood and blasphemy and cruelty of Romanism are as much below the truth, as the imagination and graphic powers of Mr. Bourne and his friends, are below the lying wonders and deceivableness of Satan.

My mind is entirely changed with regard to the value of the paper—and not only myself, but many clergymen of my acquaintance are recommending it to all their friends, as a *thing*, without which they cannot be fully prepared against the enemies of our faith, and the enemies of our free institutions. JOEL PARKER.

New-York August 25. 1831.

I have been a reader of *the Protestant* ever since its commencement, and I perfectly concur in the opinions expressed in the above paper. Facts are occurring every day which demonstrate the vast importance of such a publication in this country. It is to be ardently hoped that the Christian public will not suffer the Protestant to fail for want of patronage.

N. S. BEMAN.

New-York August 27 1831.

For the Observer.

THE IMPORTANCE OF A THOROUGH EDUCATED MINISTRY.

Mr. Chipman—I closed my last communication, by some remarks on the importance of securing the continuance and purity of revivals of religion, stating briefly, the connexion of education in the ministry, with this most desirable object. I consider revivals of religion the greatest blessings, that God has ever given in connexion with the offering of his Son: In fact, in these showers of grace are found all the promised benefits of redeeming love. Such is their infinite value, it is as important as are the issues of the judgment, that nothing endanger the purity or contribute to suspend the duration of these heavenly visitiations. Such is the fact in the history of Providence, that peculiar judgments have often followed these seasons of divine refreshing. The Babylonish captivity followed the revivals in the days of Hezekiah and Josiah, and "the pouring out of the Spirit in the days of the Apostles, was the precursor of the long desolation of Judea." So a protracted period of darkness and stupidity followed the revivals in the days of Edwards and Whitefield. I would by no means attribute this succession of divine judgments in all cases or even generally to the improper method of conducting these revivals; for there is, no doubt, to be recognized in the economy of God's government, a most important principle in relation to this subject, which is, to visit his enemies with judgment when he remembers his friends with mercy; or I might say from the contrariety of moral character in man, the course of providences, which is most favorable to the church of God, is most fatal to the enemies of righteousness. As saith the Lord by Isaiah, "The day of vengeance is in my heart, and the year of my redeemed is come." "Angels restrain the winds till the elect are gathered in, and thus nations become fitted for judgment by the gospel being faithfully preached, those who receive it being gathered into the ark of mercy, and those who reject it being ripe for immediate judgment.' How far human weakness and indiscretion may contribute to this result it becomes every minister well to consider.

Of one thing we are assured, that *divine truth* is the *instrument* by which revivals of religion are produced and continued, and hence the infinite importance that the preacher be able to ascertain the mind of the Spirit who inspired it, and apply to the soul the peculiar instruction that its exigencies may require.

Here I would introduce a *second* reason why an educated ministry is demanded, or perhaps I should consider it but a branch of the argument already under consideration.

In relation to the point before us, vast injury is done in revivals of religion by uneducated and inexperienced men. Experience may in some degree, make up for the want of education, and education may, to some extent, make up for the want of experience. My argument is this.—Truth is the instrument; the human mind and affections, in their diversified and ever changing character, are the *subjects* upon which this truth is to be made to operate; God in his sovereignty is to make it efficacious and man in his freedom is to feel his obligation to yield his cheerful obedience. Now how is it possible for an uneducated man, so to understand this truth, the sublime system of moral science, revealed to us in the Bible, & so to discover & unravel the secrets of the human heart, as to bring this truth to bear upon it, so that it may secure the end which God designed? It seems preposterous to say, that piety is all that is demanded here. We might as well say that piety was all that is required to navigate the sea, to survey the stars, measure the mountains or preside in the chair of mental and moral philosophy. The only difference which I can discover is, that piety in one case is absolutely essential, and in the other not; yet in neither is piety sufficient to safe and successful effort. Here let me not be misunderstood. I know that much of divine truth is taught by the Spirit; understood experimentally and under such teaching, many men become very useful to others, yet I still maintain, as a general thing, they do not thus become prepared for the pulpit and the commanding station of a preacher to the uneducated and intelligent, the pious and profane, the believing and the sceptical.

Hence it is that the purity of revivals of religion is often injured and their duration shortened by a defective method of presenting the truth: by not understanding and preaching it as a system;—by not being able to see the consistency of its parts and the grand and powerful result of its whole scheme when brought to bear on the minds and consciences of men. In no case is the symmetry of the gospel so much endangered and the force of truth so much weakened, as by men, in revivals of religion, who are not able to see the consistency of its parts and to secure its influence as a perfect system. Hence we find the class of preachers, to which I allude, in danger of selecting a few truths of the gospel, and such as are calculated to produce the most immediate and powerful excitement and urging them, from day to day, with honest and most devoted vehemence; and always in danger of mistaking the excitement produced, for the enkindlings of the Holy Spirit & the sure indications of deep conviction. I do not say that this is not in reality the case; but where it is so, an intelligent apprehension of truth, would render the conviction vastly more hopeful and safe, and the subject, if converted, far more stable and useful. Nothing is more common, than to hear the class of preachers to which I allude, declaim against set sermons and doctrinal preaching, during revivals of religion. Unable to frame the one, and to understand and properly arrange the other, they have little acquaintance with the efficacy of either, and hence, honestly I doubt not in most cases, decry both. The result may be, as often seen, a powerful excitement, celebrated by the apparent feebleness of instrumentality, many hopeful conversions, a sudden suspension of feeling, speedy dismissal of the minister, & from want of being well grounded in the faith of the gospel, thoroughly indoctrinated during the season of religious experience, there is often a sickly and deformed growth of christian character, great loosness in religious sentiment, alarming indifference as to religious practice and generally a protracted reign of spiritual coldness and sterrility succeeds. To such, if the doctrines are afterwards preached, they are not understood; if pressed and believed, they are not loved and made the spring of holy action.

Here I confidently believe is found one of the greatest evils of an uneducated ministry. And I appeal to the most natural and obvious tendency of such preaching as that to which I have alluded, and I also appeal to facts, abundant in the history of the church and of revivals and to be seen at this day before our eyes, to sustain me in the declaration, that the loosness of Arminian sentiments and Antinomian practices have resulted, and do continue to result, from a defective administration of the truth and never more so, than from a defective administration of the truth, during the seasons of religious revivals.—It is now that Satan seizes on the defects of our ministrations and sows his tares amidst the wheat and loudly boasts that he reaps his richest harvests from the sunshine and showers of divine grace. Thus are our revivals of religion brought into disrepute with the enemies of righteousness, and regarded with distrust and caution by many of the sincere friends of God; and correct measures are deferred or discontinued, from the abuse they have received by the unskilful and inexperienced.

And here, lest my remarks might be associated with some whom God has signally blessed, I would add that such have learned from experience, from intercourse with intelligent men and from books, to some extent the knowledge desired and essential to safe and successful ministrations. And I would allow that they may surpass many who are thoroughly educated, in preaching plain, systematic and argumentative sermons, and hence one of the main secrets of success. Their appeals to feeling, are sustained by the enlightening influence of well arranged thought, forced as by demonstration on the mind, and hence, however highly raised, the danger of deception is avoided, and a guard is placed to melancholy and ruinous reaction.—But the evil against which we should guard remains to be considered: Others without the intellect, without the experience and without the prudence, if not the piety, of such men, will vainly attempt to tread in their steps:—fixing their eye on the high feeling which is produced and the rapturous results that succeed, they first and vigorously, aim to produce the same state of feeling, having their hearts piously and prayfully set upon securing the same happy results. We must fear, yea, we must conclude, that there is, in most cases, an entire failure, though we may have witnessed the most elevated state of feeling. The *result* is not secured—or if hopefully and nominally secured, it is, after all, of a very doubtful character—and if not doubtful, as said above, it is of a very defective character.—The reason is obvious. The feeling was not raised, as in the first case, by the plain preaching of the *truth*, logically arranged and forcibly illustrated. The way was not in this scriptural manner prepared; but the first and immediate effort was to produce feeling. Overlooking its character, its happy results must be lost.—Let the same logical and scriptural process be *attempted*, and the failure here is still greater than before; for an unsuccessful attempt here, is certain death to that feeling which might otherwise be produced; and I verily believe, that every attempt will be unsuccessful, where a clear head, a well furnished and disciplined mind are not found engaged in the undertaking. Hence, we find uneducated men, foregoing or failing in the attempt, to furnish the mind with instruction preparatory to exciting the feelings of the heart and generally directing all their efforts to produce feeling, which, unguided by an intelligent apprehension of truth, becomes subject to all the dangers to which I have alluded above.

That I may not be misunderstood, let me say, that feeling in view of the truth and realities of religion is not to be undervalued—by no means dispensed with. All the intelligence that the immortal mind could receive, would no more break up the deep and depraved foundations of the human heart, than wintry moon-beams dissolve the icy mountains of the north. There must be feeling attending it strong and permanent, or it is intelligence but to involve the soul in deeper guilt and heavier wo.

How does this affect the character of religious revivals & the prosperity of the church? I reply, it endangers the purity and continuance of the one and correct sentiment in the other.

Revivals of religion will be pure and protracted in proportion as the doctrines and precepts of the gospel are better understood and more correctly preached. Our greatest hope that these seasons will yet become pure as the Pentecost of the Apostles, and protracted as the Millennium, arises from increased attention to education in the gospel ministry, attended with correct understanding of the doctrines of the gospel and deep piety of heart. How important then, that every minister be able in this day of scepticism and opposition to contend earnestly for the faith once delivered to the saints, and to declare correctly the whole counsel of God.

As a third argument for an educated ministry, I would mention the importance of securing *continued interest, untiring activity,* and *permanence of settlement* in the ministry.

That man, whose resources are limited and whose attention is confined to a few of the more obvious, however important, truths of the gospel, and who does not see their connexion with the remaining truths of the Bible and the practical bearing of the whole, will always be in danger of losing his interest in the very truths upon which he dwells so constantly, and they will soon become so familiar both to himself and to his hearers, that their efficacy and influence will become entirely suspended, and the only resort of such a minister, to secure a return of interest to himself, is to change the people of his charge. But let him become acquainted with doctrinal and practical theology; with that system of truth, every part of which is so essential and the whole, in its natural arrangement, so beautiful, and in its legitimate influence so powerful, the more he contemplates it, the more he studies it, the more he prays over it and preaches it, the more will he be astonished at its philosophy, enraptured by its sublimity and enchained by its power; and from its ever new discoveries, its endlessly diversified relations, he will appear before his people from week to week with all the charms of novelty, with ever growing ability to interest and impress. And to him, a thousand lines would be too short to comprehend the wisdom and to exhaust the power of the doctrines of the Cross. Take the ever growing interest of Paul, of Luther, of Knox, of Edwards in the Gospel of Christ, as the divinely given system of sacred truth and we are at no loss to understand the spring of their untiring activity. From these exhaustless stores of heavenly science they imbibed and strengthened the principles of holy living: observing the necessary and immediate relation of doctrines with duties; the more they learned, the more they loved and labored; and from the broad range of their intelligence and influence here, we cannot but contemplate with astonishment the stand their unfettered minds must have taken, when heaven broke upon their view. Interest in the truth and engagedness in its precepts, both here and hereafter, must depend in no small degree, on the extent of our acquaintance with the revealed doctrines of Jesus Christ. Hence we find from Paul to the present day, that educated ministers are most interested and active in defending and disseminating the truth; in starting and carrying forward the great enterprises of christian charity.

The *permanence* of the ministry requires education. I will not stop to discuss the question whether the ministry should be permanent or itinerant. With those who advocate its itinerancy, any arguments on the main question would doubtless be lost. I take it for granted, that the question as to a permanent ministry is settled. How shall that permanence be most effectually secured? I reply by thorough education. Let the minister be able to take the lead of intellect, hold influence over the minds of his hearers, and with but common share of prudence and *with piety*, he may soon make himself, in view of the people, essential not only to their spiritual good, but to their present interest and reputation.—He gains their confidence and secures respect for his sentiments, and may soon make way to their hearts through the attention that his intelligence and resources have excited, and while they repel the truth he presses on the soul, they are compelled to respect the intelligence of his head & allow the consistency between his sentiments and his labors. Even the wicked will bear from such a man what they would not endure from one whose education and resources were inferior to their own.

But this is not the only secret of his permanence. An educated man is capable of continually instructing and of course of continually interesting. The people feel that they are not continual losers, by supporting, and attending on, his ministry. They discover in the growing intelligence of the people the reflection of his own wisdom and cannot but appreciate the value of such a man.

But how is it with those who are uneducated? Unlike those who are educated, they are in general far from securing permanence. To meet the inadequacy of their professional furniture, in some cases, the whole system of their ministry is made a system of itineracy; and for the same reason we find many who are uneducated, where this system is not generally introduced, pleading for its partial adoption at least. They no doubt feel its necessity and not capable of estimating the value of permanence, are honestly in favor of an itinerant ministry to some extent. They would fain make it to appear, that revivals of religion would spring up all over the country, if the established clergy would break loose from their people, and going from congregation to congregation, pour out their souls in fervor and acting under the conviction that they preach perhaps for the first and last time to immortal souls, they will exhaust all their powers and incalculable blessings succeed. In theory, this may be imposing to a certain class of minds; but when reduced to practice, the purity, the stability and promptitude of action, for which our denominatian has so long been distinguished, would be endangered, if not destroyed. In my view, the numerous subjects of our revivals need to be trained in gospel sentiments, christian enterprise and laborious action, under the same ministry to which their hearts are attached by that kind and prayerful interest which so long watched and guided their footsteps. No other man can step in and so successfully accomplish it. I believe that, as a general thing, it is education alone, which will secure that permanence which is essential to a proper training of the youthful subjects of grace, to meet the exigencies of the present time: indeed I might say, that without education, no man is able to do it, however permanent he may be.

It was a remark of Whitefield *that he should not be able to sustain himself in any one congregation for the space of a single year.*—Whitefield had discernment enough to discover the extent of his resources.

Permanent settlement in the ministry, is endangered, not only by a loss of interest which the preacher is liable to experience in his work if continued for a long time with the same people, and a loss of respect for him and confidence in his fitness to instruct on their part; "but, if he "attempts to continue and, as is often the case, "attempts to retrieve the past deficiencies of his "education, by great and special effort, in his "preparations to preach, while at the same time "he sustains the great, and various and arduous "duties of his office, *he is a dead man!* he "will sink in hopeless infirmity or a premature "grave." Or, in the language of the experienced and intelligent writer just quoted, if he attempts to bring up all his arrears, by incessant study, while he saved his life by neglect of pastoral duties, though he should become a tolerable *preacher*, he is a *dead man* in another respect, there will be a sad failure in the amount of his usefulness." Such a man cannot be the permanent minister of any intelligent and pious congregation at the present day.

The importance of securing pure and protracted Revivals of Religion, together with correct views of truth and duty, as the best security for such Revivals; and the value of a permanent ministry to secure to the church and the world the greatest amount from such Revivals, are in my view arguments of no small weight in favor of an educated ministry.

I am yours, &c. A. D. EDDY.

Canandaigua, Aug. 1831.

THE INSURRECTION IN VIRGINIA.

Com. Elliot, of the U. S. ship Natchez, who left his ship on the morning of Wednesday last, with a detachment of seamen and mariners, arrived here this afternoon in the southern stage, and informs us, that he left Southampton at 2o'clock yesterday afternoon, at which time every thing was perfectly tranquil. He is of opinion that about 75 white persons have been murdered. Some others are missing. Several of the leaders of the insurrectionary band were either killed or taken prisoners. Nelson, (one of them) was killed; Gen. Porter was taken and is in jail; the Preacher, and one who was designated the Prophet, have been made prisoners. A man by the name of Tom, who was wounded, and who expected to die immediately, made a full disclosure of their intention; he is, however on the recovery. There did not appear to be any previous concert with other slaves. Very few who were engaged in the insurrection have escaped—one or two only, are missing, who it was expected would soon be fallen in with.—*Beacon.*

From the Journal of Commerce.

LATER.

The Editors of the Journal of Commerce have been favored with the following very interesting letter, dated RICHMOND. Aug. 28th 1831.

Yours of the 25th is received. Until to day, the opinion has prevailed that the disturbance among the negroes was confined to a number of *runaway slaves*, in and about the Dismal Swamp; and that nothing like a concerted plan of insurrection was thought of by others.

Our artillery company, you will have heard, had returned home. The company of horse were also on their way home. But we learn that the Governor received an express last night from the section of country where the murders took place, which induced him to send forward an express to meet the company of horse, & order them to *return* to the country of the insurrectionists again. It is also said the Governor has received one or two expresses since morning, and that the last accounts are, that several more families have been murdered; that insurrections had broken out in Halifax, N. C. —in Surry and Nansemond Va.—that a mistake was made by some of the Negroes, and that *this day*, instead of last Sunday, were the day on which the murders was to have been committed. Our City has out a small patrol at night, but people *to-day* seem to be of opinion that stronger measures should be taken. A very intelligent citizen says that at least four hundred men should be under arms to-night, as reports are, that threats of insurrection have been made near the City. The reports, which no doubt have been founded on nothing, in many instances, nevertheless, cause *some alarm.* We can now conceive that the murders at Southampton could not have been so much an affair of runaway negroes, as was at first supposed; and the question arises, if the slaves in that county would murder the whites, whether they are not as ready to do it in any *other county* in the State; and whether the reports that may spread among the slaves in other parts of the State; may not *excite* those to insurrection that never thought of such a thing before. We are of opinion that these occurrences will cause considerable excitement among our citizens, for sometime, although no further damage may be done; and we are not without fears that more damage will be done before the slaves have learnt what their best interest is.

If they attempt any harm in towns, they would most likely resort first to *fire* to aid them; and goods destroyed by such a fire, would not be paid for by insurers. For this reason, we should not, just at this time, care to have goods sent us on which we might have to make advances.

The foregoing is about as correct a state of affairs here as we can give you. As further events transpire, we shall write.

TOBACCO.—The quantity of leaf manufactured tobacco cigars and snuff, entered for home consumption in the United Kingdom of Great-Britian for the year ending January 5, 1831, amounted to 19,406,402*l.*: and the duty received thereon to 2,938,050*l* 10s. 10.d

The great length of the article of Mr. Eddy, which we give on this page, excludes considerable matter which was prepared for this paper. An article respecting the progress of the Poles, we are compelled to omit with much regret, and we have only room to say that their *prospects are brightening.*

NOTICE.

A Four Days Meeting will commence in Clarkson, on Friday the 16th inst. at half past 10 o'clock A. M. In behalf of the cause of Christ among us, clergymen and others are earnestly solicited to attend. C. E. FURMAN.

NOTICE.

The Synod of Genesee will meet at Brockport, on Tuesday the 20th Sept. inst. at 2 o'clock P. M.

MARRIED.

In Jamestown, Chautauque co, Mr. John Scott to Miss Almira Eddy, daughter of Rev. Isaac Eddy.—In Sheridan on the 23d ult. by Rev. B. B Gray, Mr. Eber Keyes, to Miss Clarinda J. Gray

DIED.

In Batavia, Col. Calvin Rich, aged 66, an officer of the revolution.

In Buffalo, Erie County, Maria Louisa daughter of Mr. Samuel Stamm aged 19, recently from France. By her virtuous conduct she had secured the esteem of all that knew her.—*Com.*

In this village on the 27th inst. in the triumph of faith with a firm hope of a blessed immortality Nouraly Ann Lincoln, aged 20 years, formerly of New Jersey.

At Tinmouth, Vt. on the 27th ult. Mrs. Sarah Chipman, wife of Hon. Nathaniel Chipman.

In Dansville, Mary Caroline daughter of Doct. W. F. Clark, aged 4 years.

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, we hope to receive a share of public patronage.

Buffalo Street in the Arcade June 1.

SCOTT's & HENRY's Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of MITCHELL LODER,

No. 34 Exchange-street, or Mr. SIBLEY's Auction Store, Buffalo-st. 83tf

Fever & Ague overcome at last.

UPWARDS of Two Hundred cases of Fever and Ague have been cured in this neighborhood within the last year by one prescription.—From an acquaintance with this perplexing disease many have thought that no medicine could reach the seat of the difficulty;—this was the prevailing opinion until Mr. Thomas Andrews, Druggist from the south introduced from thence *"Fenwick's Vegetable Specific."* The price was so low that the poor to whom health is doubly valuable, might in this respect be on a level with the rich. Being charged at $1 per Bottle, several were induced to make trial of its virtues. Had the medicine ever failed in this climate where it is so much needed, or we must have thanked the Doctor while we could not have blamed the medicine; for it often happens that a cure in one climate may be sure death in another. Fortunately, however, not so with this. The success which had attended it in the south has been fully realized in this vicinity for many miles around. Sometimes a single Bottle is sent for a distance of 30 miles and repeatedly for a different member of the same family.

The subscriber is willing the fact should be known that in three instance out of the great number cured a second bottle was required, and in one case for some cause or other the individual was not cured, and these are the only instances known where one bottle has not restored health. The price will be continued at one dollar per bottle, to bring it within the reach of all, and will hereafter be sold in Rochester at wholesale and retail, by LEVI BURNELL, *Druggist,*

At the sign of the alligator, *No.* 11 Carroll-st.

6w36

THE subscriber having discontinued the business of Shoe-making, requests all who have unsettled accounts to call and close the same immediately,—and those whose accounts or notes are due are desired to make payment as soon as possible. I have rented my Shop to Mr. Reuben McCreery, who will carry on the above business, and all who will favor him with their custom, may depend on having work of the best quality and at the lowest cash price. ISAAC PRESTON.

Rochester, Sept. 1, 1831. 3w36

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.

BY virtue of a writ of fieri facias, issued out of the Supreme Court of Judicature of the State of New York against the goods and chattels lands and tenements, of the Trustees of St. Paul's Church, to me bailwick, I have seized and taken all the right title and interest of the said to the following described premises viz—all that certain piece or parcel of land situate lying and being, in the town of Brighton, County of Monroe and State of New York, being number two in section D. reference had to Johnson and Seymour's map of a part of the village of Rochester, said lot being bounded west by Market Street, (now St. Paul street) north by lot number one, east by lot number four and south by lot number three, owned by Giles Boulton, which I shall expose to sale as the law directs, at public vendue on Friday the 21st day of October next, at 10 o'clock in the forenoon of that day on the premises. Dated Sept. 8, 1831. J. K. LIVINGSTON, *Sh'ff.*

6w 37. J. CHICHESTER, *D. Sh'ff.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE TEAR AND THE SMILE.

The tear is sad o'er youthful hopes
Low sunk beneath the billow;
And sad the tear the widow drops
Upon her orphan's pillow.

But there's a tear that pity calls,
And sadder far than any;
A tear that daily, hourly falls,
Without one hope for heaven!

'Tis when the thoughtless sons of mirth
Are from their gambols riven;
And quit their fairest hopes on earth,
Without one hope for heaven!

The smile is sweet, when from above
All bliss and joy are flowing;
And sweet the smile which partial love
Is on our vows bestowing.

But sweeter far that smile serene,
To faith new beauties lending;
Which on the Christian's cheek is seen,
When life and death are blending.

That heav'nly smile, which seems to say,
"Farewell to all my sorrow;
This head, which bows in death to-day,
Shall reign with Christ to-morrow!"

Edinburgh H. E.

TO THE SPIRIT OF A DYING CHRISTIAN.

Parting soul! the flood awaits thee,
And the billows round thee roar;
Yet look on—the crystal city
Stands on yon celestial shore:
There are crowns and thrones of glory,
There the living waters glide,
There the just in shining raiment,
Standing by Immanuel's side.

Linger not—the stream is narrow,
Though its cold dark waters rise:
He who passed the flood before thee
Guides thy path to yonder skies.
Hark! the sound of Angel's hymnings
Rolls harmonious o'er thine ear;
See! the walls and golden portals,
Through the mists of death appear.

Soul, adieu!—this gloomy sojourn
Holds thy captive feet no more;
Flesh is dropt, and sin forsaken,
Sorrow done, and weeping o'er.
Through the tears thy friends are shedding,
Smiles of hope serenely shine;
Not a friend remains behind thee,
But would change his lot for thine.

Edmeston's Lyrics.

From the Imperial Magazine.

A TALE FROM THE BURMUDAS.

These romantic emeralds on the Western Ocean, so far as climate is concerned, have a most Eden-like appearance. All is miniature beauty; far, very far, from the wild and natural grandeur of America. The violet is not more unlike to the sturdy oak, nor the pink to the tall pine, nor a grain of sparkling sand to one of the huge Andes, than the Burmudas are to that gigantic continent, in its majestic and boundless forests. Yet from these insulated isles, we select the following tale.

Many of the houses in the Burmudas have a little garden, the avenues to which are fringed with jessamine and roses. The pride of China is often planted near the front, and with its green and umbrageous branches, forms both an ornament and a cooling shade. The buildings, which have no taste or symmetry, are perfectly white, and when seen at a distance, rising in the midst of green, have an agreeable and pleasant appearance. Within the enclosure round the mansion are fig-trees, bananas, pomegranates, and in some cases, orange, shaddock, and limes: but human art has done little; it is the beauty of the climate, that chiefly makes December as pleasant as May.

Beneath skies forever blue, the fig-tree puts forth its lively blossoms, and the orange and the pomegranates spread their swelling fruit. The balmy air is scented by groves of cedar, and in the fields and woods the aloe plant attains the full measure of its growth. The tamarind tree and mulberry expand their dark foliage over the sunny scene; and the tall slender palmeto shoots up in the valley, with its broad diverging leaf.—But what is far nobler than all the tiny beauties of nature on these lovely islets, the fair light of truth hath shined with a serene ray; many a negro's cottage has been made glad with the tale of the Cross, and the sweet little landscapes have been rendered still more lovely by the beauties of holiness.

At what time the gospel was first introduced into these green dots on the ocean, I cannot say. Mr. Whitefield visited them in 1744, to recover his health, and at that period preached with his flaming eloquence the doctrines of salvation by faith; and that some blessed fruit budded from the seed then sown, the following little incident will testify.

The writer of this narrative was one day riding through the cedar groves, on the road that leads from Hamilton to St. George, with Mr. W. a merchant belonging to the former place, when his friend invited him to visit a lowly and mean cottage in the bosom of the grove, to pray and converse with one of the oldest female inhabitants of the Islands, a widow, and a Christian of the New Testament school. They entered the habitation where all things bore the impress of extreme poverty; an old woman, near seventy, was waiting upon her mother, a remnant of mortality, who was laid upon the only poor bed the cottage contained. The mother was between ninety and one hundred years of age, and stone blind. I approached her bed, and taking hold of her withered hand, addressed her, and inquired what were her hopes of that solemn futurity, on the brink of which she seemed to totter.

Though dark and bed-ridden, the sound of such a theme seemed quite familiar. "Christ," said the old woman, "is my hope; I trust, thro' his dear merits, to depart in peace, and I am not afraid to die. He hath died for me, and I can trust my soul in his blessed hands."

"When," I asked, "did you find the knowledge of this Saviour, of whom you speak with such confidence!" "Sixty odd years ago," said the aged believer, "did that venerable servant of God, Mr. Whitefield, visit these Islands; and, as he often stood in the open air, I, among others, went to hear him. He preached on that text, 'Wilt thou go with this man? and she said, I will go.' Gen. xxiv: 58. All were silent, till a negro called out; 'Will none answer massa?' My desires were drawn with a cord of love; his earnest address, enforced by many tears, melted my stony heart, and from that time I became a follower of the Lamb. Sixty years have rolled over my head since that period, but he hath been my comfort by day, and my song in the night season. I have long been a widow, but his promises have been my support, and I know he will not forsake me in my old age, & now my strength faileth.' After kneeling by the bed-side of the old saint, and leaving a blessing with the daughter, we resumed our ride.

In musing upon the subject of this visit, here, thought I to myself, is one of God's hidden ones, the seal of a faithful ministry. In the great day of final audit, how many will be found who have received the word in the love of truth, but of whose conversion to God, the faithful laborer of the cross will never know in time. They shall, however, meet again, and shine as stars in the crown of those holy men, by whom they were gathered into the Christian fold.

From Badger's Weekly Messenger.

COLLEGE RECOLLECTIONS.

A writer in the Richmond Family Visitor gives a striking testimony to the efficacy of prayer and perseverance in overcoming mental dullness, personal disadvantages, and coarse, unpolished manners, in the case of a college student. Of a large, ungainly person, uncultivated address, but of an exemplary life, a certain student was the butt of ridicule for his class. His studies were prosecuted incessantly, yet no successful result followed. The flint of application drew no sparks of fire from the benumbed rock of his intellect. Continually, jeers and nicknames were measured out to him without mercy. His room being next to that of the writer, it became a matter of notoriety that at certain hours of the night, and sometimes for long time continued, a low murmuring noise proceeded from his apartment, seeming more like groans of distress than any other sound. The scholars gathered with all stillness into the writer's room on one evening in order to climb up to a high small window and ascertain the cause of the sound. We continue the narrative in the words of the writer:—

At last, at about 2 o'clock, we heard the low moaning commence, and an indistinct noise as of some one speaking in a subdued tone of voice; it sounded still more strange than usual,—or a guilty consciousnes of acting wrong caused us to imagine so.

My companion assisted me to arrange the forms, and to climb to the lofty window, through which, when I had succeeded in reaching it, I beheld our poor persecuted neighbor: the pale glimmering of his lamp showed me his books and papers scattered on the table and the seat, which he had evidently just vacated; all bore witness to the industry of the owner. My eye glanced round the room, anxious to discover whence the noise proceeded, and I saw at the end of the table with his back towards me, and his Bible open before him *upon his knees*, the young man.—He was so entirely absorbed in his occupation that I fearlessly put my head through the shadowy window, and heard his earnest supplications for the divine assistance in his devotion, for pardon for his own sins,—and for *us* he implored the blessing of God, and for *me* in particular, as one the most in the habit of grieving him, he prayed that my heart might be renewed; and for himself he prayed to be enabled to forgive my provocations, and return them with kindness, and to withstand the temptations which surrounded him. He humbly lamented his dullness of apprehension, and the difficulty which he found in acquiring the knowledge necessary to fit him for the profession he longed for: he prayed the God of wisdom to *assist* him, and to strengthen his understanding.—All this he uttered with the earnestness and freedom with which an affectionate and dutiful child might be supposed to address a beloved parent, in whose love and affectionate willingness, as well as power, to grant his petition, he had perfect confidence. He seemed to receive comfort as he prayed, and thus poured out his sorrow before his Almighty Father in and through the name of Jesus his compassionate Redeemer.

I cannot express my feelings. *Shame*—sorrow—admiration—were mingled together. I felt how infinitely superior that poor despised young man was to my proud companions, and to myself, with all our boasted talents and accomplishments. I descended as softly as possible from my station, to my room-mate, who was impatiently waiting at the foot of my mimic scaffolding to learn the cause of the agitation which he had already observed in me. I told him what I had seen, and heard, and was grieved to find that the recital only excited his merriment. He turned all I could say into jest: "The things of God were foolishness to him." But for me (blessed be God!) the pious instructions of my mother had not been *entirely* forgotten;—they told me that this young man was the friend of God, and I *dared* not to speak against him any more. In the morning, when our companions came to ask of our success, my room-mate gave a most ludicrous account of my discoveries, and of our 'Methodist neighbor,' as he called him—I said as little as I could on the subject, for I was too much entangled in their evil ways, to dare to say much in his favor, and as I before said, I dared not now speak *against* him.

When I left college, I left the student there also; his manners and habits remained the same, but he was making better advances in his studies, than any of the professors or tutors had expected. I had never become *intimate* with him, as a bitter consciousness of my former treatment of him, would not permit me to seek his friendship; while his reserved and studious habits prevented him from observing the change of my feelings towards him. Some *seven* years after, when by the mercy of God my wild and careless heart had learned to love, and wished to serve God: I came into ———, a large and flourishing town on my way to the field of labor appointed to me as a missionary of the Episcopal Church in the West. I was detained a day, it being Sunday, and I heard many persons speaking of a very celebrated preacher, whom they were all going to hear, and who was spoken of as a *very learned* man, of a very polite address, but above all of a most *holy* and *blameless* life and conversation. He was the beloved pastor of the largest church in the town, & his eloquence had become so much spoken of, that many strangers came from a distance to hear him preach.

I was pleased with the opportunity to improve myself, by hearing this celebrated man. I went; and judge, sir, of my utter astonishment, at beholding ——, the dull, awkard, despised student of —— College! The God in whom he trusted, to whom he prayed, and whom he served faithfully, had *heard* him, had *blessed* him, and accepted of him. His pious soul was now enjoying the happiness it longed for in preaching Christ to poor lost sinners. I returned to my lodgings, deeply impressed with a consciousness that *truly*, "Whatsoever we shall ask in the name of Christ, believing, we *shall* receive."

G.

From the Am. Pastor's Journal.

Another Looking-Glass for Venders of Ardent Spirits.

AWFUL EFFECTS OF INTEMPERANCE.

[The following has been furnished us by a clergyman, extracted from a letter, which he had recently received from a friend in the county where the occurrences described were witnessed. The facts may, doubtless, be relied on, & they furnish an awful lesson of reproof and warning to all venders, as well as drinkers of ardent spirits.]

The body of ——, a young man of wealth respectable connexions, and who lived near C. V., was found on Thursday the 19th ult., suspended to a tree, by means of a bridle.

He had long been a drunkard, and once attempted to bleed himself to death, after a course of excessive whiskey drinking.

When, therefore, his horse returned home recently, without a rider or a bridle, the friends of the young man went in pursuit of him, entertaining the most fearful apprehension as to his fate, and enlisting the sympathies and efforts of his neighbors to rescue him, if possible, from a premature and ignominious grave.

All efforts to find him, however, proved unavailing, until his body had become putrid, and was partly devoured by carnivorous birds.

He had wandered into a lonely body of woods, where none but God, and beasts & birds of prey, could behold him. He then took his bridle from his horse, and secured it to the limb of a tree, but a little above his head, and, after looping it around his neck, jumped up (as it is supposed) and let himself fall with sufficient violence to dislocate his neck, or to paralyze at once his whole body. His feet were resting upon the ground, in advance of his body; his hair was entirely gone from his head, and his eyes eaten out!

Four or five remarkable cases of death from intemperate drinking, have occurred in this county, within two years. A U. S. officer lost his life, by one of the drunkards here not long since, who gave his own for it afterwards at the gallows. Another of these drinkers was found dead in our town, not long since, on a Sabbath morning, with his bottle of whiskey in his bosom.—Among those who crowded to the scene, was another disciple of Bacchus, who deliberately took from the dead man his bottle of whiskey, in defiance of spectators,—of Heaven, and of God's day, and went away to drink its murderous, accursed contents! This man was then without the use of one eye, and within a few days past, he received an injury in the sound one, which in all probability will leave him totally blind. In vain have we expostulated with the merchants here, and dispersed among them the best essays on intemperance; in vain do sightless eye-balls, and the tears and rags of widows and orphans, entreat them to desist from the sale of intoxicating drinks. But the cases which I have named exhibit but part of the effects of this unholy traffic. We mourn over it, and nothing keeps us from giving names, but the characters of the living friends.

The following is the Fortieth Letter of a gentleman travelling in Europe, to the Editor of the Southern Rel. Telegraph.

NO XL.

Glasgow, April 27th, 1831.

In travelling from the southern provinces of Ireland to the northern, there is observable a much more than provincial difference of manners, character and condition. In the south there is much of the vivacity and ardor of the French: in the north there is all the staid and immoveable intellectuality of the Scotch. In the south, society is leavened by popery; in the north, by presbyterianism. In Munster, wherever I travelled, poverty and filth stood forth in bold relief. They are characteristic of that part of Ireland. In Ulster, so far as I could see and hear, it is altogether the reverse. In Cork, to visit the houses and lanes in which thousands of the poor are collected, requires, in a peculiar degree, the spirit of a missionary; but in Belfast, I found the poor-house the poor-streets and suburbs of the city both clean and comfortable.

The reason of this difference, I have, of course, frequently inquired, and have been referred to various causes, of which I may take some notice again. One gentleman, however, answered briefly that it was all owing to *popery* and *potatoes*. To *popery*, because of its numerous holy-days, interfering with the duties of the laboring man, and generating habits of idleness as they do, without the redeeming circumstance of cultivating either the intellect, the conscience, or the heart. It must frequently become the duty of persons, in all circumstances, to spend an occasional hour, during the days of labor, in the ordinances of public worship; and it must very frequently be the duty of those who have no labor to perform. But it can be no man's duty to allow bishops and councils permanently to set apart fasting and festival days, whether many or few, and to bind him to their observance, just as he is bound to the observance of the Sabbath. Even Christmas, which so many protestants observe as a holy-day, is not so constituted in the scripture, nor is there any such regard to be paid to it, as to *"the Lord's day."* Now the Catholics, in the true will-worship spirit of their system, have almost filled up the year with these holy-days. The people are not allowed the time to labor which God gave them; and when they come together there is nothing in the public service to compensate them for the loss. I have seen the chapels crowded throughout the day, but often as I stepped in, I heard no words by which I could be at all instructed, much less saved. It was a barbarous rehearsal, or an idle, and often a contemptible pantomime. It had often occurred to me, before I heard the gentleman's remark, that popery would make a community poor, because it would make them idle, and keep them ignorant. Instead of arousing, strengthening, expanding, and refining all the faculties and feelings within them, and thus rendering it impossible that they should be satisfied to live upon a dung-hill, it has just the contrary effect. The mind is darkened, fettered, degraded into leading strings. The mind of a christian is also subdued, but it is to the infinite God, and by his eternal truth; but the genuine papist is in subjection to his priest, and dependant upon him, and that in regard to those reasonings and decisions in which all interference, except of the truth and spirit of God, is most decidedly injurious to his intellect.—The fact is so, however, even if it could not be accounted for, that the Catholic districts of Ireland are remarkable for poverty, ignorance and filth. I have frequently heard it asserted that they may be known by the coach passenger, without his asking a question; and I consider it a natural effect of the Catholic system.

But what have *potatoes* to do with the solution of this question? The rationale is this. At first from necessity, and afterwards from indifference, growing out of despair of a better condition, or general custom in a particular class, great numbers have learned to live on potatoes and milk. They hope for no more. They only aim at a sufficiency of these. "The consequence is, said the gentleman, that as soon as a young man can obtain a few square feet of ground for his potatoes, nothing will do him but a wife. For the first year the bride can live in the cottage of her own or her husband's parents, as a few more potatoes in the pot for her food, and a little more straw in the corner for her bed, is the only additional expense. By the second or third year, the husband may have collected mud and straw enough to build a house and bed it for himself, but very probably he can rent no more ground. There are now more mouths to be filled, but the garden will yield no more potatoes, and the goat no more milk than before. They are straitened for daily food; they have no time, and no heart to think of cleanliness and comfort; grow up without knowledge; the children they live in the dirt; they eat and sleep with the pig; and at maturity are not likely to aim at any thing higher than the cabbage life of their parents.

In England and Scotland, in which Ulster may be included, there is this difference that the people cannot live upon potatoes, and sleep on straw, even for love, as they do in the south of Ireland. Consequently a young man is not ready for a wife, because he has a few bushels of potatoes. He must have something more. He therefore continues at his work: he learns how to make a living; he gets a little property, and the means of getting more, and *then* "nothing will do him but a wife."

You would suppose, perhaps, from what I have said, that in Cork I had quite an undesirable residence. I have spoken, however, only of the substratum of society. The well educated and truly pious gentry of the country are altogether a different race. You will frequently find very agreeable combination of Scottish intellect, of Yankee shrewdness, and French vivacity; and when to these is added the regulating and softening influence of genuine piety, you have an exceedingly interesting companion.

The following is the concluding part of an account given in the Observer & Telegraph, (Ohio,) by the Rev. Elizur Wright, of a recent protracted meeting held at Tallmadge.

It will doubtless, be expected, and it is due to the Christian public to give a faithful view of the success of the gospel in this place. The following, after having consulted several individuals, is as accurate a statement of the number who are hoping as can be obtained. By an account given in the Observer and Telegraph for July 21, by our Pastor, it appears that about sixty were then hoping. From that time to the commencement of the four days meeting there were ten hopeful subjects of the work. And during the meeting there were about forty, making the whole number of those who were hoping that they had passed from death to spiritual life, at the close of the meeting to be 110.

Since the meeting we have had ample evidence that the Lord's mercy is not exhausted; but that he will continue to be gracious, if his people will continue to call upon him; and that he is ready at all times to bestow the best of heaven's blessings upon our sinful race in answer to the persevering prayers of the saints. Ten have obtained a hope that their peace is made with God since the close of the four days meeting. We begin to count the number of those who remain destitute of a hope, instead of those who have obtained one. The sentiment is passing from one to another, that christians must not leave off praying for the impenitent, until the last one is brought into the kingdom. Last Tuesday and Wednesday I was present at two very interesting conferences in opposite sections of the town. Our Minister instead of inviting anxious sinners to take their seat, called upon all who were conscious that they had no interest in Christ to take a seat provided for them; on the former day four took the seat out of an assembly of about fifty, exclusive of children under ten years of age. But on the latter, out of an assembly of about seventy, one solitary individual only appeared for some time to occupy the seat. After a prayer or two a father who was present brought in his son who was standing without, that he might enjoy the benefit of the prayers that were about to be made. It is not pretended that this was quite an accurate division, but it was nearly so. In a neighborhood of sixty or seventy individuals only eight or ten over ten years of age can be found who are not hoping. The revival is of such a character, as to impress on the mind the idea that it is *the work of God*. Probably the thought has arisen in the mind of every individual Christian, "others have been more faithful than I have been." A demonstration was exhibited, that the Lord is ready to accept even the poor and imperfect services of his disciples, provided they are performed in sincerity. To God be all the glory given.

ELIZUR WRIGHT.

Tallmadge, Aug. 20th, 1831.

P. S. In addition to the foregoing account there are about twenty in the village of Middlebury, who have obtained hopes since the commencement of the meeting.

From the Christian Watchman.

THE MILITARY MISSIONARY.

The Baptist Irish Society celebrated their 17th anniversary at the City of London Tavern, June 24. The Rev. Mr. Lewis, of Chatham, related the extraordinary circumstances which follow, ascribing the happy events to influence exerted in Ireland by this Society. Mr. Lewis said, that

Four years ago he became acquainted with a soldier of the 63d regiment, now stationed in Van Dieman's Land, where he had been twice promoted, as the result of his good behaviour.—Some time ago, a lady paid him (the soldier) a visit, and left him a New Testament. He was afraid to read it, and hid it for four days under his pillow, before he would venture to see it.—At length he opened it, and it pleased God to direct him to the 3d chapter of John's Gospel.—The word was applied with power to his heart, and he was excited by it to inquire for some missionaries, of whom he had previously heard.—Having heard where they preached, he walked a distance of 8 miles to hear them preach. This he did, though exposed to much opposition from his companions who waylaid and pelted him as he went to and from the place to which he repaired. His zeal and courage soon became so great, that he was seen talking with Catholics on the necessity of faith. The priests heard of this, and a Catholic bishop happening to be in the neighborhood, the individual was summoned before him, to give an account of himself.—Previous to his meeting the bishop, he retired to a field, and prayed to be directed whether or not he should obey the summons. He determined in the affirmative, and boldly repaired to the place of meeting. When he was asked by the bishop, if he was the person who dared to talk with the people on religious subjects, he did not attempt to state and support his creed, but like St. Paul, in the presence of his accusers, told the simple tale of his conversion to God. The consequence was, that the bishop took down a horsewhip, and threatened him expulsion from the church. The next Sabbath-day he was publicly cursed; and, thus exposed to the opposition of his friends, who were respectable Catholics, he had no alternative but to enlist in the army. He did so, and was placed in a regiment chiefly composed of Irishmen, to whom he read the Bible in Irish. Subsequently he went to Van Dieman's Land, and he (Mr. L.) had obtained for him two Irish Bibles from the Chatham Bible Society. The last time he heard from him, he stated he had received money enough to buy a black coat, and had obtained leave of his superior officer to preach to the natives on the Sabbath-day. Thus, this individual had been led forward by Providence, and was now engaged as a serjeant in the army, and a missionary to the heathen, and all this had been accomplished by the instrumentality of the Baptist Irish Society.

Drowned, in the Genesee river, near this village, last Wednesday evening, a man named —— Sutton, supposed to be from forty-five to fifty years of age. The deceased was a man of intemperate habits, has been about this village, during the last four or five years, leading a kind of vagrant life. He has no family connexions here, and from this notice, his friends, if he has any, may know his fate. The body was found about two miles below the place where he was drowned, and decently interred by the inhabitants of this village.—*Genesee Register.*

A fool hath no delight in understanding, but that his heart may discover itself.

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,*
JAS. LYON & 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.*
F. COOK, 66 *on the Dock, Albany,*
ALLES, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
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 owest terms. 16tf

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

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.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co. begs leave to inform his friends and the public generally, that he has on hand an eleg'nt assortment of Broadcloths, Cassimeres, Satinets, &c. comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready-made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— *DAVID BUSH.*

No 29, Main street Rochester July 26. t f.

SHINGLES.

500 M. For ale.

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. W. RILEY.

Rochester, june 15, 1831. 25tf

FOR SALE.

A HOUSE and Lot in the flourishing little village of Nunda Valley, in the midst of an excellent farming and wheat growing country.—The lot is pleasantly situated on one of the four Corners, and is a good situation for a Saddler and Harness maker, or Hatter, or Cabinet Maker, either is much needed in the place. A good Harness Maker would find constant employ for three hands. Enquire of Albert Page, one mile east of the premises or the subscriber at this office.

SILAS G. TYLER.

Rochester, Aug. 4th 1831.

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

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.*

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

IN CHANCERY,
James Waugh Complainant vs. Samuel H. Hoag and Joel Wheeler Defendants. } At a Court of Chancery held for the State of New-York, at the village of Rochester on the eleventh day of August in the year one thousand eight hundred and thirty one: Present Addison Gardiner vice Chancellor of the eighth circuit.

It appearing by affidavit to the satisfaction of this court that the defendant Samuel H. Hoag resides out of this state, but within the United States, on motion of Mr. S. Bacon solicitor for the complainant it is ordered that said Samuel H. Hoag cause his appearance to be entered, and notice thereof to be served on the complainants solicitor within four months from the date of this order, and in case of his appearance, that he cause his answer to the complainants bill to be filed and a copy thereof to be served on the complainants solicitor, within forty days after service of a copy of said bill, and in default thereof that said bill of complaint may be taken as confessed, and it is further ordered that within twenty days the said complainant cause this order to be published in the state paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Samuel H. Hoag at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R. ELWOOD, Deputy Clerk.
S. MILLER Solicitor. 8w35.

IN CHANCERY—*Before the Vice Chancellor of the 8th Circuit.*

Isaac Spencer, Treasurer of the State of Connecticut, vs. Brewer Jarvis and Amanda his wife, James Boyd, Ferdinand Suydam, & John P. Sage, Jacob Lobdell & Peter Decker. } By virtue of a decretal order in the above entitled cause, will be sold by the subscriber, at public auction at the inn now kept by Barnum, at Brubach's Basin, in the town of Perrinton, in the county of Monroe, on the twenty-seventh day of September next, at one o'clock in the afternoon, the mortgaged premises described in the proceedings in this cause as follows, viz. "All that certain tract or parcel of land situate in the town of Perrinton aforesaid, namely, the west half of lot number sixty six, in township number twelve in the fourth range of townships, in Phelps and Gorham's purchase, bounded as follows, north, west, and south by the lines of the said lot, and east by a line run parallel to the west line and through the centre of said lot, containing one hundred and [illegible] acres," or so much thereof as may be necessary to raise the amount due to the complainant for the principal, interest and costs in the said cause—Dated August 10, 1831.

WALTER HUDDELL,
Master in Chancery.

At a Court of Chancery, held for the State of New-York, at the village of Rochester, on the ninth day of August in the year one thousand eight hundred and thirty one. Present Addison Gardiner, Vice Chancellor of the eighth Circuit, &

Jacob M. Schermerhorn, Complainant, vs. Richard Dibble, Naomi Dibble, William S. Rossiter, Thomas H. Murray, Levi Ward Jr., Joseph Stocking, Joseph Bull, William Penfield, and John Penfield, Defendants.

It appearing by Affidavit to the satisfaction of this Court, that the defendant Thomas H. Murray resides out of this State, but within the United States, on motion of Mr. S. Miller, Solicitor for the complainant, it is ordered, that the said Thomas H. Murray cause his appearance to be entered, and, notice thereof to be served on the Complainant's Solicitor, within four months from the date of this order, and in case of his appearance that he cause his answer to the complainant's bill to be filed and a copy thereof to be served on the complainant's solicitor, within forty days after service of a copy of said bill, and in default thereof, said bill of complaint may be taken as confessed. And it is further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Thomas H. Murray, at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R. ELWOOD, Deputy Clerk.
S. MILLER Solicitor. 8w35.

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 384 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, 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 agreeably to the survey of James Sewell, 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 21w,

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 Slocum 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 east 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.

To Exonerate from Imprisonment.

Pursuant to Revised Statutes part second, Chap V. tit. I, art. 5, relating to voluntary assignments, by an insolvent for the purpose of exonerating his person from imprisonment.

George S. Williams, imprisoned in the town of Gates and county of Monroe,—Notice first published August 25th 1831. Creditors to appear before Samuel L. Selden first Judge of Monroe County, at his office in Gates, on the 6th day of November 1831, at 10 o'clock A. M. 10w35

IN CHANCERY.
Francis Williams, Complainant, vs. Peter Bracket and Elizabeth his wife, Jared N. Stebbins, Charles Vezzie, William Hardwick, George A. Avery, Walter Lenthall, Evan Griffith and Matthew Brown 2d, Defendants. } In pursuance of an order of the Court of Chancery made in this cause, at a Court holden at the Court house in the village of Rochester on the 2d day of August, 1831, I shall sell at public Auction to the highest bidder, on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, and county of Monroe, the following described premises, viz. "One certain house and lot lying situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Fox Street, being the same house and lot deeded to the said Peter Bracket by Harmon Bissell, on the twelfth or fourteenth of January instant, and being part of lot twenty-six, on the Everard Peck purchase of Enos Stone."

ASHLEY SAMSON,
6w 35 Master in Chancery.

IN CHANCERY.
Ezra Coe Complainant, vs. Philo Higley, Samuel Adams, & Lewis Benedict, Defendants. } In pursuance of an order of the Court of Chancery, made in this cause at a Court holden at the Court house in the village of Rochester, on the 22d day of August 1831, I shall sell at public auction to the highest bidder on the 6th day of October next at 10 o'clock A. M of that day at the Eagle Tavern in said village of Rochester, & county of Monroe, the following described premises viz: "All that certain piece or parcel of land situate lying and being in the said town of Clarkson, being a part of the west half of lots one and two, in the ninth section of town number four on the triangular tract, and bounded as follows, viz,—beginning at a stake in the centre of the Ridge-road, where the same is intersected by the centre of the west lake road: Thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly on the north line of Abigail Tuttle's land, three chains and sixty two links to a stake, thence northerly on the west line of Peter Row's land six chains and thirty five links to a stake, thence north, seventy two and a half degrees west, one chain and thirty four links to a stake, thence north sixty four degrees west one chain and ten links to a stake, thence north twenty and one half degrees east two chains and five links, thence to the place of beginning to be the same more or less." Dated 24th August, 1831. ASHLEY SAMSON,
6w Master in Chancery.

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

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | THURSDAY, SEPTEMBER 15, 1831. | VOL. V. NO. 38.

ROCHESTER, MONROE Co. N.Y.
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DOCTRINAL.

From the Philadelphian.

HOPKINSIANISM AND BIBLICAL CALVINISM.

The Boston Telegraph of August 20th, copies from the *Christian Watchman*, with apparent approbation the following sentences. "Religion, if it be worth any thing, is a deep conviction, in the understanding, of the value and importance of truth. The person who has it, is able to give a *reason* of the hope that is in him; for through the understanding his heart is made to feel." Religion we should define to be a system of moral obligation. Evangelical religion is the gospel system of moral obligation. Practical, evangelical religion, is the gospel system of moral obligation reduced to practice in any one's heart and life. Now we should say, that religion to be worth any thing, must include a deep conviction, in the understanding, of the fundamental truths of the gospel, and of the value and importance of those truths. We presume that this was the meaning of the writer.—We agree with him, that every person who is the subject of true religion *has a good reason* for the hope of salvation which he indulges; whether he is able to give that reason to others or not. Of every rational accountable agent we hold it to be strictly true, that "through the understanding his heart is made to feel." This is a part of the true philosophy of the practical religion of the gospel. No human soul ever had any feelings but in consequence of some previous act of the understanding, on which that feeling was dependant. Of course no train of operations in the human soul was ever *commenced* by an exercise of the heart; that is, by *a feeling* of the soul. This doctrine is as true of the soul when under the renewing influences of the Holy Ghost as at any other time; and of course the feelings of the sinner never experience a saving change but in consequence of a corresponding, previous change in the conviction and apprehensions of his understanding.—He sees sin to be hateful before he hates it; and has a mental view of God's loveliness before he loves him.

How then, we wish to ask our Reverend brother Thatcher, and other old fashioned Hopkinsians, can the Hopkinsian doctrine be true, that sin and holiness are predicable of nothing but acts of feeling! Can that part of religion which "is a deep conviction of the understanding," be said to be neither holy nor sinful! How can Hopkinsians deny, that acts of the understanding may be sins as truly as any feelings of the heart!

Again, if through the understanding the heart is made to feel, how can the Hopkinsians say, that regeneration is an *immediate* energy of the Holy Spirit upon the heart, or the will of a sinner, whereby holy feelings are created, without any *mediate* agency of the understanding?

Biblical Calvinism teaches that *regeneration* and *effectual calling* are the same thing; and that God the Spirit in making a sinner a new creature, a new moral agent, ordinarily employs the instrumentality of truth in the enlightening of the understanding in the knowledge of sin, and of the Saviour from sin; so that being convinced of sin, and having right apprehensions of Christ, he is renewed in his feelings and in his will; and thereby is both persuaded and enabled to receive Jesus Christ freely offered in the gospel.

It teaches, that God's *people shall be willing in the day of his power*, but this passage of scripture does not even assert that he *makes* them willing; much less that he makes them willing by a direct, instantaneous, and immediate energy exerted upon their faculty of willing. When the sinner *wills* to come to Christ, it is, indeed, a day of God's power with him; *and it is true* that God *makes* him willing; but then he does it *mediately*, by his own *moral* influence, through the truth, whereby he rectifies the apprehension, the belief, the moral views, of the understanding. This change in acts of the sinner's understanding is the means by which his feelings are changed. His new thoughts, or views, apprehensions, and belief, with their consequent feelings, become his new *motives* to new and holy *volitions*, or acts of will; and without these motives it would be absurd, according to the constitution of the human mind, to expect any holy acts of the will. The real *motives* of any one for being willing to come to Christ, are the true *reasons* for his coming.

Motives to volition are not external objects: nor are they exertions of divine energy: they are mental operations of thinking and feeling, which are as uniformly antecedent to acts of willing, as any *cause* is antecedent in the order of nature to its own appropriate *effect*. If you would change a man's choice, purpose, intention, design, determination, resolution, or willingness, you must first produce a change in his motives, for no one of his volitions ever arose in his mind but from some motive, as the true occasion of his volition: and if God changes a man's volitions by changing his motives, then is the regeneration of the will not *immediate* but *mediate*. It is equally true, that the whole work of converting a sinner need not be in every part of it *instantaneous*. God converts him in all the moral exercises of his soul, without violating the order of those mental exercises which he has himself established; and at the same time, the sinner is a free efficient, moral agent in turning to God. There is an *instant* before which he is not, and after which he is a thoroughly renewed man; but God may take a longer or a shorter time, according to his own good pleasure, in bringing a man by HIS divine and gracious MORAL SUASION to holy thoughts, feelings, and actions.

From the Same.

FAITH AND REPENTANCE.

The Boston Telegraph of the 20th of August contains a piece by one modern Hopkinsian "Paul," which is entitled "the absurdity of maintaining that faith precedes love and repentance." It is an item of "old fashioned Hopkinsianism," that in every case *love and repentance precede faith*, and that this love and repentance are directly created exercises of the sinner's soul, immediately produced by the energy of the Spirit.

"It appears that it is very absurd, unscriptural, and dangerous, to maintain that faith is before love and repentance. Many who have written and preached upon experimental subjects have maintained, that faith is the first exercise of the renewed heart, and produces love, repentance, and every other gracious affection. They say that no man can love God, until he believes God loves him; that no man can repent of sin, until he believes his sins are forgiven; and that no man can love Christ, until he believes Christ loves him, and died for him in particular. Formerly, Mr. Boston, Mr. Marshall, Mr. Erskine, and Mr. Harvey maintained, that faith is the first exercise of the renewed heart, and the source from which all other gracious affections flow. More lately, the most popular preacher in Scotland, and many of the most popular preachers in America maintain and propagate the same sentiment. But it is the essence of Antinomianism, and subversive of all true godliness. For it is a faith founded in selfishness, and productive of nothing but selfish affection.

A man may believe, that God loves him, that his sins are forgiven, and that Christ died for him in particular, while he is in the state of nature and in the exercise of perfect selfishness. There is no need of his having a change of heart, in order to exercise such an appropriating faith. Let any sinner really believe, that God loves him, and he will love God for loving him; or let him really believe, that God has forgiven his sins, and he will love him for forgiving them; or let him really believe, that Christ died for him in particular and intends to save him, and he will love him for his gracious conduct and design.

Christ has laid it down as a universal truth, that "sinners love those that love them. To place faith before love, is to turn all experimental religion into selfishness. But to place love before repentance and faith, lays a solid foundation for that religion, which is pure, holy and entirely disinterested. If a renewed sinner loves God, before he knows that God loves him; if he repents of sin, before he knows that God has forgiven him; and if he loves Christ and believes in him, before he knows that he died for him in particular and intends to save him; then his love, his repentance, and his faith, are pure, holy, disinterested affections. His religion is genuine, and will stand the test of his own conscience, and of the all-seeing and heart-searching eye of God. He has that love, which many waters cannot quench nor the floods drown.

It is of vast moment, that preachers of the gospel should properly describe the nature and order of the first exercises of a renewed heart; and that hearers should know the wide and essential difference between placing love before repentance and faith; and placing faith before love and repentance. It is often said, that it is not much matter, whether love be placed before faith or faith before love. But it is of unspeakable importance to place love before faith, in order to prevent a very common and most fatal delusion.

PAUL.

The Calvinism of the Presbyterian Church does not maintain, that assurance of one's own personal salvation is of the essence of faith: nor is this a proper object of saving faith to any one, *that God loved me and that Jesus Christ died to save me*. He who practically and cordially believes that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life," or any similar statement of the gospel, has saving faith; whether he believes that he himself exercises saving faith or not.—Without attempting to justify every sentence of *Marshall on Sanctification*, we assert in opposition to Hopkinsianism, the Calvinistic doctrine, that *he who cometh unto God* in any act of acceptable worship must first believe that God exists and is a rewarder of all that diligently seek him; and that without faith it is impossible to please him by any other exercise of the mind. Whatsoever moral action is not directly or indirectly of faith is sin.

Not to waste time in logomachy we will here state, that repentance sometimes means *godly sorrow for sin*, and in this sense we conclude "Paul" must have used it: for *repentance* in the most common scriptural sense denotes the whole moral change of the soul which is required in order to salvation. "Repent ye" is in the Greek Testament, "Change ye your minds." Now we affirm, that it is very absurd, unscriptural and dangerous to maintain that a man may have love to God and godly sorrow for sin before he *believes* that there is a God who made him, and who has bound him to obey a law which is holy, just and good. It is by faith that we first become acquainted with God, and receive the revelation which he has made; and if one should love any deity without believing the testimony of Jehovah, and fixing his affections on such revealed attributes as he can become acquainted with only by faith, he would not love the God of the bible. Faith is the first exercise of the soul which the gospel requires of a sinner. Believe on the Lord Jesus Christ, and thou shalt be saved. When it is required, "repent ye," the very first change included in these words is a change from unbelief to faith. If a sinner does not *believe* that he is a sinner, and that sin is the dreadful evil which his Maker represents it, he will never have hatred of it and sorrow for it.—If he does not *believe* that God is lovely he will never love him: and if he does not *believe* that God is in Christ a God of mercy he cannot love the true God.

There is mercy with him that he may be feared; and without faith we have no knowledge of this mercy: nor can we worship him.

We know of no more than one popular preacher in America who holds, that a man must be assured of his own personal salvation in the very first act of saving faith; and that assurance of Christ's love to a particular individual is a prerequisite to the love of Christ by that individual. "Faith is the first exercise of the renewed heart, and the source from which all other gracious affections flow;" but we deny that saving faith is "founded in selfishness," and productive of nothing but selfish affection." To place faith before love is to render all experimental religion rational and scriptural: but to place love before repentance and faith, may lay a foundation not only for an entirely disinterested love of God which never existed, but for the doctrine that love is an exercise of the human mind created by God; utterly independent of all other exercises in the human mind, and wholly irrational; because not dependant on any apprehension of the loveliness of the object loved.

"Paul" in the above extract is fighting men of other days; for the moderate Calvinists of the present age maintain the priority of faith in the order of the Christian graces; and yet teach that a sinner may be renewed before he knows it, and may love Christ before he feels any assurance that Christ loves him.

If saving faith consisted in a man's believing that he is elected, redeemed, and shall certainly be saved, then the consequences stated by Paul might follow: but a man must have faith before he can be assured that he has it: he must receive Christ in the exercise of a holy, purifying, operative, benevolent faith, before he is warranted by scriptural evidence to say, "Christ loved me and gave himself for me."

CONVERSION.

In some, converting light is like a glorious brightness suddenly shining in upon a person, and all around him: they are in a remarkable manner bro't out of darkness into marvelous light. In many others it has been like the dawning of the day, when at first but a little light appears, and it may be is presently hid with a cloud; and then it appears again and shines a little brighter, and gradually increases with intervening darkness, till at length, perhaps, it breaks forth more clearly from behind the clouds. And many are, doubtless, ready to date their conversion wrong, throwing by those lesser degrees of light that appeared at first dawning, and calling some more remarkable experience, they had afterwards, their conversion, which often in great measure arises from a wrong understanding of what they have always been taught, that conversion is a great change, wherein "old things are done away, and all things become new," or at least from a false arguing from that doctrine.

The converting influences of God's Spirit very commonly bring an extraordinary conviction of the reality and certainty of the great things of religion; (though in some this is much greater, some time after converson, than at first;) they have that sight and taste of the divinity, or divine excellency, that there is in the things of the gospel, that is more to them, than reading many volumes of arguments without it. It seems to me, that in many instances among us, when the divine excellency and glory of the things of Christianity have been set before persons, and they have at the same time as it were, seen, and tasted, and felt the divinity of them, they have been as far from doubting of the truth of them, as they are from doubting whether there be a sun, when their eyes are open upon it in the midst of a clear hemisphere, and the strong blaze of his light overcomes all objections against his being. And yet many of them, if we should ask them why they believed those things to be true, would not be able well to express, or communicate a sufficient reason to satisfy the enquirer, and perhaps would make no other answer but that they see them to be true: But a person might soon be satisfied, by a particular conversation with them, that what they meant by such an answer is, that they have intuitively beheld, and immediately felt, most illustrious marks, and powerful evidence of divinity in them.—*President Edwards.*

TEMPERANCE.

[Extract from the Second Report of the New-York State Temperance Society.]

DISTILLERS.—One half to two-thirds of the distilleries in the state are no longer in operation. Aside from the diminishing profits of the maker and vender of spirits, they find it difficult to restrain the clamors of conscience against their business of making drunkards; for, disguise the business as they will, it is still, in its true character, the business of destroying. The vender and maker of spirits, in the whole range of them, from the pettiest grocer to the most extensive distiller, are fairly chargeable, not only with *supplying* the appetite for spirits, but with creating that unnatural appetite—not only with *supplying* the drunkard with the fuel of his vice, but with *making* the drunkard.

In reference to the taxes with which the making and vending of spirits load the community, how unfair towards others, is the maker and vender of them!—A town, for instance, contains one hundred drunkards. The profits of making these drunkards is enjoyed by some half dozen persons; but the burden of these drunkards rests upon the *whole* town. The executive committee do not suggest that there should be such a law; but they ask whether there would be one law in the whole statute book more *righteous* than that which should require those who have the profit of making our drunkards, to be burdened with the support of them!

TEMPERANCE EATING ESTABLISHMENT.—Mr. Pattinson of N. Y. city, furnishes at his eating establishment, various kinds of meats at six cents each; puddings or pies, at three cents; good spruce beer at cost, and wholesome water gratis. He dines between 100 and, 160 a day.

From the Vermont Chronicle.

SHORT HISTORY OF A DRUNKARD.

G——living in Rutland County, has a worthy and respectable wife, and several children. When sober, he is a kind husband, and affectionate father. And before the retailer took it from him, had the means of providing well for them. But the unfeeling dealer in destruction, has ever been ready for the profits on one pint of whiskey, to send distress and anguish into his family, in all the wretched forms in which drunkenness can carry them. Very frequently has he gone home intoxicated, and beat his wife so unmercifully, that she has been obliged to flee for her life, and under cover of night secrete herself in the barn, or under the currant bushes in the garden. In this way she has spent between 40 and 50 nights of her life, because the retailer, knowing the consequences, will sell "grog."

On the fourth of July last, he went home intoxicated. His wife to avoid an inhuman beating, had fled to her mother's who lived in the neighborhood. On finding her absent, he took his child about two years old, from the house, and beat it nearly to death, in order to gratify his feelings, and to see if its cries would not bring the mother within his reach. The screams of the child were heard at the house of its grandmother, and a man went to its relief. The old lady followed & in attempting to assist in binding him, was kicked with such violence as to break two of her ribs and throw her on a rock with such force as to break her arm. Such is her age and infirmity, that her recovery is very doubtful.

From the Temperance Advocate.

QUITE REASONABLE.

Some two or three years ago, a member of the church who had been in the way of taking a little, like many of his brother members, got in the way of taking 'a little *too much*.' The church labored with him several times—he promised amendment at each successive reproof. At length he was cited to a church meeting to answer to the charge of Intemperance. He attended, acknowledged his fault, and promised to do better—*i. e.* not to drink '*so much*.' This, however, they would not receive—he must pledge himself *not to drink at all*. This was a hard case: he would not say it was wrong, or unreasonable: but he was not prepared to answer them—and begged a week to 'consider on't.' The request was granted, and the next week the church was again together to learn his decision. He told them he had considered, as he thought maturely, the question of drinking spirituous liquors—and was convinced it was wrong: but he could not see why *he* should be pledged to total abstinence when the rest were at liberty to drink: 'if it was wrong for him, it was equally so for them!" He would, therefore, propose—that a pledge be written for the church to sign, and he would gladly place his name upon it with his *brethren*. What did they do, think you! *They took time to consider!*

From the Boston Recorder.

THE CIVILIZED & THE UNCIVILIZED.

Pomare II. (of the Society Islands) was excessively fond of distilled spirits; yet such was his conviction of their uselessness and their pernicious influences, that he would not permit distillation in his dominions. It had been practiced to a great extent; and Pomare was so fond of spirits, that, when brought to the Islands by foreigners, he could not resist the temptation to purchase, and to drink to intoxication. That he should prohibit distillation, therefore, even for himself, is a striking evidence of the clearness with which he saw the incompatibility of doing any thing to encourage spirit-drinking, with the principles of Christianity and his duties as a ruler. —A late letter from one of the Society Islands says: "Rum has been brought to our people's doors in casks, but they would not buy it. As far as I can discover, only two of our church members purchased it at all. One had four bottles, which he sold the next day for cloth; the other had ten, which he bartered away for other property." Mr. Ellis, formerly a missionary at the Islands, says that individuals visiting them for purposes of commerce, have "carried whole cargoes of ardent spirits; and not content with anchoring their vessels in the ports, have carried these spirits in small quantities from door to door, introducing them to the houses of the people, and offering them at a cheaper rate than usual; well knowing that ardent spirits would tend more to counteract the effect of Christian precepts, than any other means they could employ." "We have no hesitation in asserting that there is more immorality in the stations visited by shipping, and corrupted by such profligacy, than is to be found in all the other stations in the South Sea Islands put together."

Very similar is the state of things, and frequently the influence of visiters from Christian countries, at the Sandwich Islands. And among the Indians, where missions have been established, the same decided and spontaneous condemnation of spirit-drinking and spirit-selling is met with; and not unfrequently have unprincipled wretches bearing the Christian name, conducted among them as the kindred spirits mentioned above, do among the distant Islanders.

These facts suggest two remarks: 1. Some unholy influence is suffered to prevail where Christians do any thing to encourage spirit-drinking. Among late converts from heathenism, ignorant as they are, such conduct is seen at once to be incompatible with the spirit and principles of a pure religion which has not yet been dishonored among them, by the inconsistences of its professors. But for the frequency of the sin, and the indulgence with which we have long been in the *habit* of regarding it, we should look upon it as our less enlightened brethren do.

2. How important it is, that piety should prevail among sailors! They might act for the truth with great effect, wherever a white sail is seen; but now what multitudes of them counteract every Christian effort, and scatter pollution on every shore!

MISSIONARY.

Mr. Chipman—The inclosed letter is from a highly respectable source. It was directed to, and laid before the Presbytery of Ontario, during their Session last week in Sparta. It was read, and committed. The Committee reported, and recommended, that it be laid before our churches for their consideration, and acted upon, by the Presbytery, at our next meeting. That it may be laid before the churches, it was directed that it should be forwarded for insertion in the Observer. In obedience to that direction, it is herewith forwarded. Yours, affectionately,

S. C. BROWN.

West-Bloomfield, Aug. 29, 1831.

(CIRCULAR.)

Baltimore, March 18th, 1831.

DEAR BRETHREN,—At the last stated meeting of the Presbytery of Baltimore, the following preamble and resolution were unanimously adopted, viz:

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.*

[It is to be understood, that the Presbytery reserves to itself the right to select the Missionary, when it is thought proper; but the details of the plan were designedly left for future and more general consultation—The object at first was only to present the general principle.]

Since that time we have attempted to carry into effect the plan therein expressed; and if we are not deceived, it is well adapted to interest the people of God in the great cause of Missions; & has been attended by tokens of the Divine favor.*

We feel at the same time, unfeigned diffidence in our own judgment—and desire the prayers and counsel of our brethren on this momentous subject. We therefore venture to lay before you the plan which we have been led to adopt, affectionately asking your co-operation if you approve it; or your suggestions as to some other plan, better fitted to promote the interests of foreign missions.

You are fully aware that we are doing *almost nothing* for the cause of Foreign Missions, in the Presbyterian Church in the United States.† And compared to what we ought to do, with what we might do, & with what we have done in other forms of Christian charity, our neglect of *this* is surprising, criminal and very perilous.

Much of this has been owing, we think, to the want of a specific plan, fitted to reach and excite our people, and to carry forward this great work. No such plan has ever been projected, or carried actively into general use among us.

Yet our church affords peculiar facilities for combined, uniform and powerful operations in this way.—It is organized already, and only needs to be set in motion, in order to make it a most efficient Missionary Institution.—The plan proposed above of operating, through the Presbyteries, seems to be at once the most simple and effective.

One reason why the cause of Foreign Missions has not more interested our people has been, their ignorance of the men to be supported by them, & of the destination of their money when given. From this, has resulted a vague, abstract sentiment on the whole subject; and their sympathies have not been enlisted, even when their consciences have been in part informed.—This scheme has the advantage of directly identifying the body of the people with the foreign missionaries whom they support; and with the field in which they labor. Thus the regards of our people will be in some measure located abroad; and out of their personal and almost pastoral relation to the missionaries whom they support, will arise attachments well calculated to secure their continued prayers and charities.—In confirmation of this, we need only refer to the striking fact, that those churches and neighborhoods, from which missionaries have gone out, have uniformly felt and done most for foreign missions; and for *that portion of the Heathed world* also in which such missionaries labor.

It is a very interesting circumstance in connection with this view, that many young men well qualified for the work, are now preparing in the Theological Seminary at Princeton, & elsewhere, who are saying with deep desire, "send me," "send me"—and who may at once be selected and sustained by their respective Presbyteries.

In proposing this plan, it is by no means intended to interfere with other societies already engaged in missions. On the contrary, the object is to co-operate with them, as far as it is possible to do so.—But the Assembly's Board of Missions is fully occupied on our continent, and has no purpose of effort beyond the two Americas.† The American Home Missionary Society is exclusively domestic as its name imports; and the American Board of Commissioners for Foreign Missions, needs some such combined effort as this, to bring up "to the help of the Lord against the mighty," the whole Presbyterian Church.

The details of the plan may be left for future consultation—but the great principle of operation might be at once adopted; the whole church might be simultaneously excited through the Presbyteries; and the way be thus prepared to send forth from 100 Presbyteries, 100 missionaries to the foreign field.

Dear Brethren, we are wedded to no particular plan; but we feel that something must be done; that it must be done at once; that it must be done by all the church; and with all "our heart, and soul, and mind and strength."

Our prayer is that we may be divinely directed and sustained in all our efforts for this great and neglected cause. May millions now *ready to perish* rejoice forever in the great salvation sent to them through our hands—and may we escape the awful curse of having their blood found in our skirts.

WM. NEVINS,
GEO. MORRISON,
GEO. W. MUSGRAVE,
JOHN BRECKINRIDGE,
On behalf of the Presbytery of Baltimore.

*Between *four and five hundred dollars* have already been secured towards this object, since October last.

†At least so far as we are now informed.

From the Home Missionary.

RESOLUTION OF THE LAST GENERAL ASSEMBLY.

The measures recommended in the following resolution, adopted by the last General Assembly of the Presbyterian church, are deemed of so much importance to the harmony and prosperity of the work of Home Missions in the West, that we ought, perhaps, before this, to have given it a place in the "*Missionary.*" We now lay it before our readers, earnestly solicitous that, through the prayers and efforts of the friends of the cause, it may be directed to results in which the whole church shall rejoice.

"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 Tennesse, Indiana, and Illinois, and the Presbyteries connnected with the same, to correspond with each other, and endeavour 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 in the west be left to their freedom, to form any organization which, in their judgement, may best promote the cause of Missions, in those 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."

Many of our readers are aware that, on the passage of this resolution, the Assembly was much divided. The friends of united action in the West, desired and urged its adoption, hoping that the proposed correspondence might result in some organization which would reduce to harmony the present discordant operations of the general Boards. But it was opposed by those friends of the "Board of Missions," who think it important to perpetuate the present divided action of that Board and the A. H. M Society. At lenth, however, a "*compromise*" was agreed upon between the two parties, in which the friends of this resolution yielded to the earnest solicitude of its opposers, that the same individuals, without any change, who had constituted the Board of Missions during the previous year, might be re-appointed. This was accordingly done, and the above resolution adopted, with a very few dissenting voices, and with the understanding, distinctly announced and mutually recognized, that the brethren of the West should be left to their *unbiassed* choice, to form such organization as they might deem best suited to promote the great object of the resolution, the harmony of Missionary operations in those States. Feeling bound by this understanding, we should consider it improper to suggest here any form of correspondence, which *we* may desire, or to make use of any considerations to *bias* the choice of our brethren in favour of any particular organization, which might be in accordance with our wishes.

We only add, that it has given us pleasure to notice the promptness with which our Western brethren have entered upon measures to compare their sentiments on this immensely important subject, and especially that, in some instances at least, they are inclined to commence their inquiries at the throne of grace, by fasting and prayer. Let them be thus conducted unto the end, with Christian simplicity, and singleness of motive, and we shall anticipate with confidence the happiest results from the deliberations of the Convention, which we perceive is already invited to meet at Cincinnati on the 23d of November next.

CAFFRARIA.

Mr. Kay of the Wesleyan mission to South-Africa, after mentioning the baptism of several natives at Butterworth says:—

"Three of the persons (one man and two women) baptised on this occasion, belong to the class of people to whom the Caffres have given the name of Amafingu, because poor and poor indeed they are; for excepting those who have become resident of the mission stations, few if any of them can command any kind of property that can be called their own. Most of them are complete vassals of those who may entertain them, and to this state of servile subjection they submit, for the sake of a mere subsistence. They are in short, strangers in a strange country, having for years been beaten about by the enemy, and the perpetual wars of the interior. Ask them respecting their own land, and the place of their nativity, and they almost invariably reply, "Far, far, far." That unprecedented numbers of these destitute exiles should have been literally driven into this quarter, by a train of uncontrolable occurrences, at the very time when christianity was becoming established in the land, and when the gospel was pushing its way onward, as if to meet them; that a strange variety of circumstances should have attended to scatter such numerous groups of them round our respective stations, and that increasing numbers are now to be found amongst the inhabitants of every mission village in Caffraria, are facts of the most pleasing kind; and facts too, in which not only the missionary, but every pious mind, is constrained to recognise the hand and providence of the Most High. But this is not all. They are not merely thrown within the range of missionary operation; but, by a distinguished and remarkable readiness, both to hear and to receive the gospel, they are obviously becoming special objects of missionary attention. Although equally, if not more superstitious than the Caffre, in general, they appear to be much less influenced by that sceptical spirit which he so frequently manifests.—It is clear that Jehovah, according to one of their own significant figures of speech, is placing them "under the missionaries' wing."—Our stations are evidently becoming their asylums; and I verily believe that the time is not far distant, when many of them will be added unto the church of our God.

"Whilst I reminded the candidates, when standing before the congregation, of the goodness and mercy of God, who had brought them out of a distant land, a land of total darkness, who had preserved them in the desert, and kept them alive among the dead, who had prevented their falling a prey to the enemy, or perishing in the field, and who had at length brought them to his "tabernacle, and to his holy hill," the tears trickled down their sable cheeks, and the whole assembly was deeply affected. The most distinguished individual amongst them was the son of an Amazizza chief; and a person who would have become a powerful ruler in that tribe, had it not, like many others, been dispersed, and in a great measure, destroyed, by the invaders."

From the Missionary Herald.

CHOCTAWS.

EXTRACTS FROM A COMMUNICATION FROM MR. KINGSBURY, DATED APRIL 6, 1831.

Petition of the Choctaws for Missionaries to accompany them to their New Country.

The circumstances under which the following petition of col. Folsom, and many of the people of his district, was drawn up and presented, are stated below.

We had an interesting meeting at Mayhew on Saturday, Sabbath, and Monday, the 19th, 20th, and 21st of March. Col. Folsom was present, and more than 200 of the natives, old and young. The forenoon of Saturday was occupied in the examination of the schools. The evidence of improvement exhibited by the scholars appeared to give universal satisfaction. The afternoon of Saturday and the Sabbath were devoted to religious exercises. The holy sacrament of the Lord's supper was administered, and one person was admitted to the fellowship of the church on examination.

During the meeting, an address to the missionaries was drawn up by col. Folsom, on behalf of the members of the church, and signed by the leading members present. At the close of this meeting, col. Folsom delivered a talk to the missionaries, in which he spoke more at large on the topics mentioned in the written address. He requested that at least one or two missionaries might go with them to their new home.

This talk was replied to by myself. I brought into view the present situation of the mission, its embarrassments, and what it was that had occasioned them. I also stated our attachment to the Choctaws, and that wherever they might go, they would have our best wishes; and I gave it as my opinion, that one or two missionaries would be permitted to accompany them.

It seemed desirable, that the little flock that has been gathered into the fold of Christ should have some ground of hope that they would not be entirely deserted by the under shepherds.—The thought of this would greatly add to their other afflictions. The members of the church generally, and many others, never appeared more affectionate, or more sensible of the benefits they have received from the missionaries, than at the present time. I trust that the Committee, notwithstanding all discouragements, will not abondon this people in their present perilous and distressing situation. On whomsoever else the blame of disinheriting them may fall, the common people are clear; they have ever been opposed to a removal.

The petition, or address, was made at a time of very great trial. Although the Choctaw chiefs had agreed to certain articles of a treaty, under the impression that they must leave their present country, or submit to the laws of the state of Mississippi, and all the consequent evils; yet it was a prevailing opinion, almost universal among the common people, that the treaty would not be ratified. They knew that the great mass of the Choctaws were opposed to selling their country; that their wishes had not been consulted: and that the assent of many who were regarded as having agreed to the treaty, had been obtained by misrepresentation and deception. They knew, also, that they owned their country, and had a right, by solemn treaties, as well as by immemorial possession and usage, to hold it independent and unmolested, under laws of their own making, and rulers of their own choosing. They could not, therefore, believe that those, from whom they had been accustomed to look for just and kind treatment, would do any thing so unjust and oppressive, as to approve and bind upon them a treaty, which took their country from them without their consent. They could not realize that an evil so great as banishment from their own beloved land, and homes, and removal to a distant wilderness, could befall them. But when the news arrived, that the treaty was actually ratified, and that they must all find new homes within two years; gloom and despondence prevailed through the nation. The Christian party, and especially the members of the churches, felt the calamity most deeply. They

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hought of the breaking up of their meetings, and schools, and Christian neighborhoods, and the separation from the missionaries and teachers, the value of whose labors for themselves & their children they had begun to appreciate.

Assembled together immediately after receiving this mournful intelligence, having examined their schools, and sat together around the table of their Lord and Saviour; and while reflecting on the privileges which they must soon leave, and the unknown hardships and privations they must soon encounter, they drew up and presented this address.

To the Missionaries of the American Board of Commissioners for Foreign Missions.

Friends and Brothers—Good many years ago you came in our nation, and said you come among them in order to teach the children of the Choctaw people. Our people rejoiced to have you teach their children, and were glad to embrace the opportunity. You told us that you had a beloved book, which tells about great Jehovah. The talk from this book we have not heard as we ought to have done. But good Spirit, who is the maker and head of all things, has been pleased to open the ears of many of our people to hear the words of this good book. You know all about—we need not make many words about it. But we will appeal to what is known to yourselves of our attachment to the schools among us, and more particularly the word which this good book teach us to walk upright before God and man. Also there has been much done for us to have books put in our hand, that many of our people can learn to read in their own language.

Friends and brothers, we can multiply words, and say much on many advantages that we have received. But we will stop, and ask our hearts, who has done these things for us whereof we are glad?

Friends and brothers, when you came among us, good many years ago, you found us no school—no gospel—no songs of praise to Jehovah was heard.

Friends and brothers, we will give glory and praise to Jehovah in sending some here to teach us the way of life. It is you our dearest friends, whom the Saviour of sinners has been pleased in his own goodness to make you an instrument in his hand of what has been done for us.

Friends and brothers, therefore you see our situation. We are exceedingly tried. We have just heard of the ratification of the Choctaw treaty. Our doom is sealed. There are no other course for us, but to turn our faces to our new homes, toward the setting of the sun. Our rulers have assured us on many accounts it will be best to make preparation to remove next fall; and as many as can get off, it will be done.

Brothers, therefore we claim it as our privilege, as members of the church here, and also we have the full assurance of approval of our head men generally—that we humbly request the American Board of Commissioners for Foreign Missions, to send us many of the preachers to go with us. Those who are here, we would be glad to have them go with us to our new homes. We would offer the same protection and friendship as we have done here. You see us, how we are situated. Unless you do something for us more beyond the great river Mississippi, we shall be in a distressed situation.

We humbly ask the prayers of the churches generally, and particularly the church which we stand in relation to, (the Presbyterian church.) We need their prayers, and help from them, as we are about to return to the wild woods.

We are your friends and brothers in Christ.

The following letters, addressed to one of the missionaries who was about to leave the nation for a few months, show with what resignation the pious Choctaws bear their calamities, how highly they value their Christian knowledge and hopes, and how constantly they keep their eye on heaven, as a place of holy rest from the anxieties and troubles of this sinful world. That gospel is worthy of all acceptation that can, in such a period of trial, excite such thoughts and feelings, and such hopes, in those who were, a few years ago, stupid and debased heathen. The change in its aspect and in its fruits is almost inconceivable. To have been the instruments of opening to some hundreds of the Choctaws, in this season of distress, such sources of support and consolation; of implanting such a spirit in them; giving to them such a fortitude for bearing calamity; and of pointing them, amidst the uncertainty and suffering of this world, to a permanent rest in heaven, must be deemed by the missionaries an ample reward for all their labors.

A young native, who is a member of the church, writes thus to one of the missionaries:—

Do pray to our Heavenly Father for me. I am a sinner—have a wicked heart; therefore perhaps my white brother will remember and pray for me. If we go over the river, oh that he would go with us. Though our land is gone—as to our souls, they are not gone. If we get to our Heavenly Father's country, we shall be happy.

Another writes as follows—

O my brother, though the people say our land is gone, it is nothing to me. The good land above—heaven—that good resting place, is reserved for me. This I continually think of. I may perhaps go over the Mississippi—but do not know. I may first get to heaven—I do not know. I want you to pray that Jesus would have mercy on me, and I will also pray to our Father above.—Jesus is altogether good. Jesus is our Saviour. Thinking of this, I greatly rejoice.

A third thus expresses himself—

O my beloved friend, I will tell you my mind. Formerly I did not know my Father above. I lived without a knowledge of the way of life.—Notwithstanding this was the case, my Father above designed that I should know him; and now, as I do know him, I greatly rejoice. Though I have in some way to die, yet if I have been true to my Heavenly Father, I shall be happy. Meditating on this, I humbly pray to him continually. O my beloved friend, this short talk I salute you with from my very heart, O my brother.

From another—

As the gospel has come into my heart I am happy. Although I leave my country and go away, my mind is to follow my Lord Jesus Christ wholly. If I break off from my Saviour, sorrow will come to me. Believing this and standing before Jesus Christ (or in his presence) I write to you. It will be long before we see each other; but our separation will not be eternal. Sometime we shall see each other at the right hand of Jehovah our beloved Father.

Another of the natives, who had enjoyed the advantages of an English education, uses the following language—

O remember this poor people while you are gone, and pray for them. Pray that believers may be strengthened in faith to go on their way to heaven; and pray that unbelievers may be brought into the kingdom of Christ. We rejoice to think you intend coming back and going with the Choctaws over the Mississippi river to preach to them. O may God have mercy on this poor people, and bless them abundantly with the riches of his grace. Remember poor us before a throne of grace. Pray continually for us, for we need the prayers of good people. Farewell.

Your friend and Brother.

[illegible] Correspondent, Observer.

THE [illegible] SOCIETY.

AUXILIARY TO THE A. H. M. S.

This Society, as named in our last Report, though not formally auxiliary at that time, had come into active co-operation with the A. H. M. S. within the year, and had conformed to the stipulations recommended to the adoption of auxiliary societies. We are now happy to state that since the date of our Report, that Society has become an auxiliary on the plan adopted by other State and Synodical Missionary Societies. Its annual Report for the year, ending in June last, exhibits an income of $2892 90, and indicates a course of energetic action, which promises hereafter important aid to the National Society. Besides furnishing aid to 26 congregations in Connecticut, it has already seven Missionaries located in the State of Missouri, which it proposes to sustain through the A. H. M. S. and which we shall have no occasion to notice more fully hereafter. But we cannot take leave of the interesting report now before us, without furnishing to our readers the spirit-stirring remarks contained in the following extract.

"The people of this state ought not to rest satisfied with cherishing their own feeble churches. The reputation of the state for early attention to missions in the new settlements, requires that our charities flow freely into every destitute region of our country. The circumstances and character of our forefathers require it. The Providence of God, in causing New-England to be settled by men of a common origin, of common principles, and of devoted attachment to religious institutions—by men who from the first, established a pastor wherever they planted a settlement, shows that from our hills and vallies salvation was designed to go forth to the remotest borders of this continent. 'Not for ourselves,' is the language of the sacrifices and sufferings of our Puritan ancestry—'not for ourselves,' ought to be our motto, as we enter into their labourers."

THE PROTESTANT.

We made some remarks relative to this paper some weeks since, and the Editor republishes one notice and subjoins the following comments.

We are here charged with "severity, harsh expressions and hard names." In reply we state that not a single epithet can be discovered in the Protestant, which is not a scriptural appellative, or the vernacular technical language of the Reformers, and the successive witness to the testimony of Jesus.

The Rochester Observer candidly confesses however, that further study and acquaintance with Romanism, have convinced them that it is the duty of all Protestants to sustain our paper; and that additional knowledge of the anti-Christian attributes, and pestilential effects of Jesuitism and Popery, would incline them "to censure *less* the strength of language and the tone of indignant denunciation so often complained of" by some of our readers.

This is exactly what we say—all the censures and complaints against Protestants, are the offspring of perfect non-acquaintance with Popery. Many persons in New-York, who ought to know better, used to condemn our paper in the presence of our late brother Christmas. He constantly begged them not to talk about Popery, as they only exposed their ignorance of that woful topic.

The folly of hypercriticism has never been more pitifully developed than in reference to the "editorial articles" published in the Protestant; which no persons can designate but ourselves. Authors of all classes have been condemned on account of extracts from their works in our paper, Luther and Knox, More and Edwards, Milton and Pollok and almost incredible, not only John Fox, even Thomas Scott also have been complained of, for their opinions upon Popery as promulgated by us—and upon several occasions, quotations from the Scripture have been denounced as "harsh expressions and hard names—all being ignorantly classified among our "editorial articles," because we designedly elude discovery.

We therefore maintain the propriety of the course which we have pursued; and shall not turn recreants to "the oracles of truth," and cast away the prophetical and apostolic weapons with which our immortalized and sainted predecessors fought and wounded the Dragon and the Beast, until they came off more than conquerers, through him that loved them!

We challenge any of our critics to expose to the world any unspiritual doctrines, any unchristian principles, or any unauthenticated historical details in the Protestant.

It is not a little remarkable, that the only persons who *cavil* at the Protestant, are professed friends of the Reformation. Do the Jesuits charge us of exhibiting Popery in untrue characters? Not they.——They are afraid to confront our documents, of which we have occasionally given them short specimens. With regard to harsh expressions hard names, and indignant denunciations," we ask any American citizen we appeal to every Protestant, and we demand of all Christians, in what terms they can characterize the following canon of the Jesuits. Tamburin. Lib. 7. Decal. 6. Sec. 2. Numb. xi. "Si quis rapiat mulierem causa libidinis, et non ad contrahendum cum illa matrimonium, non incurrit paenas"—which is thus translated in the following volume, entitled, *the Jesuits morals*," London, 1670. "If a man steal a woman to abuse her, he incurs not the penalty." Look at this rule in practice; a Layman who carries away the object of his attachment, expressly to marry her honorably, is a criminal; but a Roman priest who kidnaps violates, and abandons to prostitution, the virgin whom he has abused, incurs no penalty," now we defy any man, with the aid of Webster's Dictionary, and Crabbe's synonymes, to raise a pile of epithets, harsh expressions, hard names," so high as the authorized CHRISTIAN 'tone of indignant denunciation' requires: when he remembers that the above canon, with hundreds of still more abominable enactments of the Papal code, are constantly taught in every Jesuit Monastery and Nunnery in America; if the Monks and Nuns are consistent; and all history testifies, that this characteristic they can legitimately claim.

The acknowledgement and the recommendation of the Rochester Observer, are sanctioned by another impressive consideration; the character of the persons who oppose the Protestant. The old proverb is infallable—Man is known by his associates. Now we have on our part, all the anti-papist publications in Europe; all the Irish Christian Protestants; all travellers in Popish countries; all persons conversant with practical Popery; Dr. Snyder, Mr. Ryley, Mr. Cooper, and other students in the Jesuit Colleges, of the United States, and Messrs. Brewer, Temple, King, Dwight, Scudder, with every other Missionary to the East. It should also be recollected, that however criminal may be their acts, or spiritually dangerous their condition, sinners have a most keen discernment in the discovery of evangelical truth. Therefore, who is against us! All the nothingarians, Heresiarchs and Infidels from the nominal *Half-Protestant* professors in vain; "Mr. *Smoothman, Mr. Fa[illegible]-speech, and Mr. By-ends,* [illegible] reprobate Atheistic scorner in the rear—and we solemnly sound the alarm to those of our ministering brethren and Christian professors, who are always *reviling* the Protestant, *which they never read unless by stealth*, whether they can justify themselves for being found co-operators with Jesuits and Papists to impede the dissemination of the light and the truth. Mark the consequences! A youth who has been lately taught by the spirit of all grace, the errors of Popery, was requested to read the Protestant that his knowledge might be enlarged—he refused: and gave as his reason—"*A protestant minister told me that it was a mean, we think he added, lying* paper!" We truly pity such criminal ignorance, or such deplorable perfidy to the cause of Christ.

In the city of New-York, many of our subscribers who withdrew their names at the commencement of this year, so acted; avowedly in consequence of the persuasion of ministers, of the gospel; it was the same in Philadelphia and in Baltimore; and what is more affecting, those ministers, in general know little more of Popery, as it actually developes its "mystery of iniquity," in domestic life and political society, in fulfilment of Evangelic prophecy, than they do of the inhabitants of Hershel.

We therefore remind the Rochester Observer and our other friends, that our knowledge of Popery has been derived from books not only, but from actual and constant inspection during several years, aided by the testimony of persons of the very highest character and unimpeachable veracity. We have at this moment three packets before us from Canada; which *we could print with impunity*—but internal evidence would betray our correspondents; and we are therefore, *for their sakes*, unwillingly obliged to postpone, if not to reject the publication of them. We should however like to give some of their hard names, as a specimen of modern feeling; which would at least demonstrate, that the writers now residing on St. Laurence river, have not greatly degenerated from Cranmer, Latimer, Ridley and Hooper, the authors of the English Homilies. All persons who wish to see "harsh expressions, hard names, indignant denunciation, and a pile of epithets," raised against Popery, are requested to read the Homily on Whitsunday, and that on the perils of idolatry; the republication of which we will commence as soon as we have closed some of our present discussions—and then, we predict, no man will venture again to reproach our "Editorial articles."

In closing these remarks, however, we remind our Protestant Brethren, that the only efficient and certain method to sustain the Protestant is, for all its conscientious friends promptly to pay their own subscriptions; and if they would promulge those "facts which every Protestant ought to know," they should endeavor to procure additional Patrons; who by transmitting their subscriptions in advance, confide, that we will amply repay them by the information which we shall impart, and the anti-papal ammunition with which we shall furnish them, so that they may be able to "contend earnestly for the faith once delivered to the Saints."

From the Connecticut Observer.

THE 'BEGGING SYSTEM.'—The Editor of the Times thinks that after reducing his estimate of the receipts of the American Bible Society from *seven* millions to less than *one* million since its institution, the amount is still enough to excite alarm in the minds of all opposed to the 'begging system' by which benevolent Societies are supported. To remove his apprehensions, we would remind him that a large part of the receipts of the Society is for Bibles sold, and not from the contributions of the community. We have not at hand the means of determining with precision what proportion of the receipts of the first five years are from this source. The whole receipts of the Society since the first five years are $395,254 28—and of this sum $404,593 16 was for Bibles sold. If the ratio was the same for the first five years, the contributions of the community to this Society during the *sixteen* years of its existence, must have been less than $400,000. This is not more than the one hundred and fiftieth part of what is expended *every* year in consequence of the use of ardent spirits. Since the institution of the Bible Society hundreds of Millions have been expended for ardent spirits. Friends of country, awake—arouse yourselves betimes; lest poverty overtake you like an armed man!—The 'begging system, will impoverish the land. —To what a crisis the country is approaching! —How soon all will be over with our rights and liberties unless a stop can be put to the 'begging system.' What friend of his country; of man and of religion, who keeps silent while sixty or seventy millions a year are expended for ardent spirits and in consequence of their use, would not raise a note of remonstrance when about $400,000 are given in sixteen years for distributing the Bible!

The Times copies from the New-York Courier and Enquirer an article, the amount of which is that $38,900 were expended last year by the American Sunday School Union in the valley of the Mississippi, and 'not a school established. Of this $38,000 which the extract intimates was spent '*in tavern bills and stage hire*,' $18,329 59, or almost one half, Was for 'books placed in the Valley for the supply of libraries.' And as to the statement that not a school was established, we remark that the number of Schools reported as in connexion with the American Sunday School Union, in the Valley of the Mississippi May 1830, was 770— the number reported in May 1831, is 1222—being an increase of 652 schools, while the increase of scholars was, as reported, 14,320. 'Thirty eight thousand dollars gone, and not a school established!' We are tired of correcting misrepresentations.

From the S. S. Treasurer

ADVENTURE OF A SABBATH SCHOOL TEACHER.

Some years since, I was walking in the suburbs of one of our large towns, in pursuit of Sunday school children, when my attention was drawn to a miserable looking dwelling. On entering it, I found a group of little children whose appearance bespoke extreme poverty, but among them, one of a most lovely countenance. I drew her towards me, and asked if she would like to go to the Sabbath school! "Oh yes, if my mother could spare me," was her ready answer. The mother sat busily at work, but her countenance wore the expression of sorrow—that dispairing sorrow which seems to hope for no alleviation but the grave. Her husband, (afterwards learned,) was intemperate, herself neat, frugal and industrious, toiling on alone, just able to cover and feed her little ones. The singularly interesting appearance of her litle girl determined me to plead with the mother to "spare her" for the Sabbath school, and she at length consented. The next Sabbath I watched the door for the entrance of the child, and soon had the pleasure of leading her to my class. But, if when sitting in that poor hovel, I thought I had found a pearl, judge of my surprise, when conversing with this little girl, to find her a lamb of the Saviour's fold! I shall never forget the expression, as she raised [illegible] eyes, and modestly said, "I [illegible] Saviour."—Many years passed by, still she was my scholar, and through this long and happy period our mutual affection strengthened, and she would often visit me to relate her little sorrows; for in her home, she often had to flee from her earthly father in his fits of intoxication, to hide herself under the wing of her heavenly Father. In the good providence of God, through the agency of her Sabbath school friends, she was removed from her abode to a Christian family, where she was cherished and instructed with great kindness. It is sufficient to add, that she is now a useful member and ornament to society, moving in a highly respectable sphere, a happy wife, and mother.

Teachers in the Sabbath schools, how blessed is your employment. Can you faint or be weary, while thus blessing society by leading up individuals from the deepest obscurity to spheres of extensive usefulness! When the history of your benevolent labours shall be told, how many such cases will be developed, and what illustrious names shall swell the catalogue which shall be read to a listening universe! Q.

OBSERVER.

THURSDAY, SEPT. 15, 1831.

TO CHRISTIAN MANUFACTURERS AND VENDERS OF ARDENT SPIRITS.—Among the great number of recent conversions, we have known but few manufacturers or venders of ardent spirits. *Some* such we have heard of, and we do not recollect an instance in which the business has not been at once abandoned; that is we have not known a young convert continue any length of time in this unholy traffic, and still give evidence that his conversion was genuine.

We have lately heard of the conversion of two or three individuals who have been pretty extensively engaged in this business. Whether they have abandoned their distillery or not, we have not yet heard, but we would say a few words which we wish them seriously to reflect upon, and we can now, we trust, with some propriety, and with a confident expectation of being understood, ask them to reflect upon this subject as in view of their *final judgment*.

In the first place then, if you are christians, you have the spirit of Christ, which is the spirit of LOVE—love to God and man. If then you love your fellow men, you will certainly do nothing deliberately which is calculated to injure them. Now, do you not know that the use of ardent spirit is productive of great injury to thousands; and can you say that it is ever useful as a common drink? Do you not believe that the country—that the world, would be better without it than with it? Would there be any drunkards if there were no manufacturers of ardent spirits? Are there not probably thirty thousand drunkards in the United States; and of course that number of whose salvation you can have no rational hope? Have not distillers and venders of ardent spirits, then, been instrumental—directly instrumental, in placing them beyond any hope that the mercy of God will ever reach them, and save them from going down to Hell? Your answer is readily anticipated. Can you then with the *principle* of LOVE reigning in your hearts—love to God and love to the souls of men—desiring, above all things that their souls may be saved, continue to manufacture and sell that which does no good, which in a temporal point of view does incalculable injury and places so many at a returnless distance from any hope of Heaven? Can you "love your neighbor as yourself" and yet be constantly aiding to destroy both his body and his soul? Is this the effect of *love*?

And now what is it which at bottom really is the motive for your wishing to continue in your present business? Is it love to your fellow men? A wish to benefit them? Can you say it is? If you can, you are dishonest to your God, and to your own souls. You know that were it not for the profit of it you would never make or sell a gallon more of this abominable poison.

And will you venture to say that this will be a satisfactory plea at the judgment, when a host of immortal souls whose perdition you have helped to seal, shall point you out to the Judge, as the instruments of placing them beyond the reach of heaven? Just imagine yourselves there, and the inquiring eye of the Judge turned upon you, waiting for your answer to the accusations of the drunkards you have made! Will you then dare say in justification of your conduct, "I made money in the other world by furnishing these my accusers with the means of their destruction." Love to your neighbor? No, the love of money as your chief good has been your reigning principle; and can you expect that the professed follower of Christ who supports himself by a business productive of so much temporal and eternal misery, will in fact ever find a more welcome reception, or a better place in an other world, than the miserable wretches whose final ruin he has been instrumental in sealing.

Now, then, is the time when you have commenced a new life, to act from a new principle. It is now time for you to enquire prayerfully, how you can do the most good with your property, and your talents. Do not delay—act with promptitude, with decision and boldness. Do not stop to parley with worldly wisdom and prudence; but ask what God would have you do, and do it. If you take this course you will not add another drop to the ocean of ardent spirits on which so many thousands are floating to the pit of eternal woe.

Do not expect to find any enjoyment in religion, while you attempt to stifle the reproofs of conscience, or when you engage in any business, in which you cannot go to God daily for his blessing. Do not attempt to shield yourselves under the sins of old professors. Their conduct—especially their sins, are not to be your Bible. Do not say that A. or Deacon B. runs a distillery, or sell spirits, and therefore I may do it. It is true you may find such examples, but do you see such men growing in grace—honoring their profession? Do you not see them dishonoring the cause of Christ—waxing worse and worse? From making drunkards, to make money, and fattening upon the ruin of their neighbors, becoming from *love* of money habitual *Sabbath breakers* and subjecting themselves to the discipline and censure of the church. And if you follow their example in one point, do you expect that God will preserve you from the same downward course?

HEALTH OF ROCHESTER.

It is understood reports have gone abroad, that sickness prevails to an alarming extent in this village. Now the fact on this subject is, that there is less sickness here with the exception of the whooping-cough and measles, among children, than there has been at the same season, in four years past. Indeed this village was probably never as free from disease at this season, since its settlement. We are informed by our physicians, and have no doubt whatever of the fact, that it is far more healthy in the village than *out* of it.

We are credibly informed that there is a great deal of sickness prevailing in the low grounds generally in the adjacent towns—that physicians of this village have more calls in the country that within the limits of the corporation.

POPERY.

The Pamphlet which Mr. Buchan promised week before last to give to the public, appeared in due season. It contains only what appeared in the Observer, except the communication which we refused to publish, and a few remarks about Presbyterians. It will be seen by the following that Mr. Buchan's veracity is called in question by the editor of the Daily. As to the influence of Presbyterians having been exerted to prevent the publication of Mr. Buchan's letter, we are perfectly satisfied from our own knowledge, that it is untrue. We believe that our course has been generally approved, in refusing to foul the columns of a religious paper with it, but we know that a number of Presbyterians did urge the editor of the Daily to insert it, and we know too, that Presbyterians were so anxious to have it published that they offered to pay something to procure its publication in a handbill, and we have no doubt that if Mr. B. had not saved them the trouble, it would before this have appeared in that shape. The truth is we are not only willing but anxious that Catholics should exhibit their sentiments, and show their true spirit—the spirit of Popery, but we do not wish to become the direct sewers through which their filth shall flow.

The editor of the Daily says,

"The statement which Mr. Buchan has given to the public in relation to his conversations with the editors of this paper, is a most gross misrepresentation of what actually occurred. He says—"*it was not the terms of the letter that they could object to.*" It is impossible that he could so have *misunderstood* us. We told him expressly that "*the terms of the letter*," was the *only* objection to publishing it, and pointed out to him several sentences which we thought an editor could find no excuse for admitting into his columns; and the note we wrote while Mr. Buchan was looking over our shoulder, gave as a reason for not publishing his letter that it was "too indecently personal"—but lest that might sound too harsh, we destroyed it and wrote the one he has published. Instead of Presbyterian influence having been used in any manner to prevent the publication, several persons of that denomination urged us strongly to publish it.

IMPROVING THE BREED OF HORSES.

At a horse-race, near the white-horse tavern, Burlington co. N. J. a quarrel took place between a black man by name of Stewart and a white man by name of Crossley, which resulted in the black man's kicking the other, from the effects of which he died in a short time. He was committed to jail.

Such acts are not of unfrequent occurrence at horse races. Fighting, gambling and drinking, are among the lesser evils attending these *philanthropic* efforts to *improve* the breed of horses.

Would not these *horse-racing* philanthropists quite as effectually promote the public weal, by spending their time and their money in labors to improve their fellow-men? At least would not their memories be as highly honored, and their death bed reflections be quite as pleasant, were they to seek amusement (if they must have it) in some way that will not necessarily deteriorate the morals of their fellow men, more than they can hope to improve the breed of their horses?

Wm. P. Dunn was shot while riding in cape Girardeau co. Mo. some time since. John Renfroe, brother-in-law to Dunn, was tried for the offence, and acquitted. On the 9th ult. while Renfroe was walking in the orchard of A. Wright, with his wife and sister-in-law, he was shot dead by a person who *was concealed*, and who made his escape.

Geo. Lambert, of the same county, is in jail, for shooting at and wounding John Kinion, while he was ploughing in his field.

If christian philanthropists need any evidence of the necessity for making immediate efforts to improve the moral condition of the inhabitants of the great valley of the Mississippi, such facts as the above are precisely in point. We suppose that the laws of Missouri are as strict against murder as those of the other states of the Union, but they are rendered inoperative—a mere dead letter, from want of moral principle in the community to cause them to be executed. Indeed laws are of no avail, as they cannot be executed, where they award a punishment not sanctioned and approved by the moral sense of the inhabitants.

Let Sabbath Schools be established and shed their hallowed influence through these regions of moral darkness—let the Bible be placed in every family, and the blessings of education be generally diffused, and we will venture to say that the *dirk* and the *rifle* will not so often be the executioners of private revenge.

It is worthy of remark that in this great valley, the Cathoiic religion first took root and now holds in bondage the minds of most of its inhabitants.—Where is its purifying influence? Why is murder a matter of such frequent occurrence there, and why does the murderer go at large, bidding defiance to the arm of the civil power. Was it ever thus in N. England?

GALE AT NEW-ORLEANS.

A terrible gale of wind, accompanied by rain, occurred at New-Orleans on the 16th ult., more destructive than has been experienced in the last 20 years.

Nearly all the shipping were driven from their moorings, the heavy vessels ran foul of the small craft and destroyed or greatly injured a great many of them. A whole fleet of coasting schooners were nearly destroyed. A number of vessels were sunk. The back part of the city was inundated—houses were unroofed and the cane on the Sugar Plantations was laid flat and injured to so great an extent, that it is estimated the sugar crop will fall short 40,000 hhds. A number of lives were lost.

FOUR DAYS' MEETING AT NORTH PENFIELD.

With respect to this meeting, which commenced on the 7th inst. and closed on the 11th at evening, we can only say that the spirit of God was evidently there with its convicting influences.—At the close of the meeting it was thought that 50 hopeful conversions had taken place.—Eighty different individuals during the meeting appeared on the anxious seat requesting the prayers of christians. The Ministers who were there and took part in the exercises were Rev. Luke Lyons, Boyle and Kanouse.

For the Rochester Observer.

MACKINAW MISSION.

MR. CHIPMAN.—A few years since, [illegible] ment of the wants of the Mackinaw Mission was made to a valued friend of Missions and of man in this place, now no more; particularly with regard to clothing. The call was promptly met—similar statements were made to friends of Missions at Utica and Manlius and produced similar results; results which filled the storeroom of the Mission—gave substantial proof of interest felt in the cause and in that Mission and greatly encouraged the hearts and strengthened the hands of those servants of Christ and the Heathen.

That Mission as you know, has been greatly blessed *to the Island* (see 3d report of Seamen's Friend Soc. statement of Rev. Mr. Winslow) *To the Indian Traders*—witness the fact, that as many as eight persons connected with the Indian trade, as agent, Trader or Clerk, who occupy almosts as many different Ports. Most of them widely scattered in the interior and exerting a healthful and salutary influence. Members of the Mission church at Mackinaw *to the Indians*—writing the numerous hopeful conversions at Mackinaw; the church of 80 or 90 members, about half from among the heathen, last, but not least the recent departure of a branch of that mission for Le Pointe above five hundred miles up Lake Superior.* One member of that branch, Mrs. Campbell who has long been a valuable helper, at Mackinaw, and is well acquainted with the Indian language has gone as an assistant to Mrs. Hall and Interpreter to Mr. Hall the Superintendent. She has gone with her youngest child for one year, and left her husband with six children at Mackinaw, without the hope of even hearing from them more than once during the year; she has gone; and why! Because the Mission must otherwise have failed, or have been greatly embarrassed for want of a devoted and well qualified Interpreter. The sacrifice was perfectly voluntary and cheerful on her part and that of her husband. Are there any among you who would be willing to go and do likewise! But I have wandered; where indeed I delight to wander, among the interesting scenes connected with that interesting Mission family. I only want to say that I was at Mackinaw a few weeks since and learned that their stock of clothing was exhausted, and that they must have a *speedy* supply (a northern winter is near at hand) or be under the painful necessity of purchasing and consequently drawing upon the funds of the American Board, now so much embarrassed for want of means to send out waiting laborers to various stations much in want of their services, I will close with a suggestion.

If Christians, those who love the cause of Christ in Rochester, have money to give let them pour of what Jesus has given them, (for I suppose they have got nothing else) into the treasury of the A. B. C. F. M. then let them go to their wardrobes and shake the dust from their cast-off clothes, pack them into boxes mark them *Mackinaw Mission*, send them to Allen, Wheeler & Co. and the expense of transportation shall be paid by a particular friend of the Missions in the North West.

Rochester, Sept 12th 1831.

*The Manuscript was so *abominably* written that this is the best sense we can pick out of it.

For the Observer.

Mr. Editor:—In passing through the African settlement in the township of Biddulph, known by the name of Wilberforce, I was much pleased to observe the exertions making among them to rise above prejudice and slavery. Judging from what I saw while there, I am of the opinion that this colony will ere long convince the enemies of the African race of having spoken wrong concerning them. So far as it relates to their indisposition for improvement and the higher circles of civilized life, I am ready to say that I saw a disposition in these colonists to raise themselves to the dignity of men and citizens—such a disposition and desire to elevate their character as will induce the children of Shem to acknowledge their cousins the children of Ham. They have a prosperous day school, consisting of 20 or 30 children who attend every day decently clad. The instructer of this school is Miss P. the daughter of Rev. Mr. P. of New-York, whose character, ability and virtue well qualify her for her station.

On the Sabbath there are two sermons preached, one by Rev. Mr. Paul and the other by Rev. Enos Adams. Sabbath afternoon there is a Sabbath School, superintended by Mr. Austin Steward late of Rochester. All ages attend the Sabbath School and manifest great eagerness to receive religious instruction.

The exertions which this company of despised blacks are making to raise themselves from their degraded situation claim the sympathies and aid of christians and philanthropists in their behalf. Like all other people, when engaged in any good cause, and moved to complete it from the best motives, they have no disposition to faint by the way.

A FRIEND TO ALL MANKIND.

For the Rochester Observer.

Mr. Chipman:—For the benefit of those concerned, and to promote the cause of temperance and piety in general, I should like to have the following questions answered by yourself or some of your correspondents.

1. Does the law of the land require any man who keeps tavern, to keep it open on the Sabbath for the entertainment of *travellers*? 2. If the land does require it, is it morally right? 3. Can professors of religion engage in this business, if they must keep away from the house of God, or employ any one to keep away from it, in order to accommodate travellers who violate the fourth commandment? without forfeiting the the confidence of the Church, and exposing them to its censure? 4. Does not keeping open houses of entertainment on the Holy day encourage people to travel on that day? R.

Some part of the following article from the Kentucky Luminary, may afford useful hints to Christians in this quarter, and all of it may be instructive as showing us how they do things in Kentucky.

CAMP MEETINGS.

Notice was given in our paper several weeks since, that a Presbyterian *Camp Meeting*, would be held, commencing on Thursday next, on the farm of Mr. Sidney P. Clay, in Bourbon county.

In adverting to this subject, we frankly acknowledge, that, according to the present mode of conducting these meetings, our faith in their ultimate beneficial results, is not so strong as that of some of our brethren; both clergy, and laity, in whose judgment we repose great confidence. It has occurred to us, that a considerable improvement might be made in the plan of conducting Camp Meetings, by which, many of the objections of our brethren who are conscientiously opposed to them, might be removed; and a unanimity of sentiment and effort produced, [illegible]

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a subject which has now assumed a practical bearing among us. We briefly lay our suggestions before our readers, with the hope that they will give them that attention, to which, in their judgment, they may be entitled.

Some of the most serious and weighty objections we have seen to meetings of this description are, 1st. That in consequence of the attendance of so many clergymen, many congregations are necessarily left destitute of preaching on the Sabbath; 2d. That by receiving persons into the church, during seasons of such excitement, its purity is much endangered;—and 3d. The flagrant violations of the Sabbath,—which are always, in a greater or less degree, common on such occasions, by the crowds who attend merely through vain curiosity, and a love of gossiping.

Now, in order to remove these objections, which we are far from thinking unfounded, we would affectionately suggest for the consideration of our brethren, 1st. The propriety of but few clergymen attending on such occasions; no more than will be needed to labor; 2d. The propriety of receiving no members into the church on the camp ground; and 3d. The importance of dismissing the meeting previous to the Sabbath; in order that the ministers may return home to their respective charges, and the disorder be avoided which usually occurs on that day.

We perceive that many of our Methodist, and Cumberland Presbyterian brethren,—who have had much experience in meetings of this kind, are strongly advocating their dismissal previous to the Sabbath. And is it not more strictly according to Presbyterian order, that new members should be received into some individual church; and not merely into the Presbyterian church *universal*, as we should suppose must ordinarily be the case at Camp Meetings? And in addition to this, were the candidates for membership to unite with the churches in their respective neighborhoods, would not a more salutary influence be exerted over the several congregations where they might be received?—Would not the spirit of the meeting thus be diffused more extensively through the country; and would not the candidates themselves be benefitted, by having more time for reflection and self examination, before they united with any church?

Much could be said in support of these suggestions, but we will not weary our readers.—Our only design at this time is, to throw out a few hints for their prayerful consideration.

Were Camp Meetings conducted on these principles, would not the doubts and fears of many brethren respecting them be removed?—Would less good be done; and would not much evil be avoided? Every pious individual must feel the urgent necessity for special effort in the West. Many motives could be mentioned, which call loudly on every friend of the Redeemer living in the valley of the Mississippi, to redouble his activity in the cause of his Divine Master. Is it not then very desirable, that on a subject of such practical importance, as this has become, there should be among the friends of Righteousness, harmony of views, and unanimity of sentiment and action.

From the Charleston Observer.

Revival in Goochland, Va.—The Richmond Herald of the 19th, mentions that 245 persons have been added to the Baptist Church since the 1st of April.

In Bedford county, we learn from the same paper, that six churches are enjoying a season of refreshing. The revival is spreading through Nuckells. Large parts of the counties of Powhattan, Chesterfield, Henrico, Hanover, Louisa and Fluvanna are also refreshed by the showers of grace. Revivals are also mentioned as existing in King and Queen counties, and in Halifax. Four days meetings have been frequent and blessed. Temperance Societies have been formed, and large accessions have been made to the churches.

"The Spirit of Revivals is rapidly subsiding!"—So says the Albany "Telegraph & Register," and there is reason to believe it, from the fact that the spirit of controversy has again shown his cloven foot in that section of the church. The same was the case a few years ago; and it is lamentable to think that good men and friends of revivals too, will not learn wisdom by experience. The remark, however, we would hope is applicable only to a small branch of the church.—Taking the whole country together, there are now many more revivals than there were at the commencement of the year.—*Charleston Obs.*

From a Clergyman to the Editor of the Western Recorder.

Deposit, August 25, 1831.

DEAR SIR—I write again, to acknowledge the good hand of God upon another branch of the church in this place. This branch church is located in Sanford, Broome county, five miles from this village. As I am informed, it was organised with eleven members, and now numbers fifteen. The predominant influence in this section of the town is decidedly baptist influence, on the broad principles of antinomianism; and the little church in Sanford, without a pastor, and without the means of grace, has had little more than a name to live. At the earnest request of this feeble church, I went with a few of my brethren to hold a two days' meeting. And it is not too much, though it is painful to say, that the Baptists arranged themselves in opposition to the meeting. They opposed us *in the meeting, in the house*, and *by the way*. Under such circumstances, nothing appeared to encourage us until the evening of the second day, when fifteen took a seat as inquirers; and before the meeting closed three or four hopefully submitted to God, and many were deeply impressed. Saturday morning the 20th, being the third day of the meeting, I left them; but the brethren remained, and the Lord blessed their labors and heard their prayers. The 9 o'clock meeting of Saturday was a time of great interest. It continued till noon. Some hopefully submitted, and the interest increased. In this meeting, an aged man began his cries for mercy.

Meetings of our denomination were held Saturday evening and Sabbath evening, with increased interest. But Sabbath evening witnessed a scene of deep emotion. A female, who had sustained a reputable profession, came in and begged of Christians to pray for her, as she had then no hope; and for her father and mother, and six brothers and a sister, that were out of Christ; and such was her distress upon this occasion, that she fell prostrate upon the floor.—To prevent confusion, she was removed from the place of worship; and at intervals she would gather strength sufficient to lift her soul to God, for mercy on herself and friends. During this hour of her distress, her father became a subject of the work; and now, both father and mother are hopefully born again. Still, this distressed female is not satisfied. Behold she prayeth still. But this is not all. Several of the Baptists, who have hitherto opposed, publicly confessed their sin, gave evidence of their repentance, and entered heartily into the work; and one father and mother among them are now permitted to see two sons and a daughter rejoicing in hope. One staunch Universalist, also, acknowledged the power of God in this meeting, and began to exhort sinners to repent and believe the gospel.—There are now fifteen or twenty that give evidence of a change in the late meeting; also, a man and his wife from abroad, and the work is spreading.

Tuesday next I go to Sanford, to examine candidates for the church; and in my next you shall have the result of the meeting.

Last Sabbath week, I received fifty-one to the church in Cannonsville, as the first fruits of the meeting in that place. *Truly, the Lord is good.* Your's, L. HULL.

A Statistical Table, showing the influence of Intemperance on the Churches. By I. RICHMOND BARBOUR. 12mo. pp. 24. Boston, Perkins & Marvin.

The Table itself occupies but four pages,—the remainder of the Pamphlet being devoted to preliminary remarks, a commentary, and notes.—The following are some of the results of Mr. B.'s laborious and well-directed inquiries:

Of 800 cases of excommunication, reported from 135 churches, 370 were on the charge of *intemperance;* and in 24 other cases, the individuals are known to have become intemperate *soon* after their exclusion from the church. We may, therefore, safely put down 394 cases out of the 800—6 less than one-half—to the account of strong drink.

Of 834 confessions reported from the same churches, intemperance was confessed in 379.—32 other cases, the individuals died while under discipline, or are now under discipline for intemperance. As these may with propriety be added to the number of confessions, the whole amount is 411—being 6 less than one-half of the 834.

This is sufficiently appalling; it is enough to impel every friend of Christ and the Church, to resolve on abstinence, entire and perpetual, from the cause of such suffering and such dishonor to the Christian name. But it is not all. The influence of intemperance on the churches has been increasing with fearful rapidity.

From 135 churches, some of the returns from which embrace a period of 50 years, 1,634 cases of discipline are reported; in 805 of which—*less*, by 12 than one-half—intemperance was charged.

From 108 churches, whose returns are for 40 years and under, 1,348 cases of discipline are reported; of which 681 were caused by intemperance—7 *more* than one-half, and 14 more than are charged to *all* other causes.

From 112 churches, whose returns are for 30 years and under, 1,201 cases of discipline are reported, of which 632 were cases of intemperance—exceeding all the other cases by 63.

And from 94 churches, whose returns are for 20 years and under, 841 cases of discipline are reported; of which 480 are cases of intemperance—*more*, by 119 than all the rest—about *four sevenths* of the whole!

But even this statement is far from exhibiting the whole extent of the evil. How many of the other offences that are matter of discipline, are caused by intemperance! No man can tell. Mr. Barbour says that; judging from his Table and from the letters which he has received from those who furnished the materials, most of which express some opinion in regard to the *indirect* influence of ardent spirit, it is his "deliberate conviction, that *at least* SEVEN-EIGHTHS *of all the offences requiring discipline, that have occurred in our churches for the last twenty or thirty years have originated directly or indirectly from this cause!*" Add to this, the influence of *moderate* drinking on the cultivation of the religious affections, the acquisition of knowledge, and the discharge of duty—and also, in hardening the hearts and blinding the mind of those who know not the truth, both in Christian and in heathen lands, and what a fountain-head of iniquity and spiritual death is here opened to us. Who will dare to indulge the vile thirst for the poison, that may have been awakened in himself—or to become a pander to it in others—a feeder of the death-flame that is kindling up for the destruction, temporal and eternal, of his friends and neighbors!

Mr. Barbour has done the christian community an important service. His pamphlet is one that *all* the members of our churches should read. The following paragraphs are a specimen of the extracts of letters from his correspondents, which occupy several pages:

"I have no hesitation in saying, that during my connection with this church, *nine tenths* of all the difficulty we have had, has originated in the use of ardent spirits.—*Bos. Rec.*

"We have in this town no less than eleven or twelve Deacons, of all denominations, and only three of them have joined the Temperance Society. I am ashamed for them, but their prejudices are exceedingly strong; and it seems to me at times, that it is entirely out of my power to do them any good on any subject. Some of them will not touch our temperance publications. Like Bunyan's Pilgrim, they shut up their eyes and ears, and run, though I fear they do not run the same way.

"All the male members of my church advocate the use of spirit. Some of them use it to excess. A case of discipline for intemperance cannot be sustained in the church. Of my parish, I may be permitted to say, that for four years past, ten a year, on an average, have withdrawn from it, and sunk down under intemperate habits. With all the additions, the present number is only a little above sixty, and of these, at least twenty are intemperate.

"More than half the difficulties which I have known in churches generally, have sprung in a greater or less degree, from the use of strong drink. It is a matter of astonishment to me, that any pious man can still advocate the use of strong drink, and yet we have some among us, who I would, on the whole, we hope are pious, who do this.

"The subject of temperance began to be agitated in my church about three years ago. Two or three members, habitual drinkers, though not intemperate, were opposed to the business. Two of them are now friends to the cause. I have reason to think that our temperance movements have been the means of saving one or more of them, and of bringing them from a lifeless state in religion, to a state of humble and active engagedness. In one instance, in particular, the change in Christian character has been remarkably interesting, since the use of spirits has been dispensed with."

The Romish Church expends more on its missions than all other Christian churches together; an Indian prince will expend more upon a festival in honor of his idol god, than the total annual income of a Protestant Missionary Society.—So says a London Magazine. It may be added that, in this country we expend many dollars in pernicious indulgences, to one in efforts to extend the knowledge of the Gospel;—that, if the sums expended on distilled liquors and tobacco merely, were put into the treasuries of our Foreign Mission Societies, the want of funds would not prevent the establishment of Christian missions and schools in every nation under heaven, *immediately.—Boston Recorder.*

For Illinois.—A company of emigrants for this state, are to start from Boston on the 15th or 16th instant, and pass through this part of the country, on their way to St. Louis, where they will probably separate.—*West. Rec.*

ROCHESTER INSTITUTE—No. 3.

MANUAL LABOUR, is in some minds associated with ideas of degradation. The Chinese, the honours of American industry, have well nigh broken the neck of this pride: but our Colleges originally of European importation, have not yet cast off this badge of Royalty. Students are ashamed to promote their health, by any exercise that is profitable. The childish sports of the Gymnasium, have been recently imported, at no small expense. To be ashamed of labour, belongs to a Turk. The Saviour of the world, the model of every perfection, laboured as a mechanic, till he began to be about thirty years of age, and in three years preached the Gospel to a whole Nation. Paul used manual labour, while preaching the gospel to the refined and learned. Moses, combined learning and useful industry. Truly the man that would separate them, contributes to bring back the African slave, and to compel the rich master to nurse his child in the bosom of corruption. The union of labour with study, accords with the most exalted views of rank, freedom, and refinement. It is the American policy. It is essential to the preservation of *Health*. The aspiring student, unwilling to climb or swing in the Gymnasium, grows languid, studies on his couch, breaks his constitution, and sinks to the grave a sacrifice to literary pride. The American Education Society, solicitous to patronize the highest order of talent and worth; have recently buried thirty young men, martyrs to the separation of learning from labour. A student entered this Institute, at first unable to study half a day; but by labour he has gained strength to pursue learning with the least prospect of spending five or six years in gaining a thorough Education. Young men from active occupations, commence a course of studies for a profession at the peril of life, unless connected with hours of manual labour.

IT PRODUCES NO LOSS OF TIME FROM STUDY.—The Student rises at four in the morning, from which, till nine P. M. is seventeen hours. Let one hour be assigned for meals, one for private devotion, one for personal attention, one for interruptions, three for labour, and ten hours remain for study, with mind and body fitted for vigorous effort.

AS A MEANS FOR DIMINISHING EXPENSE, it is important to the rich, and essential to those who are not. The expense at an Academy when the Student goes from home, is seldom less than a hundred dollars a year; and while at College, one hundred and fifty besides necessary clothing. How few Farmers, or men in good business with a family, are willing to pay six hundred dollars to educate a son for four years. To prevent the churches from becoming vacant of Pastors, to occupy the expanded west, to qualify men for public life, has become the work of charity. One Agent for the American Education Society from Boston, one from N. York, and one from Philadelphia, have in rapid succession, visited Rochester to raise some thousands of dollars to do for the country, what the parent will not do for the child. We must not however expect too much from the student. It was never intended that three hours labour should pay all their expenses, and in addition, purchase lands, erect houses and shops, and sustain all the departments of labour, board and instruction. The most successful experiment yet made in our country, is sustained by public contribution, and can only enable its students to pay board, having thirty three dollars increased by the expenses of every unfair day, and the entire expense during winter, to be paid in money. Some ardent friends, and unfurnished students, expecting three hours labour while learning a trade, to supercede the use of money, are requested to compare the price of learning with its value. The following results of two months experience will be gratifying to the community, especially to those who can calculate. 1st That no labourer on a farm, and no mechanical work going on in Rochester, winter and summer, can realize as much for three hours of a students time, as the making of Flour barrels 2d. Students of mechanical skill, can in six or eight weeks learn this art, and during that term earn ninety cents a week, while others can earn from fifty to seventy-five. Afterwards, the former earn one dollar and ninety cents, the latter from $1,20 to $1,75. 3d. The expenses charged to the students, do not exceed one dollar and seventy-five cents. It will be seen that while learning the trade, their labour will materially lessen the expenses, and afterwards in most cases pay the whole; in a few, only the board; in others furnish money for Books or clothing. During the recent vacation many earned from six shillings to a dollar per day. Those skilled in printing and joiners work, have made their earnings much exceed their expenses.

THE EXPENSE OF THIS INSTITUTE TO THE PUBLIC.—It is the expectation during the first year to increase the number of students gradually to one hundred. The expense for rents, shop, tools, furniture and some apparatus, and salaries, is estimated at three thousand dollars. At the end of the year, much of this will be property on hand. It is believed that the community will prefer raising twenty thousand dollars during the first year, and erecting all the requisite buildings for receiving two hundred students and give this Collegiate Institute a rural location near town. The amount of money saved by the manual labour of two hundred students, exceeds an interest of fifty per cent on all the money to be raised. Suppose the two hundred students able to pay their whole expense at the medium College rate of one hundred and fifty dollars a year: then thirty thousand dollars each year, must be drawn from the profit of agriculture, trade and manufactures. The labour of the Institute saves this thirty thousand.—Suppose the two hundred to be supported by Education Societies at seventy-five dollars in addition to what other friends, and funds could do.—This would cost fifteen thousand to be raised by subscription. This sum would be saved to the cause of education.

The building of one church, often costs more than the funds needed to save $30,000 yearly to the rich; or $15,000 of public subscriptions.—Fourteen students from Rochester if at College, would draw away about three thousand dollars a year, and the sum would rent buildings, and sustain the whole expense of two hundred. The Institute with two hundred students, with professors, with its own rural scenery and industry, will be a source of wealth and worthy praise. It will be an honour to lay its corner stone, to be among the list of its patrons.

Rochester has a thousand parlors furnished in princely style, and not a school of science or literature that does not blush to receive a visitor.—The fame of its enterprise, and some signal instances of liberality, have rendered Rochester conspicuous in the eyes of a great nation. The existence of its Institute is noticed in newspapers and literary journals. The success of its mechanical operations above agriculture, is already controling the calculations of other literary institutions. Its success is important to the dearest interests of our country.

BAPTIST IRISH SOCIETY.

It has been our pleasing task often to speak of the laborious and successful efforts of this Society, in preaching to and reading portions of the Bible to the peasantry of Ireland. The 17th annual Report, presented June 24; is very encouraging, as it relates indubitable evidence of a blessing from the Holy Spirit, attending the faithful efforts of the preachers and readers. The light thus communicated from the gospel, has prevented the continuance of some superstitions among the Roman Catholics. Pilgrimages and penances had lately been discouraged by the Priests in Connaught, and it was reported that some of the holidays had been prohibited. The state of society is improved. Nine persons, educated for Roman Catholic Priests, had been converted since this Society commenced its labors in Ireland; one of these instances occurred in the last year. One of the Bible Readers had been the instrument of turning 8 families to Protestantism, who had received Popery. The schools were doing a great and good work, in teaching the children of Roman Catholics, delivering them from vain superstitions. The scholars had increased the past year, & now amount to upwards of eight thousand. Two of the Irish Scripture readers were preparing for the holy ministry, to preach both in Irish and English. The receipts of the last year paid all expenses. One thousand six hundred and thirty English and Irish Bibles and Testaments, besides first and second spelling books in the Schools, amounting to four thousand eight hundred and ninety-nine copies had been distributed since the last anniversary.

The pleasing anecdote which follows is taken from the last Report. It gives us a cheering view of the laudable ambition and spirit of the Irish children:—

"SIR, ASK ME A QUESTION!"

Mr. Lang of Ballina, of the Methodist's Society, in conversation with one of the Irish Leaders; said, "Walking a few days ago thro' the village of Crinagh; I met some ragged children with Testaments under their arms. Observing them to be orderly and modest, I asked them with whom they were at school, and under what Society! What books they had! &c. Receiving satisfactory answers, I further asked them, 'Who was Jesus!' They replied, 'The Son of God, the Saviour of men, the Word who was with God, and the Word who was God.' Another, whom I asked what the scriptures were! answered, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness.' Not having much time, I bid them good bye, after commending their mistress, and urging them to continue their scriptural course. On my return the same day, I passed again through the village, hoping I should meet with some of the good children. But how was I surprised, when nearly all the children of the village assembled, and ran on before me, with countenances which seemed to say, 'Sir, ask me a question from my book!' I commenced, and to whatever question I proposed, a speedy, sensible and scriptural reply was given; and whatever portion of the New-Testament I mentioned, some one or other of the little company, named the chapter and verse, and repeated it with as much accuracy as if they had read it from the book. They accompanied me to some distance, and never was I more astonished or delighted in my life. I could not hesitate to ascribe honor, and praise, and glory, to that God, who out of the mouths of babes and sucklings hath perfected praise.—*C. Watch.*

A New Religious Sect in France.—M. de St. Simon has commenced the arduous work of establishing an entire new religion. He dismisses, without ceremony, the essential articles of christian faith revealed in revelation, while he borrows the moral attributes of the word of God. He had considerable success in making disciples among the higher classes of society. The principles of new christianity, or anti-christianity, appear to be nothing more than a refinement upon Owenism. Why should men strive so hard to find out new ways to heaven, when the old way is so easy, and is the only way that leadeth to eternal life!

THE REPORTED POLISH VICTORY—Taking all the late accounts from Poland together, and on a diligent comparison of dates, there can be no doubt that the story of the great victory said to have been obtained by the Poles over Gen. Paskewitsch, was entirely without foundation. We published a paragraph among our selections in the evening, proving as much, from the Quotidienne of July 31st. We now add the following still stronger piece of evidence, which in our hurry on Monday, was overlooked. The papers giving the account of the supposed victory, did not pretend to date from Warsaw later than the 18th of July. The official reports of Skryznecki are no later than the 13th; and therefore we are compelled to believe—deeply as the disappointment is to be regretted—that the following paragraph, of the latest date, and from an authentic source, is conclusive upon the subject:—*N. Y. Spectator.*

FRONTIERS OF POLAND, July 24.—According to the latest accounts from the environs of Niesbora the Russian main army said to consist of 60,000 men, with 70 pieces of cannon, has now completed its passage over the Vistula, the guards, under the Grand Duke Michael, having crossed the river on the 19th by the bridge thrown over for the purpose. On the 21st a Te Deum, accompanied by the firing of cannon, was celebrated on this accout in the Russian army. The van of the Russian army under Prince Jebachoffski, and Gen. Witt, is said to have already advanced to the environs of Warsaw, without meeting any opposition from the Polish troops. We hear from Lithuania that Gen. Dembrinski, with his troops, the last remains of the expedition sent to that country, has been taken prisoner by the Russians.—*Prussian State Gazette.*

THE VIRGINIA INSURRECTION.

The following paragraphs are from the Richmond Compiler of August 27th:—

A letter was yesterday received by the Gov. from Gen. Eppes, dated at Jerusalem, Aug. 24. He states, that it is *ascertained, that forty-six whites* have been murdered, some of them horribly mangled; some say that *fifty-three* are killed—that the number of insurgents was, according to the best intelligence, reduced to six—though it is not improbable that they may attempt to rally. Twelve had been taken; several had been apprehended, not of the riotous, but *suspected*—fifteen had been killed—the rest, with *Gen. Nathaniel Turner, (a preacher and a slave)* and Will Artist, a freeman of color, at their head, were trying to make off. Gen. E. states that he was disbanding the military, and had no doubt of restoring tranquility in a short time.

Extract of a letter from Jerusalem, Va. Aug. 24, 3 *o'clock*

"The oldest inhabitants of our country, have never experienced such a distressing time, as we have had since Sunday night last. Two negroes, about fifteen miles above this place, have massacred from 50 to 75 women and children, & some 6 or 10 men. Every house, room and corner in this place, is full of women and children, driven from home, and had to take the wood, until they could get to this place. We are worn out with fatigue, &c."

VIRGINIA INSURRECTION.—We take the following official document from the Richmond Compiler of the 29th ultimo.—

Official.—Gen Eppes reports to the Governor by express, from head-quarters, at Jerusalem, Southampton, that there is no longer any danger, in that county or its vicinity, and there is not the least danger of the renewal of the disturbances.

The insurgents are all taken or killed, except Nat Turner, the leader, after whom there is a warm pursuit.

The troops will be discharged shortly.

The General reports forty-eight prisoners.

The Richmond troop is at head-quarters.—Officers and members, all well and in good spirits.

The number of whites who have fallen victims to the ferocity of the miscreants is about sixty-four, chiefly women and children, who were murdered in the most shocking manner. We have seen several lists of the families who have suffered; but as they were not complete we shall not publish the names at present.

We trust that although this disturbance has, to all appearances, been quieted in Southampton, every precaution will be taken in that and the adjoining counties to guard against the recurrence of such an outrage. The public safety requires that the utmost vigilance should be observed, at least until all the circumstances of the revolt have been fully investigated.—*New-York Spectator.*

It is the intention of the President, we understand, to commence shortly enrolling the Cherokee people for emigration to the west of the Mississippi. The information comes by way of Georgia, and this step is to be taken in compliance with the urgent solicitation of Governor Gilmer. All Indian business is now transacted through that channel. The last attempt to enroll the Cherokees failed. Since that time, their oppression has been increased twenty fold, and now the, are again to be sounded. If it should turn out that this oppression has not been attended with the desired effect, another turn of the screw will be given.—*Cherokee Phoenix.*

NOTICE.

The Agent of the N. Y. State T. S., will deliver an address on Temperance in the following places on the days mentioned below. He requests that information of his intention may be extensively circulated in each town.

Sept. 26.—	Fowlersville, at 3 P. M., and	
"	"	York Centre in Evening,
"	27	Perry Centre, at 3 P. M., and
"	"	Moscow in evening,
"	28	Mount-Morris,
"	29	Sparta at 3 P. M.
"	"	Dansville Vill. eve.
"	30	Lakeville, foot of Census Lake. at 3 P. M.
"	"	Livonia eve.
Oct. 1st.—		West Avon.
"	2d	West Bloomfield, in P. M.
"	"	East Bloomfield in eve.

CH. YALE, Ag't N. Y. S. T. S.

RECEIPTS FOR A. B. C. F. M.

July 6,	Pr. Chh. Ogden,		$20 00
" 14,	do. do.	Rush,	7 25
" "	Ralph Clapp, Lyme, for Herald		1 50
" 15,	Congregational Chh. Clarkson,		17 00
" 27	Albion, Orleans co Mon. Con.		16 00
" "	1st Pr. Chh. Bergen, " "		18 00
" 28	Dea. Hubbard Hall, Riga, donation		10 00
" "	Pr. Church, Ogden,		50 00
Aug. 2,	2d Pr. Chh. Rochester, M. C.		50 47
" "	do	do do	15 00
" 5,	3d	do do	23 93
" 6,	1st	do do	50 72
" 8,	Knowlesville,	do do	17 34
" "	Shelby,	do do	1 00
" "	Chester Frost, for Herald		3 00
" 16,	Female Missionary Soc. Byron		3 25
" 30,	do	do do Perrinton	8 00
" 31,	Pr. Chh. Medina, Mon. Con.		3 35
" "	Harriet Pierce, for Herald,		1 50
Sept. 7,	2d Pr. Church Roch. Mon. Con.		52 66
" "	1st do do do		98 72
" "	Students Rochester Institute		5 75
" 10	3d Pr. Chh. Rochester, Mon. Con.		32 41
			$436 85

Rochester Sept. 12, 1831. EBEN. ELY.

MARRIED,

In Springville, on the 24th ult. by the Rev. Mr. Willcox, Mr. Hiram H. Barney, Principal of Springville Academy, to Miss Mary Elliott.

At Black Rock, on the 31st ult. by the Rev. Mr. Shelton, Mr Albert Hayden of Buffalo, to Miss Sevilla Brace, of the former place.

At West Bloomfield on the 18th inst. by the Rev. J. Steele, Mr. Wm. Arnold, Jr. to Miss Emily Peck, both of that place.

Also, on the 5th inst. by the same, Mr. Heman Hall, of Geneva, to Miss Elvira C. daughter of Mr. Josiah Taft, of the above place.

At Lewiston, on the 6th inst. by Rev. J. Elliot, Mr. John M'Cosland, of Whitchurch, York co. (U. C.) to Miss Lydia Ann Walker of Niagara, Niagara co. N. Y.

In this village, on the 6th inst. by the Rev. G. Filmore, Mr. J. Hursh, to Miss Sarah M'Quertie.

DIED,

In Sweden, on the 2d inst. Mrs. POLLY STAPLES, wife of Chauncy Staples, Esq. aged 44.

Mrs. Staples had for several months been severely afflicted with a rheumatic affection together with other complaints, which she bore with christian fortitude and patience; she was, however, gradually recovering, until about three weeks before her death, when she went to the Avon Springs where she remained a week, and beside drinking freely, took the cold water bath, which is supposed to have proved seriously injurious to her.—She soon grew worse, was brought home with great difficulty, and continued rapidly to decline, until her spirit took its flight, as we trust to the society of the just made perfect.

Mrs. Staples was a member of the Presbyterian Church in Brockport; benevolent in her disposition, and consistent in her walk as a christian. She was much beloved by all her numerous acquaintances, and by them all, her death is deeply lamented.—*Com.*

Our readers will learn with regret that Dr. Samuel L. Mitchill, a citizen distinguished for the variety and extent of his knowledge, by the important public offices he has at various times filled, and by his many contributions to scientific and literary works, died this morning at his residence in this city, after an indisposition of but a few days.—*New-York Eve. Post.*

At Brighton, Monroe co. on the 7th inst. Mr. Henry Jefferds, aged 28 years.

At Richmond, 24th ult. in the 12th year of his age, John Titus, second son of the late Rev. A. W. Welton, and grandson of Titus Welton, Esq. of said town.

In Canandaigua, on the 2d inst. Lavant, aged 20 months, son of Jonathan K. Wells. On the 3d inst. Nathaniel H. aged 10 months, son of Jared Willson, Esq.

At Auburn, on Thursday, the 1st inst. of the typhus fever, Mr. Henry C. Williams, son of Dea. Isaac Williams, of Clinton. The deceased was a graduate of Hamilton College, and a member of the Auburn Theological Seminary. He sustained an eminent character for piety and talents, and bid fair for extensive usefulness in the Church of Christ. At the recent examination of the Students in the Seminary, he acquitted himself with much honor, though disease had then evidently marked him as its victim. His father arrived on the day of his death, only in time to close the eyes of his dying son, and his mother, not until the spirit had fled from its tenement of clay, to the invisible state.

At Avon on the 6th inst. Col. Wm. Gardiner, of Manlius, Onondaga co. aged 71; Father of the Hon. Addison Gardiner of this village. In the death of this gentleman the church of Christ has lost one of its firmest pillars—Society one of its brightest ornaments—and his relations a most endearing friend.

In this village, on Saturday morning last, Mrs. ANSEY, wife of Mr. Robert L. M'Collum, and daughter of Mr. Rufus Smith, of Greece, formerly of Groton, Conn., aged 26 years.

NOTICE.

A Four Days Meeting will commence in Clarkson, on Friday the 16th inst. at half past 10 o'clock A. M. In behalf of the cause of Christ among us, clergymen and others are earnestly solicited to attend. C. E. FURMAN.

NOTICE.

The Synod of Genesee will meet at Brockport, on Tuesday the 20th Sept. inst. at 2 o'clock P. M.

NOTICE.

The Synod of Geneva will meet at the village of Homer on the first Tuesday of October next, at 4 o'clock, P. M. The Stated Clerks of the Presbyteries are requested to be very particular in forwarding their Statistical Reports and Narratives of the state of Religion.

TIMOTHY STOW, *Stated Clk.*
Elbridge, Sept. 7, 1831. 3w38.

NOTICE.

A Four Days' Meeting will be holden at the brick church in West Bloomfield, commencing on Thursday, 6th of Oct. next at 11 o'clock, A. M. Ministers and churches in the vicinity are affectionately invited to attend. By order of the chh. JULIUS STEELE, *Stated Supply.*

FANCY DYING.

Neither from Dublin nor London.

H. YOUNG, lately from the city of Glasgow, has taken the stand formerly occupied by Mr. Kinchella, at the west end of Curtiss' Stone Building, Main St.

H. Y. respectfully informs the citizens of Rochester and its vicinity that he has commenced dying and dressing all qualities of Silk, Crapes, Bonjees and Bombasine, &c. &c. Likewise woollen, Linen and Cotton goods, Clouded woollen for Stockings any Color wanted, kept on yarn Carpet on fine worsted yarn, dyed to any pattern hand.

Shawls, Clouded Ladies, and N. B. Mourning apparels, cleaned and repaired in the first style—*reward merit.* 38 6m.

DENTIST OFFICE.

PERMANENT Dr. S. SMITH, Surgeon Dentist, and J. S. Ware, Jr. Carroll-st., respectfully offer their services to the public.

They make use of natural and artificial teeth of the finest quality, which being properly prepared, will retain their beauty for years; whole sets can be inserted on reasonable terms. The preservation of decaying teeth and every other branch of their profession, and they trust, by strict attention and their work in a careful, scientific and workable manner, to merit and receive the patronage of the Ladies and Gentlemen of Rochester and its vicinity.

Their charges are reasonable and as their office is permanent, they will with pleasure at any time make good whatever work of theirs may chance to fail. 38 tf.

ADMINISTRATOR'S NOTICE.

ALL persons are hereby notified that if they have any demands or claims against the estate of Job Northrop deceased, late of the town of Brighton, they are hereby requested to call on me for settlement within six months from date.—Also all persons who are indebted to the said estate, are requested to call and settle the same without delay. BENJAMIN COWLES, Adm'r. 6m 38.

CASH FOR FLAX SEED.

THE highest price in Cash is now paid for flax seed at the "*Rochester Oil Mill.*"
JAS K. LIVINGSTON.
September 13th 1831. 2w.

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 anyhouse in America. Their stock being very heavy, and patterns new, we hope to receive a share of public patronage.
Buffalo Street in the Arcade June 1.

SCOTT's & HENRY's Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of
MITCHELL LODER,
No. 34 Exchange-street, or
Mr. SISLEY's Auction Store, Buffalo-st. 83tf

Fever & Ague overcome at last.

UPWARDS of Two Hundred cases of Fever and Ague have been cured in this neighborhood within the last year by one prescription.—From an acquaintance with this perplexing disease many have thought that no medicine could reach the seat of the difficulty;—this was the prevailing opinion until Mr. Thomas Andrews, Druggist from the south introduced from thence *"Fowwick's Vegetable Specific."* The price was so low that the poor to whom health is doubly valuable, might in this respect be on a level with the rich. Being charged at $1 per Bottle, several were induced to make trial of its virtues. Had the medicine even failed in this climate where it is so much needed, yet we must have thanked the Doctor while we could not have blamed the medicine; for it often happens that a cure in one climate may be sure death in another. Fortunately, however, not so with this. The success which had attended it at the south has been fully realized in this vicinity for many miles around. Sometimes a single Bottle is sent for a distance of 30 miles and repeatedly for a different member of the same family.

The subscriber is willing the fact should be known that in three instances out of the great number cured a second bottle was required, and in one case for some cause or other the individual was not cured, and these are the only instances known where one bottle has not restored health. The price will be continued at one dollar per bottle, to bring it within the reach of all, and will hereafter be sold in Rochester at wholesale and retail, by LEVI BURNELL, *Druggist,*
At the sign of the alligator, No. 11 Carroll-st.
6m 36

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Episcopal Recorder.

NEW ENGLAND DIVINES.

The hosts of the northern divines have been abundantly celebrated by their colleagues, disciples or friends. They supply curious and animating specimens of a numerous race of theologians and godly pastors; men who preached unwearedly "with acceptance," and wrote with fulness and power; who rendered themselves, by indefatigable application, towering scholars —biblical, classical, and oriental. A number of them won, by their books and domestic renown, the highest academical honors from European Universities. The various toils of the pastors and teachers, seem to have been favorable to longevity; for the proportion of them is not small, who passed forty or fifty years in the ministry, and never suffered to lie fallow for a day. Increase Mather was a preacher sixty-six years; he commonly spent sixteen hours a day in his study; and his sermons and other publications bore a rational ratio to that allotment. His son, Cotton Mather, was even more laborious and prolific. His biographers aver, that no person in America had read so much as he:—and it is recorded in his diary, that in one year he preached seventy-two sermons, kept sixty fasts, and twenty vigils, and wrote fourteen books. His pulpit discourses were "equal in length to those of his brethren," which as he himself informs us usually went a good way into the sacred hour. His publications amounted to three hundred and twenty two; some of them being of huge dimensions. John Higginson boasts that no less than ten of the Mathers were serving the Lord and his people in the ministry of the gospel of Christ.

The father of Jonathan Edwards, the Rev. Timothy, died in the 89th year of his age, having been a minister for sixty years. Jonathan rose at four o'clock every morning, spent thirteen hours every day in his study, indited his sermons in full, for nearly twenty years after he began to preach, and reached the figures 1400 in numbering his miscellaneous writings. Eighty-two sermons are enumerated in the extensive list of his publications. He left, moreover, "a great number of volumes in manuscript." According to his biographers, he read with great avidity and delight, when he was not more than twelve years old, Locke on the Human Understanding. We have strong doubts whether he then comprehended his authors, but he afterwards proved himself in his celebrated Treatise on the Freedom of the human will, as deep a thinker and close reasoner, in metaphysics, as the English philosopher. By this masterly work, he gained at once the highest reputation in Europe. President Stile, of Yale College, "a man of low and small stature, and of very delicate structure," died in a good old age, a prodigy of acquirements and faculties. He was an indefatigable preacher, an able professor of metaphysics, theology, jurisprudence, and history; a voluminous author in print, and unconscious reader; an almost universal linguist; an adept in mathematics, natural philosophy, and astronomy; and his cabinet manuscripts, at his death, consisted of forty volumes, besides an unfinished Ecclesiastical History of New England. His hobby was the discovery of the ten tribes of Israel; a pursuit in which he took incredible pains, and addressed voluminuous epistles, in Latin, to Rabbis' Jesuits in Mexico, Greek Bishops in Palestine, Moravian Ministers, in Astracan, and to Sir William Jones in Calcutta. The missive to Sir William consisted of more than 70 pages in quarto. Dr. Samuel Johnson, born in Connecticut, was another such omniverous and omnicient divine; in learning not inferior to the Johnson in England, in temper and manners much his superior. He was the head and oracle of the Episcopal church in Connecticut. There was a Rev. Ivory Hovey of Massachusetts, long a principal physician of the body, who wore the robe of 90 years without the staff: preached sixty-five years; wrote so many sermons that they could scarcely be counted, and kept a journal, in short hand, which finally occupied *seven thousand* octavo pages. Samuel Hopkins, from whom the sect called *Hopkinsains* derive the name, reached the age of eighty-three, though he frequently devoted eighteen hours a day to his studies, and framed sermons, syntagmata without number. We observed among his works a Dialogue; dated 1776, "showing it to be the duty and interest in American States to get rid of their slaves." The Rev. Solomon Stoddard, of Northampton, Massachusetts, who published a variety of polemical and other tracts, and plenty of sermons, wrote so fine a hand, that *one hundred and fifty* of his discourses are contained in a duodecimo volume which may be commodiously carried in the pocket.

The great plurality of our clergy sided with their country in all the disputes with Great Britain—they prayed and preached in favor of Independence, at the proper period; some even took up arms. It was especially natural and consistent in New England ministers, to be republican patriots—they were proclaimers of civil and religious liberty—sturdy whigs, from the settlement. Old President Stiles, with his puny body and large soul, preached a discourse on the occasion of the death of George II. and the accesion of George III., in which he admonished the latter against suffering any retrenchments of the *liberties* of New England. In the best known of his works, his History of the threee Judges of Charles I., he is all for "republican renovation;" he announced—before our revolution—that the 30th of January, which was observed by the Episcopalians, in commemoration of the martyrdom of Charles I. "ought to be celebrated as an anniversary thanksgiving, that one nation on earth had so much fortitude and public justice as to make a *royal tyrant bow to the sovereignty of the people.*" *Johnathan Mahew*, the famous leader in what was called the Episcopal controversy, was a republican of the boldest parts. Such pastors contributed not a little to prepare the people for a prompt and inflexible resistance to every attack on their rights.

It is unquestionable that the lives of the American clergymen have been sound as to morals, and active as to the duties of the priesthood. Making every allowance for the prudence or partiality of biographers, it is yet most edifying to find such a proof, as these records afford, of domestic virtue, public exemplariness, devout diligence, combined with various talents, profound learning, scientific honors and personal ascendency. The vices and the irregularities with which the ecclesiastical bodies of Europe and South America, are reproached, have no place in the true history of ours—indolence, luxury substitution, simony, licentiousness, horse-racing, cock-fighting, gambling, street-mendicancy, none of these things can be cast upon any portion worth mentioning, of the dead or the living ministers of the gospel in our country. This fact is, in part, one of the effects, and therefore one of the merits of our political system, and the order of our society.—*American Q. Review.*

BANK OF BUFFALO.—This institution commenced Banking operations on the 6th inst. in the building formerly occupied by the Insurance Company, opposite the Buffalo House. Discount days, Tuesday and Friday.

From the Episcopal Recorder.

A GOOD BEGINNING.

[Furnished by a Clergyman.]

B. A. was a girl at service, in 1820. She lived with the family of Col. M. within the bounds of my parish. In the progress of a memorable revival of religion, her attention was arrested, & she became deeply convicted of sin. At length she ventured, with much diffidence and trembling, to attend an "inquiry meeting," where a number of anxious souls were assembled, to move that most important of all questions, what they must do to be saved? I conversed with them one by one, administering such instruction as their several cases seemed to require. On coming to B. I found her well informed as to her duty, and ready to admit the reasonableness of Christ's requirements, but complained, and seemed deeply sensible of her guilt in it, that she *"could not feel."* I told her, that there appeared to be enough in her case, that was alarming, to awaken the feelings of the hardest heart, that a sinner against so much light as she evidently possessed, could have no excuse for another hour's delay. I urged her, that night, before she gave sleep to her eyes, to surrender her heart to God, and she expressed a resolution so to do.

The next morning, I rose early, and passing into the street, unexpectedly met B. with her water-pail, returning from the pump. "Well B.," said I, "what is the state of your mind this morning?" She set down her pail and replied, with a smile, "O, I think it is delightful to glorify God." "But do you think, B., you have any reason to believe that you are a child of God?" She paused a moment, in a thoughtful mood, and then replied, "really, Mr. P. I had not thought of that; and I do not think it is much matter what becomes of me, if I may but serve and glorify God." I was struck with the humility and simplicity of this reply, and as I passed away, after dropping a few words of instruction, I was deeply and delightfully impressed with the reflection, that, for a new born soul to be so absorbed in desiring and seeking the glory of God, as absolutely to lose sight of itself, is *a good beginning.* And my hopes in this case have not been disappointed.—B. A. soon after became a professor of religion, and to the present time, has lived to adorn her profession, by a self-renouncing and devoted spirit of active piety.

From the Christian Mirror.

THE MODE OF CHRISTIAN WARFARE.

It was a maxim of the Romans always to carry the war into the enemies country. When Hannibal by an astonishing movement had entered Italy, it was carrying the war into Africa, that saved the Republic. Fifteen years did that artful enemy maintaind his stand in Italy, bidding defiance to the utmost energies of Rome. But when Scipio with the legions of Scicily had carried the war into the *"enemies country,"* Hannibal was recalled and conquered at the gates of Carthage.

Happy would it be for the interests of Zion, were the children of light as skillful and enterprising in executing plans of benevolence, as the children of this world are in conducting their projects of aggrandizement. Ever since New-England became the asylum of the Puritans, efforts have been made to raise up a community free from the contaminations of religious error, —a community in which the salutary restraints of the gospel should bear directly upon every heart. The hope has been confidently indulged that this land would become a moral Goshen, even though ignorance and Egyptian darkness should reign on every side. If ever such an experiment has been tried under favorable circumstances, it has been in New-England; and I need not add it has utterly failed. To raise up such a community is impossible, while the world continues in its present state. We might as well attempt to produce a vacuum in the atmosphere, without philosophical apparatus: or bail out a cavity from the depths of the ocean. New-England cannot be made a paradise, while she is linked in with infidel and pagan nations by social and commercial intercourse, by individual and national interests. Her moral atmosphere can never be purified, while pestilence contagion and death are hovering on all her borders. He who commanded his disciples to preach the gospel in *all* the world, wisely designed that they should never take undisputed possession of a *part* of it, leaving the remainder to be evangelized at their leisure. The gospel was designed for the *whole* world, and to the *whole* world must it be preached before its happy influence unalloyed can be witnessed in any community. Yet Christians are toiling at this hopeless experiment. They have established Sabbath Schools, distributed Tracts, carried the Bible to every family, and trained up ministers, till there is one for every thousand souls; and are still crying "send us more help, for iniquity is coming in like a flood."

When the Macedonian cry comes from China—from India, or the Isles of the Pacific,—a cry prompted by the deepest misery which human nature can endure, the reply is, "as for our men and our resources, we want them at home. Tarry till we have gained the victory *here*, and *then* we will send you the blessings of salvation.' Far be it from me to discourage effort at home; but I do fearlessly assert that if we wish to contend *successfully* with the Prince of darkness, New-England is not the proper point of attack. He is here, what Hannibal was in Italy—an unconquerable enemy. If there is a spot on earth, where he can meet us on *equal* ground, it is here. He has raised his strongest fortifications, and manned them with his best forces,—with men whose intellectual qualifications, zeal and energy of character would do honor to any cause —He can here oppose learning to learning. He can array moral power against moral power, and marshall his whole artillery of sophistry, falsehood and slander against the simple preaching of Christ crucified. But while he is here carrying on the war so vigorously, but with few reverses to damp his ardor, he knows that his own dark empire lies open to invasion with scarce a barrier to oppose the truth. He is fully aware of bondage not to be born, cannot withstand a moment, the tender, invitng spirit of the gospel. Already does this feeble barrier totter with the infirmities of age! already has disaffection spread far and wide, through his vast dominions. His subjects are weary and disgusted with his service, and ripe for a revolt. Disciples of Jesus, do you doubt it? Look then at the Sandwich Islands, and at all the Islands of the Pacific in which liberty has been proclaimed to his wretched captives. Hear them exclaim "our happiness is the joy of one just freed from prison," and will you doubt their readiness to hear, to accept and be free? Will you be the honored instruments of giving liberty to 600, 000,000, of your enslaved fellow men—of putting a successful termination to a war that has lasted 6,000 years? I would say then, slack not your efforts at home,—nay, pray with more fervency, and labor with more diligence; but give over the mad design of conquering the Prince of darkness in New-England. It is a hopeless experiment, unless you prosecute the war with more vigor in his own territory. Rouse then all your energies—concentrate all your forces and

THE WORK OF AFFLICTION.

An original, consolatary Letter, written to a friend, by Rev. Robert Hall.

It was once a reconciling thought to me in great trouble, that afflictions are compared in Scripture to workmen; all employed, and busy in the Christian's behalf. They work for you: it might have been against you, as is frequently feared. They work together; not separately, but in happy harmony. I then thought, the more the better, if God direct and point out their employment; for the end to be accomplished, is 'a far more exceeding and eternal weight of glory.' As persons take pleasure in reviewing the industrious workman, so the Christian, with Paul, may rejoice, not only in the Lord, but in his tribulations also. 'I take pleasure in afflictions also,' &c. If God send a great affliction (thought I,) we may then view it as a fresh workman, engaged in our favor; and not only so, but look upon it as one who, in consequence of singular strength will despatch business (though of a heavy nature) at a great pace. Thus those for whom they are employed will grow rich at last. Among others let patience have her perfect work; she is a pensive, but a precious grace. Have likewise labors abundant in the Lord: Desire goes in search after celestial productions; Hope stands on tiptoe to view them; Faith goes to receive them, and brings them home. Thus, the just shall live by his faith; for what Faith brings, Love cordially receives, and Volition bids it welcome. Joy sings, and makes sweet melody; Peace possesseth; Rest receiveth; and Fear ceaseth to quake, and Jealousy to tremble. How well is it for the soul, when tribulation worketh for her, and when every grace is active in her! Angels encamp about her, and God rejoiceth over her to do her good.

From the New-York Observer.

SABBATH IN CONNECTICUT.

A writer in the Charleston (S. C.) Observer, thus notices the pitiful story inserted a few weeks since in the Courier and Enquirer. The anecdote here related, presents the character of Connecticut men in its true light.

Mr. Editor—A very pathetic piece has appeared in the New-York Courier and Enquirer, and from thence, extensively copied into other papers, bitterly complaining that a lady-passenger in a Stage, was stopped on Sunday, in one of the towns of Connecticut, in accordance with the law of that sovereign state. Now whether the law is wise or unwise, it is not for me to say —or whether the sworn officers of that Government can innocently or not permit them to be violated, is a question of causuistry which I shall not attempt to decide. But I will tell you an anecdote in point.

Nearly thirty years ago, two students in Yale, from the South, left College on an excursion of pleasure, and while absent, they put up on Saturday night at a tavern, intending to pursue their journey on the Sabbath. Sabbath morning came, and they were up bright and early for a start. But no preparation had been made on the part of the Landlord, for their accommodation in this respect. In short, the Landlord mildly informed them that he could not permit them to go, for two reasons, 1st, he was a Deacon of the church, and therefore bound to prevent as far as possible, the violation of the Sabbath; and in the 2nd place, he was a magistrate; and sworn to execute the laws. The young gentleman very reluctantly submitted, accompanied the family to the church, and in the evening, a number of the young people of the village were assembled at the Deacon's house, and the time was spent in singing and social converse. The next morning, the Landlord had made early preparations for their special accommodation. The breakfast was ready by the time they were up, and their horses at the door —and in their bill no charge was made for the Sabbath. "Sir," says one of the young gentlemen "we are more wicked than poor. We thank you for detaining us; and we insist that no deduction shall be made in the bill. The day we have spent here has been among the pleasantest in our lives, and we shall ever regard you as a benefactor in preventing us from doing what our consciences do not approve." Thus they parted; and one of the gentlemen, from whose lips I had this narrative, is now, and has been for a number of years a distinguished Minister of the Gospel. Who the other was, I do not remember. But in the Deacon's family, they had an example of the descision, the meekness, and beauty of true christian piety, which made an impression upon their minds lasting as life.

OMICRON.

A PRISONER'S CONFESSION.—An esteemed correspondent, whose mind was solemnly impressed by reading in the last Watchman the narrative, entitled, "A Father's Prayer," has obligingly sent us the following, as another instance of the power of parental affection and warning. It is a passage from a letter of Rev. G. Barrett, Chaplain of the State Prison in Weathersfiled Con.—*Bos. Cris. Watch.*

The Chaplain of the Prison at Weathersfield remarks—"Among our prisoners, I daily meet with circumstances to awaken in me feelings of the deepest interest. A man of fifty, who has been a wanderer over almost the whole earth, and a partaker in almost every sin that can be named, and who has also met with much which we should think was calculated to make him solemn, told me that nothing in his whole life had ever made him feel serious, but *what his mother said to him just before her death.*— She resided in Trenton, N. Jersey, and was a sincere, warm-hearted christian. When she found herself dying, she sent for her son, then a lad of 12 years old, to come to her chamber.— As he approached her bed, she took his hand, and spoke to him with maternal tenderness and fidelity. Telling him she must soon leave him, she earnestly besought him by every moving consideration, so to love the Saviour, and so to take care of his soul, as to meet her in heaven. She continued to clasp his hand, till hers became cold in death. For nearly half a century afterwards, this man was pressing onwards through a course of crime, too revolting for description. Yet he assured me, that amidst his lowest and darkest descents into the vortex of sin, he could never utterly drive from his mind the last words of his mother, and was *never able to think of them without solemn emotions.* This struck me with some surprise, and appeared to me a proof of the deep and lasting impression a pious mother may make upon the mind of her child.'

Weathersfield Con., Aug. 2d 1831.

MORMONISM.

It is certainly strange; yet nevertheless true, that this infatuated people, if we may place confidence in the reports of the newspapers, are becoming more numerous, and assuming a more formidable appearance.

We had hoped, that ere this the believers in the Book of Mormon would have been entirely extinct, and that no individual, however credulous, could be found so blind to reason and common judgment as to permit himself to be carried away by the absurdities of the Mormon doctrine. The frailties incident to human nature, have in all ages, invariably shown themselves, either in remarkable lethargy, or an enthusiastic excitement unsanctioned by reason or common sense. But the followers of the Book of Mormon, if the accounts received be not inconceivably exaggerated, are amongst the most blind and deluded people we have on record.

They believe that their leader is the real Jesus Christ, and that both he and his disciples have infinite power to work miracles, raise the dead, cleanse lepers—and THEY TESTIFY THAT HE HAS CAST OUT MANY DEVILS—that the millenium is nigh, and that Philadelphia is the place where Jesus Christ will meet his disciples and followers. They are now removing to the promised land—some indefinite spot on the Mississippi—some have gone, and others are disposing of their property, often at an immense pecuniary sacrifice, that they may join their companions gone before. To such an enthusiastic pitch have they raised their imagination that the entreaties and persuasive arguments of friends have no weight whatever.

Their religious ceremonies and observances are forms of obscenceness and blasphemy, and are conducted in a manner shocking to the sense of rational creatures. In their excesses, unrestrained by the presence of the opposite sex, and in one assembly—they roll naked on the floor, and exhibit a variety of grotesque and unseemly forms which humanity would blush to name. It is truly lamentable that such a state of things exists—yet nevertheless these fanatics are daily receiving new accessions from New-York, Indiana, &c.—*Bucks Co, (Pa.) Int.*

Mr. Noah Webster stated in a lecture recently, that the income of half a cent on each copy of his Spelling Book, had supported himself and family, during the whole time he was engaged in preparing his large dictionary, which cost him $25,000.

"TWA LITTLE BIRDIES."

There were two sisters in the North, who had saved a little property, upon which they lived.— When a case was presented to them by a minister, they said, that they cut and carved so close, that if the King were to come, they should not have any thing to give him. "Oh, but," said the minister, "I do come from the King!" "Well, we canna' gie ye ony thing." "Nae, what not a penny a week!" "A penny a week indeed! why that's just 4*s.* 4*d.* a year; nae, we canna do ony sic a thing." The minister was casting his eyes about him, and perceiving two birds hanging up in handsome cages, he said, "What hae ye gotten yonder!" "O, only twa little birdies." "And what might they cost ye, now!" "Abaut half-a-croon a piece." "And do they eat any thing?" "Aye, sure, and indeed they do." "And what does their food cost you!" "Oh, not less than two bawbees and a half, twopence halfpenny a week." "Oh, for shame o' yoursels! for shame o' yourselves! to spend twall shillings a year upon twa little birdies that ne'er lay ony eggs, and ha' naething to gi' to the cause o' God!" "Well, but now we ha' gotten them, what would ye ha' us do wi' em?" "Do wi' em —why open the window and let them fly awa!" Now, my friends, if you have got any little birdies, any thing that would prevent your giving to the cause of God, open the windows and let them go immediately.—*Rev. J. Edwards, at London Home Miss. Anniversary.*

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 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 the preacher was describing a leglect, that 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. Evangelist.*

MELANCHOLY.—On Sunday afternooon last, in Connecticut River, near the Quarry in Chatam, a small row boat was upset, containing four young women and two young men; and melancholy to relate, three of the young women were drowned. The young woman who was saved, clung to the boat until she was taken off, and the men swam to the shore. One of the young women drowned, is Miss *Minerva Hodge*, about 18 years old, of East Granby, who had been employed for some time past, in the Arrowmamet Manufactory, in this town. The other two drowned were daughters, one of Mr. Amos and the other of Mr. Alvin Chapman, both of Glastenbury. It appears, as near as we can learn, that these young persons had very improperly and sinfully spent the afternoon of Sunday in going after fruit; and on their return, they commenced frolicking in the boat, by rocking it, when the girls became frightened, and crowding to one side, occasioned it to upset. The bodies of the two Misses Chapman were found the next day; and the search after that of Miss Hodge was continued yesterday.—*Middletown Sen.*

WARNING TO SABBATH BREAKERS.—We have been informed, that a gentleman in Upper Houses (North Society of this town,) who has resided there 29 years, has kept an account of the number of persons who have been drowned within that time, in that District, (including to the opposite shore of Catham.) He states the number to be 16 and that 11 of them were drowned on Sunday, when on sailing or pleasure parties! What a warning this to Sabbath breakers! —*Ib.*

OMINOUS.

The following curious incident was related to us by a gentleman who assures us it is strictly true.

A company of men, mostly Universalists, were seated at the table, and while eating engaged in conversation upon their favorite doctrine. They all expressed their entire confidence in the truth of Universalism. One of them, when about to put food in his mouth, observed in a confident tone, "I feel as certain that I shall go to Heaven, as I do of eating what now lies upon my knife." The words were no sooner uttered, than from some unperceived cause, the food fell upon the floor, and was *devoured by a dog!* The countenances of all the company fell, and they finished their meal in silence.

We do not relate this as evidence of the falsity of Universalism, but as an illustration of what we conceive to be true, that those who profess to believe it, feel no more certainty of going to Heaven, than they do of the enjoyment of any future temporal good which they may desire and expect. It is a striking figure of the disappointment which those must experience; who hang their hopes of Heaven on the futile scheme of universal salvation. We wish it might induce them at least to "stop and think," before their doom is forever sealed.—*Christian Soldier.*

As the robber escaped, crying "stop thief," so Joseph's mistress, for her own safety, accused him of the crume she had herself committed.

The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

BY virtue of a writ of fieri facias, issued out of the Supreme Court of Judicature of the State of New York against the goods and chattels lands and tenements, of the Trustees of St. Paul's Church, in my bailwick, I have seized and taken all the right title and interest of the said to the following described premises viz:—all that certain piece or parcel of land situate lying and being, in the town of Brighton, County of Monroe and State of New York, being lot number two in section D reference had to Johnson and Seymour's map of a part of the village of Rochester, said lot being bounded west by Market Street, (now St Paul's Street,) north by lot number one, east by lot number four, and south by lot number three, owned by Giles Boulton, which I shall expose to sale as the law directs, at public vendue on Friday the 21st day of October next, at 10 o'clock in the forenoon of that day on the premises. Dated Sept. 5, 1831. J. K. LIVINGSTON, *Sh'ff.*
6w 37. J. CHICHESTER, *D. Sh'ff.*

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,*
JAS. LYON & 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,*
JAMES MOORE, jr. *Syracuse,*
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. 1tif

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

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.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, willcall on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 3ltf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co., begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Sattinets, &c comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— *DAVID BUSH.*

No 29, Main street Rochester July 26. t f.

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. W. RILEY.

Rochester, june 15, 1831. 25tf

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

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.*

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

IN CHANCERY,

James Waugh Complainant vs. Samuel H. Hoag and Joel Wheeler Defendants.

At a Court of Chancery held for the State of New-York, at the village of Rochester on the eleventh day of August in the year one thousand eight hundred and thirty one, Present Addison Gardiner vice Chancellor of the eight circuit.

It appearing by affidavit to the satisfaction of this court that the defendant Samuel H. Hoag resides out of this state, but within the United States, on the application of Mr. S. Dexter solicitor for the complainant it is ordered that said defendant H. Hoag cause his appearance to be entered, and notice thereof to be served on the complainants solicitor within four months from the date of this order, and in case of his appearance, that he cause his answer to the complainants bill to be filed and a copy thereof to be served on the complainants solicitor, within forty days after service of a copy of said bill and in default thereof that said bill of complaint may be taken as confessed, and it is further ordered that within twenty days the said complainant cause this order to be published in the state paper, and in the Rochester Observer published in the County of Monroe, and that the said publication be continued in each of said papers at least once in each week, for eight weeks in succession, or that he cause a copy of this order to be personally served on the said Samuel H. Hoag at least twenty days before the time above prescribed for his appearance. 8w34. ISAAC R. ELWOOD. Dep. Clerk.

At a Court of Chancery, held for the State of New-York, at the village of Rochester, on the ninth day of August in the year one thousand eight hundred and thirty one. Present Addison Gardiner, Vice Chancellor of the eighth Circuit.

Jacob M. Schermerhorn, Complainant, vs. Richard Dibble, Naomi Dibble, William S. Rossiter, Thomas H. Murray, Levi Ward Jr., Joseph Stocking, Joseph Bull, William Fosdick, and John Penfield, Defendants.

It appearing by Affidavit to the satisfaction of this Court, that the defendant Thomas H. Murray resides out of this State, but within the United States, on motion of Mr. Miller, Solicitor for the complainant, it is ordered, that the said Thomas H. Murray cause his appearance to be entered, and notice thereof to be served on the Complainant's solicitor, within four mos the from the date of this order; and in case of his appearance that he cause his answer to the complainant's bill to be filed and a copy thereof to be served on the complainant's solicitor, within forty days after service of a copy of said bill, and in default thereof, said bill of complaint may be taken as confessed. And it is further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Thomas H. Murray, at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R. ELWOOD, Deputy Clerk.
S. MILLER Solicitor. 8w35.

IN CHANCERY—*Before the Vice-Chancellor of the 8th Circuit.*

Isaac Spencer, Treasurer of the State of Connecticut, vs. Brewer Jarvis and Amanda his wife James Boyd, Ferdinand Suydam, & John Passage, Jacob Lobdell & Peter Decker.

By virtue of a decretal order in the above entitled cause, will be sold by the subscriber, at public auction at the Inn now kept by Barnum, at Brewer's Basin, in the town of Perrinton, in the county of Monroe, on the twenty seventh day of September next, at one o'clock in the afternoon, the mortgaged premises described in the proceedings in this cause as follows, viz. "All that certain tract or parcel of land situate in the town of Perrinton aforesaid, namely, the west half of lot number sixty six, in township number twelve in the fourth range of townships, in Phelps and Gorham's purchase, bounded as follows, north, west and south by the lines of the said lot, and east by a line run parallel to the west line and through the centre of said lot, containing one hundred and three acres," or so much thereof as may be necessary to raise amount due to the complainant for the principal, interest and costs in the said cause—Dated August 10, 1831.

WALTER HUBBELL,
Master in Chancery.

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 Chapin, and recorded in the Clerk's office of the county of Monroe in liber 6 of Mortgages at page 584 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, 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 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. Stowell, 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.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Fatras of the village of Rochester, in the County of Monroe, to Isaah 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 of Monroe, and duly assigned by the said Lawrence to said Isaah 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 Blendon, 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.

To Exonerate from Imprisonment.

Pursuant to Revised Statutes part second, Chap. V. tit. 1, art. 6, relating to voluntary assignments, by an insolvent for the purpose of exonerating his person from imprisonment.

George S. Williams, imprisoned in the town of Gates and county of Monroe,—Notice first published August 25th 1831. Creditors to appear before Samuel L. Selden first Judge of Monroe County, at his office in Gates, on the 5th day of November 1831, at 10 o'clock A. M. 10w35

IN CHANCERY.

Franc's Williams, Complainant, vs. Peter Bracket and Elizabeth his wife, Jared N. Stebbins, Charles Vestie, William Hardwick, George A. Avery, Walter Llwellth Evan Griffith and Matthew Brown 3d, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause, at a Court holden at the Court house in the village of Rochester on the 25th day of August, 1831, I shall sell at public Auction to the highest bidder, on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, and county of Monroe, the following described premises viz. "One certain house and lot lying situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Elm Street, being the same house and lot decided to the said Peter Bracket by Harmon Bissell, on the twelfth or thirteenth of January instant, and being part of lot twenty six, on the Everard Peck purchase of Enos Stone."

6w 35 ASHLEY SAMSON, Master in Chancery.

IN CHANCERY.

Ezra Coe Complainant, vs. Philo Higley, Samuel Adams, & Lewis Benedict, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause at a Court holden at the Court house in the village of Rochester, on the 23d day August 1831, I shall sell at public auction to the highest bidder on the 6th day of October next at 10 o'clock A. M of that day at the Eagle Tavern in said village of Rochester & county of Monroe, the following described premises viz: "All that certain piece or parcel of land situate lying and being in the said town of Clarkson, being a part of the west four on the triangular tract, and bounded as follows, viz.—beginning at a stake in the centre of the Ridge-road, where the same is intersected by the centre of the said lake road. Thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly to the north line of Abigail Tuttle's land three chains and nine two links to a stake, thence southerly on the west line of Peter Row's land six chains and thirty five links to a stake, hence north, seventy two and a half degrees

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, SEPTEMBER 22, 1831. VOL. V. NO. 39.

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DOCTRINAL.

From the New York Evangelist.

REPLY TO THEOPHILUS.

Mr. Editor—Theophilus is dissatisfied with certain articles quoted by him, because they hold that the "ground and foundation of God's choice or election is—his own *sovereign pleasure*."—Is he satisfied with God's word on this subject! Eph. i. 5, "Having predestinated us unto the adoption of children by Jesus Christ to himself, *according to the good pleasure of his will*."—Eph. i. 6, "Having made known unto us the mystery of his will, *according to his good pleasure* which he hath purposed in himself." Eph. i. 11, In whom we have obtained an inheritance, being predestinated *according to the purpose of him who worketh all things after the counsel of his own will*." 2 Tim. i. 9, "Who hath saved us and called us with a holy calling: not according to our works, but *according to his own purpose and grace*," &c. Our Saviour has referred the difference which the Father has made in conferring his grace on sinners, to the same cause; Mat. xi. 25, "Even so Father, for so it seemed good in thy sight."

Let it be remembered, that when the sovereign good pleasure of God—the pleasure of his will, is assigned as the ground or reason of the election which he makes, we are not to regard this as a mere arbitrary exercise of his will. The will of God is always directed by his immutable design to promote the highest good of his kingdom. In every choice he has this in view; and where he chooses one sinner rather than another, it is because the salvation of that one will most perfectly secure this end.

Here you perceive the absurdity of the principal objection urged by Theophilus, against the doctrine, that the sovereign pleasure of God is the reason why some are elected rather than others. He holds that this amounts to saying, that God does thus, "merely to gratify his own feelings." Be it so; (although I dislike the phrase,) What then? He replies that this would make God infinitely selfish. But how does this follow!—*What feelings* does God design to gratify? Feelings that aim at the highest interest of that vast kingdom over which God reigns—feelings of perfectly pure disinterested benevolence. Is this selfishness!

Theophilus speaks as if it were wrong for God, in the administration of his moral government, to pay a supreme regard to himself. "If God be infinitely benevolent," he remarks, "his object is to promote the greatest possible good of his creatures." The benevolence of God binds him to no such thing. If infinitely benevolent, his object is to promote the greatest possible good of his *moral kingdom*. In this kingdom are found not only creatures, but also the infinite Creator, who is its supreme and glorious head. Were God then to seek the greatest possible good of *creatures* only, without regarding himself, his own rights and interest, he could not be impartial, for he would then regard a part only. To be disinterested and impartial, he must regard every thing in proportion to its value. And since all created being is but finite and God is infinite, God is bound in the administration of his kingdom, to pay an infinitely higher regard to his own character and rights, than to the good of created beings.—Where is it taught in God's word, that he pays a supreme regard to his creatures! Must God live and act, if not entirely, yet chiefly, for men and angels! I shudder at this sentiment; it is dethroning God, and raising creatures to his place. It appears too much like making God an almighty servant, to those whom he has created. He has commanded those, whose duty it is to be like him, to love him supremely; and doubtless he may and must pay the same regard to himself. Such is the doctrine of God's word. Prov. xvi. 4, "The Lord hath made all things *for himself*."

These remarks will exhibit the reason why, in the work of election, God is inclined to pursue that plan which will best manifest his own glory. Being perfectly and impartially benevolent, he cannot do otherwise. Although he is immutably disposed to give to his creation all the happiness which he consistently can, the promotion of his own glory, is that which must occupy in his mind, as it should in ours, the first and highest place. Eph. i. 5-6, "Having predestinated us to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, *to the praise of the glory of his grace*."

Theophilus would have us believe that there are some advantages peculiar to his system; such as a reconciliation of the decrees of God with the free agency of man—with the sincerity of God, &c. He speaks as if he believed that difficulties in these points were attached to the system he opposes. But it never has been proved, that those views of the doctrine of election throw the least obstacle in the way of man's free agency, or of the sincerity of God in his precepts, promises, threatenings, or invitations. M. A.

CIRCULAR OF THE FRIENDS OF THE ASSEMBLY'S BOARD OF MISSIONS &C.

To the Editor of the Christian Intelligencer.

Dear Sir:—There is in the circumstances of the sound parts of the Presbyterian and Reformed Dutch Churches, and in their almost simultaneous movements, a remarkable coincidence, which should operate upon both as a mutual stimulus and a mutual support.

We have a proof in all this, that God is fulfilling his gracious promise; "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," Isaiah lix. 19. In the midst of the desolation of error and Protestant Jesuitism among the churches, it is encouraging to see the friends of the truth, and of ecclesiastical order, rising simultaneously in their strength and buckling on the armor of righteousness, and coming with vigor to the help of the Lord in the battle against the errorists and cunning craftiness of the day.

I send you a copy of the Circular containing the appeal and warning of the venerable Dr. Green, and his honored associates, to the Presbyterian Churches. The Reformed Dutch Church does not stand alone in her perilous situation, and in the struggle which her sons are nobly sustaining. The Presbyterian brethren are sympathising with us. Those of the Episcopal and Methodist Churches who are desirous of maintaining their ecclesiastical order, are lifting up a standard against those whose movements are calculated to break down the distinctive features of their households.

I request you to peruse the Circular which I send you, and to publish it entire, together with the respectable names composing the Committee of Correspondence in the several Synods of the Presbyterian Churches.

I wish you also to read certain statements of Doctor Green, contained in the last two numbers of the Christian Advocate, in which, as well as in the Circular, you will find many things to assist and support you, and the true friends of the Dutch Church. Should you insert the documents to which I invite your attention, you will promote the common salvation, and oblige

A Subscriber.

[CIRCULAR.]

Dearly Beloved Brethren.,

You must already have been in some measure apprized of the hazard to which the vital interests of our beloved church were exposed, at the last meeting of the General Assembly. For a time, it seemed as if nothing less alarming was to ensue, than the mutilation, if not the subversion, of the whole Presbyterian system. In these circumstances, a number of the brethren held meetings for prayer, and for conference on the measures which they might adopt, with the best prospect under Divine blessing, of averting the evils apprehended: and the Great Head of the church did, as they believed, remarkably interpose to suspend for a time, the impending calamity. The General Assembly was dissolved without carrying into effect the most injurious of those measures which had been projected, and one of which, the entire change of the Missionary Board, had been proposed and urged. Thus another year is afforded us to live under the unmutilated standards and institutions of the church in which we were born and nurtured.—But this is the last year, it is our solemn conviction, in which our church will remain without essential changes, unless her children shall be aroused to a sense of her danger, and call into vigorous action their united energies in her defence. It was under this impression, that the brethren who were instrumental in preventing the threatening evils to which we have alluded, did, after much prayerful deliberation, appoint the undersigned as a Central Committee, to correspond with other Committees in the several Synods of our connexion; and it was their judgment that the Synodical Committes would do well to appoint and correspond with Committees in such of their Presbyteries as they might believe to be friendly to their views, and disposed to co-operate in giving efficiency to their plans.

You cannot be ignorant dear brethren, that during the lapse of several years, circumstances have not unfrequently occurred, which seemed to prognosticate evil to our church; and which awakened in the minds of some, the apprehension that an important crisis was approaching. But with many of our ministerial and lay brethren throughout the country, we cherished the hope that the danger had been magnified through fear, & that no serious interruption, to the safety and peace of the church would ensue. This illusion of hope was dissipated at the last Assembly. We cannot pretend to give a detail of the proceedings of that Assembly; but having been near, and attentive observers of them, we are prepared to say, that the spirit and purpose, unequivocally manifested by a majority of the members, did impress on our minds the conviction, that our Theolgical Seminaries are in danger of being revolutionized, and perverted from the intention of their orthodox founders; that the property and endowments of our church are in danger of passing, for application and disposal, into the hands of those who have contributed little, if any thing, to their amount; that our doctrinal standards are in danger, either of total disregard, or of a revision, or alteration that will essentially change their character; that our supreme ecclesiastical judicatory is in danger of being controlled by delegates unconstitutionally appointed and commissioned, and destitute of every legal claim to membership; and finally that our Boards of Education and Missions, are in danger of being wrested from the hands of those who wish to make them the sources of supply to the wants of our church, in an uncorrupted state, and of being rendered subsidiary to the plans and purposes of voluntary associations subject to no ecclesiastical responsibility, and adopting no formula of faith, by which their religious tenets may be ascertained.

But although we believe dear brethren, that our beloved Zion is in danger, and that the danger is exceedingly imminent, yet we are far from thinking her situation hopeless. Our peril, we verily believe, arises chiefly from the want, in the sound part of our church, of a due sense of the danger which exists; and a consequent security and inactivity, *apathy* may we not call it—while those who are seeking to innovate, are all life and energy prompt and united in their measures and movements, and combined in their operations. We have not a doubt that if the orthodox part of our church had been as fully represented in the last Assembly as its opposers were, the majority would have been with us, and not with them, and when we consider the interposition of God's providence, for to this it must be ascribed; to save us from fatal innovations for another year, we cannot but consider the language of the dispensation to be; "You shall have another year to make it manifest, whether you have a sufficient love to the pure & holy truths of your Confession of Faith and Catechism, and to the sacred institutions of your fathers, to awake to their defence and preservation; or whether, with listless indifference, you will suffer them to be invaded and destroyed, and you and your children, deprived forever, of a birthright, which you ought to value more than life itself."

Are we asked then, what ought to be done? We answer briefly—

First of all, look to God for his guidance and blessing. Let there be much prayer, that he who has the hearts of all men in his hands, may incline his people of our denomination to think of the preciousness of those divine truths which drawn from the pure fountain of divine revelation, have been collected in our doctrinal standards, as into a sacred reservoir, and which every Presbyterian ought, without hesitation, to make every necessary sacrifice, to preserve, and perpetuate in their purity. To think, too of that invaluable form of church government and order, derived from the oracles of inspiration, which they have received from their progenitors, and under which our church has prospered, flourished and extended, in a degree altogether without a parallel.

Let us also both labor and pray to promote vital piety. Those who oppose us, love to represent themselves as the friends, and us as the enemies, of revivals of religion. Let us convince the world that this is, what it certainly is, a totally false representation. While we leave to others all those *new measures* for promoting revivals, which are merely of man's devising, & keep close to the guidance of the divine word and recognise as indispensable, the special agency of the Holy Spirit, in the conversion of sinners, let us, in prayer, and in preaching, in holy living, in zealous activity in doing good, and in striving to win souls to the Saviour, demonstrate that we are not less, but more, the friends to genuine revivals of religion, than those who slander it.

Let all lawful measures be used to rouse our brethren, both clergy, and laity, to a just sense of their situation and their duty. With this view, we advise that you correspond with Presbyteries, as stated in the beginning of this communication. Make, also, a free but direct use of the press; and encourage liberally, and circulate as widely as possible, those publications which maintain the real doctrines of our church, and advocate the support of her institutions. Our opponents, who wish a continuance of the existing apathy and baneful security of the orthodox part of our church, cry "peace, when there is no peace." Expose this artifice. Peace indeed! Would God, our peace had not been disturbed by innovations, which threaten our ruin.—Would God that peace and safety were compatible. But at present, they are not compatible.—We are called to "contend earnestly for the faith once delivered to the saints," and for an inheritance of inestimable value, which we are in danger of losing. Let us pursue our objects with a Christian spirit, and by no other means than those which are lawful. But let us do it firmly, resolutely, perseveringly. Let no smooth words or soothing propositions, turn us from our purpose. We have been credulous and hoodwinked too long already.

Our Board of Education, and Board of Missions, must both receive a liberal patronage and a decided support. This is essential—without this, we are undone. The voluntary associations that seek to engross the patronage of our church, and have already engrossed a large part of it, have taken the start of us, in the all-important concerns of education and of missions.—They now labor to get the whole of these into their own hands; well knowing, that if this be effected, they will infallibly, in a very short time, govern the church; for education furnishes missionaries, and missionaries become pastors, and pastors, with their ruling elders, form Church Sessions, Presbyteries, Synods, and General Assemblies. The whole, it is seen at once, is traced back to education, as a salient point; and from this, it springs and rushes forward, through every channel of influence, till it reaches the highest fountain of power in the General Assembly.

At the present moment, our Board of Missions is experiencing a very distressing and embarrassing want of missionaries. The destitute churches are crying, in the most affecting manner to the Board, for the supply of their necessities; but how can the Board supply their importunate demands! The Board furnishes funds, but they cannot create missionaries.—Nor can they take them of all characters and descriptions, as the voluntary associations may, without regard to the correctness of their theological sentiments and teachings. The Board want men of knowledge and soundness in the faith, as well as of piety and zeal. Our churches ask for such, and are unwilling to receive any other; and the Board are equally unwilling to send any other. But where are they to be found? They cannot be found, in number at all adequate to the demand, till they are educated. Our Education and Missionary Boards we repeat therefore, must be sustained—must be promptly, and liberally, and efficiently patronized, or our church is gone. Yes, dear brethren, whatever other benevolent institutions we favor—and we wish well to all that are truly benevolent—Our Boards of Education and Miss. must share most largely in our charitable contributions. We must take from others, so far as is necessary, to give to these; and we ought to regard it as a sacred duty to withhold our aid from all institutions, that seek to supplant or rival these. These are the sheet anchors of our church, which must enable her to ride out the fearful fluctuations by which she is now agitated, and in jeopardy of being wrecked and lost amidst the quicksands and whirlpools of theological error and heretical innovation.

Finally—The several judicatoraies of our church must be carefully and punctually attended by every orthodox man whose right and duty it is to hold a seat in them. This is another item of vital importance. It may happen, and sometimes has happened, even to Presbyteries, that by reason of the absence of some of the members, measures of great importance have been adopted, contrary to the mind of a real majority—measures sometimes, which a majority could not afterwards correct. This is more likely to take place in the election of commissioners to the General Assembly than in any other case, and in no case, at the present time, can a presbyterial error so deeply injure the general welfare of our church. Every Presbytery that by the attendence of every minister and every elder entitled to a seat and a vote, has it in its power to send an orthodox delegation to the next General Assembly, and fails to do so, may justly be regarded as incurring criminal responsibility of no ordinary character—The neglected duty may occasion a wound to the church that can never afterward be healed. Nor was it ever so important in our church as at the present time, that orthodox Presbyteries should choose wise men, and firm men, to represent them in the Assembly. But it is most of all important that every man elected, whether minister or elder, unless prevented by invincible hindrances of a providential kind, should attend that body at the next meeting. For the want of this, at the last meeting, we were left in a minority. We are fully aware, beloved brethren, of the difficulty of a general attendance, by the distant members; and we sympathise with them deeply. But truly it is at present a question of existence—The life, so to speak, of the Presbyterian church is, under God, in the hands of distant members; and are they not ready, for the Preservation of that life, to make every necessary sacrifice?—We trust they are, and that they will not fail to do it. Should it be found in the General Assembly of 1832 that every orthodox commissioner—minister and elder—is in his place, we have not a doubt that the formularies, government, institutions, and endowments of our church will be preserved; but we shall not be surprised if they shall all be swept away, or materially changed, if the neglect in attendance shall be as great in the coming year as in that which is past.

Thus, brethren beloved in the Lord we have endeavored to acquit ourselves of a trust confided to us by those members of the last Assembly, whose exertions, under the Divine blessing, were made instrumental in arresting measures of fearful import to our much loved Zion. We have laid before you honestly and without exaggeration, our views apprehensions, and wishes. We pretend not to dictate—We have no right and inclination to do so. Adopt such measures on our suggestion as you deem expedient, and no more; and devise other measures for yourselves. A solemn duty to the Saviour and to his church is incumbent upon us. If we neglect it, we have a tremendous responsibility. If we perform it with fidelity, and put our trust in our covenant God, he will prosper the work of our hands; we shall rejoice in his mercies, and the Presbyterian church to the latest generations, may rise up and call us blessed.

Ashbel Green, Geo. C. Potts,
Wm. M. Engles, S. G. Winchester,
Matthew L. Bevan Solomon Allen.
Furman Leaming,

Philadelphia, July 21st, 1831.

P. S. The Committees of several Synods, nominated by the brethren who attended the last General Assembly, and with whom we hold ourselves in readiness to correspond, and who may correspond with each other, are the following, viz:—

Of the Synod of Philadelphia.—Ashbel Green, D. D., George C. Potts, Wm. Engles, Sam'l G. Winchester, Solomon Allen, Matthew L. Bevan, Furman Leaming.

Of the Synod of New-York.—Gardiner Spring, D. D., Wm. D. Snodgrass, D. D., Robert M'Cartee, William W. Phillips, D. D., Moses Allen.

Of the Synod of N. Jersey.—John Gray, Col. M'Keen, Jacob R. Castner.

Of the Synod of Pittsburgh.—E. P. Swift, J. D. Baird, A. D. Campbell, Wm. Wylie, C. C. Beatle, John W. Nevin.

Of the Synod of Cincinnati.—Joshua L. Wilson, D. D., John L. Belville, Daniel Miller, John F. Kegs, C. Cist, Samuel Blythe, D. V. M'Lean.

Of the Synod of Ohio.—James Culbertson, Thomas Barr, J. Scott, R. G. Wilson, D. D., J. Wright, J. Renfrew.

Of the Synod of Kentucky.—John T. Edger, Thomas Caldwell, Wm. Scott, Robert Breckenridge, G. W. Ashbridge, T. T. Skilman, James Blythe, D. D., J. Green, Esq. Andrew Todd.

Of the Synod of West Tennessee.—O. Jennings, D. D., D. Brown, D. D., J. K. Brooks.

Of the Synod of Mississippi.—Dr. Chamberlain, G. Potts, J. L. Montgomery

Of the Synod of S. Carolina and Georgia.—Wm. M'Dowel, D. D., Sam'l K. Talmage.

Of the Synod of North Carolina.—J. Witherspoon, A. M'Iver, C. M'Iver.

Of the Synod of Virginia.—John M'Elhenny, John D. Ewing.

Of the Synod of the Western Reserve.—J. D. Huges.

Of the Synod of Indiana.—A. Williamson, W. W. Chastin, S. Alexander, J. Thompson.

Of the Synod of Illinois.—W. K. Stewart, J. Matthews.

MISSIONARY.

From the Missionary Herald.

CREEKS.

Letter of Mr. Vaill, dated at Union.

Statements relative to their Number and Condition.

A portion of the Creeks removed from their country, lying between the states of Georgia & Alabama, about the beginning of the year 1827.—These have been followed by other parties since, till the number of emigrants now amounts to between 2500 & 3000. Their settlement is near the junction of Arkansas and Verdigris rivers. Mr. Vaill remarks under date of Jan. 10th—

They are settled quite compactly, extending twelve or fifteen miles up the Arkansas and Virdigris rivers. The country intervening is one continued village, as thickly settled as some of the smaller parishes in New-England, having some neighborhoods more dense than others.—The people are strictly agricultural, and in many parts just as near to each other as their farms will admit. In almost any part of the settlement, 50 children may be collected within a circle whose circumference is two miles from any given centre. The country assigned to the Creeks is not yet marked off definitely; but the settlement which has been begun, it is hoped will be permanent, and growing.

The mass of the people are desirous of a school. This is evident from their repeated applications to us to take their children to the school at Union. Had we taken all that have been offered, we should have had a very large school at this time. Probably no children in any nation ever learned more rapidly than the Creek boys and girls under our care.

All the people seem desirous to have a preacher sent among them—the good people that they may be edified and comforted, and the wicked that the poor illiterate blacks may be stopped in their exhortations, and that some one may preach among them, who has, as they express it, a heap of sense.

Formation and Increase of a Creek Church.

Statements were made in the last volume of this work, pp. 285—7, respecting the number and character of the Creek scholars in the school at Union; and also respecting the attention to religious instruction which prevailed in their settlement, under the preaching and pastoral labors of Messrs. Vaill and Montgomery, in connection with those of one or two pious and intelligent Creek young men. The meetings were generally attended by nearly 200 persons, and at some periods the number of persons specially impressed by religious truth was supposed to amount to 100; half of whom, it was hoped were truly pious.

On the 12th of last September, a church was organized, consisting of thirty members, Indians and blacks, twenty-five of whom were baptized. The others had been members of some church previously, principally from the Baptist & Methodist churches, while missions from those denominations were in operation among them before their removal.

At a meeting of the missionaries of the Board west of the Mississippi, last October, they determined to visit all Osage and Creek villages, aiming to preach the gospel to the whole people, if they could get access to them. Under date of April 26, Mr. Vaill gives the following account of their visit to the Creeks.

According to our resolution, Mr. Dodge and Mr. Washburn came to this place, and on Friday, the first day of April, we commenced our march for the Creek nation. Our course lay west of south, through the open prairie to the crossing of the Virdigris, eighteen miles from Union, and eight or ten above the Creek agency. Then, by riding about six miles further, we came near to the place of meeting, where we put up for the night. We found John Davis, who had been dangerously ill, still feeble, and unable to aid our labors. But his heart appeared to be filled with love and peace. It was pleasant to meet with this brother in Christ, though in affliction—this converted Creek, so devoted, so humble, so steadfast. He belongs to the Baptist church, and is now supported as a catechist and exhorter by the Baptist Board of Foreign Missions. He commenced this service about two months ago, and should his life and health be spared, he promises to be very useful to his people. Oh! what a monument of grace have we in this youth.

On Saturday the people began to collect at their old meeting ground, which they had enlarged by cutting down additional saplings for seats. We continued religious exercises till ten o'clock in the evening, and closed by inviting those who were desirous of our prayers to come forward. Twenty or more came and fell on their knees.—After several prayers we advised them not to continue their praying and singing through the night, as they had been used to do, but to get sleep, and be prepared for the services of the coming Sabbath.

The next morning was occupied till the hour of meeting in examining those that came forward as candidates for the communion. Mr. Dodge and Mr. Washburn expressed their surprise at the satisfactoriness of the evidence they exhibited. We all said and felt, This is the Lord's doings, and it is marvelous in our eyes. The Spirit of the Lord is at work among the Creeks.—There has been something like a continued revival among them of more than two years standing. The number baptised and received to the communion was fifteen; ten of whom were Creeks & five blacks. While presenting the confession of faith, when we came to this clause, "You believe that Jesus Christ died on the cross for your sins," &c.. tears flowed plentifully, and sobbing was heard, confirming the expressions which they had just given verbally, that their hope rested in this bleeding Friend. The number of this church is now forty-six.—There was quite a number more who had a desire to join, whom we had not time to examine or who we thought had better wait.

The Sabbath proved to be cold and rainy. We opened our morning exercises in the rain, and continued till Mr. Dodge had finished the first prayer, and it was interpreted. And even then many were for continuing the service in the rain; but fearing some would take cold who were thinly clad, we suspended the worship for one hour, and they resorted to their fires. Though they had no tents, yet scarcely any left the ground.—When we found that the rain continued, we resorted to a couple of small cabins, and proceeded with our duties. In these cabins we were so crowded that we were compelled to receive the communion standing, and to hold the elements in our hands, having no communion board but the births where our saddles and baggage were laid; yet the Lord granted us a sweet banquet with his lowly followers among the Creeks. Oh what will it be above! Had the weather favored, a much larger number of persons would no doubt have been present on the Sabbath, but as it was we had reason to thank God, and to go on our way rejoicing, for all the things the Lord has done to build up his own kingdom, and gather in many precious souls among this people. On Monday morning we left the Creek country with gladdened and revived spirits; and returning to Union, related at the monthly concert for prayer the encouraging things which we had witnessed.

From the Missionary Herald.

GREECE.

Journal of Mr. King on the Island of Tenos.

The Island of Tenos is one of the Cyclades, opposite Syra, and in sight of the celebrated Delos. It has long been the favorite residence of the foreign Consuls for the Archipelago, and the manners and customs of the inhabitants of St. Nicholas, the principal town on the Island, are perhaps more European, than those of any other town in the Greek Islands. About one-third of the Greeks on the Island are connected with the church of Rome.

January 1, 1831. Most of this day I spent in paying and receiving visits, according to the custom of this country. Read with Mr. A. a dialogue in Greek, which his father had written and sent to me to examine, and, if I thought proper, to have it printed. It contains many good remarks, but, as a whole, did not appear to me to be quite according to the spirit of the gospel. Indeed it can hardly be expected, that one in this country should write in a truly evangelical manner.

When on a visit to the Austrian consul, I met with a Latin priest, and conversed with him on the New-Testament, which I distributed. In reference to it he remarked, that the pope must be obeyed. I replied, that neither the pope, nor any other man under heaven, had a right to prohibit the distribution of the sacred scriptures, and that the common people ought to read it. In answer to this he said, they did not understand it. Why then, said I, do you read it to them in the *church*, if they do not understand what is read? And if they do understand it in the church then they can understand it in their houses. He then said that, in order to understand it, it was necessary to read the Fathers.

2. Sabbath. I expounded in my school the 14th chapter of St. Paul's epistle to the Romans.

6. As this was the Christmas of the Greeks, I was obliged to make several visits. The population of this place consisting of Greeks and Roman Catholics, have a double portion of Christmases and New-Year's days. Among others, I called on Mr. B., who said he had been to pay his respects to the Greek bishop, and that the bishop told him that the sixth trumpet of the Apocalypse is about to be sounded—that all Europe is to be thrown into a state of war—and that next March, all the Roman Catholics, and all Lutherans and Calvinists, are to be destroyed. He is not, however, quite certain that this will happen next March; if not, it will take place four years after! The bishop supposes, as I am told, that all nations are soon to become Greek in their religion.

While Mr. King was at Athens, some time before this, a Greek named Sabbas, stole from him a considerable sum of money. The journal, describing the particulars of this event, was not transmitted to the Missionary Rooms, as Mr. King was not then connected with the Board. The leading facts are understood to be these. Two hundred and forty-five dollars were stolen—sixty dollars were recovered by Mr. King before he left Athens—the thief was apprehended—seventy-four dollars more were recovered—he was imprisoned in a tower, from a window of which, nearly fifty feet from the ground, he precipitated himself with a view to destroying his life, but missed his aim. He was afterwards tried in one of the courts of the country, confessed his crime, and was pardoned at the request of Mr. King. The affair excited a great deal of interest among the Greeks, & Mr. King has transmitted his correspondence with the provincial government on the subject. Livadia is the name of a province in continental Greece.

13. Received Letters from the government of Livadia, and from Mr. Lambros Nakos, of which the following is a translation.

"The Government of Livadia, Talanti, Mendanitza, &c. to the most noble Philhellene, Jonas King.

"The Government duly received your much esteemed letter, dated 14—26 October, 1830. In answer to it, is forwarded to you the enclosed bill of food, healing, and of the court expenses, which were incurred by Sabbas Demetrius, falsely called Ulysses, which amount to 103 phœnixes and 15 paras, which, taken from the 444, to which the $74, found with the above mentioned Sabbas, amounted, leaves in the hands of government 340 phœnixes 85 paras.* You are requested, most noble Sir, to give orders explicitely where the government shall send this money, notwithstanding you had ordered it to be sent to the teacher of the American school at Syra, or to the editor of the Greek newspaper, because it is not easy to send it there directly. You are requested to have an understanding with some one, that it may be sent to you immediately.

"The kind sympathy, most noble Sir, of your soul toward the young man who had turned from the right way of virtue, gives occasion to the government, and to all sensible Greeks, to praise and admire the greatness of your soul. This young man, who abused the benevolence and confidence of civilized men, brings this present letter to you, who, if he has escaped the laws of Greece, for this owes unnumbered thanks to your philanthropic and excellent sympathetic soul.

Livadia, Dec. 6, 1830.

Joannes Mamounes, Governor."

In reference to this letter, I must remark, that he had previously written to me, to know what I wished with regard to the thief, where to have him sent, &c., and how he should send the money to me. In answer, I said, that as to the thief, if he recovered, my desire was that he should be set at liberty; and as to the money, if there had been any expense incurred which *belonged to me* to pay, I wished him to take it from the $74 found with the thief, and to send the rest to me, to the care of Doct. Korck of Syra, or to Mr. Chrysides, editor of the Greek newspaper at Ægina. In consequence of this, he sent me the above mentioned letter, together with the following singular bill of expenses.

"Account of the expenses, which were incurred for Sabbas, and taken from the money which he stole, by the police of Livadia.

	Phœnixes.
When he fell from the tower, physician, medicine, and food,	24 00
Hire of a beast, when he was sent to court in Salona,	5 00
Expenses in Salona, which the court was at for his healing and his food,	44 05
Expenses of the court,	18 40
Hire of a beast for his return after he was freed,	6 00
What was given to him for his food,	5 70
	103 15

There remain, therefore, 340 phœnixes and 85 paras.

Livadia, Dec. 5, 1830.

Joannes Mamounes."

I could not have supposed it belonged to me to pay the above bill of expenses; and all the Greeks to whom I have shown it, think it very strange that such a bill should have been sent.

The letter from Mr. Lambros Nakos was as follows:

"My Venerable Father—With gratitude I received the books you sent me. I rejoiced greatly that you were in good health, and that you had me in remembrance. With regard to the unhappy man, I wrote to you before. He is now coming to you to seek forgiveness of his crime. Sir, you are an apostolic preacher of the holy gospel. Be long-suffering. Have pity upon one who returns repenting of his wickedness. Rejoice that he was not killed in his terrible resolution, and that Jesus Christ did not permit him to become a murderer [of himself,] and you to have your conscience troubled. Your philanthropy towards him is glorious, and your care a high virtue. I remain, with the deepest veneration, your friend and servant, Lambros Nakos.

Livadia, Dec. 6, 1830."

The books which he mentioned having received, were a few copies of my Farewell Letter, which I sent to him at his particular request.

Conversed to-day with S., a young man whom I employ as teacher of the grammar class in my school, on the use of the word *Theotokos*, (Mother of God,) and showed him some of the passages in the New-Testament, which speak of the brethren and sisters of Christ, and endeavored to show him the impropriety of praying to the Virgin Mary and saints. He seemed to be in part convinced of the truth of what I said.

14. In the evening several persons came by invitation to take tea with the American party; that is, Messrs. Robertson, Hill and myself. In showing to Mrs. M. and B. the pictures in Mr. Hill's bible, I took occasion to make some remarks upon what I thought to be the proper use of pictures, and spoke against the attempts to make an image, or picture of the Almighty, and told them that we considered it a great sin. Mrs. M. in reply said, she could not see why it was a sin, as "man was made in the image of God." This led to further conversation on the subject, in which Mrs. B. advocated my cause. At the table grace was said in Greek, and towards the close of the evening, Mr. Hill and myself sung "Guide me, O thou great Jehovah."

15. Priest Gerasimus called in the morning, and said he had come to bring me joyful and important news; that there was a revolution at Rome, and that it was thought the pope would have no successor. It is customary here, when one is the bearer to another of joyful news, (if the bearer be a servant,) to receive a present; and priest Gerasimus said, that for bringing this news I must make him a present of a Septuagint. But unhappily I have as yet been unable to procure a single copy of it for distribution. I have written to the British and Foreign Bible Society, but cannot obtain it.

16. Sabbath. Expounded the Scriptures, as usual, in my school.

19. Was the feast of the President Capo d'Istrias, or of his arrival in Greece; and we were all invited by the governor to spend the evening at his house. As Mr. Robertson was unwell, Mr. Hill and myself only attended. There were present perhaps two hundred people. All, with whom I conversed, seemed very pleasant and polite, even those who had been most opposed to my school.

23. Sabbath. Expounded in my school the last chapter of the epistle to the Romans. In the morning, was a little disturbed by the firing of guns and a wedding procession. The people who attended, had afterwards a ball. They seem to have no idea of the holiness of the Lord's day.

Heard to-day that measures had been taken by the bishop of Smyrna, to prevent the Greeks there from buying and selling on the Lord's day.

25. Received a letter from Professor Bambo of Corfu, of which the following is a translation.

"Reverend Sir—I received your letter with brotherly joy, to which the friendship of those

*A phœnix is the sixth part of a dollar.—*Ed.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ever-memorable friends of mine, Fisk and Parsons, whose names I read in your letter with brokenness of soul, added not a little. Untimely death, (I speak as a man) snatched them both from the midst of their sacred labors. How much would they have done for the present renovation of Greece! But as it seemed good unto the Lord, so it was.

"I rejoice at the establishment of your school, not doubting that your pupils improve morally and spiritually under your fatherly instruction.—Glory to the divine goodness! Greece is free; and from America there are in Greece supporters and teachers of Grecian females, and Greek youths are taught in America! It seems that fore-ordained, great epoch is approaching, when there shall be one fold and one shepherd.

"I regret that you have so long waited for the first part of my grammar, without my knowing it. As soon as I received your letter, I prepared twelve copies of it, adding also two of the Moral Philosophy, which I send to Syra to the care of the Rev. Mr. Korck, by the ship Penelope, bearing the Russian flag. The name of the captain is George Kolas. The price of the grammars is three shillings each—the same they sell at here. But the two books of Moral Philosophy, I beg you will accept as a token of brotherly love, the one for yourself, the other for the Rev. Mr. Korck. If you think this work on moral philosophy (the second part of which appears so to me) useful for children, as I have a few copies of it by me, you can write to me that I may send to you.—The price of these is two shillings each.

"May you have health, and be rendered successful of the Lord. May we soon have the pleasure of a personal acquaintance.—Your friend,

N. BAMBAS.

Corfu, Dec. 27, 1830."

In the evening received the Greek newspaper, No. 102, in the following notice with regard to my school.

"Nauplion, Dec. 30, 1830.—For some time past, the philanthropic Americans, Messrs. Korck† and King, have devoted their attention to the establishment of schools for girls in the islands of Syra and Tenos.

"The one in the last mentioned Island, under the direction of Mr. King, has at present 64 scholars, who are taught grammar, arithmetic, the catechism, the gospel, and the art of writing. From the commencement of this school, 12 girls have learned by heart the gospel according to Matthew, and some others both the epistles of Paul to Timothy, the epistle to the Romans, and also the epistle of John.

"With pleasure we make known the progress of female schools, because from them will go out mothers, worthy to lay the first foundations of good instruction for the tender scions of our country."

It must be observed, that the paper in which this article appeared, is under the immediate direction of government, and that it is under the inspection of a censor appointed by government.

Received to-day a letter from the Rev. Mr. Lowndes, also of Corfu, dated January 3d, in which he states, that the translation of the Old Testament into Modern Greek is going on; that they have finished the Psalms, and are now at the 43d chapter of Genesis; and that they have at Corfu four female schools, in which more than two hundred girls are regularly instructed.

28. Mrs. Hill and my wife commenced teaching needle-work in my school. This had been taught some months previously by my wife, and left off on account of illness. Mrs. Hill also gives lessons in English to the teacher and a few of the scholars, who have expressed a desire to learn our language.

To-day the assistant teacher informed me, that one of the daughters of Mr. Gandades, had expressed a wish to return to my school, in case I would permit her so to do, and I of course gave my permission.

30. Sabbath. Expounded in my school the 1st chapter of the 1st Epistle to the Corinthians.

Feb. 1 and 2. Read in Bambas' "Principles of Moral Philosophy," and think it would be a useful book in scoools. Have found but little in it, to which I should feel disposed to object.

7. In the evening went with my wife to Mr. Heaios' to take tea, with Prince Mavrocordato and his wife and several others. About fifty persons were present, and it was one of the most agreeable companies I have ever visited in Tenos.

12. The most of this week was spent in reading, Greek, the different works of Komita. His epitome of Ecclesiastical History, taken from Meletius, is very good, so far as I am able to judge from a hasty perusal of it. The whole work of Komita is printed in sixteen volumes.—The first three volumes and the Ecclesiastical History are the best part of the work. In his *Chresoedeia* are some remarks on good manners which might be useful to put into the hands of children. (*To be continued.*)

*Doct. Korck was regarded as an American because he was at the head of the school at Syra called the "American school."—*Ed.*

REVIVAL IN CEYLON.

Extracts of a Letter from Rev. Miron Winslow, Missionary in Ceylon to a young gentleman in this city, dated Oodooville, Jaffna, Jan. 3, 1831.

MY DEAR ——,

I wrote you a few days since a hasty letter, giving some account of a pleasing revival of the work of the Lord in the midst of us, and I have the happiness of informing you now, that we have reason to think that the operations of the blessed Spirit are still manifest at our different stations. We do not see that breaking forth on the right hand and on the left, which we could desire, but there is an evident progress of the truth, and in many individual cases the triumphs of the Gospel are manifest. As yet the work is principally confined to the children and youth in our boarding establishments and Native Free Schools, and the schoolmasters and others connected with our stations. Some in no way connected with us, have however, been more or less affected; and some we hope, convinced of sin. Attention on our meetings, at evenings and at other seasons besides the Sabbath, in our villages and at our stations, has become better.–Some meetings have been very solemn. A fortnight since, a general meeting of all those who appear to be under special concern of mind, was held at one of our stations. Including a few church members, there were about 300 persons present, of whom perhaps one-half may be considered as real inquirers. Indeed, as many as half the number expressed a determination to forsake all for Christ, and tho' persecuted, to follow him. Several of them expressed their hope in Christ, but whether any considerable number are as yet converted, remains doubtful. We have had prayer meeting of church members and inquirers, at some of our stations, which have been much like conference of free discussion and prayer—as held in times of revival in America. A meeting of this kind between the members at this station and Manepy, held alternately at each has been peculiarly interesting. In some instances there has been great fervor of intercession in prayer, and humble confessions of deficiences and sins, with weeping and bitter repentance. I have seldom in any meetings been more convinced of the actual presence of the Holy Spirit [illegible] and it is so unusual to see the natives here, who are to a proverb, indolent and unimpassioned, earnestly engaged in spiritual things, and almost borne down with intense feeling, that the sight is peculiarly affecting and encouraging. Perhaps there is reason to fear, that just at present there is not much progress in the work, and that it may be at a stand. We hope however, that it may spread even into the villages round about us, and especially among the children of the native Free Schools.

LETTER FROM SMYRNA.

Smyrna, June 1, 1831.

To the Editor of the New-York Observer.

Gentlemen—Vessels arriving in America about the time this reaches you, will probably bring some alarming accounts respecting the *plague*. To quiet the apprehensions of friends, I am happy to say that for two days no new case has been reported, and by many it is even doubted, whether any genuine instance has actually occurred. Our schools, which have been wholly suspended for a week, will we trust be shortly resumed.

It gives us pleasure also to inform you of the safe arrival of Messrs. Smith and Dwight at Constantinople, after a year's absence in Armenia and Persia. Mr. Goodell, with his wife and family, are now here, on their way to Constantinople. Miss Reynolds, our Missionary associate, who has been suffering from ill health for some time past, but is now better, accompanies them, to try the effect of a change of air.

Our hearts are greatly rejoiced by the glad tidings which reach us from so many parts of our country, of the precious seasons of refreshing churches are permitted to enjoy. Oh! when it is well with them, will they not intercede for these dry and thirsty lands, which, since the early days of Pentecost, have been as the heath in the desert, that seeth not when good cometh!

REVIVALS.

While we place great reliance upon, and expect great things from, well conducted protracted meetings, we think that the cautions in the following article well timed and judicious, and recommend them to the especial attention of the Clergy and Laity in this quarter who have assisted at those meetings and who are particularly looked up to by the churches for their advice with respect to them. We say read the following attentively.

FAULTS AT PROTRACTED MEETINGS.

We do not mean faults peculiar to these meetings, but faults which we have observed during our attendance on a few of them, and which have struck us as worthy of being laid aside.

1. Confidence in the meeting, the ministers, the efforts;—instead of confidence in God. This must be broken down, before a blessing is granted. Sometimes the failure of ministers to attend, and sometimes the evident inefficiency of self-confident labors, and sometimes other considerations, answer this purpose.

2. Reliance upon plan, contrivance, adaptation &c instead of truth, as the means of success. This is as pernicious as the other, for truth is the only means of promoting holiness.

3. Having more confidence in our own talk than in the Spirit God. This shows itself in taking much and praying little.

4. The telling of stories which teach nothing. We know that "facts are subborn things,"—that "facts are powerful," and all that; but we know, too, that facts are absolutely worthless, except as they illustrate or enforce principles. Besides one half, perhaps, of the audience will not believe your facts to be facts, and you sink in their estimation by telling them. We believe that the "Swearer's Prayer" would be rendered more powerful, by leaving out the stories at the end of it.

5. Trying to make people weep. Some appear to think that weeping and piety are the same thing. Better try to make them understand. We doubt whether weeping is ever a good sign, except in *some* cases of actual penitence. Rum drinkers, when alarmed, are very apt to weep, but are very seldom truly converted.

6. Talking about the amount of feeling, the glorious season, and this interesting age, and all that class of subjects,—the consideration of which never led any body to repentance, and from the very nature of the case, never can. If you wish people to repent, talk of things which are *unseen* and *eternal*.

7. Directing the mind to transactions which are to take place during the meeting. This may not always be amiss; but we once heard the expected transactions of to-morrow alluded to, in a way which gave sinners leave not to repent to day. Besides, it is sometimes like the lawyer's telling the jury, "Now I am coming to the pathetic." And besides, how do you know what shall be on the morrow! Are you not dependent on divine influence?

8. Thinking that such a man must preach, because he is present, and will think himself neglected, if we do not invite him. If he is not willing to take the place he is most fit for, he is not fit to preach.

9. Preaching on a text "by way of accommodation." If you cannot find a text which exactly answers your purpose, it is because you are not familiar with your Bible, or because your purpose is unscriptural. "Spiritualizing," as some call it, may sometimes edify believers, but will never do any thing towards convincing gainsayers. They must have a plain, direct, literal, "thus saith the Lord," or they will not regard it.

We have noticed other faults; but enough for once.—*Vt. Chron.*

From the New-Hampshire Observer.

NEW-HAMPSHIRE.—*Hanover.* A friend of ours directly from College, gives us the following information.

A revival has been progressing in Hanover for some weeks since. It commenced at a protracted meeting held in the first Congregational Church the last of June. Since that time, about 50, among whom are several of the students of the college, have indulged the hope that they have passed from death unto life. The second congregational church and society, are experiencing a refreshing from the presence of the Lord. The precise number of conversions is not exactly ascertained; but probably, about 30 or 40 have expressed a hope in the pardoning mercy of God. The baptist society has also been visited with the outpouring of the Spirit. A protracted meeting was held by this church about the first of June, since which time, 15 or 20, have been made the subjects of renewing grace.'

At Lebanon, a protracted meeting commenced on the 9th inst: and continued four days.—The collection of people was very large; divine truth was exhibited in a forcible and plain manner, and we trust was applied by the Holy Spirit to the consciences of many sinners. At the close of the meeting about 300 persons repaired to a neigboring house to receive the instruction and attend the prayers of ministers, thereby manifesting that they were determined to seek the salvation of their souls without delay.

The extracts are from a letter addressed by a clergyman in the western part of this state, to a gentleman in this town, dated, 19th August, 1831:

[illegible] and now. I had endeavored to rouse the slumbering faith of the church to ardent prayer and supplication. And although I expected the blessing of God to follow, yet I feared the eyes of so many in the church were directed to a "Camp Meetnig" as the only means of a revival, that nothing could be done. Last Sabbath was appointed as the day for communion. Meeting commenced the Friday previous, in the church. Never before have such crowds flocked to the sanctuary of the living God. It was a time of deepest interest and most intense, and I trust believing prayer, a "day of the right hand of the Most High." Before the meeting closed, the number of hopeful conversions was between fifty-five and sixty;—of these forty-two have joined our church. Eight or ten belonging to other congregations in the neighborhood, were refered to their own sessions. The others who entetain a hope, have not been before the session as yet. How many are under serious impressions we cannot tell; but the number is very great."

THE TREE IS KNOWN BY ITS FRUITS.

On the last Sabbath a number more were added to the churches in this city, and commemorated for the first time, the death of Him who hath redeemed them from the world, and as they hope from sin and death.

In a time of general excitement like the one we have enjoyed since the four days' meeting in this city, it would not be strange if the elevated feelings of christians should have led them to anticipate more than they had a right to expect.—There is always some seed that falls by the way side which is devoured by the fowls of the air, and some that falls in stony places or where the soil only just covers the rock, which springs up quick, and then withereth away because it does not take deep root. And much is usually choked by the cares of the world; and besides these are tares which look green and flourishing, which cannot be distinguished from the wheat till the time of bearing fruit. Notwithstanding all these sources of failure and disappointment may be expected, yet we believe they are less frequent in times of revival than in ordinary seasons. At any rate, this shower of divine mercy, which lasted but for a few days has brought forth a more abundant harvest than any ten years of ordinary cultivation.

The following statement will show some of the fruits of the revival in this city. Since the first of April there have been added

To the Church in Yale College 69; several have united with other Churches, making the number about	80
To the Church under the care of the Rev. Mr. Bacon	98
To the Church under the care of the Rev. Mr. Merwin	125
To the Church under the care of the Rev. Mr. Boardman	134
To the Episcopal Church, by Confirmation, last week	141
To the Methodist Society about	175
To the Baptist Church	46
To the African Church	20
To the Church in Fair Haven, under the care of the Rev. Mr. Mitchell	37
Total	856

If we add to the above statement a number of young ladies in the several female seminaries, & the lads in the Messrs. Dwight's Gymnasium & some of the students in College, who may have preferred to unite with the churches where their parents reside; together with a large class who are hoping that they are christians, but who prefer to wait, in the neglect of duty, till they are more fit to come, the number will probably amount to at least 1000, which exceeds the largest calculations that have been made. But it is the Lord's work and to him be all the glory.

Thirty-four were added, on the last Sabbath, to the Church under the care of Rev. Mr. Stebbins, in West Haven, (a small parish about three miles from this city, and formerly a part of New Haven.)

In North Milford about forty were added on the last Sabbath to the Congregational Church over which the Rev. Mr. Parsons is settled. It is expected that from 40 to 60 more fruits of the revival will follow their example.

An interesting state of revival has been enjoyed in Woodbridge, Amity Society, ever since the four days' meeting in that place.

The four days' meeting at Cheshire, which was notified in our paper a short time since, was held during the last week. The same results that have usually attended these extraordinary means, have followed. God has owned and blessed his word. Sinners have been pricked in the heart, as on the day of pentecost. More than a hundred, it is said, tarried on the last day, to inquire what they must do to be saved; and a number are rejoicing that they have found Him who is the *way*, the *truth*, and the *life*.

A friend from Massachusetts informs us that a great and glorious work is going on in Plainfield, Ashfield, Hawley, and several of the neighboring towns.—*Rel. Intell.*

From the Obs and Tel.

INTERESTING CASE.

Revival in Jefferson Ashtabula Co. Ohio.

"One individual who now sits at the feet of the Saviour, came into this place about three years ago, and soon established a character for almost every thing that could be desirable in one man; but he was wrong in one thing—he was a *Deist*. His prudence and apparent candor were such that his coming was not viewed with much alarm, (this was the first entrance of infidelity here,) except by such as could see far enough to know that he was far more dangerous than a more boisterous foe;—but all that was feared by any one had begun to exhibit itself. The poison had begun to spread, and the minds of our youth appeared to be the medium through which it was to circulate. But God who is rich in mercy did hear and answer prayer. This man was brought some weeks before our six-days meeting, to resolve within himself that 'if there was any truth in the Religion of Jesus Christ, he would know it.' He says he exerted every faculty of his mind to place his own system in such a situation that he should have no partiality for it,—or that his attachment to it should not have the least effect in turning him from the conviction of truth. He resolved, (and without doubt lived up to the resolution,) that he would attend all the morning and other religious meetings. This he was probably induced to do the more heartily, from the fact that some of the effects of conversion on those who came within his observation, appeared to be unaccountable to him;—and from the stillness and regularity of all meetings, he could lay nothing to the charge of fanaticism. About the commencement of our six-days meeting, he began to pray God to lead him in the way of truth. We thought from his apperance during the meeting, that there was a change in his mind. Yet he says there was; none—and that he all the while thought his former system would prove triumphant, until the day after the close of the meeting—when, as he was alone, he says there was a sensation which appeared to him like the trembling and falling of a mountain, under which he seemed for a moment to lie prostrate. His next reflection was interrogatory—'Where am I?'—and the answer appeared to be at hand, viz., 'In the hands of God.' He saw and believed that '*Jesus* was the *Christ*, and '*his Savior.*'"

OBSERVER.

THURSDAY, SEPT. 22, 1831.

DIVISIONS IN THE PRESBYTERIAN CHURCH.

We give this week the Circular of the minority in the General Assembly, touching the grievances & stating the grounds of their dissatisfaction with the majority of that body. It is mortifying, to be compelled to acknowledge the existence of a division of such serious import, and one which portends so much evil in its consequences to the Church of Christ. We should not now become the herald of the fact that such a schism exists, but from a sense of duty—It is in vain to attempt concealment, and the Presbyterian Church ought to be put in possession of the charges, brought by the friends of the Assembly's Board of Missions and the Board of Education, against their brethren, that if they are well founded, justice may be done, and if not, that the Presbyterian Church may act understandingly, and be prepared to resist the measures proposed by Dr. Green and his associates.

Among the many subjects of special prayer proposed, we know of no one more worthy the consideration, of its members than that for the harmony and peace of the Presbyterian Church the present time.

We hope that this subject may not excite angry discussion and unchristian recrimination. No good to the cause of truth can grow out of it.—We do hope that our friends in this quarter, will not be disposed to load our columns with this business at present—If they must write, let it be short, to the point, wholly avoiding personalities.

We have seen, and our readers have seen, with how much readiness our brethren can wield the pen when a controverted subject is brought up, although we may not receive a line from them on the more important subjects, relating to the interest of the soul, the conversion of sinners and the advancement of the Redeemer's Kingdom, in the course of the year.

Is it not strange that we should be so much more ready to gird on the armor to war with our brethren than with the common enemy?

A division in the church, is certainly to be deprecated by its friends, but the *train* is now laid, which unless christian caution is used, will take fire and explode—the consequences of which cannot be fully forseen, but which must prove very injurious, especially at a time when God is pouring out his spirit, and the attention of the community is extensively turned to the concerns of the soul.

We shall from time to time, publish such articles as may appear on this subject, that our readers may be so informed as to be able to judge and act understandingly.

Dr. Ely, in publishing this Circular, in the Philadelphian makes the following remarks.

"We can no longer deny that there is a *Party* in the Presbyterian Church, organized after the fashion of a political faction. We publish the following *Warlike Manifesto* for the information of all concerned; and if we must have battle, we are glad that we may enter the field in full possession of the plan of our fraternal foes."

TWO MORE FASHIONABLE MURDERS.

We learn from a St. Louis Paper that, owing to some political difficulties between Maj. Biddle and a judge Pettis, the latter challenged the former; and the Major being near sighted, chose the distance of five feet at which to shoot. At the first fire they both fell mortally wounded, and expired not long after. When on the ground Maj. Biddle called God to witness that he harbored no animosity against Pettis. This we presume, is adduced as evidence of honorable conduct and a great mind, and of course that he was less guilty than if he had placed himself as a mark for a man against whom he was at enmity—less guilty in killing, and being killed, by a friend than an enemy!! But such is the morality of duellists.—Does the religion of Christ make men less patriotic or less ready to defend their country in the hour of peril, or less courageous when danger threatens? Does it ever lead men to throw away their lives and deprive themselves and their country of their services, to settle some private pique, or adjust a private quarrel? Had these men possessed the spirit of Christ they would have waited until God in his providence should have summoned them to an honorable grave instead of sending eachother to his bar with the guilt of murder upon his Soul.

When the Millennium shall have been ushered in, duelling we apprehend, will be quite out of fashion.

"A friend lately from Louisville, Ky. states, that such is the political animosity, that editors of papers and other warm politicians go armed with loaded pistols, dirks, knives, sword canes, &c.—They perhaps go on the principle "in time of peace, prepare for war!"—*Roch. Dai. Adv.*

This *Pistol, Dirk & Knife* business, does not speak very favorably of the state of public morals in the Valley of the Mississippi.—Where is the strong arm of the Civil Authority? Paralyzed by public sentiment—for laws however wholesome and just, cannot be executed any farther than public sentiment will approve of their execution.—This state of things affords an additional inducement to the friends of Sabbath Schools to renewed & vigorous exertion to hasten the establishment of schools in that great valley from whence we daily hear of duels and assassinations which nothing can correct but raising the standard of morality.–Place it where the Bible places it, and we will venture to assert that Pistols, Swords & Dirks will greatly depreciate in value, and human life will not be held at so cheap a rate or on so uncertain a tenure. After all, nothing but the christian religion can give security to property or life—nothing else can control the passions or tame the *civilized* or uncivilized savage.

THE AFRICAN SENTINEL.

We have received a number of the "African Sentinel and Jouraal of Liberty," a weekly paper, in quarto form, published at Albany by Mr. John G. Stewart. It is sufficient to say of this paper, that it is an advocate for the emancipation of our colored population—is advocating the *fundamental principles* of our Constitution, that "all men are born free and equal"—We wish it success.

It will be recollected, that we published last Spring, an account of the noble conduct of a colored man by the name of Roberts in the City of New-York, in furnishing the poor with a quantity of wood gratis—being offered, but refusing pay for it. We also copied an article from the Journal of Commerce, stating that Roberts had disappeared, and that it was feared he had been murdered to obtain a sum of money which it was supposed he had accumulated and laid up from the fruits of his honest industry.

We now learn from the African Sentinel, that no information respecting him has yet been obtained; and that suspicions are strongthened, that he has been inhumanly murdered, and that, in consequence too, of the noble act of disinterestedness which we published.

We cannot but hope that the perpetrators of this deed of darkness, may be ferreted out and brought to the punishment which such horrid depravity and baseness so justly merits.

SPIRIT OF POPERY.

We ought, perhaps, to apologize to our readers for publishing the following effusions of Catholic spleen; but we believe upon the whole, that they will do good, as they show the spirit with which Papists attempt to defend themselves against the force of truth, and the kindly feelings and the forbearance and meekness which they exhibit when the Catholic Faith is made the subject of discussion.—These letters will explain themselves. The abuse with which they are interlarded, is no objection to our laying them before the public, so long as it is confined to the Editors of this paper—and we ought here to observe, that the letter to the Editor of the Daily Advertiser we should not publish had we not obtained *their permission to do so.*

To the Editor of the Observer:

SIR:—I see you have reprinted the statement of the "Daily" in reference to what was said in my pamphlet as to the Editors of that paper refusing to publish my letter to you, and have added some statements of your own which are totally destitute of truth. With regard to your statement that some Presbyterians offered to defray the expense of publishing the letter in handbills there is not one word of truth in it. If such *offers* were made they must have been made *to me.* To whom else could they be made? No such offer was ever made, nor should I have accepted of it. This is something like the other statements circulated through your paper about the Catholics;—pure invention. I ask for proof. With regard to the Editors of the Daily I have to state that when their paper came out containing the article you have quoted, I immediately wrote to them the inclosed letter, which they refused to publish because they say their statement is correct and mine not; nor did they even take notice that they had received such a letter. If what was contained in this letter was false and their statement true it would throw the odium on me and exonerate them; but it is the truth that galls these Editors; and it is their conviction of the impropriety of their conduct that prevents them publishing the statements *of both parties.* Their conduct shows conclusively the "malign influence" they are under. They say in their letter which I have printed in my pamphlet that "they "would willingly give an individual or society the "privilege of defending themselves when unjustly "aspersed"—and yet they immediately show the contrary; for, in this instance I am publicly accused in their paper of stating a falsehood, and when I reply, they not only refuse my letter a place in their paper, but take not the least notice of it. Is this fairness? Is this impartiality? They have not here the least ground for the old excuse of my letter being "indecently personal." It merely *states facts and offers proof.*

I hope *you* will not be so unjust as the Editors of the Daily have been, and that you will not refuse to publish my present letter and the one which I inclose.

If you have the least spark of justice in you, you will publish them both.

I am, your ob't serv't, JAMES BUCHAN.

To the Editors of the Daily Advertizer.

Instead of making out my statement to the public in reference to your refusing to publish my letter, to be a gross misrepresentation of what actually occurred, all that you have stated in your paper of to-day is on the contrary a direct corroboration of it. You have not denied that you agreed to publish my letter after two days consideration on the subject; you have not denied that it was put up in type, and a proof thrown off; you have not denied that afterwards you changed your mind and resolved not to publish it, but you have not told us *in what manner or by* whom *you were so influenced* to alter your resolution so suddenly and after so much trouble and expense. You cannot deny that you wrote me first one letter and then another on the subject, the first letter being written by your Mr. Tucker and the other by Mr. Porter, while I was present. In the one it was stated that my letter was "indecently personal" which you now say you considered "too harsh." If this means any thing it means that such was too harsh a term to apply to my letter, and that it could not be considered "indecently personal."—(a phrase, by the way, which you have borrowed from the Observer.) In the other letter Mr P. stated that my letter was not warranted by any previous publication. Both of these letters you destroyed and the next day sent me the one which I have published, which is different from the others, and states what is not true in point of fact.

You have not denied the fact of your being called on by several Presbyterians after my first notice was published in your paper, and threatened in the manner I have stated in my pamphlet. If you choose to deny this, *I can bring forward proof.*—Whether their threats had an effect upon you lie in your own breasts. But we must judge of people by their actions; and your refusing to publish my letter *even as an advertisement,* shows how you were influenced. Besides this *real indication* of the feelings of the Presbyterians here already alluded to, you well knew the spirit and *the power* of this party in Rochester, and being Presbyterians yourselves you were not likely to become martyrs to *our cause* by allowing the insertion of my letter in your paper. I would willingly therefore excuse you on this point, but there is no excuse for the article which you have inserted in your paper to-day in which you have the hardihood to charge me with grossly misrepresenting the matter, when you well know that every circumstance I have stated is substantially correct.

As to your statement that several presbyterians requested you to publish the letter, I have to state that this took place after the type was taken down and your new resolution announced; but that instead of *several* presbyterians doing so there was only one gentleman, (who appears to be more liberal than his brethren) who told you that he considered that it was your duty to have published the letter. I am, your most ob't serv't,

JAMES BUCHAN.

Rochester, 8 Sept. 1831.

We will not occupy much room in remarking upon the above—The denial of our assertion that some Presbyterians did offer to pay the expense of publishing Mr. Buchans letter in a handbill, comes just as near the truth as we should expect a man to come, who is so ready to charge falsehoods upon others—What epithet should be applied to Mr. B's. bold demand, may be understood when we say that the *Editor* of this *paper offered to defray part of the expense;* and another prominent and wealthy Presbyterian, offered to pay his proportion, and had not the notice that the whole would appear in pamphlet form, been given at the time it was, we have no doubt

Central Library of Rochester and Monroe County
Historic Newspapers Collection

whatever, that its publication would have been effected, without any expense to Mr. Buchan, or his friends. To do this, it was *not necessary* to make any offer to, or have any communication with Mr. B. as the article in question was in type at the office of the Daily, and remained so for a week.

As to the interference of Presbyterians to prevent the publication—When the Editor of the Daily Advertiser inserted the *first* article, which appeared as an advertisement, *one* gentleman and but *one* did object to its publication. *Republicus* called at the office of the Observer, when we declined publishing and strongly urged that we should reverse our decision—Other Presbyterians were very anxious that the rejected letter should appear in our columns, so that we, in fact felt ourselves as having acted in opposition to the wishes of our brethren.

Having conversed with one of the Editors of the Daily, we will barely remark in reference to their not noticing the above communication, that they did write a private letter to Mr. Buchan, in which they deny the truth of his statement in substance, as they had done in their paper.—This letter we have seen, as well as Mr. B's reply.

Our readers require any reason for our declining to insert any further communications from Mr. Buchan, they will see it abundantly in the above letters—The *Merits* of the controversy between Protestants and Catholics, they carefully avoid. They dare not, and will not attempt before an enlightened community, who have the Bible in their hands, come out in defence of their Creed. Their aim is to excite sympathy, by making it to be believed that they are persecuted. We repeat again, that if they will attempt to defend the tenets, or practices of their church by *argument*, our columns are open to them.

We would further observe, that we do not publish either of the above letters as an *act of justice* to Mr. Buchan or his friends. We do it because are we sensible that an enlightened community will know how to appreciate them; & therefore, we believe they will do good.

GENEVA LYCEUM.—We have rec'd the Circular of Rev. E. Lathrop, who has engaged as principal of this school—and shall notice it in our next paper.

PROTRACTED MEETING IN RICHMOND ONTARIO CO.

We have just heard from a gentleman residing in Richmond, the following facts respecting the Protracted Meeting which commenced there on the 1st inst. and closed on the 11th.

The excitement was very general—There are at least 100 hopeful conversions—These are from all classes, and of all ages; those now under conviction, are as numerous as at any time during the meeting—as our paper is already made up, we have no time for further particulars. We shall expect a detailed account at some future period.

For the Observer.

THE IMPORTANCE OF A THOROUGHLY EDUCATED MINISTRY.

Mr. Chapman:—I closed my last communication, on the importance of securing permanence of settlement to the ministry,—remarking, that education was required to do this.

My *Fourth* argument for thorough education in the ministry, arises from the great and growing demand for ministerial labor. In the Presbyterian Church alone, there are now near a thousand vacant congregations and perhaps, half as many more, might be at once formed within the bounds of our country, if ministers could be found to go forth and organize them. It is no doubt the case, that in proportion to the intelligence and pious efficiency of the ministry, will be the demand for its labors; that is, the ministry will be valued and sought for, in proportion to its intelligence and piety—and my argument is, that its number will increase, as the demand becomes more and more pressing. Not only so, but the number of ministers will be greatly increased or diminished by the spirit of ministers. As they become active, prominent, influential men, men sought for and valued by the community, (and I need not say that uneducated men as a general thing will not find this the case in respect to them) young men will be easily induced to turn their attention to the ministry—they will regard the profession not only as respectable, but as useful, securing a wide range of influence; for as I have said, influence, rightly directed, is usefulness. Let the spirit of the ministry be what it ought to be, and that spirit will increase the number of the ministry beyond any other human power whatever. Nor are unholy feelings appealed to in this case. I will illustrate what I mean. The men who have been sent abroad, as foreign Missionaries, have been well educated men;—men of enlarged minds; and what has been the result? They have carried influence; to the once despised cause of a missionary, they have given a dignity and a charm too;—they have opened the way for missionary exertion;—their success has rendered foreign and heathen lands, fields of promise as to influence and usefulness. The result is, that young men now feel, that they are not to be lost to the church and the world by engaging in missionary labors; and multitudes now stand ready to engage with all their hearts in this life of foreign exertion. What would have been the result if these pioneers in the missionary cause had been half educated and common men? They had secured comparatively a small amount of influence—the formidable difficulties of foreign languages had not so easily yielded before them—they could not, so like the apostle, have accommodated themselves to the manners and customs of Pagan nations—the Bible had not so soon and so extensively been translated into new and different dialects, and hence the grand amount of usefulness and influence had been vastly curtailed;—the churches at home had been discouraged and relaxed in action—the missionaries abroad had been disheartened and returned with reports like the men sent to spy out the land of promise;—Satan had triumphed over their defeat, and few if any had arisen to fill their places vacated by death and desertion. But now there is no want of men for missionaries. No difficulties of distance, nor deadly climates can intimidate and keep back the sons of the church. Here is opened a field of glorious warfare—consecrated by the piety, honored by the intelligence and enriched by the success of those endeared men who first explored it. I repeat it, there is no want of foreign Missionaries. Men now stand ready, qualified and anxious to go, and are only waiting for the church to send them.

So let any department of ministerial labor be shown to be respectable, influential and *useful*, and so long as there is piety in the church her sons will be pressing into it, in constantly increased numbers. But let there be an inactive, uneducated ministry, whom the people do not demand and will not employ, and the impression is at once given that the profession is crowded and few will look forward with confidence of employment and success if they enter the ministry. One unsuccessful minister will keep back [illegible] been burning and shining [illegible] while *one* elevated and successful champion of the cross will lead the way for a hundred to pant for his influence and to press upon his footsteps. Let us place the ministry where God, *both* in his ancient and new economy has placed it, pre-eminent in intelligence, influence, dignity and *piety*, and a few years would consecrate a *tithe* of all our men, if the world demanded it, to the service of the ministry. This is the way to increase our numbers.

As a *fifth* argument, I would remark, that while an increased number of ministers, is infinitely desirable, we should regard the *character* of the ministry as of still greater importance. As says a judicious writer, "it is not more additions to our *numbers*—a *larger list* of ministers of *any sort* that we need, but more ministers of the *right stamp*, men fitted by the union of holy zeal, sound wisdom and solid knowledge, to enlighten, counsel, guide and bless the church; and if they be essentially wanting in the qualifications necessary for this purpose, they had better be in any other profession than that of the holy ministry." "The truth is, if we had but *half our present number of ministers*, yet, if that half were all men of the *primitive apostolic spirit*, our beloved church and country would be far more richly blessed than they are at this hour." This single quotation will present all I wish to say on this point. He that gives *one* minister to the church well qualified, will on the whole give a greater amount of ministerial influence than he who gives *ten* of an ordinary character, and to say nothing as to the positive injury such men may do to the cause they labor to advance, no doubt the amount of positive good of one well qualified man will more than equal all that their combined agency will secure. Look at Paul, his influence was as extensive and his success as great as that of all the rest of the Apostles combined; and who will say, that his learning was not a powerful auxiliary in his labors? Let it be remembered, that it is ministerial *influence* that is wanted, not simply ministerial *numbers*, and *that influence* is by no means increased necessarily, as the number of ministers is augmented—the very contrary may be the fact, and it will be the fact, if the increase is not of the right character. Burden the church with a multitude of unqualified, inefficient, unsuccessful ministers, and the very incubus of death is on her bosom.

Let it be the prayer and effort of the church that we may have men like Paul, Luther, Knox, Edwards, Martin and Gordon Hall. The ranks of her ministry would soon be full. The sweet, clear and full sounds of the gospel trumpet would speedily be heard on all the hills and through all the valleys of our fallen world and the jubilee of its emancipation would be sung in more than prophetic raptures. Yours, &c. A. D. EDDY.

Canandaigua, Sept. 15, 1831.

Sunday drowning.—On Sunday the 28th ult. fourteen persons were drowned in a boat, ferrying between Dartmouth and Halifax, N. S. The ferry boat had about 30 aboard, when it struck on a shoal; and the boat put off to their assistance, and took on board 10 of the number; more were about to go on board, but some of the crew being *drunk*, they were prevented. A squall arose, & only six were saved out of the large boat.

From the African Sentinel.

Rev. Nathaniel Paul, agent of the Wilberforce settlement in Canada, and formerly pastor of the African Baptist Church in this City, arrived here on Wednesday, the 10th inst. bringing with him letters of instruction, and other credentials, authorizing him to visit Great Britain, to solicit such aid as may be conducive to the prosperity and future welfare of that infant settlement. Mr. Paul's papers were signed by his Excellency, the Lieut. Governor. The information received by the above gentleman, was very gratifying, and it is to be hoped that the friends to that, and every other good cause, will assist him in his philanthropic exertions, so requisite to the immediate prosecution of his mission abroad. The state of affairs in the settlement, may be seen from the communication in this number, from the above place. Editors friendly to the above mentioned settlement, will please give the communication an insertion in their papers.

Wilberforce Settlement, U. C.

Mr. Editor:—It will no doubt, be gratifying to our friends who, in different parts of the State of New-York and elsewhere, have taken an interest in our welfare, and have aided us in effecting this infant settlement, to hear from us, to know how we are getting along: we therefore beg the favor of communicating to them, through the medium of your very useful paper, a short account of our affairs: through the blessing of God, we have all enjoyed our usual degree of health. We have erected for our accommodation, comfortable log buildings, and have a portion of our land in a state of cultivation; our crops at present continue to smile upon the labor of our hands; we shall raise the present year nearly enough to supply the present number of settlers. The people are industrious, and well pleased with their present location; and it is believed that none of them could be hired to go back to the states. Two religious societies have been organized, one of the Baptist, under the pastoral care of Elder Nathaniel Paul, and the other of the Methodist, under the care of Elder Enos Adams, and we are happy to add, that the utmost harmony exists between the two churches. A Sabbath School under the superintendance of Mr. Austin Steward, late of Rochester, is in successful operation; and a day school for the instruction of the children, is taught by a daughter of Eld. Benjamin Paul, late of the city of New-York; and in addition to which, a Temperance society has been formed, consisting of about thirty in number, and the voice of the people is decidedly against ardent spirits ever being introduced as an article of merchandise among us. There are, however, a number of families who have emigrated from the states, whose pecuniary circumstances will not admit of their coming at present to join us, but are compelled to take lands in the neighboring settlements, upon shares, and hundreds more in the states, are longing to join us, but on account of their limited means are not able to carry their designs into effect. We feel grateful for past favors, but will not the eye of the philanthropist be turned towards their condition, and his hand opened to supply their wants, that they may thereby be enabled to join their brethren to help forward one of the most noble enterprises that ever was started, to elevate the too long degraded African, this side the Atlantic!

The annual election of the Board of Managers, whose duty it is to appoint agents and take the oversight of the general concerns of the settlement, took place July 11, when the following persons were duly elected. Austin Steward, Benjamin Paul, Enos Adams, William Bell, Philip Harris, Abraham Dangerfield, and Simeon Wyatt. The newly elected Board, considering the limited means of the colored people generally, and the absolute necessity of pecuniary aid, in order to carry so desirable an object into effect, and to secure its permanent character, have re-appointed Mr. Israel Lewis as their agent to obtain collections in the states and the Rev. Nathaniel Paul, late of Albany, whose standing as a minister of the gospel, and whose devotedness to the cause of his colored brethren, is too well known to need any recommendation from us, to embark for England, for the same purpose. He will probably sail as soon as necessary [illegible] I had sent my reasons [illegible] upon me. His object was, he said, to inform me that I had made a misstatement in regard to the conversation that had before taken place between us. He did not complain of the missionaries coming out and publishing statements under their own names, but for making me the medium of communication to the public. They (the Guard) considered me a peaceable, passive, inoffensive and ignorant kind of a man, and as not possessing sufficient talent to write (as I understood him to say) the editorial articles which had appeared in the Phœnix. He intimated that the missionaries were the authors of those articles, and he blamed me for claiming them as mine. He requested me to make this correction, which I have now done according to my best understanding of his language.

After further conversation, in which he proposed several questions, I told him I wished to know, in order that I might not be guilty of misstating things, on what ground he had arrested me? He said, "for the firing of that gun." He took the opportunity, also, of repeating his former threat of flagellation. I observed to him that as to his threat I did not care any thing about it, he could execute it if he pleased. He replied to this effect, "Dont be short here—if you do I will mount you d——d quick." And again, "If you do," meaning I suppose that if I made any more misstatements, "I will send hell to you," or something like it. I inquired if he had now done with me. He said yes, and I returned. It is proper that I should here observe, that when I said I did not care about his threat, I meant that his threat should have no influence on my course as Editor of the Phœnix. THE EDITOR.

From the Richmond Compiler.

A letter from Southampton states that Nat Turner "is very improperly represented to be a Baptist preacher. I wish you to see the editors of your papers on this subject, and say to them, that that account, from the best information I can obtain, is an entire mistake. He never was a member of the Baptist or any other Church; he assumed that character of his own accord, and has been, for several years, one of those fanatical scoundrels, that pretended to be divinely inspired; of bad character, & never was countenanced, except by a few of his deluded black associates. To give this explanation, is an act of justice, to which I am sure they will readily accord."

From the Southern Religious Telegraph.

Union Seminary, Sabbath, Sept. 4th, 1831.

DEAR SIR,—

It has become my duty to announce to you a most afflicting dispensation of Providence—DR. RICE is no more—He breathed his last at about 9 o'clock yesterday evening. His remains were interred this day.

Throughout a sickness of nearly nine months, Dr. Rice had, with various changes in external symptoms, been gradually and steadily declining. By an examination made at his own instance, several extensive strictures were discovered in the bowels, in which, no doubt, the disease originated, and which precluded the possibility of recovery.

The sickness of this servant of God was attended with great suffering. The disease itself and the highly nervous character which it put on, caused not only much bodily suffering, but great mental depression. Yet to the last, his mind was collected and perfectly itself. Saturday morning he revived from a death-like stupor, and sensible that the hand of death was upon him, he remarked that there were a few things which he wished to say. He then bid those who stood around his bed an affectionate farewell; commending his now deeply afflicted partner to the blessing & protection of heaven; & expressing with regard to all his friends, an undiminished affection. He spoke about fifteen minutes, and found himself unable to proceed farther. During the day, he said very little, and was evidently in great bodily suffering. This increased towards night.—At nine, rousing himself again, he said—"*Mercy is triumphant.*"—The last word died upon his lips—He gasped for a few moments and expired.

Dr. Rice was born Nov. 28th, 1777. Not yet 54 years of age, there was room to hope that he would long be spared to labor on earth in the cause of his Lord and Master. But he who knows what is best, and who loves the Church better than we, had decided otherwise. Our part is to bow with submission to the Divine determination.

LONGEVITY.

DEATH OF NOAH SEAMAN.—This venerable man closed his earthly career on Monday, 11 o'clock, A. M. 18th July, at the residence of his son-in-law, Mr Richard Swain, in Jackson Co. Michigan Territory, aged 100 years and 4 weeks. He was born in Swansey, Bristol Co. Mass. and previous to his coming to this Territory, had resided in Berkshire Co. Mass. and Washington, Jefferson and Niagara Counties, N. Y. His manner of life was particularly temperate in all things: and up to his 97th year, his health was but little constitutionally impaired. At that time an attack of the ague made him considerably deaf, and in fact, his other infirmities seemed to have originated more from that, than exclusive old age. Until then; his memory was retentive, and even till a short time before his last illness, he referred to the prominent events that had fallen under his observation with much clearness. His eyes continued bright and animated, and his voice clear and distinct. Eleven months before his dissolution, in company with the family of his son-in-law, he emigrated to this Territory. He was much pleased with the idea of becoming in his advanced years one of the pioneers of improvement in the West. During his passage hither, a distance of near 500 miles, which he bore with uncommon ability, he greatly admired the novelties of improvement and the advancement of society. He lived truly an exemplary life,—the life of a Christian,—and died, no doubt, in the full hope of a blissful immortality. At the death of his wife, which happened six years since, aged 90 years, he said, "Life has no object now for me. Old age is not desirable. The sting of death is all I dread. Save *that*, I have nought to fear. And yet I am willing to wait the proper time of my dissolution."

His eldest brother died at Rehobeth, Mass. aged 104 years, and 7 months. Was a preacher of the gospel, and occupied the pulpit until he had completed his hundredth year.

From the Cherokee Phoenix.

LIBERTY OF THE PRESS.

In the last number of the Cherokee Phoenix I stated that I was summoned before Col. Nelson, Commander of the Georgia Guard, from whom I received lectures in regard to my future conduct as Editor, and a threat of personal chastisement in case I should be guilty of publishing abusive and slanderous articles. It is proper that I should inform the reader of additional transactions of a like nature which have since transpired.

Yesterday morning three of the Guard came to my house unarmed, with a message from the Col. that I should walk up and see him before he left the place. I refused, and gave as my reason, that I did not feel myself bound to comply inasmuch as I was ignorant of his object. He had before sent a similar message, and it was only for the purpose of lecturing and threatening me. If his object was to repeat or execute that threat, a proper regard for my own honor and character must compel me to refuse. I stated furthermore that if he wished to have an interview with me on some friendly business, I should feel myself happy to comply, or if he could come down, I would be glad to see him at my house.

The Guard then left my house, but soon returned with four others, as I anticipated, all armed.—They came into my yard. One of them observed that it was the wish of the Col. that I should walk up. I said, "You then take me as a prisoner, Sir?"—"Yes Sir," was his reply. As I stepped out of the house the same gentleman asked, "Mr. Boudinot, who fired that gun?" I told him I did not know—I heard the report, but there was no gun about my house. They told me as they were walking from my house some person, as they believed shot at them, for the ball struck a tree near them. When we got to where the Col. was, he asked me who had fired that gun. I replied as before. He then said that if he thought any person had really fired at the Guard, he would keep me as an hostage until they could get the right man. I told him he could do as he pleased as to that, but if he did keep me he would certainly have an innocent man. He then ordered the men to release me.

After this he asked me why I did not come when [illegible]

"The Cholera Morbus has taken most dreadful hold of us here. From the 27th ult. to the 10th inst. there were 2850 cases, and during the last three days certainly not less than 560 to 600 daily with hardly a single cure: and the physicians are of opinion that it will go on increasing thro' the warm months. I made up my mind to quit the city and go down to Copenhagen; but now there will be no possibility of this. A cutter is cruising off Bornholm to prevent vessels coming nearer the shore than necessary, two Swedish brigs to prevent landing on their coast, and no one is allowed to go on shore at the Sound. The above date as to numbers attacked are from the official reports; and I have no idea that they comprehend all who have fallen victims to the disease; for many sick have wished to conceal the fact from the public authorities, fearing an interference of the Police. We have reason to fear that the vessels which arrive hereafter will be subject to great detention; for nearly 20,000 Russians, mostly laborers, have this week taken out their passes to leave the city; the working Russians at Constadt are so frightened that I should not, at any moment, be surprised to learn that they refused to labor on board the ships. It is dismal to walk through the streets which are comparatively deserted; the Imperial Family, the Cadets, and nearly all who are masters of their own movements, having left the city. Every individual whom one meets, looks anxious as if expecting that his turn would come next; we are unwilling to leave our houses without company."

THE ADELPHI.—We have just received the Adelphi, a quarto pamphlet,* the columns of which are principally occupied with original articles, furnished, we presume by the students of that institution. From it we select the following account of the late COMMENCEMENT.

WILLIAMS COLLEGE.

Commencement.—This anniversary was on the 7th inst. The day was very fine and the audience unusually large. The following were the exercises of the graduating class.

Salutatory Oration in Latin. Geo. Hale, of Catskill, N. Y.

Oration.—Mahomet. Nat. Benjamin, Williamstown.

Oration.—Arabian Literature. Mortimer Porter, Skaneateles, N. Y.

Oration.—Habit of Philosophical observation. John B. Foot, Williamstown.

Dissertation.—The relative Influence of Music and Oratory upon the Passions. Wm. T. Mercer, N. J.

Oration.—Bigotry. Aaron H. Hand, Albany, N. Y.

Oration.—Evils of an Ill-regulated Imagination. E. W. Noble, Williamstown.

Conference.—Physics & Metaphysics. John Frissell, Peru, and John Richards, Hinsdale.

Oration.—Philosophy of the Seventeenth Century. John Darby, Adams.

Conference.—Rosseau and Pascal. James M. French, and Robert Woodworth, Albany, N. Y.

Philosophical Oration.—Atomic Theory. Caleb P. Seymour, Otis.

First English Oration.—Science of Law. Wm. Stuart, Chenango Point, N. Y.

Poem.—Death of Richard III. E. Clark, Athens, N. Y.

Oration.—Cardinal Wolsey. Wm. Rankin, Newark, N. J.

Valedictory Oration.—Influence of Prejudice on Intellectual character. Alfred H. Corning, Troy, N. Y.

A Poem was also pronounced by Mr. *Tutor* Lasell, on Women, as exhibited [illegible] of an Individual mind.—The Oration before the Society of the Alumni was delivered by William Porter, Esq. of Lee.

At the close of the exercises the degree of A. B. was conferred upon 17 young gentlemen, Alumni of this College.

The degree of A. M. was conferred (in course) upon the following gentlemen, viz. Alonzo Clark, Moses A. Curtiss, Fordyce M. Hubbard, Charles G. Judd, Edward Lasell, Consider Parish, Joseph L. Partridge and Edmund B. Penniman.

The degree of M. D. was conferred, (in course) upon J. Blodgett, Stephen D. Hand, and Edward C. Hoxsey.

The Honorary degree of M. D. was conferred upon Asa G. Welch, of Lee, Henry D. Wright of New Lebanon, N. Y. Jonathan Dorr of Cambridge N. Y. and Abraham Allen of Salem, N. Y. Wm. Parker, Professor in the Berkshire Medical Institution, M. D. of Harvard, was admitted *ad eundem*.

The degree of D. D. was conferred upon the Rev. Mark Tucker, of Troy, N. Y.

The evening preceding Commencement the annual Oration before the Adelphic Union Society was delivered by the Hon. Daniel D. Barnard of Rochester, N. Y. We might say much in praise of this Address, but as he has consented to its publication, we advise our readers to peruse it and form their own opinion of its merits.

The prize declamations were heard on Tuesday evening. The prizes were awarded to Henry M. Parsons of the Freshman class—Lewis Allen of the Sophomore class, and Thomas Dutton of the Junior class.

On Wednesday evening a Sermon was preached in the College Chapel by the Rev. Dr. Humphrey, President of Amherst College.

The Rev. Dr. Sprague of Albany, N. Y. and Daniel N. Dewey, Esq. of Williamstown, were elected members of the Board of Trustees, and Mr. Fordyce M. Hubbard was appointed Tutor.

*We would just say to the gentleman who sent us the pamphlet, that by writing on the cover he subjected us to three shillings postage, or had we refused to take it from the office, and the Post Master here had returned it, as he would have done, to the Post Master at Williamstown, the writer would have been subjected to a fine of Five Dollars. We mention this for the information of all who would study *economy* in the article of *postage*.

SUICIDE!—The Auburn Free Press states that Miss Betsey Harris, a very respectable young woman of 22, fell down, while standing at a window, and instantly expired. She had eaten a hearty dinner, and it was the opinion of the surgeon, that her stays being tightly laced, prevented the blood from circulating, and the food from being properly digested.—The verdict of the jury was that she came to her death of apoplexy, caused by her stays being too tightly laced.

New-Orleans, Aug. 26.

It is stated in the Louisiana Advertiser of this morning, that a number of fisherman and their families amounting to no less than 150 persons had disappeared during the late gale at Barataria. The huts of these unfortunate people were all washed away, and the boats into which they had fled for safety in the storm, are no longer visible. It is much to be apprehended that every soul perished. The cane, it is said, has not suffered to the extent which was at first imagined.

CHOLERA AT ST. PETERSBURGH.

The Boston Daily Advertiser contains the following extract of a letter to a gentleman of that city, dated St. Petersburgh, July 13th.—

RUSSIA AND POLAND.

The accounts from Warsaw are one day later.

From the London Standard, Aug. 2. (evening.)

The accounts from Warsaw, by the Dutch steamer, to the 22d of July, state, that on the 17th the Russians had only completed half of the bridge at Nieszawa, and 4000 of them had passed over on that day. Owing to heavy rains which had fallen for several days, nothing decisive had taken place. It was reported that the Russians had abandoned the redoubts which they had raised at the head of the bridge, and retired to the right side of the Vistula. It was also stated that Gen. Colowin had repassed the Bug, and the remains of his corps were collecting at Biala.

The London Star of August 4th, (evening) says:

From Poland there is nothing new to-day, if we except some distorted accounts in the Berlin Gazette. These would make it appear, that while the Polish left wing is pursuing Rudiger southward, the right wing is inactive, and allowing Paskewitsch and his whole army to cross the Vistula, and march leisurely on Warsaw. We expect, however, that Skryznecki will first give a good account of Rudiger: and that he and the Warsovians will then dispose of Paskewitch, who, in his new position, is cut off from all intercourse with Russia.

The last direct accounts from Warsaw speak of his retiring from a contest which, under existing calamities, the Court of St. Petersburgh can no longer sustain.

Installation.—Aug. 24th, 1831, A. M., Rev. Amos P. Brown was installed Pastor of the 1st church in Sparta, by the Ontario Presbytery.—Introductory prayer by Rev. John Eastman, of York, Sermon, from 2 Cor. 2: 16. "Who is sufficient for these things," by Rev. John Barnard, Lima; Installing prayer by Rev. Silas C. Brown, of West Bloomfield; Charge to the Pastor by Rev. Jacob Hart, of Avon; Charge to the people by Rev. Norris Bull, of Geneseo; Concluding prayer, by Rev. John Walker, of Moscow.

In the evening of the same day, by the same, [illegible] Evangelist. Introductory prayer by Rev. Reuben Parmalee, of Victor; Sermon by Rev. Silas C. Brown, of W. Bloomfield, from Mat. xi: 20. *For my yoke is easy and my burden is light.* Ordaining prayer by Rev. Jacob Hart, of Avon; Charge to the Evangelist by Rev. James McMaster, of Mt. Morris; Concluding prayer by Rev. Jeremiah Stone, of Livonia.—*Com.*

SHOREHAM, APRIL 12, 1831.

NOTICE.—*Christian Churches and Societies* are hereby warned against employing or in any way encouraging a man by the name of JAMES BUCKNALL, in the character of a minister. He is a man of bad character; was silenced by the Presbytery of New Brunswick, N. J. for unchristian conduct, and has not been restored.

DANIEL O. MORTON,
Pastor of the Congregational Church in Shoreham.
SHERMAN KELLOGG,
Pastor of the Congregational Church in Orwell.
JOSIAH B. SCOVELL,
Lay member in Orwell.
MASON KNAPEN,
Minister of the Gospel, Sudbury, Vt.

The Synod of Geneva will meet at the village of Homer on the first Tuesday of October next, at 4 o'clock, P. M. The Stated Clerks of the Presbyteries are requested to be very particular in forwarding their Statistical Reports and Narratives of the state of Religion.

TIMOTHY STOW, *Stated Clk.*
Elbridge, Sept. 7, 1831. 3w38.

A Four Days' Meeting will be holden at the brick church in West Bloomfield, commencing on Thursday, 6th of Oct. next at 11 o'clock, A. M. Ministers and churches in the vicinity are affectionately invited to attend. By order of the chh. JULIUS STEELE, *Stated Supply.*

New Agent for the Observer.—WM. Y. VINCENT, *North* Bristol.

Letters received for the last two weeks.—Wm. Antis, Jr.; Wm. Parsons; Jas. Richmond; A. Clark, Jr.; A. O. Brown; M. C Ward. 2; E. Norton; E. R. Bascom; N. Blackman; M. H. Tucker; G. S. Edward; L. G. Merrill; J. Elliott.

MARRIED,

At Wyoming, Sept. 15th, by Rev. Eli S. Hunter, Rev. Flavel S. Gaylord of Gorham, to Miss Henrietta McNair.

In this village on the 14th inst. by Rev. Dr. Penney, Marshall Burton, to Miss Sophia A. Gridley.

At Pittsford on the 11th inst. by Ephraim Goss, Esq. Mr. George W. Dryer, of Victor Ontario co. to Miss Chloe Smith, of Farmington, Ontario co. Also at the same time and of the same place, Mr. Sunderland G. Patterson to Miss Maria Smith.

DIED,

In this village, on the morning of the 10th inst. Mrs. Abbey, consort of Mr. Robert L. M'Collum aged 26 years.

In Baltimore, on the 2d inst. Robert Duer Niles, son of Hezekiah Niles, Editor of the Weekly Register, aged 22 years.

At the Mansion House, in this village, Captain Samuel Hallet, aged 35.

At the house of Elisha Johnson Esq., Alexander E. Petrie, aged about 17.

On Sunday, the 14th ult. in Hunterdon co. N. J. Rev. Benjamin Collins, of the Methodist Episcopal church, and a member of the Philadelphia conference, aged 47. He was attending a camp meeting on the Asbury Circuit, and retiring after dark, fell from a precipice, and so cut and bruized his head and face, that he died in about 30 hours; he spoke only once, to say that he had peace in his mind.

STATE OF NEW YORK, } Albany, Sept. 1st
SECRETARY'S OFFICE. } 1831.

SIR—I hereby give you notice, that at the 5511 General Election, to be holden on the first Monday in November next, and the two succeeding days, a Senator is to be chosen in the 8th senate district, in the place of *Timothy H. Porter*, whose term of service will expire on the last day of December next.

A. C. FLAGG, *Sec'ry of State.*

To the Sheriff of the County of Monroe:

N. B. Members of Assembly, Sheriff and Clerk are also to be chosen at the General Election.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the Election, & forward their bills to the undersigned.

J. K. LIVINGSTON, *Sheriff.*
Rochester, Sept. 20th, 1831. 7w39.

C. J. HILL,

HAVING taken the Stone Flouring Mills near the east end of the Bridge, and established himself in the Flouring business, has removed his Office to the Brick building (opposite the mills) recently occupied by Messrs Ford, Bissell & co. where he will at all times pay *Cash for Wheat.*
Rochester, 20th Sept. 1831. 39 tf

THE subscriber having discontinued the business of Shoe-making, requests all who have unsettled accounts to call and close the same immediately,—and those whose accounts or notes are due are desired to make payment as soon as possible. I have rented my Shop to Mr. Reuben McCreery, who will carry on the above business; and all who will favor him with their custom, may depend on having work of the best quality and at the lowest cash price. ISAAC PRESTON.
Rochester, Sept. 1, 1831. 3w36

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. 3d, 1831. 19tf

FANCY DYING.
Neither from Dublin nor London.

H. YOUNG, lately from the city of Glasgow, has taken the stand formerly occupied by Mr. Kinchella, at the west end of Curtiss' Stone Building, Main-St.

H. Y. respectfully informs the citizens of Rochester and its vicinity that he has commenced dying and dressing all qualities of Silk, Crapes, Pongees, Bombazine, &c. &c. Likewise woollen, linen and cotton goods—Clouded woollen yarn for Stockings any color wanted, kept on hand. Carpet, or fine worsted yarn, dyed to any pattern.

N. B. Merino Shawls cleaned, Ladies and Gentlemen's wearing apparels cleaned and renovated in the first style—*Reward Merit.* 38 6m

ADMINISTRATOR'S NOTICE.

ALL persons are hereby notified that if they have any demands or claims against the estate of Job Northrup deceased, late of the town of Brighton, they are hereby requested to call on me for settlement within six months from date. Also all persons who are indebted to the said estate, are requested to call and settle the same without delay. BENJAMIN COWLES, Adm'r.
6m 39.

CASH FOR FLAX SEED.

THE highest price in Cash is now paid for flax seed at the "*Rochester Oil Mill.*"
J'AS K. LIVINGSTON.
September 13th 1831. 2w.

SCOTT's & HENRY's Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of MITCHELL LODER,
No. 34 Exchange-street, or
Mr. SIBLEY's Auction Store, Buffalo-st. 8tf

Fever & Ague overcome at last.

UPWARDS of Two Hundred cases of *Fever and Ague* have been cured in this neighborhood within the last year by one prescription.—From an acquaintance with this perplexing disease many have thought that no medicine could reach the seat of the difficulty;—this was the prevailing opinion until Mr. Thomas Andrews, Druggist from the south introduced from thence "*Fennick's Vegetable Specific.*" The price was so low that the poor to whom health is doubly valuable, might in this respect be on a level with the rich. Being charged at $1 per Bottle, several were induced to make trial of its virtues. Had the medicine even failed in this climate where it is so much needed, yet we must have thanked the Doctor while we could not have blamed the medicine; for it often happens that a cure in one climate may be sure death in another. Fortunately, however, not so with this. The success which had attended it at the south has been fully realized in this vicinity for many miles around. Sometimes a single Bottle is sent for a distance of 30 miles and repeatedly for a different member of the same family.

The subscriber is willing the fact should be known that in three instances out of the great number cured a second bottle was required, and in one case for some cause or other the individual was not cured, and these are the only instances known where one bottle has not restored health. The price will be continued at one dollar per bottle, to bring it within the reach of all, and will hereafter be sold in Rochester at wholesale and retail, by LEVI BURNELL, *Druggist.*
At the sign of the alligator, *No.* 11 Carroll-st.
6w36

SILAS SMITH, Physician, Surgeon, and Dentist, Office No. 7, Carroll-st.
Rochester, Aug. 24, 1831. 35 2m

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.

VALUABLE PROPERTY AT PUBLIC AUCTION.

THE Subscriber as Guardian for the infant heirs of Josiah Bissell, Jr. deceased, and pursuant to an order of the Court of Chancery, will sell at public Auction at the Arcade Hall in the village of Rochester, on Wednesday, the 5th day of October next, at 12 o'clock, an equal undivided one half of the Atwater property so called, situated on the east side of the Great Falls of Genesee river, comprising nearly one half of the water power of said river and may be considered as one of the most eligible situations for manufacturing business, in the village of Rochester or its vicinity. The property also comprises about six acres of valuable land, fronting for a considerable distance, on St. Paul street, along which the proposed Rail Road from the canal to the navigable waters of the Genesee river is laid out.

Also—The following valuable property, belonging to the estate also for sale at will: A contract for a lot of land situated at the corner of Graham and Clinton sts. in Dublin containing about 10 and 3-4 acres, purchased by J. Bissell, of the heirs of Nathaniel Gorham deceased.

Also—A house and lot formerly owned by Russel Green, on Corn Hill, in good repair, and well situated.

For terms, or sale, and a particular description of the property, application may be made to Everard Peck, Asahel W. Riley or S. Matthews.

VINCENT MATTHEWS.

VILLAGE LOTS FOR SALE.

The Subscriber offers for sale village lot No. eleven, (11) Caledonia Tract, supposed to contain one acre of land, situated [illegible] village lot No. ninety seven (97) [illegible]

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Western Luminary.

Mr. Skillman—In reading the address of S., "On Slavery," in your last Number, it brought forcibly to my mind, a circumstance that occurred with a relation of mine, many years ago. As they furnish a practical comment on the piece of S., I give you the facts, as detailed to me by the gentleman himself, a few days after they happened. If you think proper, you are at liberty to insert them in the Luminary.

August 15th, 1831. LAYMAN.

ANECDOTE OF A MASTER & SLAVE.

In 1806, A. E. M., who had been born and educated in Virginia, settled in one of the frontier counties of Kentucky. His father held slaves; and he had been always used to the practice of associating with the term *Slave*, the true Virginia acceptation. Mr. M. purchased a negro man to assist (or rather attend to his little farm) for he was a Lawyer by profession, and knew very little about farming. And sometime about the last of July, the negro was directed by his master, to take his hoe, and go through the cornfield, and cut down the rank weeds and luxuriant sprouts, that had grown up there.—Jack took his hoe and went to his work; for he was really an excellent Slave. Some days after, his master taking a ramble through the cornfield, to see if the roasting ears were not fit to use, accidentally comes across Jack, not engaged in cutting weeds, but sitting at his ease between the extended roots of a large stump, with his head leaning on the top of the stump, and *fast asleep*. The day was very hot, and Jack had selected a stump, the tall sprouts of which formed a complete protection from the scorching rays of a meridian sun; where he was enjoying *Nature's grand restorative*, happy as a prince. His master at first felt provoked, and concluded that he would apply one of the sprouts that formed Jack's pleasant arbor, to a very different service. But as he had never before had occasion to even reprove Jack, he hesitated, and upon second thought concluded that as he appeared to be *quite happy*, it would be ungenerous to interrupt his enjoyment. He therefore took a seat on another stump, a few feet from the negro, and fell into a train of reflections on the relations between *Master and Slave*. This engaged him for an hour or more. He then got up, and returned to the house, leaving Jack to his repose. His wife inquired how Jack made progress in cutting weeds. He told his wife the circumstance of finding Jack asleep, and that he had left him happy as he had found him. She expressed some surprise, that he had not at least awoke him, and set him to his work. He then gave his wife the reasons for his (as she thought) extraordinary conduct. "I was at first disposed," said he, "to pull off one of the tall sprouts that formed Jack's pleasant shade, and give him a good whipping. I then concluded to set down, and rest myself, and let Jack indulge in his repose. While sitting musing on his happy countenance; I fell into a train of reflections on the subject of *Master and Slave*, as personified in Jack and myself, still feeling strongly inclined to flog Jack when he awoke. While musing on the subject, the rule laid down by the Saviour, occurred to my mind, "do unto all men," &c. I was obliged to decide, that I would not like to be interrupted in so happy a sleep, by the application of a sprout; and so I determined not to whip Jack. My next reflection was, how I came by the right to chastise my fellow man, for indulging in the embraces of balmy repose. Lyttleton, Coke, Blackstone, &c. were called in to aid my enquiry. None of my law authorities established my right—they all gave me power to chastise my slave, but I was searching for the *right* to do so. I found that my law authorities, would punish me for whipping my fellow-man who was free; but my slave I might chastise at pleasure. Why! Because he was my slave. My next enquiry was, how did Jack become deprived of his freedom. Oh! he was born a slave; that is, his mother was a slave when he was born. And here my law authorities left me. When at College, I had read and always admired the principles of our Government, as developed in our Declaration of Independence, and the first paragragh of that noble instrument stared me "flat O the face:" "All men are born free and equal." I blushed for my folly, denounced slavery as inconsistent with Law, Religion or Humanity, and left Jack to his repose. I have been compelled as a Lawyer to decide against Slavery, as a Philosopher to decide against it, as a Philanthropist to decide against it, and how can you who profess the Christian Religion help deciding against Slavery, when the golden rule of the Saviour so expressly forbids it? From this day Jack is free."

This man was then a disciple of Tom Paine, his wife a member of the Baptist church. The sequel is short. Jack was informed by his mistress of the whole transaction. He was greatly mortified at his own bad conduct; but he had a nobleness of mind that would not be outdone in generosity. He positively refused to part with his master, but determined never to go to sleep at his work again. He lived in the family about two years, and died. His master, in two or three years afterwards, died of the consumption, rejoicing in the hope of the gospel. His wife, I believe, is still living. L.

From the Epis. Recorder.

A FRIENDLY SALUTATION.—There is an article in the September number of the Protestant Episcopalian, extracted from the Canada Sentinel, in which the editor gives his readers a criticism upon the periodical publications of the Church in the U. States.

After awarding the palm very decidedly to our sister journal of this city, (to whose pages we are indebted for his remarks,) and speaking favorably of all the others that he has seen, he pays us the compliment to say, "the Philadelphia (now Episcopal) Recorder, ranks the lowest in our estimation, of any Church paper that we have seen." The reasons given for this opinion are, that we are not Episcopal enough, and are friendly to revivals. Referring to the latter, he speaks of our paper as being "Of these intemperate proceedings, a warm advocate and *recorder*." We notice the production, not for purposes of controversy, but merely because it gives us an appropriate opportunity of explaining our views in reference to the subject to which he has referred, and of making, at the same time, an editorial bow to our brother in the earth.

In reference to the former of his charges, we think that this Canada friend has done us less than justice. It is true that we have not carried our speculations on the subject of episcopacy so far as to unchurch Christians of other names, invalidate their ordinances, and consign them, as the Sentinel would in all kindness probably feel constrained to do, to the "uncovenanted mercies of God." This would be an especially hard and ungracious task for us, inasmuch as we should not be able to brighten the "blackness of darkness" with which all but our own denomination would be thus deplorably invested, without a single ray of hope emanating from the pages of the Bible, that there is in store for a fallen world any mercy but that which comes to it through a covenant of grace But although we may be to this extent delinquent, we think that all who have had an opportunity of reviewing our labors for several years past, will find that our attachment to the characteristic excellencies of our own church, is very frequently and affectionately presented; and that there is scarcely any journal in the country in whose columns the Episcopal intelligence of the day is more faithfully recorded than our own. Indeed it is the standing rule of our office to give to matter of this description the preference over all others; except when it comes in a form so cumbrous as to be better adapted to the purposes of a Monthly or Quarterly Magazine, than to those of a weekly newspaper. It is true, also, that we freely record the general operations of benevolence, in which Christians of all parties congenially unite; and have no objection even to give our patrons an occasional glimpse into the penetralia of other denominations, whenever we think that there is any thing passing within them that will afford either pleasure or instruction. This we do upon the principle that a man may be entirely faithful to his own family, and at the same time take a friendly interest in the prosperity of his neighbor; whose domestic economy and views of social obligation may be nevertheless very much at variance with his own. Besides, we do not think that it would be consonant with the wishes, any more than favorable to the spiritual improvement of our readers, to confine their attention to such events as are taking place within our own borders, however they may be to us invested with a peculiar and primary importance. The pages of a religious journal should, in our opinion, be a mirror, on whose varying surface all the important transactions of the Christian world appear with panoramic vividness and harmony; those of course assuming the most enlarged dimensions which transpire in the immediate vicinity of itself.

To the second count in this editorial indictment, we must honestly plead guilty; and confess that at such a tribunal as the one before which we have been arraigned, we have nothing to say why sentence should not be pronounced against us. *We are friendly to Revivals.* The objections which have often been so strenuously & eloquently urged to their disparagement, from the partial abuses to which they are exposed, have had no weight with us. We plainly perceived that the same reasoning would constrain us to burn our Bibles, and give Christianity to the winds; for Satan himself we know can quote Scripture, for purposes the most unhallowed: and the name of Christianity has often been employed to deluge the world in blood. We therefore pray for them in private, and freely advocate them before the public. We watch their progress with anxiety, and witness their triumphs with joy; and then gladly publish them to our readers, not doubting that they will participate in the pleasure which the theme affords. Nay, we confess that we are sometimes enthusiastic enough to give indulgence to the hope, that they are only the cheering prelibations of that general outpouring of the divine Spirit, which is destined to usher in the blessedness and glory of the millennial age.

We conclude this article with offering to our friend in Canada, a little fraternal counsel. We hope he will accept it in kindness at our hands, for it is kindly meant. It is in reference to those who are friendly to Revivals. It shall come to him in the words of Scripture; "And now I say unto you, refrain from these men, and let them alone: for if this counsl or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.',

THE GOOD SHEPHERD.
Interesting illustration of John x. 3.

Last night my attention was directed to the words, "The sheep heareth his voice, and He calleth His own sheep by name."

Having been informed that it was usual in Greece to give names to the sheep, and that the sheep obeyed the shepherd when he called them, I had this morning an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd to call one of his sheep. He did so, and it instantly left its pasturage and companions, and ran up to the hand of the shepherd with a prompt obedience, and signs of pleasure that I had never before observed in any other animal. It is also true of the sheep of this country, that "a stranger they will not follow, but will flee from him, for they know not the voice of a stranger." The shepherd told me that many of his sheep are still wild, that they had not yet learned their names; but that by teaching, they would all learn them. The others, which knew their names, he called tame. How natural an application to the state of the human race does this description admit of! The good Shepherd laid down His life for His sheep; but many of them are still wild; they know not his voice. Others have learned to obey his call, and to follow Him; and we rejoice to think that even to those not yet in his fold the words are applicable. "Them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd."—*Extracted from the Journal of the Rev. John Hartley, during a tour among the Greek Islands, in* 1828.

From the Tem. Advocate.

TEMPERANCE SOCIETIES.

If there were no other evidence yet given of the usefulness of these societies, the fact that a society of young men was formed in 1808, in Moreau and Northumberland, composed of forty three persons, and that *not one* of those is intemperate, would prove an unanswerable argument; especially when it is known, that one, if no more, was an intemperate man, according to the standard of temperance then observed.

Where is the society which numbered in its ranks forty-three men in 1808, that has no intemperate ones in their number, or who have not died from intemperance! We apprehend it would be a difficult matter to point out another, whether religious or not, that could begin with the name of man and count to forty-three alive at that day, whose number has not been broken by the foul spirit of intemperance.—What, then, can professors of religion be doing when they refuse to lend their influence to the cause of temperance, by witholding their names! Or is intemperance, in the estimation of such, necessary to induce them to become religious! or, do they delight in having cases of church discipline! for, be it observed, about three-fourths of these cases grow out of intemperance, and that, too, which commenced with 'taking a little.'

DEATH IN THE CUP.—We are informed that a man who was intoxicated, made a disturbance at the Methodist Chapel during the morning service, on Sunday last. At evening he died drunk! It would seem impossible for any language to enhance the horrors of such a terror-striking fact. A man is hurried out of life, in the midst of crime against Heaven, with the sentence flashing in his face, "Drunkards shall not inherit the Kingdom of God."

What responsibility have they, who retailed self-destruction to this man? Are they not accessory to self-murder? Are they not "partakers of other men's sins?" What should be thought of a man who could sell arsenic to one he knew designed to swallow it? Is there not a law prohibiting the sale of spirit on Sunday to any but travellers?—*Canadian Watchman.*

SABBATH SCHOOLS

From the S. S. Instructer.

THE BOY AND THE TRACT.

Some children love to read little tracts—those messengers of good, and are always glad when they are presented with any. There is a little boy, who was so pleased with one the other day, when the distributer carried them round, that nothing else, for a long while, employed his mind. He was so interested in it, that he would hardly answer the questions that were put to him, by his mother and sisters. He was as anxious to obtain this tract, as many children are to get play-things. And now, I would ask my little friends, if they can tell me, why he was so pleased! Most of you care nothing about religious tracts—perhaps when they are received into your houses, *you* never think of reading them, supposing they are designed for your parents, or older persons. But it is not so—they are for you to read as well as for your father and mother. They contain those truths, which, if obeyed and practiced, will make you happy here, and prepare you at last to dwell at the right hand of God. I can tell you, little readers, why this boy loved his tract so well: because he is a Christian. He loves God, he loves the Sabbath, and he loves the Bible and all good books.—Once, he cared as little about tracts as you—he would not read them. But a short time ago, he attended a prayer meeting—he heard some earnest prayers for himself, and he went away convinced that he was a sinner. He began that night to pray for a new heart, and he felt so unhappy, because he had sinned against a good and holy God, that he could not close his eyes in sleep all night. He asked his brother to pray with him, but still he felt no better—his load of sin was not removed. In the same anxious state of mind, obtaining but little rest, he continued for a few days, when he felt that his sins were forgiven, and that God had indeed given him a new heart. Now; if he had never been convinced that he was a sinner, that unless he repented of sin and loved the Saviour, he could not go to heaven, the little tract which he was so eager to get, would have been left at the house unnoticed by him; he would have cared as little about it as any of my impenitent readers. But, dear friends, is there not need of your becoming good? Do you not as much need a new heart and a right spirit? Are not your sins as great, and your hearts as hard as this little boy's! Then why will you longer refuse to pray!—why dislike to read your Bible and the little tracts' Your sins *are* as many, and your souls are as precious as his—then forsake them all, and come and be the children of the Lord—and when you die, you will be prepared to sit at the right hand of your Judge. ALFRED.

From the Same.

PARENT, ARE YOU READY!

Three of my scholars, in less than four months, have each been deprived of a parent by death. But there are associations connected with these dispensations of Providence, upon which it may be well to reflect. These parents were all intemperate—would profane the worthy name of God, abuse his word and break his holy day.—As heads of families, what an awful weight of responsibility rested upon them. But they taught not their children the fear of the Lord, but died as they lived, without God and without hope. The first who was called away from earth, was one who had from his youth been noted for his impiety. He was acquainted with all manner of sin, and never failed to cheat or purloin whenever an opportunity presented itself. He was a number of times cast into prison, but still continued in his evil practices till he was confined to the bed of death. Soon after his confinement, his reason departed, and in less than one week from the first day of his sickness, he was followed to the grave. But a few moments before he closed his eyes forever, he reached out his hand and grasped, as it were, the inebriate's cup—put it to his lips, and with a ghastly smile, leaned back on the pillow, and expired!

The second was one, who, but a little while ago, when the Spirit of the Lord was poured out in the neighborhood where she resided, was struck under pungent convictions of sin. But her habit of using ardent spirit was so strong, that she could not resist it. She grieved away the blessed Comforter, and clung to the fatal drug, till the destroyer came, sudden and unexpected, and hurried her iumortal spirit to the bar of that God, whom she had so often profaned, and whose invitation of mercy she had but so recently slighted.

The last of the three, was also intemperate and profane. Soon after her sickness commenced she was deprived of speech, and most of the time of reason. No change took place in *her* heart—but as she lived so she died.

Thus have three of my little scholars been afflicted—afflicted! ah, no—for better friends will they find, than those who gave them existence. For an intemperate parent is lost to all the finer feelings of the heart, and his soul is dead, comparatively, to the interests of his offspring. Although a child fondly clings around a father and a mother, yet it may be, that that father and that mother, are less worthy of the endearing name, than the brutes that perish.

If it were not for the Sabbath school, where, O, where could the children of such parents learn to fear God and keep his commandments! Who else would teach them the way of life, and point them to the Lamb of God! Ungodly parents, you cannot tell what were my feelings, as I have been instructing these poor and ignorant and more than orphan children. I knew they received no instruction at home—and that none cared for their souls. But as one and another of their parents have gone down to the tomb, in a solemn and awful manner, I have endeavored to improve the dispensation, and teach them the value of religion in preparing them for death.

As parents know not how soon they will be called to leave their children orphans in the world, how very important it is, that they should leave them in possession of that treasure, which nothing will corrupt, but which is as imperishible as the throne of God. Who knows but the next bell may toll its solemn notes for *you!* Reader, are you prepared to leave your children destitute of religion—without hope and without God in the world! Can you answer for your neglect of parental duty, at the bar of your Judge! If not, I pray you, lay these things to heart. And let it never be said, that *you* refused to train up your children in the nurture and admonition of the Lord—but by your unchristian example was the instrument of dragging them to perdition. Y.

From the Same.

ALWAYS RECOMMEND THE SABBATH SCHOOL.

"I'm going to the Sabbath school now—I'm going to the Sabbath school!" joyfully exclaimed a litte fellow, to whom I gave a small present, accompanied with a few recommendatory remarks in relation to the Sabbath school. His little eyes brightened, and his countenance bespoke the purpose of his heart, as he uttered these words. May not teachers often recommend the Sabbath school, to those poor children, that they may accidentally meet;—and in this way be of lasting benefit to some young immortals, who might otherwise be suffered to grow up in ignorance and sin! A teacher should be ready, at all times, and in every place, to recommend this humble institution, and invite the wandering lambs to this precious fold, into which if they enter, it may prove to their souls the entrance of eternal blessedness. Never suffer an opportunity to pass by, if there is the least expectation of doing good. For there are other duties devolving upon a Sabbath school teacher beside those which he owes to his own class.—He must labor to build up the whole school, and enlarge the number of scholars—and how can he better perform this duty, than by inviting from the highways and hedges, all those with whom he daily meets, to come in and learn the way to life everlasting. AMOS.

INTELLECTUAL INFLUENCE OF SABBATH SCHOOLS

If the influence which these schools exert, were confined to the habits of study which they tend to produce, and the increased information obtained by attendance; they would be worthy the cordial support of every friend of the rising generation. In confirmation of this remark, we have the pleasure of laying before our readers the following extract of a letter from the General Agent to a member of the Board of the Maine Sabbath School Union.—*S. S. Instructer.*

After I had finished my address to the people in ——two gentlemen made a statement of facts, which confirmed what I had been saying and strikingly exhibited the *intellectual* influence of Sabbath schools.

One of these gentlemen was an agent for a district school in that town. He said, "Two years ago, the young lady who taught our school set up a Sabbath school, and continued it two months. This spring, a man in that district, who is *not pious*, and seldom attends meeting on the Sabbath, came to me and wanted I should obtain a teacher, who would keep a Sabbath school too, for, said he, my children learnt *more* in the Sabbath school, the two months which it kept two years ago than they did in the day school, during the same length of time, and, to use his expressions, these children, who attended the Sabbath school outstripped those who did not attend."

The other gentleman, said, "a Sabbath school was kept five or six Sabbaths in the district where I lived. Since then, a gentleman, who is *not pious*, but a very respectable man, and finally a representative told me, that his children received *more benefit*, in relation to their learning, from the Sabbath school, during these five or six Sabbaths, than from *any three months' schooling in their lives.*"

"BLESSED ENTHUSIASM."

That influence which leads men to see that they are sinners in the sight of God, and as such, are condemned by his Holy Law—which makes them new creatures, renews and sanctifies their hearts—which prepares them to live happily, to die in peace, and to be forever blessed in heaven, is called by some, *enthusiasm.* They term the principle alluded to, *religion.* But if we set aside the *name*, and examine candidly its *influence* upon mankind, every person must acknowledge that it is a hallowed influence. Every person is conscious to himself that, that man who is made a subject of Divine Grace, becomes in consequence of it, a better man in every department in life. However men may contend with the influence of religion, yet there is a sort of inherent respect for it which they cannot destroy. When we see a good man struggling with adversity, and bearing the afflictions which are incident to mortal life, with the greatest possible fortitude and composure, we are sensible that he is in possession of a *principle*, call it what we may, which is of infinite value. It was this which enabled a pious Job to say with perfect resignation, "Though he slay me, yet will I trust in him." If that which makes men happy in all the changing scenes of life, is "*enthusiasm*," yet it must be a *Blessed Enthusiasm.* But we have not only seen persons live happily under this influence, but we have seen them die in the triumphant exercise of this principle. And it has not been merely those who were young and easily excited that have thus been exercised, but we have seen men of the greatest firmness and decision of character, as they were engaged in the last struggles of dissolving nature, manifest an unshaken confidence in the Religion of Christ. And does any one suppose that a mere delusive excitement would enable a man, who is standing as on the threshold of another world, to lift up his head rejoicing that the time of his deliverance is come! In view of the fact that this enthusiasm is so eminently calculated to smooth the rugged path of life—to scatter light around the gloomy recess of the tomb—and to brighten the prospect of immortality, who will not say that it is a *Blessed Enthusiasm.*—*Lowell Evangelist.*

Daniel Frost jr. Esq. General Agent of the Connecticut State Temperance Society, delivered an address, on Monday last, in this city, before the New-London County Temperance Society—it being the annual meeting. The subject of the address was, the inconsistency of professing Christians being engaged in the manufacture and sale of ardent spirits. We are glad that one or two *guilty sinners* of that stamp, had the courage to be present: we are not without hope, that the truths which they then heard may become the means of adding to their *virtue, knowledge, and to knowledge,* TEMPERANCE; for if but half the tales we hear are true, their is sufficient need of their acquiring both. It is one of the obstacles most difficult to be overcome by the friends of temperance, and for the removal of which, they must yet struggle patiently, to induce men who profess to make the Bible the rule of their conduct, *to live up to their professions.* They cannot much longer continue to pollute their own souls and endanger the eternal welfare of their customers, without some twinges of conscience, and when that monitor takes them to task, it is possible that they may listen to his dictates.—*Rel. Mes.*

DRUNKENNESS IN THE RUSSIAN ARMY.—Is it any wonder that the Poles are so superior to their Russian foes, when the latter are in the habit of going to battle in a state of intoxication! In the sanguinary struggle which occurred at the passage of the Nawrey, the Russian soldiers were so drunk as scarcely to be able to stand erect. What marvel, when their commander was so much addicted to the beastly crime.

It is a common observation, that public criminals, when they come to their unhappy end, and make their dying declarations to the world, generally charge their sinful courses in which they have lived to the *neglect and abuse of the Lord's day*, as the first occasion of leading them into all other wickedness.

A Temperance House.—A temperance house is kept in Vernon-Centre, by Mr. Levi Hills.—The fact ought perhaps to be more generally known, for the accommodation of those who practice abstinence.

BY virtue of a writ of fieri facias, issued out of the Supreme Court of Judicature of the State of New York against the goods and chattels lands and tenements, of the Trustees of St. Paul's Church, in my bailwick, I have seized and taken all the right title and interest of the said to the following described premises viz:—all that certain piece or parcel of land situate lying and being, in the town of Brighton, County of Monroe and State of New York, being lot number two in section B. reference had to Johnson and Seymour's map of a part of the village of Rochester, said lot being bounded west by Market Street, (now St Paul's Street,) north by lot number one, east by lot number four, and south by lot number three, owned by Giles Boulton, which I shall expose to sale as the law directs, at public vendue on Friday the 21st day of October next, at 10 o'clock in the forenoon of that day on the premises. Dated Sept. 8, 1831. J. K. LIVINGSTON, *Sh'ff.*
6w 37. J. CHICHESTER, *D. Sh'ff.*

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,*
JAS. LYON & 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,*
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 owest terms. 16tf

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

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.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, willcall on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.
Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co., begs leave to inform his friends and the public generally, that he has on hand an eleg'nt assortment of Broadcloths, Cassimeres, Sattinets, &c comprisng almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— *DAVID BUSH.*
No 29, Main street Rochester July 26. tf.

SHINGLES.

500 M. For ale.
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

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.
Exchange-st. Rochester. 3m33

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.*

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

IN CHANCERY,
James Waugh Complainant vs. Samuel H. Hoag and Joel Wheeler Defendants.
At a Court of Chancery held for the State of New-York, at the village of Rochester on the eleventh day of August in the year one thousand eight hundred and thirty one; Present Addison Gardner vice Chancellor of the eight circuit.

It appearing by affidavit to the satisfaction of this court that the defendant Samuel H. Hoag resides out of this state, but within the United States, on motion of Mr. N. Dixon solicitor for the complainant it is ordered that said Samuel H. Hoag cause his appearance to be entered, and notice thereof to be served on the complainants solicitor within four months from the date of this order, and in case of his appearance, that he cause his answer to the complainants bill to be filed and a copy thereof to be served on the complainants solicitor, within forty days after service of a copy of said bill, and in default thereof that said bill of complaint may be taken as confessed, and it is further ordered that within twenty days the said complainant cause this order to be published in the state paper, and in the Rochester Observer published in the County of Monroe, and that the said publication be continued in each of said papers at least once in each week, for eight weeks in succession, or that he cause a copy of this order to be personally served on the said Samuel H. Hoag at least twenty days before the time above prescribed for his appearance. A Copy.
8w34. ISAAC R ELWOOD. Dep. Clerk.

At a Court of Chancery, held for the State of New-York, at the village of Rochester, on the ninth day of August in the year one thousand eight hundred and thirty one. Present Addison Gardiner, Vice Chancellor of the eighth Circuit,

Jacob M. Schermerhorn, Complainant, vs. Richard Dibble, Naomi Dibble, William P. Rossiter, Thomas H. Murrey, Levi Ward Jr., Joseph Stocking, Joseph Bull, William Penfield, and John Penfield, Defendants.

It appearing by Affidavit to the satisfaction of this Court, that the defendant Thomas H. Murrey resides out of this State, but within the United States, on motion of Mr. S. Miller, Solicitor for the complainant, It is ordered, that the said Thomas H. Murrey cause his appearance to be entered, and, notice thereof to be served on the Complainant's Solicitor, within four months from the date of this order, and in case of his appearance that he cause his answer to the complainant's bill to be filed and a copy thereof to be served on the complainant's solicitor, within forty days after service of a copy of said bill, and in default thereof, said bill of complaint may be taken as confessed. *And it is* further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Thomas H. Murrey, at least twenty days before the time above prescribed for his appearance. A Copy.
ISAAC R. ELWOOD, Deputy Clerk.
S. MILLER Solicitor. 8w35.

IN CHANCERY—*Before the Vice-Chancellor of the 8th Circuit.*
Isaac Spencer, Treasurer of the State of Connecticut, vs. Brewer Jarvis and Amanda his wife, James Boyd, Ferdinand Suydam, & John P. Sage, Jacob Lobdell & Peter Decker.
By virtue of a decretal order in the above entitled cause, will be sold by the subscriber, at public auction at the inn now kept by Burnum, at Bushnell's Basin, in the town of Perrinton, in the county of Monroe, on the twenty-seventh day of September next, at one o'clock in the afternoon, the mortgaged premises described in the proceedings in this cause as follows, viz. "All that certain tract or parcel of land situate in the town of Perrinton aforesaid, namely, the west half of lot number sixty six, in township number twelve in the fourth range of townships, in Phelps and Gorham's purchase, bounded as follows, north, west, and south by the lines of the said lot, and east by a line run parallel to the west line and through the centre of said lot, containing one hundred and sixty acres," or so much thereof as may be necessary to raise the amount due to the complainant for the principal, interest and costs in the said cause —Dated August 10, 1831.
WALTER HUBBELL,
Master in Chancery.

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 384 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, 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 agreeably to the survey of James Smeiller Esq.—including all buildings 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.

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, Atty.

IN CHANCERY.
Francis Williams, Complainant, vs. Peter Bracket and Elizabeth his wife, Jared N. Stebbins, Charles Veazie, William Hardwick, George A. Avery, Walter L. Griffith, Evan Griffith and Matthew Brown 3d, Defendants.
In pursuance of an order of the Court of Chancery, made in this cause, at a Court holden at the Court-house in the village of Rochester on the 22d day of August, 1831, I shall sell at public Auction, to the highest bidder, on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, and county of Monroe, the following described premises, viz. "One certain house and lot lying situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Elm Street, being the same house and lot deeded to the said Peter Bracket by Harmon Bissell, on the twelth or thirteenth of January instant, and being part of lot twenty six, on the Everard Peck purchase of Enos Stone."
ASHLEY SAMSON,
Master in Chancery.
6w 35

IN CHANCERY.
Ezra Coe Complainant, vs. Philo Rigley, Samuel Adams, & Lewis Benedict, Defendants.
In pursuance of an order of the Court of Chancery, made in this cause at a Court holden at the Court house in the village of Rochester, on the 22d day of August 1831, I shall sell at public auction to the highest bidder on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern in said village of Rochester, & county of Monroe, the following described premises viz. "All that certain piece or parcel of land situate lying and being in the said town of Clarkson, being a part of the west half of lots one and two, in the *sixth* section of town number four on the triangular tract, and bounded as follows, viz.—beginning at a stake in the centre of the Ridge-road, where the same is intersected by the centre of the west lake road—Thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly on the north line of Abigail Tuttle's land, three chains and sixty two links to a stake, thence northerly on the west line of Peter Row's land six chains and thirty five links to a stake, thence north, seventy two and a half degrees west, one chain and thirty four links to a stake, thence north sixty four degrees west one chain and ten links to a stake, thence north twenty and one half degrees east two chains and five links, thence to the place of beginning be the same more or less." Dated 23th August, 1831. ASHLEY SAMSON,
6w Master in Chancery.

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** *Rochester, June* 2, 1830.

New Arrangement in the
Hardwar 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, we hope to receive a share of public patronage.
*Buffalo Street in the Arcade

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, SEPTEMBER 29, 1831. VOL. V. NO. 40.

OCHESTER, MONROE Co. N.Y.

PUBLISHED WEEKLY.

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ALBERT G. HALL, PRINTER.
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Village Subscribers, $2 50 in advance.

For the Observer.

THE DUTY OF CHRISTIANS TO BELONG TO THE TEMPERANCE SOCIETY. NO. 3.

One reason more, why christians should belong to the temperance society is, they have done much in the cause of intemperance. Few, very few are the professors of religion, past the age of twenty, who have not by their example and otherwise, encouraged and persuaded their fellows to habits of intemperance; while many have dealt out the deadly drug, that drowns its victims in the lake of fire. The writer of this well remembers when christians urged him to drink ardent spirits; and when he replied it caused pain in the head, they answered, 'O, you must drink enough, drink more and it will cure you.' Thus christians believed, and thus they acted. But it has been proved that this belief is not correct, that ardent spirit is not good for any and that those who are deceived thereby are not wise. And now all men are called upon to counteract their former influence; and will christians refuse to do it? Some may say we have only drank before, and all that is now required of us, is, to discontinue this practice: but we boldly assert that this is not all. It is not all that they have done, or are required to do: you have invited others to drink with you, and if they were reluctant, you invited them again. Can you do away evil as fast as you can propagate it? Certainly not. If then you cease drinking and invite others to do likewise, you only do the two opposites of what you did before; and if it requires more effort to do away evil than to propagate it, then certainly something remains yet to be done; another step must be taken, give your name to the temperance society; having for your encouragement, the fact, that every one who joins a society that regularly reports, will add one to the number of abstinent persons, whose influence will be felt alike in Michigan, Louisiana, Georgia and Maine, and likewise will be felt across the Sea. At present, there is no other means of extending your influence abroad; and will you not improve this means? It is vastly important that you do it. Suppose there were but five members of the temperance society in America, what would their influence be?—Could their influence lead to the formation of temperance societies in Europe, and the reformation of 700 drunkards in America? We should have no reason to expect it. No! it is the number of thousands that is influencing the world in this cause. It ought to be millions, and soon would be, would professors of religion do their duty in this thing—and now we call upon Christians to remember that many of those they have influenced to drink, are in other parts of the country, or the world, so that the only probable way of influencing them not to drink ardent spirits, is to add to the number of temperance members.

Another reason why christians should belong to the temperance society is, many, if not most of those who are now out of the society, have taken the liberty, especially when societies were feeble, to speak against them. Now it will be hard for those of you who have done this, to make men believe that you feel friendly to this society, until you join it. Opposers of this cause are prone to cling to what they have heard you say, which has strengthened them in their opposition; and there is no way in which you can counteract your former influence. And now when the Christian is made sensible of this, will he still suffer his influence to go against the cause of God. Remember that for all this, he will bring you into judgement.

And now christian brethren "what you do, do quickly" "for the night of death cometh in which no man can work." "There is no device nor knowledge in the grave to which we are hastening." It might overtake you before you have performed this important duty; the enemy of this cause, will hold your name on his side, and your influence will ever remain with him. Remember the line of distinction is drawn between members of temperance societies and those who are not; all men are on one, or the other side of the line. Whatever your feelings may be, if you belong not to the society, you are on the same side of this line with the most bitter opposers; and they receive much strength from your company: and unless you speedily join the other company, the brittle thread of life may be severed, your probation closed, your accounts closed up, and all opportunity of joining the temperance society, be forever lost. And it will be said of you as it has been said of one whose memory is dear to me, who at first was opposed to the temperance society, but became thoroughly convinced of its utility and vast importance; and would ere long have united with it had his life been spared. But alas! the night of death came, in which he could not work. And notwithstanding all the proof I had of his friendship to the society, opposers say to me "your friend was a man of too much sense to join your temperance society." They still hold him as their own. Not all the powers of earth can free him from their grasp. This will be your condition, if you remain where you are, however friendly you may appear to the society.

I entreat you christian brother prayerfully to read what I have written, and let nothing keep you back from duty. O! listen to the voice of woo that breaks upon the ear. It cometh from the habitation of drunkenness, where, foaming with rage the demon is beating his innocent wife, while their children are crying for food, and of pain. But hark! those dismal groans! they are the wailings of the drunkard in hell.—Now the voice of mercy is heard; it is the voice of the temperance society saying come, in me there is safety from all this misery and woe; and Lo! seven hundred have saved themselves from self destruction, and three hundred thousand have fled to her for refuge for themselves, and thereby to build a shelter, to screen others from the impending storm—Oh! come, christian brethren come; the voice of woe is not yet hushed. The widow and orphan cry for help. The treaties of your brethren are sounding in your ears, and the awful voice of God has said, whatsoever thy hand findeth to do, do it with thy might.

M. N.

A report of the Georgetown Temp. Society in Lower Canada states, that the annual consumption of ardent spirits, in that town and vicinity, has fallen, within the short space of three years, from 8000 gallons to 300; and all the venders have abandoned the sale except one.

POPERY.

From the Protestant.

You are probably not aware that the same tricks, which you gave an account of, as practised by the *"massing knaves,"* as you rightly call them, at Florence, in Italy, are constantly practised in New York. I shall tell you a robbery which is now in execution near the office of the Protestant.

A woman, one of whose daughters is learning the Millinery and dress making business with Mrs. H——, in Pearl street, lately was bereaved of her husband. A certain Priest has constantly been employed in frightening the widow, respecting her husband's "roasting away on the coals of Purgatory."—He finally agreed to get her husband's soul out of torment, for a good mass of dollars. The woman not being able to raise the money, proposed to Mrs. H. to take away her daughter, that by her earnings, she might satisfy the Priest's swindling demand. Finally, however, Mrs. H. agreed, contrary to her prior conduct, to pay a certain sum to the widow every week, for the Priest, for the delivery of her husband's soul out of purgatory. This outrageous robbery of the widow and fatherless will continue, until the Jesuit obtains his full amount, to squander upon his sisters. What think you of New York Irish Roman Priests?

REED.

We think it is a shameless open burlesque upon all decorum, morals, and common sense, to say nothing of justice and Christianity—to build the Sing Sing Penitentiary for the petty bungling rogues who are now lodged there for labor and security; and at the same time, not only permit Jesuit wholesale massing there to goat large; but also to honor them in exact proportion to their daring perfidy, traitorous impudence, and multiplied felonies. For we maintain, that a Massman who obtains money from the living, under the pretext of releasing the soul of a dead person from purgatory, is an arrant knave; who ought to be inducted by a Grand Jury for larceny, upon the same principle as all other similar felons, who defraud honest men of their property, upon *false pretexts*. A gentleman of the Bar offers his services, to aid any poor person who has thus been robbed, in bringing the *swindler* to justice and punishment.

From the Same.

The two narratives which follow, are extracted from the Irish *Londonderry* Journal.

HORRID OUTRAGE.

The Rev. A. Ross, lately gave notice that he would deliver Lectures in the Episcopal church of Banaher, on the differences between Protestantism and Popery. Four Protestant orphan girls with their brother, well known for their exemplary conduct, were returning home from hearing a lecture, when they were assailed by a number of ruffians, and cruelly beaten. The boy saved his life by flight and concealment; and the girls vomited large quantities of blood in consequence of the abuse which they received. After becoming furious with large draughts of whiskey, the Popish bigots made a second attempt upon the youth, having resolved to murder them only for hearing a lecture against Popery, by Mr. Ross. The design was discovered and their object frustrated. The men being known were arrested, and are now in prison to answer for their atrocious deed.

POPISH CONFESSION.

Mr. O'Flaherty, Roman Priest of Dungiven, gave notice to his hearers that he would hold *stations*, in the house of one of the Papists for Confessions. When the day arrived, among others, Mrs. McL—— was escorted by him into a private chamber—where O'Flaherty attempted to force her to submit to his vile desires.—She resisted all his efforts, and as soon as she could escape from him, returned home, and informed her husband—who procured his immediate arrest, and he was bound over for trial. He was convicted and banished from Ireland.

After the trial was over—as Mr. McL. and his wife were returning home, they were attacked by a large mob of Papists, who beat and abused them in a cruel manner. The whole family however have deserted the Masshouse, and now attend the Protestant church."

Did not that same O'Flaherty come to America!

ROMISH DELUSION.

John England, in the Catholic Miscellany of August 27, publishes with great complacency the following ridiculous paragraph, to recommend the *"massing mummery"* of the Roman idolaters. "A gentleman asked his footman, who accompanied him to High Mass in Brussels, what he thought of the ceremony. "Sir—answered the poor stupid creature—*I never saw God Almighty served like a gentleman before.*" One of the British ambassadors observed, after attending High Mass at Paris, "If I were king of France I would permit no subject to elevate the host; that sublime act should be performed only by myself." From which stupid example; the inference is drawn, that as Popery is a very imposing ceremonial, therefore it is the true evangelical ordinance—which is most marvellous, the logic or the absurdity of this childlike deduction!—*Protestant.*

From the Same.

POPISH GAMBLING FOR HEAVEN.

The *"most illustrious and most Reverend Lord Don Frey Rafael Lasula, Bishop of Solsona!"* a Spanish Massman, has issued a notice to his priest ridden Romans; of which the ensuing translation is a faithful summary.

PURGATORIAL LOTTERY.—*One Hundred Spiritual Lots for the Relief of the blessed Souls in Purgatory.*

This religious catalogue, numbered from one to one hundred, expresses by each number the character of some one of the blessed, who are supposed to be detained in Purgatory for more complete purification: and who, therefore, need that alleviation of punishment, and may be benefitted by the increased expedition in their passage through that "refining furnace," which the prayers of the devout may and will procure for them. Every number, or lot, describes a distinct case of some such soul. I give you a few, as a specimen of the whole.

Lot 1. For the soul which was most devoted to the mystery of the most holy Trinity.

10. For the soul which was most devoted to the most sacred wounds of Jesus.

20. For the soul which was most devoted to the grief of Mary in the presentation of her Most Holy Son in the Temple.

50. For the soul which was most devoted to the prophet and patriarch Elias.

100. For the soul which was most devoted to our Lady of Carmel, the special mother of defunct devotees.

At the foot of the catalogue, there is this direction as to the use to be made of it.

"The devotee who, by these means, desires to afford some relief of punishment to the blessed souls, is to put his hand into the little box, and drawing from it a little ticket or ball, he will find upon it a number: referring to the same number, or lot in the prefixed table, or catalogue, the devotee is to repair, in spirit, to the soul which the number describes, and then pray for it as devotion may dictate."

It is then desired that, for charity-sake, the ticket, or ball so drawn, be returned into the little box, that the same soul may not be deprived of the succor which some other devotee might afford by again drawing the same lot.

But what advantage is offered to tempt the devotee to this drawing of a number to direct his prayer!

The most Illustrious and most Reverend Lord Don Frey Rafael Lasula Bishop of Solsona, gives notice, that he grants forty days indulgence, for every time that a lot should be drawn from the hundred in the catalogue.

SHOCKING MURDER BY A POPISH PRIEST.

We have received more precise information on the circumstances of the case of Rev. Mr. Hughes, respecting the death of James Reynolds. On the evening of Monday, the 19th inst. a young man and woman accompanied by some friends, went to the priest's house to be married; the parish priest, Mr. Dogherty, was not at home, but his curate, Rev. Mr. Hughes, who felt enraged by their noise, and calling them "scrubs," attempted to drive them out of the house, in doing which, he gave several of the party a box, and as he got near the door, he seized a wooden bolt, used for fastening the hall door; this was wrested from him in the scuffle, but he subsequently recovered it, and pursued Patrick Reynolds into the street with it, and not being able to overtake him, was returning to Mr. Dogherty's house, when he met James Reynolds, who threw himself on his knees and asked his reverence's pardon, if he, or any of his friends had offended him. While Reynolds was in this attitude, the priest raising the bolt with both hands, gave him a blow on the head of which he died the next day: from ten to fifteen persons were present when the blow was given in the public street of Mohill, amongst whom was his brother and other near relation. Yet on the coroners holding an inquest, *not one person* could be found, to give evidence as to who the person was that gave the fatal blow (three persons however have stated, that the deceased said the blow was given by the priest;) neither would the friends of the deceased permit the coroner, or his jury, to examine the wound, and the constables, who were there to preserve order, were rather roughly handled by the mob, while the coroner was trying to hold the inquest: and thus in some respects, the ends of justice have been frustrated, as far as regards the inquest for the present; for while it was going on, the delinquent quickly walked out of town, disguised in a great coat, and white hat, and, it is supposed, he is now on his way to France.

Since the inquest sat, the mother of the deceased has, I am informed, burnt the bolt by which her son was killed. Nothing, it is stated, will induce them to prosecute the priest, even if he can be found.—*London Recorder.*

THE YOUTHFUL MARTYR.

William Hunter, aged 19 years, finding a chapel open, entered and began to read in the English Bible which lay upon the desk. He was imprisoned; but Bishop Bonner offered to make him a freeman of the city, and set him up in business, if he would recant. He answered, "I thank you for your offers; but, my lord, I cannot find it in my heart, to turn from God for the love of the world: for I count all things but loss, in respect of the love of Christ." His parents came to him and desired heartily of God that he might continue to the end in that good way which he had begun. As he went to Martyrdom, he met his father, who said, "God be with thee son William." He replied, God be with you, good father, be of good comfort; for I hope we shall meet again." At the stake, he kneeled down and read the fifty-first psalm, till he came to these words—"The sacrifice of God is a broken spirit—a broken and contrite heart, O, God, thou wilt not despise." He refused to recant when offered the Queen's pardon. The sun shown suddenly out of a dark cloud. The Martyr said, "Son of God! shine upon me." He cast his psalter into his brother's hand, who said, "William, think of the holy passion of Christ, and be not afraid of death." "Behold," he replied, "I am not afraid." He then raised his hands to heaven, and said,—"Lord receive my spirit!"

What a striking instance is this of the power of religion, not only in the prospect of suffering, but in the very scene itself. Reader, is your religion of this kind? Have you renounced the world!

MISSIONARY.

From the Missionary Herald.

GREECE.

Journal of Mr. King on the Island of Tenos.

(Continued from our last.)

Feb. 13. Sabbath. Expounded in my school as usual. In the afternoon I partook of the communion with Messrs. Robertson and Hill. Prince Mavrocordato and wife, with her sister and brother, were present.

14. Examined the Arithmetic, Grammar, and Child's Assistant, the new Greek books I had just received from the missionary press at Malta.

27. Sabbath. I expounded the Scriptures in my school. During the week past, I employed much of my time in reading a book in Greek, called Canonicon, by Christophoros Moruchos, printed in the year 1800 at the patriarchal press in Constantinople, and containing the apostolical canons, a short account of the seven general councils recognised by the Greeks, together with the canons, adopted by them, and also the canons of the councils at Carthage, Antioch, &c.

According to this book, the canons, called Apostolical, were in doubt till the time of the fifth-sixth council, (called also the sixth,) which was held in a hall of the palace at Constantinople, in the year 681, or 682, and consisted of 227 fathers, who voted these canons to be apostolic.—The canons formed by the *Pendecte* council, were 105. The 90th is the following: "Those who pray on the Lord's day are not to kneel, beginning on Saturday, after the evening entrance of the priest to the altar, till the same hour on Sunday evening, so as to celebrate the resurrection a whole night and day, ending it from darkness in light;"—that is, beginning with darkness and ending with light.

In a note to canon 66th of the Apostles, I find the following expression, containing a reason why the church was prohibited from fasting on Saturdays,—"But perhaps on account of the Lord's day beginning on Saturday evening."

From this it appears, that it was formerly the custom, as it is with many at the present day in New England, to begin the Lord's day on Saturday evening, and to close it at the going down of the sun; and this agrees with the present practice of the Greek church, so far as they keep the Lord's day at all. They at least consider it as commencing on Saturday evening, and I cannot but think that the practice of keeping Sabbath evening, instead of Saturday, was derived from the Roman Catholic church, as that church universally, so far as I know, keeps Sabbath evening. With regard to the time when the Jews begun their Sabbath, there can be no doubt, as it is said distinctly, "From evening to evening shall ye celebrate your Sabbaths;" and though we keep the first day of the week in memory of our Saviour's having finished the work of redemption, still I know not why we should alter the time of commencing the day of rest, which we keep in obedience to the spirit of the fourth commandment of the decalogue, and with regard to the beginning and ending of which a special direction was given by God himself, and which, so far as I have been able to learn, agrees with the practice of the oriental church, even to the present time.

March 1. A nun from a Greek monastery called, and in a very suppliant manner begged me to give her the New Testament, saying she was too poor to purchase it; and also begged one for her sister nun. I of course readily granted her request, and gave her also some tracts.

In the afternoon, as I was walking out, I saw an old man at the corner of a street, reading a book. So I went up to him, and inquired what he was reading, and asked if he had the New Testament. He replied no, but that he heard it every day read in the church. I then stated to him what St. Chrysostom said to Christians on the subject of reading the Scriptures in their dwellings, and told him not to remain another night without the New Testament. "Sir," said I, "your hairs are now gray and it is high time that you apply yourself to the reading of the word of God, and a preparation for the other world. If you have not the means of purchasing a New Testament, I will make you a present of one; but if God has so blessed you that you have the means, you ought to purchase it." On hearing this he went immediately into his house, got some money, and went and purchased the book I had recommended.

6. Sabbath. Expounded the 9th chapter of 1st Corinthians. During the day, there was a great deal of noise and confusion, arising from multitudes of boys and young men parading the streets, some with masks, and some with little drums, & others running hither and thither to see them, and all, at times, laughing and shouting, and rendering the day more like a feast of Bacchus, than a day of holy rest and heavenly meditation.

I have many times conversed with the teachers of the schools, and some of the priests, and many of the people, with regard to the importance of their keeping the Lord's day holy; and they all seem ready to admit the truth of what I say: but still continue to do as they did before. I have reason to think, however, that some of those who have attended my school, have much more respect for this day, than they had a few months ago; and I do not know, that I saw one of them running about with the masqueraders.

At Syra. 10. I met with several Turks, whom I had known at Athens, and who, as they told me, were on their way to Smyrna to keep the feast of Ramadan. Four or five of them called to see me at Doct. Korck's. To one of the principal of them, I made a present of a bible in Turkish, which Doct. K. let me have, and Doct. K. also made a present of a New Testament to another Turk. The one to whom I gave the bible, seemed to be a very noble-minded, and in the common sense of the word, upright man. In conversing with him about a house, which he has at Athens, and which, when there, I had thought of purchasing, he said, "The President, I am told, talks of taking the house; but if he does not, and you wish it, you may have it; though I should advise you not to buy it, as it stands in a place where there will probably be a public square, or street, which will cut off part of it, and it will not be for your interest to take it. And in speaking of another house which he had for sale, he said, I should advise you to take such an one (one belonging to his neighbor,) instead of mine, as it is much better, and will be more for your profit." In speaking on the subject of religion, he remarked, that he thought that the time was at hand, when we should all become one. This, I am told, is a remark which of late has been made by many of the followers of the false prophet.

After giving him the bible, I asked him to read the ten commandments, and told him not to judge of the Christian religion from what he saw of Christians in this country, for they had wandered from the truth as it is in the gospel; that the use of pictures and graven images in the churches, and the praying to saints was contrary to the gospel; that I condemned these things as much as he; and that these Christians, I hoped, would one day be reformed.

I also met with a Greek priest, who has lately been at Jerusalem, and speaks in the strongest terms of disapprobation of the proceedings of the Greeks there: he says, the "holy fire" is a deception and a lie.

13. Sabbath. In the morning I went to the school of Doct. Korck, and heard him expound the gospel to the children. In the afternoon, Mr. and Mrs. Hill, Mr. and Mrs. Jetter, and Mr. Hildner, came to Doct. Korck's where we had a service, partly in English, and partly in Greek. Mr. Hill read the prayers in English, and we sung a hymn in the same language. I then expounded in Greek the 3d chapter of Paul's Epistle to the Philippians, after which we sung a hymn in Greek, (from Mr. Willson's New Lyre,) and then I offered a short prayer, and gave the benediction in the same language. In the evening Doct. Korck read one of Nardin's sermons in French.

14. Having learned by one the Turks above mentioned, that my deeds had been ratified by the Greek government, and having learned, by a letter from Mrs. Korck's brother, that the marble and many of the stones belonging to my house at Athens had been stolen, I sent a man to build a wall around the premises, in order to prevent further loss.

16. As I was going with my wife to Mr. Jetter's, a soldier came up to me very suddenly, and said he wished to speak with me a moment; and on my demanding what he wished, he replied that Sabbas, the man who stole my money, was there and desired very much to see me, and wished to know where I lodged. So I gave him my address, and in the evening the soldier called, and announced to me that Sabbas had come and was standing at the door ashamed to come in. After sending to him to invite him to come in he entered, limping along with a cane to support him, and drew near, and took my hand and kissed it, and I asked him to take a seat. Perceiving, however, that he felt uneasy, I took him into a room alone with me and my wife, and there we conversed with him a long time, endeavoring to show him the heinousness of his crime in attempting to destroy himself, and what would in all probability, have been the situation of his soul, had he succeeded in his attempt; and how important it was that he should avoid lying and drinking, which had led him to theft, and then to the attempt at self murder. I then knelt down, and begged of Him, who, on the cross, granted pardon to the dying thief, to pardon this man, to renew and sanctify him, to preserve him in future from the evil which is in the world, and fit him for heaven. Having offered this prayer I arose, and told him that, so far as I was concerned, I freely forgave him, but that God alone could grant him that pardon which was most necessary; and to be sure and not to let any priest persuade him, that he could grant remission of sins.

During our conversation with him he remarked, that he did not wish to live, but that as he now knew that it was a great sin to destroy himself, he should not again attempt it; that he should be glad, if he could be my slave as long as he lived. My wife, in reply to this, said to him, that instead of being my slave, and laboring for me, he must read the gospel every day, and consider that, in doing this, he was performing that which I most wished him to do, and which would give me the greatest satisfaction. I then enjoined upon him to spend twenty or thirty minutes every day in reading the New Testament, meditating upon the truths it contains, and in prayer. This he promised to do.

We then returned to the parlor, and I took a New Testament and wrote in it at the beginning, —"Let him that stole steal no more," and presented it to him in the name of the Lord Jesus Christ, enjoining upon him to keep it, and read a portion of it every day as long as he lived; to learn his religion from that alone, and to seek pardon from Him, who come to seek and to save that which was lost.

This interview with Sabbas was to me very interesting, and one which I had much desired. He is a young man about twenty-two years of age, as he thinks, (for he does not know precisely,) and has probably never received much religious instruction. I cannot but hope that this event, together with the reading of the gospel, may be the means of bringing him to repentance, and to the knowledge of the truth. Two or three days after this interview, I gave him, at his request, a letter to Mr. Lambros Nakos of Lividia, who wrote to me by him, as above mentioned, begging me to forgive him. Would that I could have written such a letter as Paul wrote to Philemon with regard to Onesimus.

Tenos, 20. Sabbath. Expounded in my school the 10th chapter of the first of Corinthians. From the passage, "The people sat down to eat and to drink, and rose up to play," I took occasion to speak against the manner in which multitudes here spend their time during the carnival, and endeavored to show them how inconsistant it was for those, who bear the name of Christians, to indulge in practices so much like those of the ancient idolators.

22. Yesterday saw in the Smyrna newspaper, that the Grand Signor has given freedom to all religions, and says that man, for his conscience in religious matters, is accountable only to God.

25. In the morning I learned, that Mr. Brigham had arrived from Malta, by way of Smyrna, with the printing press under the direction of Messrs. Robertson and Hill.

This week have arrived from Smyrna about two hundred and fifty worshippers, and from a thousand to fifteen hundred more are expected soon. Among those I saw, was one poor lunatic woman constantly uttering the most plaintive moans. My heart was affected at seeing so many deluded people flocking to this place to pay their devotions to that which cannot profit either soul or body.

These people go on pilgrimage to Tenos to pay their adorations in the magnificent church not long since erected there, in a conspicuous situation, in honor of the Virgin Mary. It is the common belief that miraculous cures are affected there.

26. I sent a copy of the Clergymen's Guide to the Bishop of Crete, with whom I was formerly acquainted at Ægina, and who, I had been informed, desired to have a copy of it.—When I saw him at Ægina, I urged him upon the duty of preaching to his people—and of preaching Christ and him crucified, and told him that he had a solemn account to give as a shepherd of these poor sheep, which are wandering as without a guide. He replied with considerable feeling, "I know it; but I am not worthy; I am not capable; one must have the Holy Spirit in order to preach as he ought."

27. Sabbath. I expounded in my school the 11th chapter of 1st Corinthians; I spoke particularly on the subject of the Lord's supper; the design of it, and the qualifications necessary in order worthily to partake of it. About fifty scholars were present. After the exposition of the scriptures and prayer, I made a present of the Village Sermons (in Greek) to six of the scholars, who had committed to memory the whole of the epistle to the Romans. They finished it last Monday. On presenting each with a copy of the above mentioned Sermons, I addressed them on the importance of treasuring up in their hearts and meditating upon the truths, which they had learned, and gave a summary of the doctrines, which that epistle contains.

In a letter dated March 7th, Mr. King makes the following general and important remarks:

As to myself, I can say, that thus far, government has done nothing (that I know of) against me, or my school, and has shown itself rather friendly than otherwise. My views with regard to what is to be done in Greece, and the means of performing it, are the same as when you were here; though there are some impediments in the way, which did not then exist. I hope much from a school at Athens, if it can be made of a superior order; and I should wish to have one for males, as well as females. The school I have here, consists of about sixty scholars.

KARAKAKOA BAY.

Island of Owyhee, June 18—.

TO THE EDITOR OF BADGER'S WEEKLY MESSENGER.—After a pleasant passage of forty days, we have reached this bay, so well known from the circumstances connected with the death of the celebrated circumnavigator, Capt. James Cook. I have visited the spot, and obtained a few pieces of the rock on which he fell, for distribution among my friends in America. The island presents a far different moral appearance now than it did when the great circumnavigator first set foot upon its shores. The missionaries have done great good here; the natives are truly quiet and orderly; not a single theft has been perpetrated on us since our arrival, and our decks have been constantly thronged with natives during each day, who have been exchanging their produce for calicoes, cotton cloth, and clothes—the latter being preferred by them to money.—These natives seem well inclined to attend to all means of religious and mental improvement, as loaded canoes are passing every afternoon from one side of the bay to the other, to attend schools and religious meetings.

HEATHEN CRUELTY.

EXTRACT FROM MR. STOKE'S JOURNAL.

Bombay, June 27.

Mr. Wilson informed me that a letter received from Ram Chundra, the baptised brahman, dated at Tanna, states, that nineteen natives have been condemned to be executed, and sixty others to be banished for life, for the following crime, viz. Report was circulated among the natives of a village near Tanna, that the devil had possessed different individuals, who, under the demoniacal influence, had committed murder, robberies, &c. The people being alarmed for their safety, repaired to their temple to ask counsel of their god. The response of the idol to the anxious inquiry was, that four young men must agree to be possessed of the devil at the same time, and so divide Satan's power into four parts, which would so enfeeble him as to enable the men to overcome him, and bring him to terms. Not doubting but that the counsel of their wooden god would prove true, four fine, healthy, strong young men were selected to grapple with the power of Satan. The devil acceded to the terms, and dividing himself into four parts, and entering the men commenced the combat; but, instead of being vanquished, he conquered, and drove the men mad. Thus, instead of verifying the counsel of the god, proved him a liar. The people, full of alarm for their safety, again repaired to the temple to inquire of their idol what could be done to dispossess the devil. The idol replied, There is no other way than by killing the men possessed. Under the infatuation of this oracle, two or three hundred people associated together to carry the mandate of their god into effect. They began to beat those poor deluded beings supposed to be possessed of Satan, and actually killed two of them, and severely injured the other two, before the mob could be quelled by the proper authorities. "The dark places of the earth are filled with the habitations of cruelty."—*Miss. Her*

From the New-York Observer.

ROBERT OWEN.

A correspondent of the Richmond Telegraph, in a letter dated Edinburg, May 6th, makes the following statement respecting Mr. Owen and his family. Whether the anecdote related here of Mr. O. is true or not, his experiment will undoubtedly result in confirming the truth, that no state or community can permanently prosper with any other religion than the religion of the Bible.

New Lanark, as you know, is the scene of Robert Owen's experiments upon human nature. How they are succeeding, I could not accurately learn; but it is impossible not to see that in Scotland, a community of infidels *must* be influenced by the principles of the Bible, whether they intend it or not. And if they are moral, they ought to acknowledge that, surrounded by such a population as almost every parish in Scotland furnishes, they could hardly be otherwise.

Mr. Owen has just lost his wife, who is said to have been truly pious, as was Mr. Dale her father, and as is her sister, the wife of a Rev. clergyman of the Church of England, with whom I spent an evening. The children of Mr. Owen, constituting a large family, and all I believe, "come to years," are said to have adopted the principles of their father. If however, the following anecdote be true, the mother's principles are more to be relied on in common life, and in the formation of such character as inspires confidence, than the principles of the father, he himself being judge.

When about to sail for America, perhaps the first time, his agent in Glasgow, is said to have observed to him, that the dangers of the sea, the length of the journey, and perhaps the unhealthiness of the climate, rendered it possible that he might not return. "In the event of your decease, whom would you select as trustees for the settlement of your estate—those who have been following you lately, or *"the saints?"* "That is a hard question," was the reply—"a close question—but I believe I should prefer the saints." "Adopt the sentiments of your *mother,"* said the dying infidel, Col. Eathen Allen, to his inquiring daughter. Mr. Owen's experiments will issue in this, that after all, the religion of the Bible, is the only religion for fallen men. The question may be considered as settled.

From the Youth's Guide.

THE POWER OF CONSCIENCE.

Thirty-six years ago, Mr.——, an attorney at ——was a scholar in the Free German School at ——. I was then a fellow scholar, but my parents being in humble circumstances, I was obliged to leave the school, for the purpose of learning the trade of my father, and of earning an honest livelihood, some years before my companion had finished his education. After my friend left the school, our intercourse ceased;—but we lived in the grateful recollection of days that were passed, and that were to return no more. It was not until the lapse of thirty-two years, that, one evening as I was passing along a certain street in——, I met a venerable looking gentleman, and thought I recognized the features of an old friend. Looking earnestly at his countenance, I felt persuaded that this must be my old school fellow. I stepped up to him, begged his pardon for the liberty I was about to take, and asked him if his name was ——; to which he answered in the affirmative; and then with joy I exclaimed, "my name is——." At this, old recollections revived; hand squeezed hand, and affection met affection; our pulses beat in unison with each other; and the words, "I am glad to see you," were frequently exchanged between us. Our conversation turned on the days of our youth: but before we had long conversed together, my friend very seriously said "I have something to mention to you, which, in the reflective moments of my past life has always been a source of sorrow. If you will inform me where you live, I will call upon you tomorrow; and then we will talk about our youthful adventures."

On the day following, my friend paid me his promised visit; and after conversing on several subjects of a pleasurable sort, he communicated to me the cause of his sorrow. "About thirty-four years since," said he, Mr.——, the son of my master, coming to see his parents, we agreed to amuse ourselves in trying to shoot. Returning home in the evening, disappointed in our expectations, as we were crossing the new bridge, we saw four or five ducks little above it, belonging to your father; and in my foolishness I exclaimed, 'here is a fine shot,' and immediately fired at them, and killed two. We then proceeded home, and related the circumstance to the gentleman and his lady, who interrogated us respecting the ducks which I had shot. To which I answered 'we have left them dead in the water, a little above the bridge.' I was strictly charged, as soon as it was sufficiently dark, to

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Historic Newspapers Collection

to and fetch them. I did so, and was ordered to take them up into the garret, where they were stowed; and on the following Sabbath, after returning from church, we all dined on them, enjoying ourselves at the expense of a poor industrious man. On this subject, I have often sorrowfully reflected; and frequently purposed, and wished for an opportunity, to make restitution; but never before now, was I so highly favored; and I will most assuredly perform what I have so repeatedly determined." To this I replied, "The statement you have made, brings to my recollection the loss of the ducks: and your frank acknowledgement of the truth I consider an ample restitution for the injury my father sustained by your juvinile indiscretion." He added, "I shall not feel comfortable, unless I make restitution." I said, "My father and mother are dead." He replied, "I will give the money to you, as I feel it is my duty;" presenting me with a note thus inscribed, "value of the ducks, and thirty-two years compound interest, 13s. 4d." which sum he paid down, rejoicing, that he had an opportunity of relieving his mind. It is two years since this was done. The subject has not been forgotten; and the fact is now made public, that others who have acted in a similar way, may "go and do likewise." The principles of strict justice between man and man, ought to be sacredly maintained; and if in any instance, they have been violated, restitution ought to be conscientiously made. The lapse of years, can never can cel that obligation.

REVIVALS.

We make the following extracts from the narrative of the State of Religion within the bounds of the Synod of Utica.

Protracted meetings have been signally blessed. Thus the light of divine truth with a glowing and concentrated and long continued intensity, has been brought to bear on the consciences of sinners with an energy which no transient exhibition of it could produce. Such meetings tho not invariably followed with the desired results have generally been attended with happy effects; sometimes with the mighty power of God. While congregations have been shaken as if by a rushing mighty wind, filling all the place where they were assembled.

Among the churches of St. Lawrence Presbytery, Pottsdam and Gouverneur have shared most rich in the Spirit's influence. As these revivals are of quite recent date, it would be premature to form an estimate of their extent and power. Many other contiguous churches have shared also in the same grace of God. Watertown, Belville, Sackets Harbor, Adams, Brownville, Le Roy, Orleans, Lowville, Martinsburgh, Denmark, Turin, and Leyden; within the bounds of Watertown Presbytery, have been refreshed from the Lord. Other places adjacent have been likewise visited. In most of these places the work of the Lord has been very powerful. Oswego Presbytery has been no less favored with revivals. Every town within its bounds with only one or two exceptions, where the gospel is statedly preached, has been watered with refreshing showers of salvation. Among the places thus favored are Camden, Florence, Volney, Oswego, New Haven, Mexico, Richland, Sandy Creek, and Hannibal. Within the limits of Oneida Presbytery many congregations have been graciously visited during the past year. The Spirit of God has descended with power upon Utica 1st, 2d and 3d churches, Whitesboro, New Hartford, Augusta, Trenton, Floyd, Boonville, Rome, Bridgewater, Fairfield, Vernon, Verona, Norway and other places. In the Presbytery of Otsego, the showers of divine grace have descended upon Westford, Worcester, Fly and Oaks Creek, Maryland, Cooperstown, Hartwick, Milford, New Lisbon, Butternutts, and Bowmans Creek.

It deserves also to be recorded as an event auspicious to Zion, that the Bethel Flag has been erected at Oswego, Sackets Harbor and Ogdensburgh, and provisions have been made by the generosity of a single individual, to supply all the seamen on our borders with the word of God.

In these revivals God has shown himself no respecter of persons. Individuals of every age, condition and sentiment—the child, and the man of gray hairs; the orthodox sinner, and the open infidel, have been converted to God. Many have trembled before the power of those very truths which they before discredited. The universalist has trembled at the view of eternal punishment; the deist has felt the truth of divine revelation; the atheist has been forced to acknowledge that there is a God in heaven. A considerable number of drunkards have been reclaimed, and give pleasing evidence of a regenerate mind. No such cases, however, are known to have occurred, except in connection with the principle and practice of total abstinence.

New-Salem, Mass.—A work of grace, we learn, is at this time occurring here. About 70 are supposed to have become partakers of the grace of the gospel. It commenced in a Sabbath School.

In *Prescott*, in the Congregational Society, about fifty have become the subjects of renovating grace.

In *Shutesbury*, also, there is a revival.

WARE, MASS.

Extract of a letter from a friend, to the publisher of the Christian Watchman, dated Ware, Sept. 6, 1831.

About ten months ago, Christians here began to mourn over their coldness, and to pray with earnestness in little circles of three or four in a place; and thus they continued to do, until by some means the *places* and the *object* of their meetings became known to others, who came flocking in *"as doves to their windows."* The first case of special conviction was a female who attended a *Sabbath School*. And here I would say, that I have no doubt that at least *seven-eights* of those born into the kingdom of Christ in this place during this *precious revival*, have been connected with the Sabbath School. It is impossible to ascertain *precisely* the number of *real* conversions.

Meeting at Methuen.—We are informed that so interesting a season was never before known in that town. More than a hundred have indulged hopes in the mercy of God.

In Wentworth, N. H, lately a very unpromising place, with no church of any denomination, and about 100 men who called themselves Universalists—a Congregational church has lately been formed, and there is now a powerful revival. The missionary, having been absent a few days, was met on his return by two leading Universalists, inquiring, with tears, the way of salvation. Most of the converts were Universalists, & among them are those who were the most violent opposers of the work. Three female members of the church had husbands professing that creed, *very* unhopeful characters. The members of the church agreed to pray for their conversion; and before the next communion they were *all* hopefully pious."

In Athens, Ga.—Extract of a letter to the editor of the Cincinnati Journal, dated Gainesville, Ga. June 22, 1831.

"There has been for a few weeks past, a very interesting revival in Athens, and the College has shared largely in the blessing. I have learned from a gentleman recently from Athens, that on the second Sabbath of June, there were added to the Baptist church, 10; Methodist, 13; and the Presbyterian, 45. And also, that 30 more were expected to unite with the Presbyterian church next Sabbath week."

A four days' meeting commenced on the 18th of August, at Glens Falls, and another on the 25th, at Chester, in Warren County, both of which resulted in the conversion of a number of souls, and in quickening of God's dear people.

The *Presbyterian Sabbath-School of Salem*, reports eight teachers and fifty scholars; of whom one teacher has made a profession of religion within the last year.

From the N. Y. Evangelist.

In Westerloo, (Chesterville,) N. Y.—The following communication of Sept. 8, was received last week too late for insertion.

"A revival of Religion, extraordinary, for the singularity of its commencement, and its great powewer, is now in progress in Westerloo, County of Albany.

"A few weeks since, (as the writer is informed,) two intemperate men were at a tippling house at that place, drinking, when one of them by way of amusement, commenced the singing of religious hymns. The conscience of the other was alarmed; he went home, but found no relief. Sometime after midnight, his conviction of sin and guilt continuing to increase, he repaired to the house of a neighboring professor of religion, and calling him out of bed, entreated his advice and his prayers. The convictions were soon followed by hopeful conversion to God —and this individual is now an avowed follower of the Lord Jesus Christ. This circumstance, together with some indications of seriousness growing out of it, induced two elders in a church in the vicinity, to appoint a prayer meeting in Chesterville, where the occurrence took place.—The school house was too straight to contain those assembled, and the meeting was transferred to the church, which to the surprise of all present, was literally full to overflowing. At the close of the usual services, thirty persons came forward as inquirers after the way of eternal life; the number of anxious is now increased; it is presumed to one hundred. A four days meeting began there on Tuesday last. May God bless it to the salvation of very many souls from sin and hell! When the Lord speaks, the wilderness rejoices, and springs of water break out in the desert.

EXTRACTS.

From Reports to the last General Assembly on the state of Religion: by the Editor of the Philadelphian.

From the Presbytery of Carlisle.

The cause of Temperance is gradually gaining ground. Special revivals in some of their congregations. The most interesting is in the Congregation in Carlisle. Some encouraging appearances have been observed in Dickinson College; a number of the students have manifested considerable anxiety about their souls; and in general, they are regular and decorous in their moral deportment, and studious in their habits.

In Fannettsburg, and in Path Valley there has been a considerable excitement on the subject of religion. 225 scholars have recently joined the Sabbath school in the Valley.

From the Presbytery of Susquehannah.

During the past year many of our churches have been revived; and small additions made to their numbers. We trust that most, if not all our Churches have been revived; and small additions made to their numbers. We trust that most, if not all our churches, are growing in grace and in the knowledge of the Redeemer. At the present time, many of the professed followers of Christ are disposed to humble themselves before God and confess their wanderings; and cry,—O Lord revive thy work.

Many of our Churches are feeble, and therefore unable to support the stated preaching of the Gospel. In many of them, there is a laudable zeal manifested in erecting houses for worship and in supporting Ministers of the Gospel.

In nearly all * our Churches, the Monthly Concert for prayer is regularly attended, and a collection taken up for missionary purposes.—They are also actively engaged in support of domestic missions; and we fondly indulge the hope that the time is not far distant when all our churches will be supplied with the regular means of grace.

Sabbath Schools are kept in operation in all our Churches during the summer season; and in some of them during the whole year. Catechisms and Biblical instruction are also attended to.

The cause of Temperance is steadily advancing within our bounds: a large majority of all our Church members are members of the Temperance Society. This cause has advanced rapidly during the past year.

From the Presbytery of Athens, Ohio.

We can report no remarkable revivals of religion, but in some of our congregations the still small voice of the Spirit has been heard, and felt —and our churches have been strengthed with additions of those whom we hope will be saved.

The cause of Christ seems to be advancing among us. There are probably about two thousand and five hundred members of the Sabbath schools within our bounds. Much is doing among us to advance the temperance reform, and many societies are reported, whose influence is wide, powerful and salutary. We believe there is an increased attention to the observance of the Holy Sabbath. The various objects of benevolence, receive increasing aid from our churches. Many of our Churches, which but a few years ago were wholly unsupplied with the means of grace, now have Pastors and Teachers.

From the Presbytery of Harmony Ga.

It is painful and humiliating for us to state that Zion with us wears much the appearance of gloom and sadness. There has, for a season past been no special outpouring of the Spirit of God. Our churches have become more formal. The love of some waxes cold. Infidelity and Heresy lift up their standard aginst us. The leading and characteristic doctrines of Christianity are opposed with boldness within our limits. Under these circumstances, how much cause have we to lament our coldness, our inactivity, our slumbering condition. Yet, it is with gratitude to Almighty God, that we state there are two or three churches in which there has been an interesting state of things, during the last year. Our benevolent institutions are supported with an increased activity. The monthly concert of prayer is observed; and Sunday Schools are established in most of our churches. It is the belief of our Presbytery that the temperance cause is gaining ground. The prospects of our Theological Seminary in South Carolina wear a more cheering aspect. The interest of the Bible Society has been well sustained. And we are encouraged to believe that the doctrines of the gospel as faithfully preached.

From the Presbytery of Lexington, Va.

Religious prospects in Union, Augusta, Hebron, Bethel, New Providence, Lexington, and

*Why not all.

Spirit. About 900, probably, have been added to the churches. Several of the churches there, two years ago, consisting of but a handful; yet feeling the importance of a stated ministry;—and a few individuals coming forward and pledging themselves that a faithful minister would be supported, are now, not only independent of aid from abroad but are able to help the needy and the perishing besides.

In the Presbytery of Rochester the work of the Lord has been no less conspicuous. The three Churches in Rochester have increased during the year by the number of 635 members. Twelve or thirteen other Churches have likewise been revived, and very considerable additions made to the most of them. Pittsford and North Bergen have experienced a more powerful work of the Spirit perhaps than any other in that Presbytery. The whole number reported, as added last year is 1225.

The Presbytery of Niagara state that 600 members have been added to the churches under their care. Twelve towns are reported as having received a revival season from the great Head of the Church. Among the churches most highly favored we might name Lockport, Albion, Niagara Falls, and others. To the other churches considerable numbers have been added. In Lockport a very general effusion of the Spirit was had. Of one protracted meeting the fruits, in cases of professed conversion, were 150. To the church there, 190 were added last year. At the protracted meeting, the hand of God was most signally displayed, when in one day, 50 individuals are believed to have passed from death to life.

In Ontario Presbytery nearly all the churches have, less or more, shared in the blessing of God. Eleven churches have seen the Holy Spirit given in answer to prayer, and the hand of the Lord "doing valiantly" in the conversion of sinners. To this branch of Zion, namely, the churches under the care of the Ontario Presbytery, 410 have been added last year. In North Bristol, Bloomfield, Lima, and Richmond the work appears to be the most extensive and powerful, and in the last mentioned place still progressing. The aggregate number of communicants received by us last year is about 4035; and the number of churches revived and blessed is 73 or 74. Whilst the churches are thus generally prospered and blessed of the King of Zion; whilst no one church has been reported as being in a state of distraction and disorder, some nine or ten new churches have also been organized in the more waste places of our moral field, and as many houses of worship erected, or in process to warps completion, the last year. And here we cannot but express our gratitutde to the great Head of church for the aid which our feeble churches have received and still are receiving from the Home Missionary Charity, but for which they could not enjoy the stated means of grace; and without these means could not reasonably hope to be blessed: "for faith cometh by hearing." By the term Home Missionary charity, however, we mean both the American Home Missionary Society, and the General Assembly's Board. These institutions deserve our fervent prayers, and ought to receive our cordial patronage. They have effectually contributed to the watering of this part of the garden of the Lord. At a survey of the success which has attended our poor labors, and instrumentality, feeble and inadequate as truly we feel it to be, during the year, we cannot but exclaim with equal wonder and gratitude, "what hath God wrought."

The Synod moreover, beg leave to say that the Sabbath School Institution amongst us is generally increasing as to the number of scholars, as well as improving in the skill and devotedness of the teachers, in this very important branch of christian enterprise. Hardly a church within our limits but what maintains at least one school. Some of the churches deserve our special notice and approbation for their zeal and efficiency in this holy work. Very many of the Sunday Schools have been visited of the Holy Spirit, & numbers of the dear youth, the hope of Zion, have not only given their hearts to God; but have been received into covenant with his church and people, on profession of their faith. These generally have thus far given as good evidence of true piety as adult converts.

The tract distribution is carried on by our churches to some extent, and the plan of monthly tract circulation has been adopted by some of the churches, embracing the town in which they live. This measure has been favorably received by the community; there being but very few families who decline accepting of the tract, when brought by the hand of christian kindness to their fire-side.

Together with our revivals the spirit of the great christian enterprise and general benevolence, distinguishing the present day, has been enkindled. In these revivals it has found a kindred element. Here, if it has not been produced altogether, where it was not, or was well nigh extinguished; it has been, at least essentially nourished and strengthened. Numbers of our young men, the fruit of these revivals, looking at the already "whitened field" of the world, because they had no money to give, have cheerfully given *themselves* to the Lord, and are now preparing for the work of the ministry, while many others, who used to give ten dollars, for the support of the Cospel, will now give a hundred. We find indeed that they who sow sparingly in christian liberality, reap also sparingly in spiritual things. Where a worldly spirit pervades the Church, insomuch that its members cannot make great sacrifices to support the Gospel—these churches droop and die. But where a handful have come forward, and have said with tears to Christ's ambassadors, "come into our town—we will support you—preach the gospel to every creature," (& in some cases three or four men have thus pledged to support a minister,)—these churches, are greatly blessed and built up. Numbers of them are now able to maintain the ordinances of grace, without any difficulty; and not only to sustain themselves, but contribute liberally to the public charities of the day.

With great satisfaction this Synod observes that the cause of Temperance is constantly, tho' slowly gaining ground over our territory. In one instance a revival grew out of a temperance meeting; and the pledge of entire abstinence has been received from the candidates for admission into the churches generally. We have heard of but one church that has not proposed it to their candidates. To us, as a Synod, it is abundantly clear, that the truth of the Gospel will prevail in the world, and piety flourish in the church, just as this Hydra is slain all over the earth. Especially do we think that the followers of the Lord Jesus Christ, should immediately wash their hands from the accursed thing, "touching, tasting, and handling it not." We hear from all parts of the Synodical bounds, "the temperance cause is the pioneer of revivals." With this sentiment, our own actual experience and observation entirely coincide.

Amid these cheering and comforting prospects however, there are some things to discourage and make us sad. Many of our churches are destitute of the stated means and ordinances of Grace. Some of these churches are so, from feebleness and want of zeal and energy; and others are vacant, by the frequent change of ministers among us, and but few new ones coming in. In Genesee Presbytery alone embracing but one county, there are seven or eight churches vacant;—three or four of these able to support the Gospel, with little, if any foreign aid. We want laborers in the ministry to break to our people the bread of life.

Another thing we have to mourn over is, that the Spirit of prayer and activity in our blessed Master's service appears to have declined in many of the churches during the past summer. Brethren, this ought not so to be. Has not the Lord Jesus done enough for us already to secure our utmost confidence in him, and utmost devotedness to his cause, till we die?

Again we are grieved to see the spirit of Infidelity, and the pernicious and vain hope of universal salvation, occupy still so much dominion over the minds and hearts of deluded mortals. Nor is the error which denies the eternal Deity of our Lord and Saviour less pernicious or less prevalent within the bounds of some of the Presbyteries. These

errors, and others less fatal to the souls of men have been brought, and now are in the field, against us. The abettors of these doctrines have greatly opposed, and bitterly withstood both our words and actions. Correct, as they undoubtedly are, in their judgment, that their cause & ours are at eternal variance, and that the up-building of the one is of necessity, the overthrow and ruin of the other, they have heaped upon us much reproach, charged us with designs upon the liberties of our country, and ascribed our best exertions to save souls from Hell to the basest motives. "Nevertheless, none of these things move us, neither do we account our lives dear so that we may finish our course with joy, and the testimony of the Lord Jesus, to testify the Gospel of the grace of God." If our past exertions, to save sinners from the second death, poor as these exertions are, be "vile," we hope, we *"will be more vile than this."*

We are likewise compelled to express our deep regret that the cause of Temperance is not making more rapid progress. We beg this great, flourishing, and intelligent public among whom we dwell; we beg Christian denominations whom we fellowship as brethren in Christ; and especially beg of every communicant under our care; to come to our help in this great and good cause. Christ's kingdom cannot come except as the Demon of strong drink is banished from every walk of Society.

One thing more we cannot but name among our discouragements, and which we regard with unmingled sorrow and commiseration is, that sinners are waxing more and more hardened in proportion to the greatness and intensity of the Spirit's work, in those places where he has displayed his richest grace and power, before the eyes of saints and sinners. Thus it is our painful lot to find our fellow men absenting themselves from the means of grace, and especially from a second course of protracted meetings, where the first had been greatly blessed; and absenting 'or fear, as we think, that they should be converted and their souls saved. How distressing to witness many of our dear fellow men thus falling easy victims to Satan before the threshhold of the city of Refuge and within sight of the cross; falling such victims by believing a lie, and posting swiftly toward the place of outer and everlasting darkness! Tho' our Master told us that some would be hardened and speak evil of the way of life;—yet the sight thereof makes us weep. Let it be added further, that four days' meetings have been eminently owned of God, in the promotion of these glorious revivals narrated in this paper.

To conclude, we say to our churches, and to all the friends of the Redeemer, let us go forward in the great and glorious work, trusting in Israel's God. To go back, or even to be stationary, is to die the death of a traitor.

The cause is the Lord's and must prevail until Jesus shall reign King of the nations. Let us be faithful unto the death; at which time we are assured that we shall be received of our divine Master with the plaudits of good and faithful servants;—Yea, that we shall sit with Him on his throne, even as he has overcome and is set down with the Father on his throne.

For the Observer.

THE IMPORTANCE OF A THOROUGHLY EDUCATED MINISTRY.

Mr. Chipman:—As an additional argument, to thorough, systematic education in the ministry, *I would mention the importance of an humble, teachable spirit.* No other qualification will supply the want of *humility*, and when a minister is beyond the disposition to learn, he is far above the office of the christian ministry. I am aware, that, to many, this will appear a very singular argument, as it is one which is most always brought on the opposite side. Yet I am confident of the truth of the assertion, that men are generally humble and teachable in proportion to the extent of their knowledge, and that no class of men are more in danger of being arrogant and proud on the subject of religion and doctrinal theology, than those who are uneducated. I here make no invidious distinction by appealing to existing facts and the observation of men; for it would not be difficult to establish the probability, if not the certainty of this position, *a priori*. Thoroughly educated men are better acquainted with the extent and powers of their own minds;—the correct principles of reasoning, and the limits of reasoning on any given subject: They know better where to suspend their investigations; to make the boundary between established principles and mere hypothesis; between what is knowable and what is conjectural. In their investigations they are not so ignorant of difficulties, and hence, take up opinions at first with more diffidence and caution.

Nothing is more common, than for a young man, to embrace his system without one shadow of doubt: all is perfectly clear to him and he wonders at the blindness and stupidity of older theologians: but as he advances in the subject of sacred science, he finds it extending and demanding the highest order of intellectual power: much, that once was perfectly plain, becomes abandoned altogether: many things appear very doubtful and he holds others with becoming diffidence, and while he becomes increasedly firm in the substantial doctrines of experimental and practical piety, the system of theology spreads before him like a mighty ocean, too broad to explore, and too deep to fathom, and eternity is made doubly dear in hope of mysteries to be revealed and the wonders of redemption to be studied and admired forever.

An educated man may bring the result of his laborious investigation, which may be so clear, that while it will greatly benefit his hearers, they will not for a moment think of the pride of human learning, or perhaps I should say this is the natural tendency and the right use of human learning. As illustration, we may refer to the huge folios of scholastic jargon, which, in ages past, astonished and bewildered, and the modern disquisitions in sacred literature, which so delight and instruct the mind. Men are in danger of maintaining opinions with great confidence, being fully persuaded of their truth when they have but a partial and superficial view of them, and they are more disposed, than any other men, to talk learnedly, to make up their real deficiency by the affectation of learning. I have only to refer to the preaching and writings of the English and Scotch clergy, in proof of this, to say nothing of the preachers of our own country. No men talk so much about the original languages, in which the Bible was written as those who never studied them—and none quote more abundantly from the lore of past ages, than such as seldom read at all. And no men are more disposed to enter at once & fearlessly into the most profound and difficult branches of theology, than those who are young and such as are perfectly ignorant of it, either as a system or a science. Those subjects, that are the most purely metaphysical and complicated, such as regeneration, faith &c. are the first to be seized and investigated, and the difficulties of mental philosophy, which baffled the minds of Locke, Stewart and Edwards, are clear as noon or die away as by enchantment before them; while they appear from their hearts to pity men of their character and with true sincerity, return thanks, that the days of ignorance are past and metaphysical subtleties, and that men now walk by the clear light of the bible. I have not a doubt of the sincerity of such men and that the whole system of theology appears very plain to them, while they look upon learning as only calculated to ensnare and bewilder. When advised to a course of study, they feel, that it would be to suspend and destroy their usefulness, and often they are heard to compassionate men who are lumbered with logic, metaphysics and systematic theology, and with, I fear as much complacency as piety, boast of preaching the gospel free and untrammeled—and at the same time asking, with no small degree of confidence; "were the apostles college learned men"—"was Jesus Christ?" thus intimating that they are their true and accepted followers. I should be glad to say to all such, yes, *the apostles were educated men*, in the truest and highest sense of the word. Yes they were divinely taught by Him who was himself divine, and who though divine and descended from heaven to teach mankind, entered not upon his ministry till he had reached the age of man's maturity, and then, diligently instructed his disciples, for the space of three years, before he would invest them with the ministerial office; nor would he send them forth, even then, till the Holy Ghost had descended to inspire them. When the men to which I have alluded have spent as much time in preparation for the ministry as the apostles did, and are as well instructed as they were, it will be early enough for them to make the enquiries above. As a general remark, those men who are the *most learned*, make the least attempt to show it, and are, (other things being equal) *the most humble men.*

In connexion with the above argument, I mention the value of *humble confidence*, that is, the importance of being well established and rationally convinced of the correctness of the sentiments we preach, coming as the apostle said, when he had closed a course of sublime reasoning, *"with boldness,"* that is with CONFIDENCE. This is perfectly consistent with *humility*, and can, from the nature of the case, exist in the minds of such only as have come to their conclusions by fair and legitimate reasoning, and who, from investigation have proofs at hand, to satisfy their own minds and the minds of their hearers. All other confidence is secured and maintained by hazardous assumptions, and strengthened by boldly and positively demanding the assent of others upon individual and personal authority. We should remember that assertion is not argument, nor is positiveness, demonstration. Yet it is all important that a minister of the gospel be able to satisfy his own mind, and to give a reason to his hearers, which *while it shall* enlighten their minds, will establish them in the conviction of the truth. In closing this topic, I am forcibly reminded of the *proverb* of the wise man, "the sluggard is *wiser in his own conceit*, than seven men that can *render a reason.*"

As I have to an *unexpected* and perhaps to an undesired *extent protracted* this discussion and as the field continually widens before me, I shall briefly state a few more arguments without extended illustration.

1. I have stated that Jesus Christ did not enter on his ministry till he was thirty years old; this fact together with the age and experience required in the Jewish priesthood, and the age and qualification demanded in the case of the apostles, with the addition of what Paul says on the subject, fully settles the question, that age, experience, rich intellectual resources, as well as true piety, are required in all who enter the ministry. I can see no warrant in the bible for assuming the character of a religious teacher without them.

2. The pulpit is to the great mass of the people the only medium of religious instruction, and in fact, about all they learn, on this momentous subject—is from their minister.

3. We have tried the experiment, of supplying the deficiency in the ministry, by a short and partial course of study, and the attempt has failed to example; the Bangor Theological Seminary. The Institution was erected for that purpose, and having failed of success, a thorough course of study is now adopted.

4. Other denominations have long tried the experiment and are fast abandoning it.

5. Inadequate preparation for the ministry will create two classes of ministers, and thus endanger the harmony and unity of the church.

6. Union of all christians, is to be ardently desired. This union will never be secured, until the minds of men are enlightened and the ministers of the gospel, by full and fair investigation of the Scriptures, aided by correct principles of biblical interpretation and of intellectual philosophy, shall be made to see eye to eye, and preach the same truth, in all its substantial and important articles. Union of sentiment is the only way to secure union of feeling and of action.

7. Uneducated ministers, from the extravagance of their assertions, the looseness of their preaching and the frequent absurdities of their conclusions, do much towards creating and perpetuating prejudice against the gospel and religion; and also of creating and perpetuating open and avowed infidelity.*

8. The valuable influence of a learned ministry, on the other learned professions and on the literary and scientific character of the community.

The *last* direct argument, which I shall adduce, in favor of a learned ministry, is its influence on the liberties of our country, and on this subject, volumes could be written, showing the intimate relation, that correct theological sentiments and ecclesiastical economy, hold with the principles of rational liberty. Place a learned and evangelical minister, in every community of a thousand souls, within the United States and there would be a security to our republican liberties, which no wisdom of legislation, no diplomatic policy, no force of martial power could give. Where the spirit of the Lord is, there is liberty, is a sentiment of gospel truth that has an extent of meaning not always apprehended. The genius of the gospel is suited to secure the rational liberties of men,—and kings and arbitrary power die away before it. The ecclesiastical polity of the leading evangelical denominations of this country; is founded on the most strict republican principles and I may say with safety, that these republican principles were first conceived and inculcated, by men, who drew them from the divinely constituted economy of the Bible.

I shall allude to a few historical facts on this subject and leave it for the examination of your readers. When and under what influence *was the act of uniformity repealed by the British Parliament?* I reply, under the influence of men, who cordially embraced and ably defended the sentiments of evangelical religion and of republican representation in the church. The dissenting pulpits of England bore upon the throne with tremendous power, and was it not a power favorable to the cause of civil liberty? *The corporation and Test Acts; how* were they abolished? I answer by men of the same religious principles, while men of opposite principles opposed them with all their power.

The time was early when the state sought an alliance with the church. Henry the VIII. consummated this unnatural alliance, and it continued so long, and so intimate, that many good men thought it right and essential to the best good of both church and state. Out of this relation grew undue and ruinous reciprocal influences. There was one man, among the Reformers who was first to discover and apply an adequate remedy. "He was bred to the profession of the law." Having fully embraced the doctrines of the Reformation, "he became the best ecclesiastical historian and the ablest commentator on the bible of his age." He retraced the wanderings of ecclesiastical polity and approximated the primitive discipline of the church. He safely balanced clerical and ecclesiastical power by reducing all the ministers of the gospel to an equality, as far as their sacred office was concerned, and introduced the representation and equal authority of laymen in the government and discipline of the church, which he boldly

*A writer of first rate sense and extensive observation, in speaking of the extent and grossness of infidelity in the valley of the Mississippi, attributes it, in a great measure, to the extreme want of education in the professed teachers of religion, and many seriously question whether the multitude of itinerant, uneducated men who have gone into that country as preachers of the gospel, have on the whole aided at all the cause of truth and vital piety.

OBSERVER.

THURSDAY, SEPT. 20 1831

☞ The absence of the Editor will be considered a sufficient apology for any deficiency in the editorial department of this paper.

Cato, Cayuga Co. N. Y.—We learn that a powerful work of grace is in progress in this place. A four days meeting recently held there was attended with the most happy results. Many open and violent opposers have been brought to lay down the weapons of their rebellion.—One incident is worthy of note. Several individuals who had been remarkable for their infidelity & profligate habits, yet possessing much influence, met for prayer in the place where one week before they had assembled for the unholy purpose of gambling and carousing. Many persons of talents and wealth are numbered among the fruits of the revival.

We learn from the last Cherokee Phœnix that Judge Clayton, at a late sitting of the Superior Court of Walton Co. Ga., decided that the Cherokees have the right to dig gold on their own lands, the act of the last session of the legislature of that state to the contrary notwithstanding. A Cherokee prisoner, who was confined in jail in that county for digging his own gold, was discharged.

The Phœnix further states that the Georgia Guard have taken possession of a missionary station, compelling the Cherokee family, in whose charge Mr. Thompson had left the premises, to remove.

We are compelled to omit the notice of the *"Genesee Manual Labor Seminary."* It came to hand too late for this paper. The communication of "S." is necessarily delayed. "An Old Connecticut Man," was received too late for this paper.

We take pleasure in removing from our advertising column the Sheriff's notice of the sale of St. Paul's church of this village. The judgment we understand has been satisfied. We are also informed that the congregation of that church are making an effort to relieve it from financial embarrassments, two individuals having made a donation of $1,500 each.

Mr. Chipman;—The enclosed Narrative of the State of Religion within the bounds of the Synod of Genesee is forwarded to you for publication in the Rochester Observer, by their order.

NORRIS BULL, *Stated Clk of Synod.*
Brockport, Sept. 22d, 1831.

NARRATIVE.

The Synod of Genesee, in reviewing the field of labor allotted them in Divine Providence, during another year, are constrained to adopt the words of the Psalmist, "Not unto us O Lord, not unto us; but to thy name be the glory, for thy truth and mercy's sake."

Last year, only a few churches indeed, were reported as refreshed by the dews of divine grace: but this year, we are happy to say, that but few, within our bounds, are left without sharing, less or more, in the blessing of God. To state each of these cases, in their details separately would exceed the usual limits of a brief Narrative of this kind. A minute detail of each, moreover, is the less necessary, as the history of one, is, for substance, the history of all the others. For both the means by which they have been effected, under God, and also their particular results very much resemble each other.

As to the means producing these happy revivals amongst us, there is nothing remarkably new in them. They consist chiefly of a close application of the word to the sinner's conscience, and prayer. After the word is plainly and faithfully preached, then ministers and christians take hold on God, and plead his promises by prayer. These simple but scriptural means, have been followed in this western district of New-York, with the divine blessing, in a very signal and glorious manner. Such has been the result invariably wherever these means have been fairly tried, altho' in some churches more so than in others. Yes, and we believe that such will be their result always, as long as there are sinners to be converted, and the Lord Jesus Christ has a church to pray on earth. What we mean by close preaching is the undone condition of the sinner, and the all-sufficiency of Christ clearly held forth to men; together with taking away all the false and destructive refuges of sinners. Then they are pressed to unconditional & immediate submission to Christ, by every consideration of divine truth presented in an affectionate manner. We endeavor to preach and pray, as if we expected sinners would be converted without delay.

The general result of these means within our bounds are very blessed out-pourings of the Holy Ghost. Multitudes of sinners are converted; and the churches have been greatly enlarged and edified. Much brotherly love among the members of a particular church has been awakened, as well as much greater affection, and union of effort amongst the churches and ministers round about. The great love of christians to those ministers, particularly, that have been with them during the revivals; & that had wept and prayed with them over anxious sinners, is both pleasing and abundant. At no period, since the planting of our church in this part of the Vineyard of our Lord, did we enjoy such a degree of brotherly love and harmony.

The Presbytery of Buffalo report 900 communicants added to their churches during the year.—Twenty churches have enjoyed a season of divine grace. Among the more favored, in this respect, are Buffalo, Sheridan, Evans, and Aurora. The revival in Evans had its origin in a meeting convened on the subject of Temperance. At Aurora, a protracted meeting was held the summer past, continued for 10 days. The assembly at last grew so large that they adjourned to a neighboring grove, where it is thought nearly 3000 people were present the last Sabbath of the meeting. During that meeting, no less than from 200 to 300 hopeful conversions took place. The church there from a broken and distracted state, of long standing, is now happily united and is in a very prosperous condition. A number of the feeble churches, hitherto unable to support a stated ministry, are now able.—"The desert is truly, in some measure, made to rejoice, and blossom as the rose."

From the Presbytery of Genesee, no regular report has been received; but by information verbally communicated in Synod from the members of that Presbytery, it appears that fifteen churches located in an equal number of towns, have been visi-

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declared, that the civil arm had nothing to do with religion, but to afford it protection. *This man was* JOHN CALVIN. It was this man who re-introduced the principle of ministerial equality and of republican representation to the church, which began to disappear under Constantine and died away in the reign of Henry VIII. This principle of state and ecclesiastical polity, not his religious doctrines, has rendered *John Calvin* obnoxious to the friends of arbitrary power, both in church and state, in every country of the civilized world. From the day in which he lived to the present hour, *"his bitterest enemies have always been found among those whose church and state governments most approximate to a monarchy."* A wise man declares, "that all the principles of religious liberty, which are now embodied in the fundamental laws of our country, were taught by men of Calvin's school, long before the fathers of those who framed our institutions were born." These principles were brought to this country,—when a trackless wilderness—they were cordially cherished, clearly exhibited and broadly developed in our revolution and have perpetuated, to this hour, our civil and religious liberties. I say it without fear of contradiction, the world owes more to the pulpits of the evangelical and Dissenting Ministry in Europe and America, from the days of Cromwell to the present time, in securing a successful result in this experiment with the principles of republican representation both in church and state, than to any other cause whatever. Even Infidel Hume will pay an honest tribute to the influence of the Puritans, where the religious bigot will reiterate the stale charge of ignorance and contracted policy. I will only ask, who were the men who so powerfully opposed the courts of High Commission and the Star chamber? Who opposed the oppressive measures of the house of Stuarts. Who were the men who secured the revolution of 1688? And who advocated and achieved the more splendid revolution of this country! They were men who drank in the spirit of the reformation. Who adopted the ecclesiastical polity of John Calvin, and who generally were the friends of evangelical religion, and for the age in which they lived, men of great intellectual strength and resources. And who I ask, opposed these glorious revolutions and the spread of these religious principles! They were men neither evangelical in their religious sentiments nor republican in their political views.

I wish those men among us, who are so clamorous about religious influence and priestcraft, would examine the history of civil and religious liberty, and learn wisdom from the recorded facts of past years, and be made "to distinguish between things that differ." As I trace the line and mark the influence of an educated, evangelical ministry through the multiplied revolutions of religious and political sentiment, I see a security to the civil liberties of this country in the multiplication of a learned and pious ministry, which can be drawn from no other source whatever. The gospel preached in its purity—the principles of the divine administration clearly developed, and men will know what rational liberty is, and under the guidance of the light of heaven, will be able to preserve it.

Yours, &c. A. D. DDDY.

Canandaigua, Sept. 23, 1831.

For the Observer.

PETER THE FIRST POPE,
AND FOUNDATION OF THE CATHOLIC CHURCH.

Dear Sir:—It must appear alarming to every attentive observer, who is interested in the welfare of the Church and the perpetuity of our representative form of government, to behold the spread of Popery and the indefatigable zeal of its deluded advocates. I have witnessed from North to South with painful anxiety the rapid growth of Popery; striking deep its roots in the fertile soil of Columbia: it is impossible in the nature of things, that Popery and Republicanism can exist in harmony together; as the iron and the clay in the toes of Nebuchadnezzar's image could never become one, for as in the physical so in the moral World, heterogenious quantities, the closer they come in contact the more powerful the opposition. It is not my design to notice the scurrilous pamphlets circulated in your village by some of the pedlars of indulgences; for it carries its own refutation along with it —I have no other object besides endeavoring to defend the Gospel of Jesus Christ and to promote the good of my fellow men. That Peter and the Pope, his supposed successor are the foundation and head of the papacy, is declared by the decrees of the council of Trent, Session 6th Chapt. 1, Session 15, Chap 7th, "That the Roman Bishop is the vicar of Christ, the successor of St. Peter, and has the supreme pastorship over the universal church." If by plain declarations of Scripture I can remove the foundation, the superstructure with all its mummeries must fall to the ground.

The Spirit of God, 1st Corinthians 3 11: declares this doctrine to be false, For other foundations can no man lay, than that is laid, which is Christ Jesus. If Jesus Christ be the foundation and the chief corner stone, how is it possible that there could be a second foundation. If it be true as Belarmine and others maintain, that Christ ment Peter as the foundation, when he says, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it," then scripture contradicts itself, the true interpretation is this; Thou art Peter, on this rock, myself, whom thou now hath confessed to be the son of the living God I will build my church; in this manner Peter himself determines this point, 1st Peter 2: 7th, when he speaks of believers coming to the living stone, Jesus Christ the precious corner stone laid in Zion; and he that believeth on me shall not be confounded; common sense if scripture were silent on the subject, might teach rational beings that a frail sinning man could neither be the foundation nor head of the church; Peter thrice denied his master, and Paul withstood him to the face, because he was to be blamed; surely this is not a good characteristic of infallibility. That Peter had no unusual supremacy delegated to him, and consequently could not delegate to others what he did not possess himself is evident from the following circumstances, or the plain scriptural declarations Mark 10: 42, Jesus called unto them and said, ye know that they who are accounted to rule over the Gentiles exercise Lordship over them, and their great ones exercise authority upon them; but so shall it not be among you, but whosoever will be great among you shall be your minister; and whosoever of you will be chiefest, shall be servant of all. If Peter had been invested with supreme authority over the rest of the disciples, why did Christ use such an universal negation of universal domination. If Peter were Pope why did he not except him, sad declaration! either Jesus had no authority to command, or Peter was no Pope—Math. 19; 28; Jesus speaks of his twelve disciples following him, that when the Son of man should set upon the throne of his glory, they should sit on twelve thrones judging the twelve tribes of Israel. If Peter had been invested with supremacy over the other Apostles here, why is he not represented as having a throne superior to the rest? But no! instead of superiority, equality in authority is the doctrine of the text. Again; John 20: 21 [illegible] ed upon his disciples and said unto them; receive ye the Holy Ghost. Whose sins ye remit, they are remitted, and whose sins ye retain, they are retained. Here the power which was supposed to have been given to Peter exclusively, is given to each of the disciples, indiscriminately; whose sins ye retain, plural number: consequently, this authority was not restricted to Peter: it is evident to a demonstration, from these texts that Peter was only equal in power, and authority with the other apostles; hence it is absurd to suppose, he could delegate to others what he had not himself; consequently the Pope must have obtained his authority from some other source than from Peter. Concerning the origin of the Pope's tyrannical power, we are not left in uncertainty; see Revelations, 13: 2, and the Dragon gave him his power, and his seat, and great authority. Having derived this great authority from the Dragon, the Devil, consequently, its exercise must tend to promote the interest of him, from whom he received it: that this is the fact, a reference to some of the most zealous advocates of popery will sufficiently show. Belarmine and others, teach that the Pope as a visible judge, in all matters of religion, is absolutely necessary; papists are not content with Christ the judge in Heaven, and the scriptures the judge on earth, but like Israel they must have a visible God to go before them, it be but a calf, hear Belarmine in his own words—*De Pontifice* Book 4, Chap. 5—If the Pope could, or should so far err, as to command the practice of vice, and to forbid virtuous actions, the Church was bound to believe vices to be good, and virtues to be bad." This is plain dealing, there is none can misunderstand the authority of the Pope, when thus explained by one of the ablest advocates of the Romish Church.

Similar to this is the decree of Gregory the IX, book 1, chapter 3, speaking of his holiness, he says "In what he wills, his will stands for reason, neither may any say why doest thou so! He can make justice out of injustice, by correcting and changing of laws, and has a fullness of power." Council of Trent, book 5, chapter 18, we have more of the christian benevolence of the holy mother church; "We do not esteem them as murderers, who, burning with zeal for the holy catholic mother church, should happen to kill any that are excommunicated; and besides; heretics are reckoned in so black a catalogue, that no faith is to be kept with them." Must not such a system, must not such a people professing that system, cradled in the darkest shades of ignorance, be dangerous to the interests of religion, and to the interests of republicanism; nay, fatal, if God in his providence prevent not! J. F.

For the Observer.

A CHURCH SAVED.

The Church in Orangeville Gen. Co. had in 1828 come nigh to ruin. On the question of retaining a minister, who has since been put out of the work; the church and society became divided and public worship was almost entirely for a season suspended; Mr. A. Mahan since of Pittsford, and who was now cast among them sick at his fathers house, called them together and prepared the way with some aid from the Miss. Society to supply one half of the time. It seemed however to be almost a question of life or death with them. There were but three or four men that maintained family worship; and to maintain public worship when they had no preaching, the deacon must twice lead in prayer and the other exercises were performed by persons who were not members of the church — The years 1829–30 saw their house so far finished as to be a comfortable place of worship; a Sabbath school and bible class in a flourishing state, tracts circulated and six influential men brought into the church.

The way seemed prepared for a protracted meeting which begun June last, & was continued through two Sabbaths and conducted harmoniously by Baptist and Presbyterian ministers.—The results were glorious, whole families were taken, and the society is nearly merged in the church. Sixty-three on one Sabbath united with the Presbyterians and twenty-four have joined the Baptists; others it is expected, will make a profession of their faith in Christ. This is a great work in a small society, and holds forth encouragement to persevering effort among the people of God in sustaining that gospel which is designed to sanctify and to save.

For the Observer.

DUTY.

Converts.—Lord, what wilt thou have me to do!

Jesus Christ.—Go preach the Gospel.

One *Convert.*—But I am engaged in business

J. C.—Follow me and I will make you fishers of men.

Evangelist.—And they forsook their nets and followed him.

Another Convert.—But I am a Physician.

Bible.—Luke the Beloved Physician.

L. C.—Let the *dead* bury their *dead*—[The sick take care of their sick.

Another Convert.—I am a *Lawyer.*

Paul—Bring Tenas the Lawyer.

Another.—I am a Merchant.

Bible.—And as Jesus passed from thence he saw a man named Matthew, sitting at the recent of Custom: and he saith unto him follow me. And he arose and followed him.

Another Convert.—I will follow thee but suffer me first to go and bid them farewell at my house.

Jesus Christ.—No man having put his hand to the plough and looking back is fit for the Kingdom of God.

Another Convert.—But I have married a wife.

Bible.—And when Jesus was come into Peter's house he saw his *wife's* mother laid and sick with a fever.

Then Peter said, Lo, we have left all and followed thee. And he said unto them verily I say unto you; there is no man that hath left *house*, or parents, or brethren or *wife or children* for the Kingdom of God's sake, who shall not receive manifold more in the present time and in the world to come life everlasting.

For the Observer.

DUTY.

Mr. Editor:—A few prominent facts in relation to a revival of religion, which has been in progress among the Tuscarora Indians the present year will, it is believed, interest the friends of Zion. Said revival commenced with power about the middle of February last. The Church then consisted of 15 members, who with a few exceptions, "slumbered and slept." 3 of our christian brothers, and six or eight impenitent persons, attended a four days meeting held in Lockport February 10th. Four or five of the latter class returned home we trust, in a justified state, having been reconciled and brought nigh unto God by the blood of his holy Son, during the meeting. The former returned baptized with the Holy Ghost. The members of the church soon learned that, which had long been pressed and enforced, viz. believing agonizing prayer and corresponding effort, are the great secret of revivals. Families and neighborhoods were visited, prayer offered, and obdurate sinners might be [illegible] their consciences; [illegible] and 21854, for the contingent expenses of the General Assembly. The total of these collections is $101,902.16.

Our increase, during the year past, has been in Synods 1; Presbyteries 6; in churches 95; in ordained ministers 93; and in the additions of communicants 4339. After making allowance for deaths, dismissions and other removals, our net gain appears to be no more than 3033. This is owing to no returns from many churches. The real increase cannot have been less than 15,000; and our total of communicants if all reported, would be 190,000. Our 1500 ordained and licensed preachers of the word exceed those of 1830 by 89. Our licentiates are fewer than they were a year ago, by 4, and our *Candidates* for the ministry, by 18. The baptism of *adults* last year exceed those of 1830 by 1135; the infant baptisms decreased by 4; and the increase in the total of baptisms was 1131. The grand total of charitable contributions reported is less this year than the preceding year, by $82,490.66.

EZRA STILES ELY, stated Clerk
of the General Assembly.

DOMESTIC.

REPORTED INSURRECTION AT WILMINGTON N. C.—A slip from the Baltimore Patriot states that a letter to Mr. Barnum, keeper of the City Hotel, from his brother in Raleigh, N. C. brought information that the town of *Wilmington has been burnt by the negroes!* We are very much inclined to doubt the correctness of this report, as we are informed that letters two days later from Raleigh make no mention concerning it. A gentleman who arrived yesterday from Baltimore, informs us that very little credit was attached to the report in that city.

The Raleigh Star of the 15th inst. two days later than the date of the letter, says,—"On Tuesday evening (the 13th) certain intelligence from various quarters reached us of an insurrection having occurred on Sunday night last, in a part of Sampson and Duplin counties. Its extent or the damage done is unknown to us; but as the militia have been called out in the adjacent counties, we flatter ourselves that it will be speedily suppressed." A meeting of the citizens of Raleigh had taken place in consequence of the intelligence of the insurrection, and energetic measures were adopted for the security of the citizens.—*Jour. Com.*

From the Fayetteville Obs. of 14th Sept

Rumoured Insurrectionary Movements in Sampson County.—We have an unpleasant duty to perform, in acquainting our readers, that there is no doubt of a conspiracy having been recently formed among a portion of the slaves in the counties of Sampson and Duplin, in this State.—Suspicion having been excited, we learn that during the last week, a slave of Thos. L. Morrissey, Esq. Sheriff of Sampson, who had been esteemed very faithful, and was usually entrusted with his master's wagon whenever it was sent to Wilmington, was arrested, and on examination, confessed that he and six or seven others had designed to bring about an insurrection on the first of October ensuing. That their plan was to muster what forces they could in those two counties, and thence to proceed to Wilmington, where they expected to collect a large force. The negroes implicated by him were arrested, and committed for trial.

What we have subsequently heard, we trust has grown out of the above circumstance, or at least is greatly exaggerated; but we do not feel at liberty to withhold it from our readers, and therefore state, that on Monday evening an express arrived here from Clinton, in Sampson, bringing letters from a respectable gentleman in that village, stating, upon the authority of two persons, names not mentioned, who had come express to Clinton, at 12 o'clock on Sunday night, that the negroes had embodied themselves to the number of 500, about 17 miles from Clinton, in what direction it was not stated; but from the known intimacy and connexion existing between Mr. Morrissey and the gentleman at Clinton, we infer that the express came from Mr. Morrissey, who lives near the line of Duplin county, about 14 miles from Clinton. The letters received here, state that an express had been forwarded to Wilmington.

When the stage from this place arrived at Wilmington on Monday morning, it was immediately despatched back without any mail except a letter from C. Dudley, Jun., Esq. Postmaster, to the Postmaster here, informing him that the place was under martial law, in consequence of information received at 8 o'clock that morning, that the negroes, to the number of two hundred, had encamped on Sunday night, at Rockfish Bridge, in Duplin 40 miles from Wilmington, and about 50 miles from this place; that they were; and had been for several days, expected at Wilmington. The letter was written in great haste and excitement: Mr. Dudley had been under arms all the morning.

It is evident that the account received here, and that which produced such excitement at Wilmington, proceeded from the same source; and our readers may conjecture how much both accounts are exaggerated, from the circumstance that they vary so materially in the numbers stated to be assembled. For our own part we confidently hope it is nothing more than a false alarm, growing out of the arrests stated above.

The Richmond compiler of the 15th says:—

We understand that a letter was received yesterday from the country of Fauquier, which alludes to circumstances calculated to excite some attention in that quarter of the country. As a measure of precaution the same letter applied to the Governor for a supply of arms—which, we presume, will be immediately sent to the county.

EXECUTIONS.—A slip from the office of the Norfolk Herald announces the result of the trial in Southampton county, as far as they had proceeded.

The following slaves had been condemned and executed. About thirty more remain to be tried.

Daniel, belonging to Richard Porter; Moses, to Thomas Barrow; executed on the 5th inst.

Hercules, (or Hark,) belonging to Jos. Travis; San. to N. Francis; Nelson to J. Williams; Davy, to Levi Waller; Nat, to Edward Tutner's est; executed on the 3d inst.

Davy, belonging to Eliz Turner; Curtis and Stephen, to Thos. Tidley, executed on the the 12th inst.

To be executed on Tuesday next, Isaac, belonging to G. H. Carlton.

Removed to Richmond—punishment commanded transportation: Jack and Andrew.

Recommended to mercy—Nathan, Tom and Davy, belonging to Nath. Francis; Hardy and Isham, to Benjamin Edwards.

INSURRECTION AT CARACCAS.

On the 11th May, the black population of the Caraccas rose and took forcible possession of the goal, from which they liberated about 150 prisoners. The Governor of the prison and several others were killed, but the police, aided by the inhabitants, restored tranquility. These formed themselves into a guard, and about 140 persons concerned in the rising were arrested, of whom thirty (including two women) were shot. At Santa Martha the Tiradores revolted, and on the 25th July took possession of the authorities. On the 27th, the militia, assisted by the Indians, who came to the support of the Government, succeeded in quelling the revolt.

GENEVA LYCEUM.

Arrangements have been made for opening, in the Village of GENEVA, on the 5th of October next, a *Classical Seminary*, to be called "THE GENEVA LYCEUM."

For this purpose the Family Mansion of the late Dr. Axtell has been purchased. This situation, as is generally known, is retired, elevated and healthful, commands a beautiful view of Seneca Lake, and is embosomed in a delightful grove of native growth.

The object of this Institution is to help forward our Young Men in the accomplishment of a thorough, practical Education for usefulness. It has no design to diminish public confidence in the Colleges and Theological Seminaries of our country, or to degrade the learned professions by recommending a short and superficial preparation.

As a School introductory to the regular Collegiate and Professional course; to fit Young Men, where circumstances require, for an advanced standing in College; to complete their education for the pursuits of Commerce and Agriculture, or to qualify them to be competent Instructers in Common Schools; the Lyceum aims to afford the highest advantages.

That the energies of the body may not be sacrificed to the improvement of the mind, special attention will be directed to the cultivation of the physical powers. An extensive GARDEN, and WORK-SHOPS, will furnish opportunities to the Pupils to devote a portion of each day to the most productive kind of Manual Labor, and thus to defray, wholly or in part, the current expenses of their education.

For the instruction of the School, the PRINCIPAL will be aided by as many ASSISTANT TEACHERS as the number of Students may render necessary.

Instruction will be given in Reading, Writing, Orthography, Elocution, Composition, Geography, and History, Botany, and Geology, Mathematics, Civil Engineering, Astronomy, Natural Philosophy and Chemistry, the Latin and Greek Classics, together with the French and Spanish Languages. It is is intended to have regular Courses of Lectures on Physical Sciences. Advantage will also be taken of a Course of Lectures in Philology, Moral Philosophy, Natural and Revealed Religion, during the Winter term, by an Association of Gentlemen of this village.

Pupils from abroad to the number of twenty, can be accommodated with board in the family of the Principal. By a tender and vigilant regard to their comfort, manners and morals, every effort will be made to provide, as far as possible, an equivocal for parental guardianship at home. The charges in this department will be $1,75 per week for Board and lodging; and $2,00 for board, lodging and washing: Or youth will be taken in the family of the Principal, and furnished with instruction, board, washing, mending, fuel and light, for $150 per year, payable quarterly.

The Academical year will be divided into four quarters: these will be embraced in two seasons —the first, to commence after the present year, on the third Wednesday of September; the second on the third Wednesday of May.

A Vacation of four weeks will follow the close of each Season.

Tuition to those who pay quarterly, will be $6,00 per Quarter. The French and Spanish languages, will be subject to a separate charge.

The Founders of the Geneva Lyceum have been urged to this enterprise by the demand for a Manual Labor School in this vicinity, and with the hope of affording increased facilities and encouragements to Young Men in the pursuit an education for usefulness, especially in the Christian Ministry.

ELEAZER LATHROP, *Principal.*

GENEVA, AUGUST 27, 1831.

We omit the two closing paragraphs and the recommendations of the Rev. Clergymen, of Geneva, Canandaigua and a large number of other members and Laymen. The object of this school is sufficient to recommend it to public patronage!

SUMMARY STATISTICAL REPORT
Of the Presbyterian Church in the United States of America, for June 1st, 1831.

The General Assembly now has under its spiritual government TWENTY SYNODS; ONE HUNDRED AND FOUR PRESBYTERIES; 1584 ordained Bishops; 216 licentiate preachers; 215 candidates in a course of preparation for the ministry; 2253 churches; and 182,017 communicants. From April 1st 1830 to April 1st 1831, we have returns of 20354 persons received to the full communion of the Presbyterian Church, of whom 15357 were added on examination and profession of their faith; and 4997 were by certificate, either translated from sister churches, or removed from one of our congregations to another. In the same period, 4390 adult persons and 12198 infants were baptized; which gives a total 16588 baptisms. The collection of funds reported for the same year amount to $47,501.70 for domestic and foreign missions; $3880.30 to defray the expense of the Commissioners to the last Assembly, whose joint travel *to* and *from* Philadelphia was very near to 100,000 miles; $16,884.30 for the use of different Theological

FOREIGN.

The Editors of the N. Y. Spectator have received London papers of the 9th, and Liverpool of the 10th August, which contain the following important news.

It announces that the King of Holland, dissatisfied with the Protocol which placed Leopold on the throne of Belgium, had, after the termination of the armistice on the 4th of August, marched an army into Belgium, said to be 80,000 strong. In consequence of this, Leopold despatched messengers to England and France, requesting of these powers that protection which they had promised him. On receiving his message Louis Philip immediately summoned a Cabinet Council, consisting of M. Perier and his colleagues, who it appears had not been displaced, at which it was resolved to send Marshal Gerard at the head of 50,000 men, to protect Belgium and preserve the neutrality guaranteed by the Protocol. The King's two sons, the Dukes of Orleans and Nemours, had joined the army. The English government, on their part, fitted out a fleet under the command of Admiral Codrington, to proceed to the Scheldt, and co-operate with the French.

From Poland this arrival furnishes nothing important.—The Russians were advancing on Warsaw.

The Cholera was, we are glad to observe, abating in it its ravages in Russia. Recent accounts from Russia, by commercial letters, state that the emperor Nicholas is attacked with a consumptive complaint, which is bringing him gradually to his grave.—The news of the approaching termination of his life is accompanied by reflections on the fate of the various Emperors of Russia since Paul I. The masters of this vast empire, by wishing to rule through means disproportioned to the resources of the country, create general discontent. No weak Emperor can reign for any length of time in Russia.—The Grand Duke Constantine, who will succeed his father, is not more than five years old, and great events cannot fail to take place on his accession to the throne.—*Courier Francais.*

Declaration of the Renewal of Hostilities against Belgium by the King of Holland.

We (Globe) have received this morning the following important announcement from our private correspondent at Brussels:

"Brussels, Aug. 2, 1831, (evening.)—The important intelligence has just reached us that General Chasse has declared that the armistice will be at an end on Thursday, the fourth August, at nine o'clock in the evening. This news has excited the greatest sensation in this capital. Groups of people, gathered round the cafes and on the public places are discussing it with a lively interest. Couriers are despatched in all directions. His Majesty, King Leopold, who is now at Liege, would, of course, receive the intelligence direct from Antwerp. It will, no doubt, accelerate his return hither."

The following is an extract of a letter from Lloyd's agent at Antwerp, dated 2d inst. in relation to the same determination:

"A notice of the cessation of the armistice between the Dutch and the Belgians arrived at the head-quarters in this city at one o'clock, A. M. It was sent by General Chasse, upon orders from his Majesty King William, notifying that on Thursday next, at half-past nine P. M., each belligerent should be considered at liberty to commence hostilities. General Chasse adds in his letter, that if provoked sooner by any act of hostility, he would consider himself necessitated to open his fire. The town is in a state of great alarm."

Our correspondent's letter was accompanied by the Belgian Independant of the date of yesterday, but printed on Tuesday evening, previously to the news being made public, but while something of the sort was fully expected. The reluctance of the latter on the headlong determination of the King of Holland, read with a due allowance for pardonable nationality, are such as will occur to every calm spectator of the peculiar situation of Holland, and the commercial interests which this rashness may place in jeopardy. We may collect, both directly and indirectly, that the main reliance is on Prussia but it is difficult to perceive how Prussia can defend Holland without drawing on either a general war or a wider interference.

From the London Herald.

We have nothing to add to our notice of the Paris papers of Saturday. The great political problem of the day—the conduct of Prussia with respect to the Dutch war, is not yet solved; for it seems to be conceded upon all hands that the *fiat* of a European war or peace must issue from Berlin. The French papers generally lean to the conclusion that Prussia is not hostilely resolved, and it gives diplomatic assurances to the same effect. But a very few days must put an end to all doubt upon the subject. France, it is very evident, is burning for a war—the troops which left Paris on their way to Belgium were loudly cheered and fondly caressed by the people. It will require some judgment to lay the spirit thus unreasonably revoked.

With regard to the co-operations of the French with the Belgium forces, there is a paragraph in an article from Malines, which informs us that the "fact of 40 or 50,000 Frenchmen, coming to assist Leopold against the Dutch does not afford much satisfaction to many of his subjects, for the soldiers and the Civil Guards are not afraid to meet the Dutch single-handed.

From the Times 6th Aug.

BRUSSELS, Aug. 4.—Thursday evening, 6 o'clock.—The greatest enthusiasm prevails in this city & throughout the country. Every preparation is making to repel the invasion of the King of Holland, to whose rage and madness this unexpected aggression is attributed. It is now stated that he will be expelled from that country very soon; for the barbarous manner in which his troops have began the war is regarded as deserving retaliation, and the Belgians threaten, in return for the fire and inundation caused by his soldiers, to enter Holland and devastate it unless he be expelled.

General Bellard arrived in this city last night, and at 3 o'clock he had an interview with the King. He set out this morning for Antwerp, in order to have a personal communication with General Chasse, and if possible to convince him of the dangers which must result to Holland and its King from bombarding Antwerp, which is considered a peaceable city.

M. de Meulenaere, addressed a note to Gen. Chasse dated 3d Aug. stating that the Belgian Government had heard with surprise, the announcement that the armistice was about to end—refers to the Protocol signed by the five Great Powers on 20th Nov. 1830, which caused a suspension of arms between the Dutch and Belgians; and adds that Leopold had referred the affair to the meditating powers, and leaves it to Gen. Chasse, if his sense of duty does not prescribe him to suspend hostilities until answers from London, &c. are received, at the same time informing him that the Belgian commanders had instructions to abstain from all hostilities against the citadel, so long as he (Gen. Chasse) shall not have openly provoked them.

SIR DAVID LAIRD.

At an early hour yesterday morning, the Editors of the Commercial Advertiser received their regular files of London papers to the 10th, Liverpool to the 10th and Glasgow to the 13th August inclusive.

The news by this arrival is of a much more pacific character, than might have been expected from the tenor of the preceding accounts by the Sultan. It seems certain that the King of Holland had no promise of assistance in his invasion of Belgium, from Prussia, or any other power at least he received none, and that the decisive movements of France and England, have forced King William to declare that in commencing hostilities against the Belgians, he had not the slightest wish to embroil himself with the Five Great Powers—that he had regarded the quarrel strictly between himself and the Belgians, and not at all connected with the interests of the Great Powers—but being assured, that a continuance of hostilities will be viewed with dissatisfaction by the Conference, and desirous of remaining on friendly footing with the Great Powers, he will withdraw his Troops within his own Territory, as soon as he shall have received intelligence that the French troops have actually entered Belgium, for he will regard such an entrance as an intimation on the part of France as adopting the quarrel on the part of the Belgians by the Conference. The King of Holland has intimated also, he has sent orders to the commanders of his troops to retire upon the advance of the French army, and on no account to commit any act of hostility after such an advance.

The Prince of Orange Commander-in-chief of the Netherlands Army in a proclamation to the inhabitants of the countries to which the army of His Majesty the King of the Netherlands should penetrate, declares the object of the war to be a more speedy establishment of a durable peace.

A Four Days' Meeting will be holden at the brick church in West Bloomfield, commencing on Thursday, 6th of Oct. next at 11 o'clock, A. M. Ministers and churches in the vicinity are affectionately invited to attend. By order of the con. JULIUS STEELE, *Stated Supply.*

The Genesee Consociation will meet at Victor, the first Tuesday in October next at 10 o'clock, A. M. WM. P. HENDRICK, *Scribe.*

Canandaigua, Sept. 23d, 1831.

"O SING PRAISES!"

THE subscriber takes this method to inform the Christian public, that he has in a good degree recovered his health and voice, and is again ready to engage in teaching Psalmody in those societies and churches in this village and vicinity which are anxious to revive this important (tho' too much neglected) part of Divine Worship. A line addressed to him through the P. O. will meet with prompt attention. Also, private instruction will be given to individuals living in the village who may desire it, on reasonable terms. D. CLARK.

☞ The subscriber wishes to dispose of a superior toned CHURCH ORGAN, comprising 8 stops. Price, $800. Piano Fortes tuned on short notice. 403w D. C.

STATE OF NEW YORK, } Albany, Sept. 1st
SECRETARY'S OFFICE. } 1831.

SIR—I hereby give you notice, that at the next General Election, to be holden on the first Monday in November next, and the two succeeding days, a Senator is to be chosen in the 8th senate district, in the place of *Timothy H. Porter*, whose term of service will expire on the last day of December next.

A. C. FLAGG, *Sec'ry of State.*

To the Sheriff of the County of Monroe.

N. B. Members of Assembly, Sheriff and Clerk, are also to be chosen at the General Election.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the Election, & forward their bills to the undersigned.

J. K. LIVINGSTON, *Sheriff.*

Rochester, Sept. 20th, 1831. 7w39.

C. J. HILL,

HAVING taken the Stone Flouring Mills near the east end of the Bridge, and established himself in the Flouring business, has removed his Office to the Brick building (opposite the mills) recently occupied by Messrs Ford, Bissell & co., where he will at all times pay *Cash for Wheat.*

Rochester, 20th Sept. 1831. 39 tf

VALUABLE PROPERTY AT PUBLIC
AUCTION.

THE Subscriber as Guardian for the infant heirs of Josiah Bissell, Jr. deceased, and pursuant to an order of the Court of Chancery, will sell at public auction at the Temple Hall in the village of Rochester, on Wednesday, the 5th day of October next, at 12 o'clock, all [illegible] and the Arcade property so called, situated on the east side of the great Falls of [illegible] comprising nearly one half of the water power and every way to be considered as one of the most eligible situations for manufacturing business, in the village of Rochester or its vicinity. The property also comprises about six acres of valuable land, fronting for a considerable distance, on St. Paul street, along which the proposed Rail Road from the canal to the navigable waters of the Genesee river is laid out.

Also—The following valuable property belonging to the estate aforesaid, to wit: A variety of lots of land situated at the corner of Goulah and Clinton sts. in Dublin containing about 10 and 2-3 acres, purchased by J. Bissell, sr. of the heirs of Nathaniel Goulah deceased.

Also—A house and lot recently owned by Russel Green, on Church Hill, in good repair, and well situated.

For terms of sale, and a particular description of the property, application may be made to Everard Peck, Asher W. Riley or S. Wadsworth.

VINCENT MATTHEWS.

VILLAGE LOTS FOR SALE.

The Subscriber offers for sale Village lot No eleven, (11) Caledonia Tract, supposed to contain one acre of land, situated on Homer st. Also village lot No ninety seven, (97) on Carroll, Carnahan Tract, on which is a small dwelling house. Said lots will be sold very cheap, and on liberal credit. EVERARD PECK.

BY virtue of two Executions issued out of the court of Common Pleas, to and for the county of Monroe and to me directed against the goods and chattels, lands and tenements of Stephen B. Bartlett I have seized and taken the following described pieces of land, viz. All those certain pieces or parcels of land situate in the town of Henrietta, county of Monroe being—one lot, lying near the [illegible] in the Genesee River, bounded on the S. W. corner of the great Sec. 100—from thence running easterly from the S. W. corner of said lot, to the S. E. corner of the same lot, thence northerly on the line of Abraham and Christopher Hoffman's farm [illegible] north, 2 west, along the Eastern line of Christopher's farm, [illegible] 60° W. East two chains and fifty links, thence south 10° west, two chains and fifty links to the place of beginning—containing one half acre of land, being part of said lot number five and six, reference being had to the map and field notes of David Hudson Esq. in the survey of lots number 1 2 3 and 4 and being the same land and was conveyed to Stephen Bartlett, by W. F. Stevenson and wife by deed of June 23d, 1831, which property I shall expose for sale at public vendue at the Tavern of Mrs. Lowe in East Rochester on Monday the 14th day of Nov. next, at 2 o'clock P. M. Dated Sept. 20th, 1831.

For JAS. SEYMOUR, late Sheriff.
W. J. SEAMAN, late Under Sheriff.

SCOTT'S & HENRY'S Commentary. Persons by mailing may obtain them by immediate application at the Wholesale Price. Inquire of MITCHELL LODER,

No. 34 Exchange-street, or
Mr. SIBLEY'S Auction Store, Buffalo st. 39tf

CASH FOR FLAX SEED,

THE highest price in Cash is now paid for flax seed at the "*Rochester Oil Mill.*"

JAS K. LIVINGSTON.

Sept 20th, 1831 2w.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

BLESSING ON THE MONTHLY DISTRIBUTION.

The Monthly 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 messages 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 makes me tremble to look back, having no Christian 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 TRACT "TO DAY" FOUND IN A GARRET.

A young Lady in the city of New-York, on her examination for admission to the church, gave, in substance, the following relation:—A few months since, being in one of the upper rooms of her dwelling, her eye caught the title of the Tract *To-day*, as it lay among some rubish on the floor. She took it in her hand, and felt inclined to peruse it; but hesitated, thinking she might defer it to a more "convenient season." She, however, resolved to read it. As she proceeded her mind was overwhelmed with a sense of her own great sinfulness and of the necessity of applying at once to Christ for pardon and salvation. She formed the solemn purpose of dedicating herself to the Lord, and saw that To-Day was the saviour's appointed time. In that upper room, without leaving it, she trusts she was awakened, convicted, and converted to God through the blessing of the Holy Spirit on that alarming and pungent Tract. She is now in full communion with the church, and gives gratifying evidence of real piety.

THE TRACTS "BIBLE ABOVE ALL PRICE" AND THE "AGE OF REASON"

An Anecdote for those who think Tracts useful only to Children.

In a remote part of my congregation, writes a clergyman of Virginia, there lives a man of great wealth, but who has been entirely without God in the world. Not long since, he received from a member of our church the third volume of Tracts. He read one or two of them, and the impression they made on his mind was so great, that he began to think of the salvation of his soul. He read a third, and sent to know if the other volumes could be obtained. Being informed that they could not for some months, he said to one of his family: *"I will shut up the book now, and read but one Tract a-day—I shall get through the book too soon."* When he came to Dr. Payson's Tract, *The Bible above all price*, (No. 71,) he said, "It ought to be written in letters of gold. I have read the *Age of Reason* until I believed the Bible to be a tissue of falsehoods—now I believe it to be the word of God." This gentleman has ever since been a regular attendant on public worship; and many of those who are interested in his spiritual welfare, have hope that a work of Divine grace has been begun in his soul.

ADMONITION FROM A CHILD.

A gentleman in New-England, who has maintained a religious character through a long course of public life, told me that a remark made by his little son was the means of his conversion. He said that when he became the head of a family, he knew nothing of experimental religion; but having a respect for its institutions, he required his children to keep the Sabbath as a day of rest, and on that day to commit to memory and repeat catechisms and short prayers from their primers. One Sabbath morning while his eldest child was learning his usual lesson, he suddenly looked up, saying, "Father, you pray longer prayers than you learn us, don't you!" The enquiry was like an arrow in his heart, for he felt that instead of praying longer prayers, he did not pray at all. He was convicted of sin, induced to apply for grace from God, and within one week, found peace in believing. And, said he, from that time, through all my public duties, when at home, I have been enabled daily to offer morning and evening prayer with my family.—*Parents Gift.*

BAPTIST IRISH SOCIETY.

Extracts from the Society's Report.

Reason restored by the Bible.—In the annual Report of this Society, presented June 22, in the meeting at the City of London Tavern, Mr. Allen, one of the Society's agents, speaking of the Hammersmith School, as being in the parish of the Roman Catholic Bishop, and as having been greatly opposed, says—

"In this village a boy resided, who from his infancy had been considered an *idiot*. He is now about twelve years of age; some of his family too, have been idiots before him. About a year and a half ago, he came to our School, was soon remarked to be less mischevious, has now learned to read, and at the last general inspection, repeated the whole of the first five chapters of Matthew with the utmost readiness and fluency. His neighbors are all aware of this change, and the effect produced by it upon their minds is surprising. They all affirm that the *good book*, which the priests and bishop condemned, was that by which this change was effected; and that they are determined, in future to send their children; the consequence is, the School is crowded. Waiving all superstitious notions, I would only remark, from what I have seen and heard, it is my decided conviction, that God, in restoring the reason of this boy, has determined to place honor upon his own word, in a village where it had been so long despised; and I have no doubt but, in a way of providence, it will be overruled for good."

Conversion of Roman Catholics.

The name of Mr. William Moore, the Society's long tried and faithful agent, is a sufficient attestation to the following pleasing statements. "I have, I hope, by my letters, during sixteen years, satisfied the Society that numbers, by my feeble labors, have been truly converted to God: many of them have died in the faith. Among the converts, have been nine persons intended for the office of priests in the Romish church who had been to college, and some of them had received the first, second, and third ordination. In this last year, Mr. O. F. has been converted, and is become obedient to the faith. He had just finished his education for the priesthood in the Bishop's Academy, and under the prelate's own tuition. He was of a most excellent character, and universally respected, and his prospects of advancement in the church were considerable; but just as he was arriving at the age to receive ordination, he was seized and for six days together we conversed upon the gospel. The consequence was, that he promptly renounced popery, though at the risk of his life, and with the prospect of losing all temporal support. For nearly two months he endured great persecution, and then it pleased the Lord to open a door, in his providence, for his supply, by a gentleman employing him, with a sufficient income, as a resident tutor to his family. His example in leaving the church of Rome, from his unimpeachable character, and from his relinquishing such prospects of worldly advantage, has had a powerful effect among his former connexions: many of them appear to doubt as to what these things will grow. If the Society had no other instance of usefulness to relate this year, than the conversion of this individual, their labor would not be in vain. In consequence," he adds, "of my employment by the Society, as an Irish Reader of the Scriptures, I have been introduced to all ranks of my countrymen; I have read in their own language the wonderful works of God, to rich and poor; in the mansions of gentlemen of family, and in the cabins of beggars."

Testimony of an Old Man.

An old pauper cripple, thus addressed one of the Society's agents:—"You well knew what was my poverty and distress. My little ones, seven in number, were feeble and helpless. On these crutches I travelled, begged, and brought home every night what supported them. You, as master of one of the Society's schools, was the first person who put a book into either of their hands. The opportunity of getting for them free education induced me to send them; otherwise, I know they would never have obtained a word of learning. One of my sons was, for some time, a school-master under the Society, he then went into the constabulary, and is now a non-commissioned officer in the East India Company: two others, in consequence of the education they received, were enabled to conduct business as dealers in the country for sometime, and are now trading between Ireland and America. My eldest daughter is at present conducting a prosperous school in the town of Sligo, and the rest of my daughters are receiving instruction under her care." The old man added, "For these blessings, I have to thank God daily, and never omit to pray for the Societies which he has raised to scatter his blessings so profusely through this land."

INFLUENCE OF RELIGION ON SLAVES.

The following is a note, to a published address by C. C. Pickney, of Charleston, S. C.

"On a plantation in Georgia, where, in addition to superior management, the religious instruction of the blacks is systematically pursued, the crops are invariably the best in the neighborhood, and the neatness and order which the whole establishment exhibits, prove that the prosperity of the master and the best interests of the slave are not inconsistent. The same State furnishes another instance of this position. The people of an absentee's plantation were proverbially bad, from the abuse and mismanagement of the overseer; the proprietors residing in England, and the attornies in Carolina, the latter dismissed the overseer, as soon as his misconduct was discovered, and employed another, who was a pious man. He not only instructed them himself, to the best of his abilities, but accompanied them every Sunday to a Methodist meeting-house in the neighborhood. At the end of five years, their character was completely changed, and has so continued ever since.—After nearly fifteen years, the surviving attorney is now in treaty for the purchase of these very negroes; whom he formerly considered a band of outlaws.

EVILS OF SLAVERY.

The following remarks are by the editor of the New-Bedford Weekly Register.

In the event of an insurrection of slaves, like that which has lately occurred in Virginia, we never fail to hear and see an abundance of sage remarks in relation to the "evils of slavery!"—The number of deaths of *white* persons, are carefully mentioned, and the circumstances of each, minutely detailed; and then the occurrence is set forth, as a lamentable evil, resulting from slavery. And such indeed it is; and one would think this alone a sufficient argument in favor of abolishing the slave system; but is this the only one? are there no other evils connected with slavery? In many of the accounts given of the evils which the poor *slaves* are made to suffer, and which are by far, greater than the whites have ever suffered from this cause, are thought not worthy of mention. The epithets "dastardly cowards," "savage monsters," infernal demons," &c., are very liberally bestowed upon them; but not a word is said in extenuation of their guilt. Slavery is mentioned as an evil only, as it effects the interests, or endangers the the lives of *white* persons; and yet we verily believe, that were the slaves to rise and slaughter every white person of the slave states, the amount of suffering would be unworthy of comparison with what the slaves in our country have endured; and these their sufferings, while they do not entirely justify such acts as we have recorded in the account of the Virginia insurrection; still, in a great measure palliate their guilt. The indiscriminate massacre of women and children, is only the result of ignorance; and at the hands of their human master alone, ought the blood of these victims to be required. They have been suffered to grow up in almost total ignorance, & consequently without the least moral restraint; and from such circumstances, like results might have been, and may be reasonably anticipated.

We hope the time is not far distant, when this subject will be viewed in its true light; when *all* the evils of slavery, as well in their bearing upon the interest of the slaves themselves, as upon those of their masters and of the country at large will be duly appreciated; and when the American people will be ready to act in accordance with the spirit of our declaration of Independence, which declares all men to be born free and equal.

RATHER QUEER.

There is an old story of a conversation between a professedly religious retailer and his clerk, which we will here relate. " 'Have you wet the tobacco?' 'Yes.' 'Have you watered the rum?' 'Yes.' 'Have you sanded the sugar?' 'Yes.' 'Then come in *to prayers!*"'

"I was forcibly reminded of this," said a man whose principles touching evangelical religion are rather infidel; "a day or two since:—A certain man who sells rum (a professor of religion) was trying to prevail on another individual to keep his grocery while he went to camp meeting——to *make drunkards* for him, while he *attended prayers!*"

Shame—shame! When will christians ('save the mark!') cease to put infidelity to the blush, by their disregard of men's welfare, for the sake of 'making money!'—*Temperance Advocate.*

On the second Monday of this month the Superior Court of Gwinnett County, Ga., commences its session, when ten white men will be indicted, for the crime of residing within the limits of the Georgia charter without taking the oath of allegiance. Penalty—not less than four years hard labor in the Penitentiary.—*Cherokee Phœnix.*

IDLE WORDS.

Mr. Editor—I would direct a few words to those who are given to the practice of foolish jesting. You are ready to say, I know it is foolish, and I ought not to indulge myself in it; and I believe I must give it up. Talking about this is not enough. You believe that God by his inspired Apostle, has forbidden it. Suppose for a moment, that you had put down every other sin, but this was so trivial a thing that it had escaped your notice. You love to jest; you roll it as a sweet morsel under your tongue. You hold to it as the darling of your bosom. After returning from your neighbor's house, where you have been indulging freely in your former practice of jesting, you kneel down by your family altar, and pray to God this prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." Can you expect that your prayer for the building up of Christ's kingdom will be heard, when you are laboring to build up the kingdom of Satan!—What can strengthen the walls of Satan more, than to see the followers of Christ willfully disobey his commandments, and complying with the insinuations of Satan. Can you with a sincere heart, pray that God's will may be done, when you know it is his will that you abstain from this practice of jesting! And yet you hold to it! If a man were to send his son to gather ten sheaves into one pile, and he leaves two, will his father be satisfied! No. Do you dream of satisfying a Holy God, with less than would satisfy a sinful man? The man had made his requirement of his child, because he wanted to test his obedience. Not because he needed his labor. So God has chosen the obedience of his children, whereby to work; though he might have carried on his work without them, or their obedience. Then it remains certain, that obedience is necessary, before we can pray this prayer. "Thy kingdom come, thy will be done," in its fullest sense.

M.

DR. HEWITT IN LONDON.—Dr. Hewitt from America, said he entered that room with the depression and anxiety of a stranger, exhausted by a long and rapid journey, and ill fitted for the service he was now called upon to perform; but the speakers who had preceded him, and the countenances before him, made him feel himself at home. (Applause.) Although his being began in New-England, he was of Old English origin, and British blood, in mingled streams of Irish and English, ran through his veins. (Cheers) If therefore he should be too free, remember his English blood; and if he should err, remember his Irish blood. (Laughter and applause.) It would afford him gratification deeper and sweeter than he had ever felt before, if he could occupy half an hour more in giving utterance to the gush of emotions and thoughts that the present occasion forced upon him. But allow him to say, that he could not gratify the ear of an Englishman, nor waken up the sympathies of an Irish heart, better than by relating narratives of the growing happiness of human beings; for such were esteemed more than the richest strains of eloquence said or sung. (Cheers.) The efforts made in his native land in the cause of temperance, had been repeatedly mentioned on that occasion, and he felt bound to express his thanks for the high rank in which the labors of his countrymen had been placed. He then proceeded to take a review of the progress of temperance societies in America, from their first commencement about five years ago, with a small company of eight or ten persons; in the course of which he stated, that in the month of May last, the parent society had a knowledge of 2000 temperance societies, 1194 of which had been formed, or first reported, during the preceding year. There were many others, however, in existence, not reported. The number of enrolled members was computed at not less than 300,000. There had been very little opposition, and where it was attempted it proved an abortive effort. The consequences were not only the decrease of intemperace, and all its evil results, but the introduction of health, comfort and respectability, where they were unknown and unenjoyed before. He related some individual cases in illustration of this statement, and concluded by observing, that all persons of every rank should join the temperance society; it was calculated to make the wise man wiser, the good man better, the strong man stronger, and to assist all in preparing for an introduction to a better world.—*London World.*

HABITS AND CUSTOMS OF NATIVES OF NEW SOUTH WALES.

When one dies a natural death, the corpse, shrouded in pieces of bark, is laid on the ground, and four small fires are lighted at the head and feet on either side. A grave is scratched up in the ground, and another fire lighted in the hole, which is allowed to burn out; the body of the deceased is then laid upon the ashes, with any little property which belonged to him,—his club, his spear, his clothes,—and the earth is heaped over all. But if the person fell in war, or his blood was shed by murder or chancemedley his body is not buried, but burnt to ashes. Like all savages, the Hollanders use their women cruelly. They get their wives by violence, seizing them by storm, or springing upon them from ambush—when, if the unfortunate female makes any resistance, her uncourteous suitor knocks her down with his waddy, (a tremendous cudgel,) and carries her off, on his shoulders, in a state of insensibility, with the blood streaming from the love tokens which he has inflicted on her. Ever afterwards she is his slave; at meals she and her daughters sit behind her husbands and he sons, picking the bones, or gorging on the refuse of the garbage with which the lordly sex appease their gluttony, and which are occasionally thrown to them, as dogs are fed in a poor man's family in England. Their cross, deformed, and diseased children are often killed out of the way, but they are very fond of those whom they rear. 'From the quick and eager exercise of their eyes, in seeking for their prey, they are exceedingly keen sighted, and discover birds in the trees, or venomous reptiles in the grass, where Europeans see nothing. Of serpents they are much afraid, and flee from them as from death. The are proportionately skilful in tracking the kangaroo, the emu, or any other animal over the grass, which might seem to our eyes, as undisturbed as though Virgil's Camilla herself has passed over it, without bending a blade or shaking the dust from the blossom of a flower. They follow the trail of their countrymen, with equal sagacity and confidence, for leagues together, through woods, and over wilds, apparently as pathless as the air; and when once they have seen the foot marks of a European, they never forget it, but can instantly recognize the faintest vestige of the same.—*Bennett's Voyage.*

ALARMING TO MONARCHS.—Within thirteen months, ending the first of July, no less than thirteen Sovereign rulers ceased to govern either in consequence of the will of their own subjects, or by the will of a higher power.

England—George IV., dead. France—Charles X., deposed. Algiers—Mahmoud, turned out. Rome—Pius VIII., dead. Saxony—Anthony, deposed. Sardinia—Charles Felix, deposed. Greece—Capo d'Istrias, resigned. Brazils—Don Pedro I., abdicated. Colombia—Bolivar, dead. Poland—Archduke Constantine, deposed.

GROW IN GRACE.

From Dr. Wells's Sermon on the Death of Mr. Evarts.

The *employment* of MR. EVARTS was unquestionably among the most powerful causes of his growth in piety. He was active in doing good—was continually consulting and laboring for the salvation of men, particularly the heathen. This brought into lively exercise all the pious affections of his heart, and so contributed to increase them. And if he was occasionally so engrossed with his great object, as to forget himself; his sanctification was not impeded on that account. If a Christian wishes to advance in holiness, let him engage, with all his heart, in some benevolent and pious work. As far as may be, let him choose his calling with a view to this important end. At the present day, there is a great variety of ways in which good may be done. There can be no lack of opportunity to any. Let every Christian, then, be devoted to some work of benevolence. And if he aspires to improve his character in the highest degree; let him be active in such a way, as will require him to exercise zeal and fortitude, to practice self-denial, and endure sufferings. This is the way, and according to the wise appointment of God, the only way, to rise high in spiritual attainments. If then we covet the best gifts of heaven, let us use the right means to obtain them. If it is our desire to mortify sin, and to cultivate a spirit of elevated piety; let us engage with ardor in works of piety. And let us take care to pursue a course, which will not only be favorable to the good dispositions, which we wish to cherish, but directly opposed to the sinful propensities and habits which we wish to overcome. Are we conscious of a culpable indolence! Then let us do good in a way which will require diligent personal effort. Have we an inordinate love of money! Then let us be frequent and liberal in our contributions, and so diminish those treasures which are the idols of our hearts. * * * * * *

The same might be said in regard to other particulars. Now it is obvious, that such a work as that in which our departed friend was enlisted, is eminently fitted to promote the divine life. Any one who, from pure motives, makes a full surrender of himself to the cause of Missions, and, either at home or abroad, devotes his talents and his life to the salvation of the heathen, will be under the best advantages to grow in the spirit of piety. And it will doubtless appear in the great day, when all characters, and all which has helped to form them, shall be revealed, that the holiness, which eminent saints in all periods of the church have attained, was owing in no small degree, under God, to the exertions they made and the sufferings they endured for the present and eternal welfare of their fellow men.

From the Connecticut Mirror.

MEMORIAL AGAINST SCHOOLS.

The annexed, which was actually presented to the State Legislature at Harrisburg, and which we copy from the Pennsylvania Inquirer, is a sufficient comment upon the absurdity of the request and object which the paper wishes to have acted upon by the Pennsylvania legislature. For the honor of Pennsylvania we hope that Northumberland is the only county in that State, where one or two hundred "inhabidance" may be found, who would be willing to place their cognomens under such a spelled memorial as the following. We should suppose that a "masseur" tending to "Dyrekt Schuls" in that quarter, would suit "the sitens of upper and Lower Machnoy," to a tittle, and certainly would prove a "Convenensy" to the members, who are obliged by actuel "Compulcjen" to read their uncouth remonstrances against Education:

"To the Honoumbel the Senate and House of Representatives of the Commonwealth of Pennsylvania in general Assembly Met We under named inhabadance of Northumberland county We have lately under stud that the general Assembly have Parsted an Act, on a object of Schuling or to Dyrect Schuls on a mote by tax this masseur is Contrary to the moste of our fallow sitens of upper and Lower Machoy in said county we wish to Be at Liberty to Dyrect Schuls for our Selfs and to our Convenensy and not by force or Compulejen of Law to be passed on our sholders we therefore pray your Honouable Bodies that the Said Bill or Act may not Be came a law."

From the New-York Observer.

GOOD EFFECTED BY A SINGLE TRACT.

A lady from the country, three or four weeks since, while on a visit to the city, received of her niece some tracts which had been left in the family by the monthly distributors. Among them was No. 240, ("Putnam and the Wolf,") which her husband, on her return, read with much attention and interest. His neighbors occasionally called to see him, and he improved the opportunity to speak of, or read this tract *to them*. The young lady visited the place a few days since, & found that her uncle and six of his neighbors had, through the influence of this single tract, sealed their testimony to the soundness of its doctrine by voluntarily pledging themselves to TOTAL ABSTINENCE.

COMPLIMENT TO AMERICAN PHILANTHROPY.

It is with uncommon pleasure we read such tributes to individuals, whose labors in the sacred causes of humanity, as well as morals richly entitle them to a distinction far above worldly greatness. We extract from the Glasgow and West of Scotland Temperance Society's report, the following kind overflowing of a Scotchman's heart:—

"Your Committee cannot close their sketch of 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 obligation under which we lie to them for having originated this noble cause. If the name 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 monstor, Intemperance, and to lay him prostrate in the dust. They looked abroad on their country, and 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 have 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 America alone he is enjoying the results of his labors, but that many thousand copies of his little work have 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!"

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.*
JAS. LYON & 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, }
BIGELLOW & BANGS, *Boston,*
W. HUBBELL, 29 *Counties Slip, N. Y.*
E. COOK, 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DOUGH & CO. *Utica,*
JAMES MOORE, jr. *Syracuse,*
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 owest terms. 16tf

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

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.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co. begs leave to inform his friends and the public generally, that he has on hand an eleg'nt assortment of Broadcloths, Cassimeres, Sattinets, &c comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— *DAVID BUSH.*

No 29, Main street Rochester July 26. 1 f.

SHINGLES.

500 M. For ale.

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

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon sets. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

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.*

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

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

IN CHANCERY.

James Waugh Complainant vs. Samuel H. Hoag and Joel Wheeler Defendants.

At a Court of Chancery held for the State of New York, at the village of Rochester on the eleventh day of August in the year one thousand eight hundred and thirty one; Present Addison Gardiner vice Chancellor of the eight circuit.

It appearing by affidavit to the satisfaction of this court that the defendant Samuel H. Hoag resides out of this state, but within the United States, on motion of Mr. S. Miller solicitor for the complainant it is ordered that said Samuel H. Hoag cause his appearance to be entered, and notice thereof to be served on the complainants solicitor within four months from the date of this order, and in case of his appearance, that he cause his answer to the complainants bill to be filed and a copy thereof to be served on the complainants solicitor, within forty days after service of a copy of said bill, and in default thereof that said bill of complaint may be taken as confessed, and it is further ordered that within twenty days the said complainant cause this order to be published in the state paper, and in the Rochester Observer published in the County of Monroe, and that the said publication be continued in each of said papers at least once in each week, for eight weeks in succession, or that he cause a copy of this order to be personally served on the said Samuel H. Hoag at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R ELWOOD. Dep. Clerk.

S. MILLER Solicitor. 6w34.

At a Court of Chancery, held for the State of New-York, at the village of Rochester, on the sixth day of August in the year one thousand eight hundred and thirty one. Present Addison Gardiner, Vice Chancellor of the eighth Circuit.

Jacob M. Schermerhorn, Complainant, vs. Richard Ridale, Naomi Dibble, William S. Rossiter, Thomas H. Murray, Levi Ward Jr., Joseph Stocking, Joseph Bull, William Penfield, and John Penfield, Defendants.

It appearing by Affidavit to the satisfaction of this Court, that the defendant Thomas H. Murray resides out of this State, but within the United States, on motion of Mr. S. Miller, Solicitor for the complainant. It is ordered, that the said Thomas H. Murray cause his appearance to be entered, and, notice thereof to be served on the Complainant's Solicitor, within four months from the date of this order; and in case of his appearance that he cause his answer to the complainant's bill to be filed and a copy thereof to be served on the complainant's solicitor, within forty days after service of a copy of said bill, and in default thereof, and that the bill of complaint may be taken as confessed. And it is further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Thomas H. Murray, at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R. ELWOOD, Deputy Clerk.

S. MILLER Solicitor. 6w33.

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 384 on the 17th day of November 1828, and is claimed to be due thereon on the 10th 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 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.

IN CHANCERY.

Franc's Williams, Complainant, vs. Peter Bracket and Elizabeth his wife, Jared N. Stebbins, Charles Yeazie, William Hardwick, George A. Avery, Walter Littlefield, Evan Griffith and Matthew Brown 3d, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause, at a Court holden at the Court-house in the village of Rochester on the 22d day of August, 1831, I shall sell at public Auction, to the highest bidder, on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, and county of Monroe, the following described premises viz: "One certain house and lot lying situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Elm Street, being the same house and lot deeded to the said Peter Bracket by Harmon Bissell, on the twelfth or thirteenth of January instant, and being part of lot twenty six, on the Everard Peck purchase of Enos Stone."

ASHLEY SAMSON,
Master in Chancery.

6w 35

IN CHANCERY.

Ezra Coe Complainant, vs. Philo Ilgley, Samuel Adams, & Lewis Benedict, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause at a Court holden at the Court house in the village of Rochester, on the 22d day of August 1831, I shall sell at public auction to the highest bidder on the 8th day of October next at 10 o'clock A. M of that day at the Eagle Tavern in said village of Rochester & county of Monroe, the following described premises viz: "All that certain piece or parcel of land situate lying and being in the said town of Clarkson, being a part of the west half of lots one and one, in the sixth section of town number four on the triangular tract, and bounded as follows, viz.—beginning at a stake in the centre of the Ridge-road, where the same is intersected by the centre of the west lake road, thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly on the north line of Abigail Tuttle's land, three chains and sixty two links to a stake, thence northerly on the west line of Peter Row's land six chains and thirty five links to a stake, thence north, seventy two and a half degrees west, one chain and thirty four links to a stake, thence north sixty four degrees west one chain and ten links to a stake, thence north twenty and one half degrees east two chains and five links, thence to the place of beginning be the same more or less." Dated 24th August, 1831. ASHLEY SAMSON,
Master in Chancery.

6w

ADMINISTRATOR'S NOTICE.

ALL persons are hereby notified that if they have any demands or claims against the estate of Job Northrup deceased, late of the town of Brighton, they are hereby requested to call on me for settlement within six months from date.—Also all persons who are indebted to the said estate, are requested to call and settle the same without delay. BENJAMIN COWLES, Adm'r.

6m 38.

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a ful supply of **GOODS.** Rochester, June 2, 1830.

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 Manufactories 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, we ho pe to receive a share of public patronage. *Buffalo Street in the Arcade* June 1.

Fever & Ague overcome at last.

UPWARDS of Two Hundred cases of Fever and Ague have been cured in this neighborhood within the last year by one prescription.—From an acquaintance with this perplexing disease many have thought that no medicine could reach the seat of the difficulty;—this was the prevailing opinion until Mr. Thomas Andrews, Druggist from the south introduced from thence *"Fennick's Vegetable Specific."* The price was so low that the poor to whom health is doubly valuable, might in this respect be on a level with the rich. Being charged at $1 per Bottle, several were induced to make trial of its virtues. Had the medicine even failed in this climate where it is so much needed, yet we must have thanked the Doctor while we could not have blamed the medicine; for it often happens that a cure in one climate may be sure death in another. Fortunately, however, not so with this. The success which had attended it at the south has been fully realized in this vicinity for many miles around. Sometimes a single Bottle is sent for a distance of 30 miles and repeatedly for a different member of the same family.

The subscriber is willing the fact should be known that in three instances out of the great number cured a second bottle was required, and in one case for some cause or other the individual was not cured, and these are the only instances known where one bottle has not restored health. The price will be continued at one dollar per bottle, to bring it within the reach of all, and will hereafter be sold in Rochester at wholesale and retail, by LEVI BURNELL, *Druggist,*

At the sign of the alligator, No. 11 Carroll st

6w 35

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, [illegible]6, 1831. VOL. V. NO. 41.

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.

HINTS TO MINISTERS
WHO PREACH AT PROTRACTED MEETINGS.

Mr. Chipman:—I have had the privilege of attending several of the protracted meetings in this part of the country, and while I highly approve of such meetings and the manner in which they are conducted, and the preaching generally, I would make a few suggestions.

1. Have more of Christ crucified in your sermons, and back up your assertions with scripture proof.

2. Avoid all points which are controverted among evangelical christians.

3. Make no doubtful assertions, i. e. such as well informed christians will be disposed to say to, "*it may be so,* but I doubt it."

4. Let your sermons be well studied and written. Prune every thing off that is not to the point and calculated to arouse christians to activity or convert sinners.

5. Give the office work of the Holy Spirit its rightful prominency.

If ministers would have more Divinity and Scripture in their sermons they would be better, at least in the apprehension of an

OLD CONNECTICUT MAN.

For the Observer.

GENESEE MANUAL LABOR SEMINARY.

In a communication made to the public some time since, it was stated that this Institution would be open for the reception of Students the second Thursday of the present month; but the weather having been so unfavorable for the completion of the building, we have not been able to accomplish our design. But we are now so far advanced in our preparations that we feel warranted in saying that students may commence their studies in this Seminary under very favorable circumstances on Thursday the 20th of Oct. next.

The terms of admission as have been already communicated, are as follows. Each student is to labor three hours daily, and for this labor may receive his board, room, rent and fire-wood prepared by himself. Tuition will be $4 only, per quarter. Each student will be required to find his own bed and bedding, light and washing.—These are the general terms. For the reception of students under the age of 14, there must be a special contract with the faculty. Should there be any young men desirous of connecting themselves with the institution who are somewhat perfected as artificers in wood and who can bring their tools with them, they will be allowed something more for three hours labor than is specified above.

We earnestly desire that this institution so evidently designed for the good of the church and for the advantage of so large and worthy a class of our young men may be fostered by all the aid and influence which can be brought to bear on so laudable an object. While therefore we make our appeal to the benevolence of the public, we would wish to enlist the feeling of the ladies, and trust that whatever may be done by others—that they will not be backward in manifesting their regard to so good a cause by furnishing articles of household furniture, such as beds, bedding, table linen, &c. for the use of the Seminary family, and students for whose benefit specially, the institution is designed. And for the benefit of such students who are preparing for the ministry, articles of clothing will be thankfully received, and we trust judiciously appropriated.

To the public generally we would say—That we depend entirely on the aid of the benevolent for the establishment and success of this Institution—we must therefore visit them by our agents that we may receive at their hands the fruits of their liberality, when it is not forwarded to us.—For this purpose the Rev. Gilbert Crawford of Le Roy is appointed general agent and is authorised to employ agents under his direction to act in behalf of the Institution, and we trust they will be cordially received by the public and that they will thus be able to advance the interest of the object for which they labor.

Application for admission to the Seminary may be made to REV. RUSSELL WHITNEY, or REV. MOSES ORDWAY.

East-Bethany, Sept. 26, 1831.

From the Philadelphian.

DISAVOWAL.

The Rev. Dr. Green, the Editor, and apparently the writer of several pieces in the *Christian Advocate*, in describing "the present state of the Presbyterian Church," represents it as having come to "a very fearful crisis," through the censurable influence of a party which he denominates "New School Presbyterians."—This party, he says, constituted a majority of the last General Assembly; and he represents it as threatening the Presbyterian Church with "changes, affecting materially her doctrinal purity, her ecclesiastical order, and all her institutions and endowments." How this alleged party came to be the majority in the last Assembly he attempts to show; and in so doing has "no hesitation in saying, generally, that it was the result of pre-concerted plan and effort." Of course *some persons* must have concerted the plan and employed the effort, before that Assembly met. "The pre-concerted operations and arrangements which have now been noticed," he says, "were conducted with wonderful secrecy and address; for widely extensive as they necessarily were, those whom they were to affect unfavorably, did not, we know, even suspect their existence." He intimates that these operations were the result of "an extended, active, and systematic combination" which had been entered into against the Old School, by which, "in military phrase, *they had been completely out-generalled,* and were taken perfectly by surprise."

The Doctor admits that he and his friends had "made some exertions to secure a return of such members to the Assembly as they believed would favor their cause; and they did not doubt their opponents had done the same." "We have admitted," he says, "that in the year past the Old School Presbyterians made use of some exertions to secure a majority in the last General Assembly; but they certainly did not make use of half the efforts employed by their opponents; and some means to which their opponents resorted we hope they never will employ."

Now if any persons adverse to the views and measures of Dr. Green, whom he calls *opponents,* are implicated by the foregoing charges, it is natural to suppose, from local circumstances and other causes, that some or all of the subscribers to this paper are intended: we think it, therefore, our duty to the Church and to ourselves, hereby solemnly to declare, that no one of us knew of any pre-concerted plan, combination, or effort, designed to affect the members, the character, or the measures of the last Assembly. No one of us countenanced or participated in any such combination, if any such existed in this city or elsewhere. We took no measures to influence any Presbyteries near or remote, by any correspondence, pre-concert, or arrangement. Two extra numbers of "the Philadelphian" were printed by the direction and at the expense of some of the *lay members* of the First Presbyterian Church, and sent to most of the Ministers in our connexion: but this was done without any arrangement on the part of any one of us; except that the Editor consented that his publisher should issue the papers desired. These papers were issued without any secrecy, and had no more of plan, combination, pre-concert, or intended generalship, than certain pamphlets styled "A correct Narrative," by the Rev. W. L. McCalla, and "A true and complete Narrative" by the Rev. Wm. M. Engles; the former of which was circulated three months, and the latter several days, before the numbers of the *Extra-Philadelphian* were distributed.

So far were we from being marshalled as a party, even in the last spring meeting of the Presbytery of Philadelphia, that scattering votes for Commissioners were given on our side; while on the other side every one of their eight Commissioners had an equal number of votes; thereby giving fit occasion for the Doctor's own lamentations, "Well do we remember the time—and we have a melancholy pleasure in recollecting it—when there was no planning or electioneering for Commissioners to the Assembly; when, in some Presbyteries, going to the supreme judicatory of our Church was a *privilege* or a *duty*—and regarded more as the latter than the former—which was taken in *rotation* by the members; when there was no pre-concert whatever on the subject; when all the inquiry was, who could go with the greatest convenience, or who were the ablest men that the Presbytery could send;—but how totally different the state of our church now is, the foregoing exhibition demonstrates."—(See Christian Adv. vol. ix. p. 419.)

That Dr. Beman, would be a member of the last Assembly or a candidate for Moderator, not one of us knew, until the day before the Assembly met. That he used any influence at the south with "several," or even any, "judicatures of the church in that section of our country—to insure the result which was witnessed when the Assembly convened," we neither know nor believe. On the contrary, we have understood on what we think good authority, that Dr. Beman's attendance on the Assembly was a matter of uncertainty to himself until a short time before he came to this city.

That those who charge their brethren with concerted operations, "made use of some exertions to secure a majority in the last General Assembly" we can readily believe, on their assertion, for we are credibly informed that no less than two of them, before the election of the Moderator, remarked that they were sure of electing their candidates, because they were certain of 93 votes. He received 92; and would have had 93 had not a member, on whom they calculated, tarried too long with a friend to be present at the election. That the Assembly would be so numerous as to give 102 votes to another candidate they did not expect. We had made no such estimate of forces; and while they who accuse us of party measures could tell within *one* how many Commissioners would vote for their own candidate; not one of us knew or could tell, at any time before the votes were given, that ten persons would agree in supporting any other man.

The only measures any of us have employed to render the Assembly and its decisions such as we desired they might be, have been a free candid disclosure through the press of what we believe to be the truth, amicable discussion, friendly conversation, and prayer to the supreme Disposer of all events that he would give a right direction to the Assembly, and save the Presbyterian Church from prejudice, party passions, and distraction.

In relation to the next and all future Assemblies, we hope they may convene with the spirit which we believe actuated the majority of the last Assembly; who, having it "in their power to dispose of every measure that came before the judicature, just as they pleased;" exercised exemplary moderation and kindness towards their brethren of the opposite side, "even amidst much that was calculated to produce unpleasant excitement."

We agree that in disposing of the missionary business of the Assembly "there occurred such disorder and confusion as we have never before witnessed in the General Assembly, and which we devoutly pray, never may be witnessed again." At the same time, we feel thankful, if the Presbyterian Church must be divided into schools, that it was not the "new school" which made the "disorder and confusion;" for they were the majority, and had no disposition clamorously to assail their own measures.

In self defence, since we may seem to be implicated by Dr. Green's general accusations on the subject, we would further remark, that we have never denounced the use of Creeds and Confessions; and that we do now sincerely publish our affirmative answers to every question directed by our form of government to be put to persons about to be ordained to the work of the gospel ministry. We profess to understand and assent to these questions; and we receive and adopt the Confession of Faith according to the plain and obvious meaning of the English language, as containing the system of doctrine taught in the sacred scriptures. We deny that we are bound by any other understanding or construction than that which we believe to be the natural, philological, and grammatical construction of the Confession itself. We repel, also, the numerous insinuations directed against us, if classed with those who are called "new school Presbyterians," that we are hostile to the evangelical orthodoxy, sound Presbyterianism, and the best interests of the Presbyterian Church.

We have read with pain the Circular signed by a *Central Committee of Correspondence* in this city; and we solemnly declare, that we know of no members of the Presbyterian Church who has been willing to expose to hazzard the vital interests of the same, or who desires either the mutilation or subversion of the Presbyterian system. We know of no person or persons who projected, or attempted "the entire change of the missionary Board." We believe that nothing more was desired by any with whom we co-operate, than to produce such a change in the Board, as would prevent all collision with the American Home Missionary Society, and contention concerning missionary operations. The nomination made by the Committee of the Assembly retained most of the persons who are now members of the Board.

We also solemnly declare that we know of no persons who have associated with us, who have sought, or now seek to revolutionize our Theological Seminaries: to displace the professors in them; or to pervert these schools of the prophets "from the intention of their orthodox founders." On the contrary, the changes which were lately made in the direction at Princeton were effected, we believe, entirely by Dr. Green's coadjutors in the Assembly. *They* also were the voters which produced whatever alterations were made in any of the institutions of the Church.

Devoutly seeking the peace and prosperity of the whole church, we do most earnestly deprecate whatever may be productive of discord among brethren, or hinder the effusions of the Holy Spirit.

EZRA STILES ELY.
JAS. PATTERSON.
THOMAS H. SKINNER.
JOHN L. GRANT.
ALBERT BARNES.
THOMAS EUSTACE.
ALBERT JUDSON.
ALFRED H. DASHIELL.
CHARLES HOOVER.

Philadelphia, Sept. 19th. 1831.

N. B. Several brethren in the city and vicinity, who have corresponding views of ecclesiastical policy, with the above subscribers, have had no opportunity of reading the foregoing *Disavowal*, but we believe they would cheerfully confirm all which we have stated.

From the South. Rel. Tel.

LETTER TO THE EDITOR.
Glasgow, April 29th 1831.

The poverty of Ireland is proverbial, and I have mentioned as causes, the dominant superstition of the island, and the customary diet of the poor. If some statements lately sent have reached you, on the consumption of ardent spirits, you will probably conclude that by that alone you could account for their poverty. Politicians, however, do not speak of these things, but of abuses in the civil and ecclesiastical arrangements of the country. Of these I will only notice two.

The first I happened to over hear, nearly in these words described by a lady, to a little circle of young people in Belfast. Can you solve the enigma!

"The curse of this happy nation,
The fittest subject for taxation,
Making our wretched people poor,
By process simple, and most sure.
And by it Irish men most treasonable,
Are made at once, of all men, the most reasonable."

To save your time I will give you the word *Absent-tee*, as the explanation.—The number of gentlemen who derive their income from the soil of Ireland, and spend it among the people of other lands is very great, and may be greatly complained of. Such foreign expenditure is obviously a serious deduction from the resources of the country; and the evil is still greater when the property of this land owner is not taxed for the support of the poor, even though they may have been made poor by striving to make him rich.

The *tythe system*, however—that is, the support of the Established Church, is more loudly complained of than any thing else. Many of her own members, both ministers and laymen are aware of abuses here, and they desire reform, but reform they fear will be destruction. I cannot give you all the facts on this subject, but that the many are taxed for the few is very plain.—The population of Ireland is at least *eight* millions, of whom, it is suppposed, that from 9 to 7,000,000 are Catholics. Some think all the Protestans do not exceeda million. Others say a million and a half. Others two millions. An estimate which seemed to rest on plausible data divides the population into fourteen parts, and gives one fouteenth to the Episcopalians; another fourteenth to the Presbyterians and dissenters; and the remaining twelve fourteenths to the Catholics.—This would make the Episcopalians amount to 575,000. You may reckon them at one million. The religious teachers of this one million number about 1,300, receive a tenth of the produce raised by the whole eight millions. The actual sum absorbed by this establishment is supposed to be about £1,426,000 sterling, or $6,330,000, yearly. In addition to this, seven-eights, or as some think, thirteen-fourteenths of the population are building churches and supporting teachers for themselves.

It would require much more time and patience than I can command at present, to give you all the bearings of this subject. But you can see at once I think, that the church establishment must be a serious burden to such a country as Ireland; especially when the great majority of the people will not accept their religious instruction from that church, though they pay for it, but are voluntarily supporting an independent establishment of their own.

I have spoken of the tythe system as a cause of poverty to the state. It is more in accordance with my object in these communications, to speak of it as a source of injury to the church. In 1766 the Protestants in Ireland amounted to nearly one-half the population. In 1822 they were only one-seventh. Within those 60 years, while the Catholics had more than quadrupled, the Protestants had not doubled their number. The following is said to be from parlimentary returns.

	A. D. 1766	A. D. 1822.
Protestants	544,865	980,000
Catholics	1,326,960	5,820,000
Total	1,871,725	6,800,000

Truth is mighty we say. Magna est veritas. Why then has it not prevailed in Ireland? Because I may venture to say, that Protestants there, as in the rest of the world, until these few years have been asleep. But I will add, that now, when they are waking out of sleep and beginning to labor, this tythe system and other unscriptural arrangements and abuses are in the way. The Catholic considers himself most unrighteously called upon, and often he is very offensively compelled, to pay a tythe of the produce of his farm for the support of a man, who, as he believes at present, is teaching "damnable heresies." How could that Catholic be converted by him! Allow that he saw his own religion to be an absurdity—a ruinous delusion; would he be likely to feel a predilection for the religion of that minister whose tythe proctor had so long been picking his pocket! Worldly men are quite apt to suspect that ministers preach to live; and this man will hardly fail of being tempted to believe that, as to his protestant minister, there is no doubt. He has proof, and that proof he *feels* in his annually diminished income, perhaps in his gradual descent to poverty. He may renounce popery, notwithstanding, but he is more likely to continue under the convenient shelter of its forms, and instead of embracing the faith of a protestant, to become, in his heart, an *infidel*.

A day or two before I passed thro' the County Kilkenny, 20 sheep had been distrained for tythe, which their owner refused to pay. They were canted, i. e. put up to auction, but none would buy. They were driven to Dublin, but the Catholics were before them, and there none would buy. They were shipped to Liverpool, and finally sold for 5*s.* instead of 25*s.* a head, which was their value when seized. Here the tythe was collected indeed, but a whole community of papists, under whose eye the transaction passed, were sealed up to popery forever. "Our religion may be bad, they would say, but that man's religion is worse."

From Kilkenny to Dublin we had on the coach, P—— I.——, Esq. a man of property, and a leading Catholic in the country. He as many of late are doing, had determined, that voluntarily he would pay tithes no longer. Some of his cattle were driven to the pound, and sold for the following debt and charges, as exhibited in a newspaper.

Tythe	£7 17*s.* 9*d.*
Drivers with blunderbusses,	2*s.* 4*d.*
Pound keepers,	11*d.*
Lawn, Bailiff, Process server, & Auctioneer,	5*s.* 0*d.*
To release from Pound,	5*s.* 0*d.*
Total,	£8 11*s.* 0*d.*—$38.

After the sale, the populace had him on their shoulders immediately, with loud cheers. The magistrate interfered, and seized Mr. L. as the instigator of a riot; and now, full of wrath, he was going to Dublin for legal redress.

I say nothing in regard to the *debt*. I only allude to the effects of its exaction. The Rector did certainly obtain his tythe, but as certainly had he, in obtaining it, "*made his religion to stink among the inhabitants of the land.*" Who could even hope for their conversion, whilst the memory of this transaction should remain! What Catholic in that county, would not nauseate the most distant thought of forsaking his persecuted brethren, and embracing the religion of this Rector! These are the things which have quadrupled popery in Ireland. I have no doubt that in this instance, the parish minister in question, did more to injure the interests of the church, than in his whole life he can do to promote them. It is but just to say, that in other countries where there are no tithes, there is sometimes seen this same unhappy anxiety about the salary, and similar unhappy results always follow the discovery.—A minister must not be gready of filthy lucre; nor indeed may he spend many thoughts about his temporal support. The Lord knoweth what things he hath need of, and so do his people; and if through anxiety for their good, the salary should be lost sight of by him, there is the less probability that it will be forgotten by them. But at all events, the rule of Paul, in such cases, would be "to give no offence, that the *ministry be not blamed;*" and it is quite certain that rather than *prove* himself the minister of an establishment, by such an offensive exaction of tythes, he would have "*approved* himself the minister of Christ, by the patient endurance of afflictions, necessities, fastings, imprisonment. Not as rich making others poor, but as poor making many rich."

TEMPERANCE.

From the Boston Recorder.

TEMPERANCE IN LONDON.

By letters just received in this city, from London, we learn, that the Temperance Cause is making most gratifying progress in England.—The London Temperance Association are about to resolve themselves into a Society by the name of the BRITISH AND FOREIGN TEMPERANCE SOCIETY. The Solicitor General, for Ireland advocated the measure, and in one of his speeches, said that Sir James Mackintosh had declared his adhesion to the Temperance Society, and is ready to plead its cause when called upon. The Chairman of one of the meetings, pledged himself to give $50, in case a British and Foreign Society should be formed. Another individual, a member of the London Temperance Society Committee, pledged himself to give a sum double to that which any other member of the Committee should give. A great meeting is soon to be held in Liverpool, for the purpose of forming a Temperance Society. It is stated that the late meetings have been much talked about at Court, and that Lord John Russell, and Lady Holland, in particular, had manifested their warm approbation. The Bishop of Sodor and Man sent a request that an individual might proceed to his diocese, to form a Temperance Society there. Similar requests were making from a great number of towns in the vicinity of London. Dr. John Pye Smith, after reading Prof. Stuart's Prize Essay, declared that he was convinced that it was his duty to *put away wine.*

We hope that these animating tidings will produce an effect *here.* We, in the United States, ought to take a more vigorous hold of this great cause. Shall BOSTON be behind London! We trust not. We hope that Dr. Edwards, or some other competent man, will soon be at work here.

The Rum Cholera.—It is a medical fact well attested, that the terrible cholera of the North of Europe does not sweep away its victims with a promiscuous carnage. A physician at Warsaw says:—

"It is an ascertained fact, that cholera does not select its victims at random, as some pretend; on the contrary, this disease has up to the present time spared all those who have led a regular life and resided in healthy situations, whereas those persons whose constitutions have been broken down by excess and dissipation have invariably been attacked by this scourge. It has been proved that out of 100 individuals carrid off by cholera, 90 were addicted to the abuse of spirituous liquors. The ravages which this complaint will make among the Russians must be immense, as they are in the constant habit of drinking brandy. Marshal Diebitsch used to drink brandy and punch frequently through the day.

"The women very rarely become addicted to the use of spirituous liquors, and few of them have been attacked by the cholera.

"Thus we should live temperately, employing the necessary precautions, and we may rely on being spared by this formidable disease."

THE GREAT SOURCE OF PAUPERISM.—The Providence American makes the following, among other remarks, on the cause of pauperism. By the returns this year from the indefatigable Medical Board of the Dexter Asylum in Providence, we have the melancholy and striking fact, fully authenticated, that out of 126 adults admitted to the Asylum the past year, who have come under the observation of the attending physicians, ninety eight were intemperate persons, being five sixths of all the adults, who have been directly reduced to poverty and disease, by the use of ardent spirits! And what made them intemperate! They were not born so: they did not become so in a day, a week, or a month. What but the habit of temperate drinking, with the facilities offered all about town for indulging in that habit has done this!

Of the other inmates of that Asylum, how many, who are themselves temperate, have been reduced to pauperism by intemperate husbands and parents!

Thus we find, that five sixths of the expense of supporting the poor in this town about $5,000, annual expenditure, have their different origin in drinking ardent spirits. The town receives for licenses, about $2,000, and expends $5,000 for the support of drunkards, besides the utter and entire loss of so many individuals, who but for Rum, would be useful members of society.

We also learn another striking fact, from the report on the condition of the Asylum, viz: that out of ten deaths, the past year seven were the result of intemperance, all the males and two females.

The statistic of intemperance, presented under our immediate observation, with an accuracy that cannot be doubted, furnish conclusive evidence of the correctness of the aggregate estimate throughout the country, of pauperism and death, resulting from intemperance.

From the Temperance Advocate.

FERMENTED LIQUORS.

Every day's observation adds to our convictions of the necessity of persons who have been in the habit of drinking distilled spirits, (in attempting a reformation,) at the time they resolve to drink no ardent spirits, including in the proscribed articles not only wine, but beer and even cider. It is a fact, that scarcely one individual has withdrawn from the temperance societies with which we are acquainted who has not kept up his appetite for intoxicating liquors by the use of those fermented, until he could stand it no longer, and then he must have a *little rum.*

If a man really wishes to be reclaimed from the sin of intemperance, he must not drink *any* intoxicating liquors. The only safety is in not touching the "accursed thing." Let the rum-bottle; the wine-cup, the pewter-mug, and the cider-jug alone.

The Difference.—In 1799 there were fifty-two journeyman tailors in the city of Albany—only *two* of whom were temperate! The whole fifty intemperate ones could not produce of their own funds *fifty dollars;* while the two who were temperate could show of their own earnings *eighteen hundred dollars!* This shows the difference between 'taking a little,' and 'total abstinence,' when no hazardous business is entered into by the individual.—*Ib.*

HOW MUCH DOES IT TAKE.

The difficulty of pointing out how much rum or whiskey a person may use and still be temperate,' has at length been solved; and for the benefit of those who take 'just enough to do them good,' while they completely govern themselves, we give it. It is not one of those attempts at solution, that we often hear: but a *plain* statement in open court *under oath.*

Question.—Had you drank any spirituous liquor!

Answer by witness—I had drank a little, what's necessary.

Question—How much rum or whiskey is necessary for a man to drink, to 'do him good!'

Answer by witness—For some, half a pint or a pint will answer; but some others require a quart, two quarts, and sometimes four quarts!

This is the testimony of one who from his habits is supposed to know. What shall we say of the many who advocate moderate drinking—i. e. taking 'what's necessary!' Do they not support the system of indiscriminate tippling—of drinking any amount of liquors; under the false coloring of taking 'just enough to do them good!' —*Ib.*

REVIVALS.

CHARACTER OF REVIVLS.

The Spirit of the Pilgrims for the present months, among other interesting articles, contains one from the pen of the Rev. Dr. Beecher, on "The necessity of Revivals of Religion, to the Perpetuation of our Institutions," which ought to be read by every one who values the liberty of this country, or prays for the universal spread of the gospel. We would gladly transfer the whole of the article to our columns but the limits of our sheet will not permit. We can only present a single extract, in which some of the objections so frequently urged against revivals are triumphantly refuted.—*Ch. Soldier.*

I am aware that revivals of religion, so called, have been regarded by many with suspicion and by not a few with aversion, as the device of men and the result of human weakness and credulity. But all who thus judge, form their opinions from hearsay, through prejudiced mediums, and not from a correct knowledge of the real, moral results of these days of mercy. That they may be *abused,* is certain; and so may civil liberty be abused. That sometime they are alloyed by enthusiasm and fanaticism is true; but what great change of human character and condition was ever accomplised without defect! The Reformation, though the sunrise of liberty, was attended by noxious vapors and obscurations, which its growing light has chased away. The defects of Luther and Calvin were spots on their sun; but still they were suns, without whose blessed light the night of ages might still have brooded over the earth. In the civil wars of England, there were defects enough in the puritans for infidels to ridicule and Christians to lament; but if, to escape these defects, the world had been bereft of their virtues, still the untutored savage had dwelt in his forest, and the rod of iron had ruled the children of the Pilgrims. Our own revolution, was it marked by no excess of folly, and stained by no crime! and yet the great *principle* which beat in the heart of the nation was that of liberty.

Why must the moral renovation of man alone be expected to move on, unattended by the accidents of human imperfection,—or be discarded as wholly human, and unworthy of confidence and gratitude to God? When any thing which God in his mercy does for man, by human instrumentality, is perfect, the imperfection of revivals may occasion doubt concerning their origin and utility.

For more than thirty years, there have been a series of revivals in our land, with increasing power, extent & frequency—unalloyed in a great measure by those irregularities which had marred some of the previous seasons of refreshing. Generally they have been free from enthusiasm and excess—have been seasons of silent attention and deep feeling, of clear, intellectual, argumentative, doctrinal preaching, with pungent applications to the conscince, attended with deep convictions of sin, and with subsequent joy and peace in believing. Their effect upon religion and morals has been most auspicious. They have furnished 3-4ths probably of the living ministry of the evangelical ministry of our land, and nearly three-fourths of the members of these churches. They have reared and sustained the family altar and trained up the rising generation in the nurture and admonition of the Lord. They have provided hearts, and hands, and means, to superintend the manifold ministrations required to organize infant and Sabbath schools, and all our benevolent and voluntary associations. Thirty years ago, it was a rare thing to meet with a young person in the church; and now, more than half the professors of religion are in early life. And it may be truly said, that almost the entire moral energy by which the cause of Christ now moves on from conquering to conquer, is the result of those revivals of religion which for thirty years have been enrolling, augmenting, and disciplining the sacramental host.

It has been objected that revivals of religion are seasons of mere temporary excitement—transient as the overflowing of a summer's brook, and evanescent as the visions of a heated imagination. But instead of this, they are the moral heart of this great nation, whose pulsation throbs with unceasing stroke and rising healthful tone, propelling the life-blood from the centre to every extremity. And instead of febrile dreams and emphemeral emotions, they are fast waking up the nation to the abiding realties of God's eternal government, and affording fast practical illustration that 'godliness is profitable unto all things, both for the life that now is, as well as for that which is to come.'

It is true that the intense interest of a revival, when in a few weeks or months, hundreds are brought out of darkness into marvellous light, does not continue. It is not indeed, perhaps could not be permanently sustained; but that the results are transient is not true. If there be religion on earth, sustained by the exhibition of all the fruits of the spirit, Christian graces, and good works, that religion is the abiding product of revivals. If death beds of peace, and hopes full of immortality, are the seal of heaven's work in the soul, then does God progressively, for forty and fifty years after the revival has passed away, set his seal to it that it is his own most blessed work.

It has been inquired whether a more gradual dispensation of the Spirit were not better than these sudden outpourings. But we have been accustomed to feel that God is the best judge in this matter, and that man cannot make a revival either gradual or sudden. When he gives us drop by drop, we are thankful; and when the cloud of mercy above bursts and pours down a flood at once, we dare not request him to stay his hand—we cannot but exult and rejoice in the exuberance of his mercy. Nor can we perceive how it is possible that 800,000,000 souls, or any considerable part of this number, can be washed from their sins, within the most distant time to which the millennium can be deferred according to prediction, by single drops falling in such slow and deliberate succession as should satisfy the prudence of some apparently very good men. We doubt not that greater revivals than have been are indispensable to save our nation, and to save the world, by giving universal and saving empire to the kingdom of Christ; and as clouds thicken and dangers press, we look for them with strong confidence, and with an increased urgency of unutterable desire.

FAULTS AT PROTRACTED MEETINGS.

10. Being afraid of Metaphysics,—such metaphysics, we mean, as the Bible teaches. Some think that they must labor wholly for excitement, and that instruction, argument, discussion, would be out of place. On the contrary, sound, doctrinal instruction is never more in season, never more needed. The minds of men are prepared to receive it with avidity and think upon it in earnest, and candidly. They are excited. Let them be excited about something in particular,—something important,—something permanent, that their excitement may itself be made durable and permanent. Choose, however, proper subjects. Keep close to the Bible. Let your metaphysics be only such as bear directly on faith and repentance.

11. Special prayer for all sorts of objects, and at any one's suggestion. Sometimes special prayer for the conversion of individuals and classes of persons is introduced, we think, with propriety, and to profit. But the attention of the worshipper ought not to be distracted by the introduction of subjects not embraced in the object of the meeting. All requests should be handed, in writing if convenient, to the minister of the place, who should use his discretion whether to present them, and when.

12. Persons coming in during the progress of the meeting, and addressing the audience without understanding the state of feeling. Such an one, from a hasty glance, is liable to underrate or overrate the degree of feeling, or to mistake its character, essentially, and to say what is wholly inappropriate, and will do more hurt than good. —*Vermont Chronicle.*

Extract of a letter from a gentleman to his friend in this city, dated Clinton, N. Y. Aug. 27, 1831,

While at Hannibal, I witnessed a powerful revival. During a seven days meeting, there were 120 hopeful conversions. The change in Clinton I found very great, there being nearly 200 converts during absence.—*Charleston Obs.*

IN NEW VILLAGE.—A correspondent in Upper Aquehoge, L. I. under date of September 7th, writes as follows, "This week I have just returned from New Village, where I spent a few days witnessing scenes of thrilling interest. On the evening of the 6th inst. the place was literally a Bochim, a place of weepers. Such a scene I never before witnessed. Four days meetings was held in this region last week, week before last, and this week; next week two are to be held at Aquehoge and Brookhaven.

"It is truly a year of release—a jubilee indeed. Backsliders are returning in my society, and Christians are entering deeply into the spirit of a revival."—*N. Y. Evangelist.*

IN MOUNT PLEASANT, HARRISON CO. KY.—We learn from the Rev. Mr. Forsythe, pastor of the Presbyterian Church at Mount Pleasant, Harrison County, Ky., that at a sacramental meeting of that church on the 29th of Aug. last, twelve members were added to the communion of the church.—*W. Luminary.*

IN DANVILLE, KY.—We are pleased to be enabled to inform our readers, that the state of religious feeling at Danville is still highly interesting and encouraging. Nine members were added to the Presbyterian church there, on the Sabbath previous to the last.—*Ib.*

IN BOZRAH, CONN.—Last Sabbath about forty persons were added to the Congregational Church in Bozrah, under the pastoral charge of the Rev. Jared Andrus.—*Rel. Messen.*

IN LEACOCK CHURCH, PA.—A general seriousness has attended, and followed a prolonged

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meeting of four days; and as many as 100 persons under apparently deep conviction of their sin and misery; have attended meetings for inquiry into their personal interest in the Redeemer.

In the Rev. Robert Steel's congregation, in Washington, Pa. the greater part of ten days were lately devoted to religious meetings, which were well attended, and unusually solemn. The congregation is not large, but nearly one fourth part of it appears either to have lately received, or to be now enquiring with anxiety after a participation in the great salvation.—*Philadelphian.*

From the Christian Spectator.

APPLICATION OF THE PRINCIPLES OF COMMON SENSE TO CERTAIN DISPUTED DOCTRINES.

Joannis Christiani Gottlieb Ernesti Commentatio de usu communis vitæ; ad interpretationem Novi Testamenti.

In a former article on this able treatise of Ernesti, we endeavored to shew that the language of the bible, and particularly of the new testament, bears a close and designed resemblance to that of common life. From this resemblance the following principles of interpretation were derived, and stated in the language of the author. "First, that we should use that simplicity in interpreting the language of the scriptures, which is so marked a trait of that of common life, not making allegories, or emphasis, or mystical senses, unless the obvious design of the writer requires it; that we do not *cut to the quick*, or press every word to the utmost it will bear; and that we compare corresponding forms of expression in the language of common life, as we find it at the present day." We likewise endeavored to show, that the ultimate appeal, on questions of scripture doctrine, must be made to the bar of common sense—"that the decisions of the common sense or reason of mankind, are to be depended on as certain truth, in all cases in which it is *competent* to decide, and *free from perversion*; that the real meaning of any divine declaration whatever, is always in accordance with these decisions, and consequently, that the scriptures can never teach any thing positively *inconsistent* with them, even on those subjects which lie beyond the reach of unassisted reason; and that no passage, to which fair and just interpretation assigns a meaning known to be false, can be part of a divine revelation."

We now proceed to apply these principles to certain doctrines, which have been extensively supposed to be taught in the bible. The first which we propose to bring to the test, the Roman Catholic doctrine of *the real presence*. We give this the precedence in the application of these principles, chiefly indeed because it affords a striking illustration of their correctness and importance, but likewise with the hope that at a time when the catholics are making such efforts in our country, it may be of some use to show the real spirit of their system of interpretation.

A full statement of the doctrine in question would be as follows; That the material body and blood of Christ, are literally eaten and drunk under the form and appearance of the bread and the wine, at the celebration of the Lord's supper. This notion, as we have already shown, is founded on a literal interpretation of the words of our Saviour, "this is my body," "this is my blood," &c. And plainly, if the principle of literal interpretation ought to be adopted as a *universal* one, the doctrine in question is true. No language could be imagined more explicit than that just quoted. It was of the consecrated bread before him, that Christ declared, "this is my body," and of the wine that he said, "this is my blood." How then shall we avoid the conclusion that the bread *was* his body, his very flesh, only changed in its external form and appearance, and the wine his real blood, as the catholic strenuously claims! And that when he commanded his disciples, "*this* do in remembrance of me," he meant that they should, to the end of time, continue to do the *identical thing* which he had done, viz. break, distribute, and feed upon his very flesh, and drink his very blood, and that he would, at every celebration of the supper, interpose to effect a miraculous change in the elements, which would enable them to do it? On what principle, we ask, can we avoid being shut up to this conclusion? Why may not the catholic justly charge us with rejecting the obvious meaning of the bible, if we refuse to receive a doctrine which stands out in such bold relief upon its pages!

Now, we think, there is no answer to these questions, except on the principle which we have stated above, viz. that the *very nature of things* forbids the literal interpretation of these passages, or in other words, that we must first know that a declaration *can* be true, before we can receive it as part of the word of God. We are aware that Faber, in his Difficulties of Romanism, has placed the argument on another basis. He maintains that the principle of *homogeneous* interpretation, as it is called, is sufficient to decide a question like the one before us—that the passages which assert the bread and wine to be Christ's body and blood, are to be interpreted figuratively, because we interpret *similar* passages in that manner. But, we would ask, what *constitutes* the similarity between these & such other passages? *Why* is the declaration, "this is my blood," analogous to that other, "I am the true vine," or to these, "I am the way," "I am the door!" *Why* may we not reject the idea of a man's being, literally and truly, a *vine*, bearing grapes, or a real *door*, and still, with perfect consistency, hold that in the bread and wine, we do truly eat and drink our Saviour's body and blood! Is it because the mere *form of expression* is so much alike in all these cases, that they *must* come under the same rule of interpretation! We are at a loss to see the necessity arising from this kind of similarity. On the same ground we might prove that the declaration, "I am the first and the last," and even this, "I am Jesus of Nazareth," are to be understood figuratively; for they obviously resemble the passages in question, in the general form of expression. Will it be said that the ancient christians, those who lived near the time of the apostles, regarded the language of Christ as figurative! But this is denied by the catholic. And even could this figurative import be proved to have come down to them by tradition, how did the first disciples, from whom the tradition was derived, form *their* opinions on the subject! Why did not they understand the words, "this is my body," literally! We have no reason to suppose from the history, that any explanation was added by our Saviour. He did indeed speak of the fluid in the cup, *after* its consecration, as the *fruit of the vine;* but he had also said of it, that it was his blood. Which of the two declarations then, were they to understand literally? Considering the circumstances, the form and manner of expression *merely*, we, in common with the catholic, should say without hesitation, the latter. What saved them, then, from such an interpretation? Simply the principle we have stated, the dictates of their own common sense,—the obvious impossibility involved in the declaration, if literally understood. Here then we come to the real basis upon which the principle of *homogeneous* interpretation, as it is called, rests. We interpret certain declarations alike figuratively, or alike literally, *because other principles of interpretation requires us to do so;* and that truth is established by observations which our own reason makes upon the nature and relations of things. It is upon this solid ground, too, that every principle of interpretation, which is of any value, must be built. The reason, the justice of no principle can be shown, without referring it back to this origin. It must be shown to have its foundation in the dictates of common sense respecting what is true or possible, and what is false or impossible, in the nature of things.

It is upon this ground, then, and *only* this, that we reject the doctrine of the real presence. It would be the height of absurdity to suppose that the disciples actually ate the flesh and drank the blood of Christ, while he was standing before them, or sitting at the table with them, clothed in the very same body on which they were then feeding. If such a thing is possible, then any thing of which we can conceive is possible. It is equally impossible too, and contrary to the known truth of things, that the glorified body in which our Saviour now exists, should become the bread and wine of the sacramental supper, while at the same time, he is "*ever* at the right hand of the Father," clothed in that very body, making intercession for his saints. It is a settled axiom, we believe, that the same thing cannot be in two different places, or be actually two different things, at the same identical moment. Yet it involves this glaring absurdity, to make either of the foregoing suppositions. It is not indeed impossible, in the nature of things, that the body and blood of Christ, should have been changed into bread and wine—this simple idea involves no contradiction, no impossibility, any more than the changing of water into wine at Cana of Galilee. But the contradiction lies in this, that the disciples should be supposed to be eating and drinking the material body and blood of Christ in the form of the bread and wine, while, at the identical moment, the same body and blood constituted a living, breathing, human being, whom they saw in that form before their own eyes.—Any one who can believe that even omnipotence can make flesh *bread*, and let it still, at the same identical moment, remain flesh, must be pronounced, in this matter at least, as regardless of common sense as he would be, if he were absolutely destitute of reason.

We have stated already, that all decisions of this kind must, to be relied on, have two qualities; first, the subject must be one on which reason is *competent* to decide, (and this distinguishes the present doctrine from that of the trinity,) secondly, the decision must be *unperverted*. Both these qualities belong to the present decision. Reason is *competent* to decide whether it is possible for the *same* thing to be two *different* things, and in two *different* places, at the same moment. If it cannot decide this, it cannot decide any thing. Nor can its decision on this point, be shown to be *perverted*. There is no possible inducement for any one to reject the doctrine of the real presence, save its obvious inconsistency with other known truth. But the catholic *has* a point to gain by his interpretation. He wishes to establish the belief of a constantly recurring miracle, in order to impress common people with awe and reverence for his system of worship and its ordinances, thus hoping to make the bands of delusion and oppression stronger. Here, then, the unhallowed lust of power and influence, and of every gratification that they can secure, is enlisted to pervert the decision of the catholic. His decision, then, in favor of the doctrine in question, is likely to be the one that is perverted; while that of the rest of the world against it, is one of common sense, of reason, both *competent* and *unperverted*.

The catholic, likewise, in his interpretation, obviously "*cuts to the quick*, or presses every word to the utmost it will bear." The expressions, "this is my body," "this is my blood," he understands just as if each specific word must be *made to mean* the same thing as it would if it stood by itself, and could not possibly depart from its single original signification. This is putting language to the torture; or rather, it is putting it into a strait Jacket, like a maniac.—We have seen that we are not to interpret the language of the sacred writers, as though it were in fetters. It is a *mystical sense* too, which the catholic makes out, and that in a case, which, it is plain, does not require it. Our Saviour *may* certainly have meant no more than this, that the bread and wine were to be taken as *symbols*, or mementos of his death, in which his blood was shed, and his body bruised and pierced. This is a natural interpretation, and exhausts all the *necessary* meaning of the language. And as this interpretation is consistent with the known reality of things, while that of the catholic contradicts that reality, we adopt the former, and reject the latter. And in doing so, we are wholly governed by the principle under consideration, viz; that nothing can be received as revealed truth, which contradicts common sense, or the competent and unperverted reason of man.—Nothing but this principle can ever decide between us and the catholic, as to which interpretation of these passages shall be received.

REV. WM. PRIESTLY.

The following anecdotes in the life and experience of the Rev. Wm. Priestly, are related by his sister. They may prove encouraging to the faith and prayers of pious parents with regard to their beloved offspring, for the welfare of whose immortal souls they are so tenderly solicitous.

One morning, when under great distress of mind, he rose very early, and went to unburden his mind to a young friend, expecting to return before any one knew of it. His father, thinking he lay longer in bed than usual, went to call him up; but not finding him in his room or in the house, became, together with my mother, excessively alarmed; and search was made for him in the back premises of the house, which were very extensive, but without success. It was a thing so unusual for him to absent himself, without first acquainting his parents where he was going, that they were quite in an agony, not knowing what Satan and distress of mind might drive him to. My father went to his young friend's to inquire, where, to his great joy, he found them both together at prayer. Oh! with what different feelings did he return to inform my dear mother! Who can describe their joy at family prayer that morning! It was like the "oil of joy for mourning, and the garments of praise for the spirit of heaviness."

In 1785, my eldest sister, being then nineteen years of age, joined my father's church at Dublin. I also, who was younger than my brother, was at the same time under great soul-concern. These circumstances made my dear mother (of whom it might justly be said, that she travailed in birth over her children till Christ be formed in their hearts the hope of glory,) exceedingly anxious for the salvation of my dear brother, who was then seventeen years of age. She desired my father to set apart a day of fasting and prayer in the family for his conversion, for the Lord had said, "For these things will I be inquired of," and "by prayer and supplication with thanksgiving, let your requests be made known unto God."—Accordingly, a day was set apart; each was to spend it alone in prayer. In the afternoon, my mother came out of her room, telling my father she had good news for him; for she was assured that William would be called and be a minister, & that as sure as she had heard my father preach she knew it was so, and that he would preach; she should not die till she had heard him. The rest of the family knew not of this communication till some time after my brother's call; but we observed my dear mother's countenance, like Hannah's of old, was from that time no more sad. In less than two months from this day of fasting and humiliation, my dear brother was called. He joined the church the next year, and, before the end of the year, wrote a letter to my father, expressing his views and desire to be a minister.—It so happened, that owing to the bad state of my mother's health, and other circumstances, she did not hear my brother preach till a fortnight before her own death, though he had preached several times for my father. He had been settled at Buckingham, his first place, a few months when he sent word to my father and mother, that he felt such delight in his work, that he longed for the return of the Sabbath. When he came unexpectedly to see them, he preached for my father; and my mother, being in better health, went to hear him for the first and only time. She came home in a delightful frame, saying, "Now lettest thy servant depart in peace, for mine eyes have seen thy salvation;' I have now heard my son William preach, and desire no more." The next day he returned to Buckingham; and, what was very remarkable, that day fortnight came home to attend his mother's funeral.

SABBATH SCHOOLS

From the S. S. Instructor.

We are happy to have it in our power to furnish to our readers another proof of the growing success of Sabbath schools in our state. The following is a letter just received from the Agent of the Maine Sabbath school Union, dated.

Turner, Sept. —, 1831,

I have witnessed some interesting cases of seriousness, and hopeful conversion, among children and youth, since I saw you at B. It does appear to me, that the Spirit of God, is moving upon the hearts of the young *generally*, in a manner unprecedented; and I do believe, God is intending to remove that criminal incredulity respecting the possibility of *early conversions*, which has so long hindered the prayers of the church, in behalf of the salvation of children.

I have seldom addressed a company of children, in the Sabbath or common school, but they have evinced great tenderness. I have seen many a tearful eye, and anxious look. In several instances, numbers of little children have gone from the school to their chambers, to pray.

Just before finishing my address, a few evenings since, I saw a little boy, *seven* years old, get up and leave the room. After meeting, his mother told me, that she heard him crying, before he reached home. He came in, and said, with great feeling, "Mother, it won't do for me to live any longer as I have done. I have been very wicked all my life, and I am determined, this night, to begin my life anew." He then left the room, weeping, retired to another, where he knelt down to pray.

I visited eight or ten families, and found some children serious, or indulging a hope that they have become Christians, in almost every family. In one family a girl 14 or 15 years old, has begun to rejoice in her Saviour, whom she thinks she has found precious to her soul.—Three or four younger brothers are very serious. One little boy, about seven years old, when I first went into the room, sat in his little chair weeping; presently he moved behind the table, out of my sight. I supposed he had hurt himself, or was sick; or perhaps had been corrected for some improper conduct, by his father, who was sitting near by him. But I soon found that the family had just been called round the domestic altar, and the father had prayed and conversed with his children. This little boy *was weeping on account of his sins.* He did not show his face while I was in the room; but continued to weep—and when I conversed with him, he was so much affected, as to be scarcely able to answer any of my questions.

O, I wish every parent, especially Christian parent, could have witnessed this scene. There was a father and mother, exhibiting the mingled emotions of joy and deep anxiety: and there were their children; the children of their prayers, all of them, except, perhaps, two little ones, either rejoicing on account of pardoned sin, or weeping over sin unpardoned.

In another family, I found a pious father and mother, rejoicing over two new born children, one sixteen, and the other perhaps twelve; and weeping over two others; one younger than either of the others, and one between them, and both more or less anxious. The oldest has, since, as he hopes, given his heart to his Saviour.

When talking to the children in another place, a Sabbath or two since, I noticed two young girls, thirteen or fourteen years of age, who seemed very serious. On Coming out of the meeting house, they were talking with an acquaintance of mine, who introduced them to me. On asking them a few questions, I found they had begun, only a few days before, to hope that Christ had pardoned their sins, and "put the new song into their mouths, even praise to the Lord.

This seriousness among the young, is not confined to this vicinity. A few weeks since, I was in another part of the State, and visited a sick boy. I there witnessed a scene, enough to kindle up the soul of a Christian, into a flame of love. There were eight lads, all under fourteen, and all but two, hoping that they had but recently found the pearl of great price.—They had assembled there, to spend a short season in prayer and religious conversation with their little friend who was sick.

I have recently heard too, that there is an unusual interest, on the subject of religion, manifested among children in some parts of New-Hampshire.

The following is an extract from a letter from Massachusetts: "A little boy, about *eleven* years old, who lives with ————, has recently become hopefully pious. His convictions of sin were very strong. He had attended a four day's meeting, and was considerably affected. One night, after he had retired, he was heard crying out as though in great distress. Some members of the family, went to him, and found him so much agitated, that his bed shook. At times he would shrink back and shudder, as if standing on the verge of some dreadful precipice. Some of the family remained with him till morning and left him. In an hour or two, he came down. His countenance was lighted up with a smile. The Saviour had appeared for him, and he hoped his sins were pardoned. He then told them of all the distress he felt in the night. He now gives good evidence that he is a Christian."

Do not these instances afford glorious evidence that the Lord is remembering the rising generation for good! And ought they not to encourage parents, teachers, and ministers, to look and pray for greater things, and expect greater things, in relation to early conversions, than they have been wont to do!

ASA BULLARD.

OBEDIENCE.

Parents cannot take a single step to advantage in their efforts to train up their children to piety, without first obtaining their *unlimited, unqualified, entire submission* to their authority.

The *very first* lesson to be taught the child is to *submit* to *obey*. There are various methods of obtaining this ascendency. In some cases it is to be done by kindness, in some cases by severity; but some way or other it must be done. Your children must be habituated to do what you command, and to refrain from what you forbid; not because they can see the reason for it, but because you *command or forbid*; submission, not to your reasons but to your authority. If a child is in the habit of disregarding parental injunctions,—if it is necessary to repeat them,—or if obedience is slow, or reluctant, or ill-humored,—I mean if this is so habitually,—there is something radically wrong in the parent's management. No parent can under such circumstances, expect success in any efforts to promote piety; for be it remembered, insubordination is the essence of irreligion.—*Abbot*

OBSERVER.

THURSDAY, OCT. 6, 1831.

WHAT WE HAVE SEEN.

The Editor of this paper has just returned from a tour to the west on business connected with the interests of the establishment and in visiting, as he has done, every village on the Canal and on the Ridge-Road, from this to Lockport, has had an opportunity of learning something of the state of society as it might be gathered from a hasty view, and from calling on a large number of individuals and presenting to them our accounts or soliciting their patronage where it was not already given.

In the first place then, we have seen the poorer class and those in middling circumstances, who profess to be the followers of Christ, manifesting pretty uniformly a deep anxiety to know what is doing in the religious community to promote the Redeemer's Kingdom. We have seen them ready to deprive themselves of luxuries and perhaps of some of the comforts of life, rather than forego the pleasures of learning weekly, through the Observer, or some other religious publication the success attending our Missionary operations at home and abroad and the progress of revivals in the American Churches. We have seen too, in every town and village *some* of the most wealthy and respectable men who have learned that they are the stewards of God, and are prompt and liberal in aiding the circulation of religious papers. But some other things we have seen less honorable to men "professing godliness." We have seen some wealthy professors excusing themselves from taking a religious paper, because they were already too heavily taxed with those of a political character. We have seen others who were not ashamed to declare that they were too *poor* to pay for a religious periodical—among those most ready to make this plea were those who have money loaned.

Indeed, we are satisfied that there are more of our farmers who are worth from five to fifteen thousand dollars that plead poverty as an excuse for depriving themselves and their families of the privilege of learning from a religious periodical, what God is doing at this interesting period of the church and the world, in building up the waste places of Zion, than there are among those who are not worth five Hundred Dollars, many of whom depend upon their daily labor for support. This we do not mention as a new discovery. We have found it so since our first connexion with the Observer—but we are confident that this number of wealthy christians who grasp their money with so much eagerness, is rapidly diminishing. Some we fear will continue to grasp their worldly possessions until their hold is loosened by the grasp of death. Were we to be the judge who most needed the influence of a religious publication, we should certainly place our paper in the hands of those who are least disposed to take it.

But another thing we have seen which has somewhat surprized us and which we find is a very heavy draw back upon our patronage—it is the uniting of two or three wealthy families in taking one copy only of our paper. It is true in this way they are not entirely destitute of religious intelligence, but it is obvious that in many cases the children and domestics of the family, cannot enjoy the same privilege of perusing it, that they would have were the paper to remain where they could have access to it through the week—in many cases too it is lost in passing from family to family. In these instances there is obviously no individual responsibility felt to assist in sustaining the paper. Were all professors thus to calculate, our list of subscribers would hardly be sufficient to defray our contingent expenses.

Were this parsimony to extend generally through the community, it would be absolutely impossible to sustain the Rochester Observer notwithstanding the numbers and the wealth of the Presbyterian Church in the western part of this state. Happily for us and for the cause of religion, there are many noble examples of benevolence among the more wealthy part of our patrons. Indeed to some of this class we are indebted for much of our patronage.

THE CANAL.

Among other things that we have seen is the influence of Sabbath Breaking on the Canal.

This great thoroughfare is, at this season particularly, crowded with boats, and business on its borders is extremely active. But to those who are in any way concerned in it there is no Sabbath.—And when we saw the crowd of boys that are employed as drivers trained up in disregard of the command to "remember the Sabbath day to keep it holy," deprived of all its benefits—deprived of Sabbath School and other religious instruction—compelled to disobey God while permitted and encouraged by the example of those around them, to profane his name, and, many of them at least, permitted to indulge without restraint in the use of ardent spirits, we could not but look upon it as the recruiting ground for the adversary of souls, and the thoroughfare to Hell. To talk of morality among those who habitually disregard the Sabbath, is perfectly preposterous. The morality of Sabbath breakers is the morality of the profane swearer, the intemperate drinker, the gambler and the adulterer—and the parent who will place his child in such a situation might as well send him to school, expressly to fit him for a thorough knave or vagabond. We do not pretend to compare the present state of morals on the canal with the past. We have no doubt there are men engaged in canal transportation who deplore the immoralities which are practised upon its waters—who wish and endeavor to promote reform. But moral reform without the rest of the Sabbath, and the restraining, enlightening and purifying influence of the services of the sanctuary never has been and never can be effected. Let boats lie by on the Sabbath, and let those who navigate them have an opportunity of attending public worship, and there is nothing in the nature of the employment which will necessarily deteriorate the moral character. Christians must awake to this subject. Those who are extensively concerned in the forwarding business must, if possible be persuaded to rest themselves and allow those in their employ to rest on the Lord's Day. They must, if they can be made seriously to reflect upon the subject, see that it cannot greatly increase their worldly gains to disregard the imperious claims of an institution which God gave for the express benefit of man. They need its instructions to counteract and restrain the vicious propensities of the numerous agents in their employ. They need it to make them honest to their employers. Surely little dependence can be placed upon the faithfulness of those servants and agents who are habitually dishonest towards God.

The inhabitants on the line of the canal have a deep interest in the moral character of those who are engaged in its business. A moral miasmata is continually exhaling from it which must infect, in a greater or less degree, all who are exposed to its contaminating influence.

INTEMPERANCE.

We have also seen a flood of intemperance which surprized us. Having been almost entirely confined in this village, for the last four years, where intemperance, if it is not banished from our limits, is compelled by the voice of public opinion to seek concealment in the dark recesses where vice and profligacy riot in security, and having heard so much of the good effected by the temperance efforts, we did not expect to see every public house making a display of bottles to entice the intemperate on to ruin and to tempt the hesitating to break their half formed resolutions of entire abstinence. We did not expect to see the young and the old in open day parade before the bar and pour down glass after glass without shame or hesitation. We did not expect to see bloated masses of living corruption treated for their money without compunction by those who are licensed *by authority* for the accommodation of the traveller and the man of business. But this we have seen to an extent that should arouse the friends of Temperance to renewed efforts in the good cause. We have called at tavern after tavern where our call for the landlord was answered by a bar-room drunkard whose officious politeness was a constant source of annoyance. It is true that we have seen houses of a different description where ardent spirits were sold; where those in the *front rank* were treated with contempt and were compelled to resort to the village grog shop or grocery to obtain the means of satiating that depraved appetite which *every* vender of spirits assists in forming.

These *respectable* houses only cater to the appetites of those of the second or third ranks, and when from temperate, they have taken the rank of the hard drinkers, they are turned over to the lowest class of tippling shops to complete their ruin and to hurry them off to the drunkards grave. All of these keepers of public houses are in fact engaged in the same business. All are making drunkards and paupers. The one it is true only instructs in the rudiments of intemperance, while the other gives the finish to their education—completes the ruin which the other has begun, and is more liberally rewarded with the sighs and groans of the broken hearted widow and the orphan's tears. Let it not be supposed that we have seen no improvement. We have seen wherever we have been that ardent spirits is banished from the houses of professors of religion—we have seen them taking a decided and correct stand on this subject. In this we rejoice. But let the friends of religion and the advocates of temperance awake to renewed effort. The monster Intemperance is not dead or asleep. He is only wounded. Let not his wounds heal.

OUR PATRONS

Are earnestly requested, if they have not already paid, to transmit us the balance due from them *without delay.* We do hope that this call will be promptly answered. Our wants are pressing.

NEGRO INSURRECTION IN VIRGINIA.

The slave tragedy at the south is probably closed. The suffering and alarm which has been experienced there, will, we should think, cause slave holders to deprecate the dreadful evils of holding their fellow men in bondage, and lead them if possible, to devise some effectual method to rid themselves of this curse which has been entailed upon them by their ancestors. We cannot suppose that even an unsuccessful attempt to regain their liberty, especially when they have inflicted so much suffering upon their oppressors, will be likely to lead the slaves to wear their chains with any less reluctance or deter them from further attempts at emancipation. Indeed the terror which this insurrectionary movement has inspired must lead the slaves to feel more sensibly their own power and we doubt whether this will not prove the precursor of further attempts at resistance, of better digested plans, and of more extended concert. While such indiscriminate murder as that which has marked the progress of the conspirators is to be deprecated, yet we cannot but hope that He who can bring good out of evil will overrule these events to the ultimate removal of the evils of slavery.

That the judgments of God will be visited upon us as a nation for this national sin of holding our fellow creatures in bondage, we have no doubt, unless speedily removed.

We have noticed in some of our eastern papers an appeal to the patriotism of northern men to turn out and assist our southern brethren to bring their revolted slaves to submission, should the revolt of the slaves assume a more serious aspect and require more force than the white population of the south could muster. We will not *venture* to express our feelings on this subject. We only would say that for various reasons we hope the military of the north will not be called upon to assist in riveting still firmer the chains of servitude upon those who are deprived of their liberty for the high crime of wearing just such a skin as God has given them.

Mr. Chipman:—Some weeks since the Session of the third Presbyterian Church in this village passed a resolution requiring persons who presented themselves to that church as candidates for membership to pledge themselves not to engage in the manufacture, to traffic in, or use ardent spirits, except for medicinal or mechanical purposes, and directed me to communicate the fact to you with the request that you would publish it in the Observer. This duty thus imposed has been neglected hitherto partly through forgetfulness, and partly in consequence of a sincere regret that we have so long left undone the thing that we think every church in the land ought long since to have done. If you ask, "Do you require them to subscribe a temperance test? I answer no. But we expect them to *say* to us that they will not manufacture, traffic in, or use it with the above exceptions.

H. B. PIERPONT, *Clk of Session.*

Rochester, October 6th, 1831.

Mr. Chipman,—At the last stated meeting of the Congregational Church of Brighton, the following resolutions were adopted and directed to be forwarded to the Rochester Observer for publication.

Resolved, (1)—That the efforts to suppress the evils of Intemperance now being made on the part of the friends of Temperance, call not only for a decided expression of the favorable views & feelings of all true Christians, but for their hearty and serious co-operation.

Resolved, (2)—That as a Church of Christ, we deem it our privilege and duty to express our disapprobation of either the manufacturing, or vending of Ardent Spirits except as a medicine.

Resolved, (3)—That, so great are the evils of Intemperance—so opposed to the best interests of our fellow men, temporal and eternal—so hostile to the spread of religious knowledge and influence and to the progress of the kingdom and glory of the Great Head of the Church, and so directly connected with the augmenting and perpetuating of these evils are the use, manufacture and sale of Ardent Spirits, with the exception above stated, we cannot but deem each and all of them inconsistent with the principles and profession of a follower of Christ.

Resolved, (4)—That we consider the use, manufacture and sale of Ardent Spirits, except as a medicine, opposed in nature and consequences to the commands of Jesus Christ—to be followers of him—to do no evil—*to do good to all men* as we have opportunity—*to do unto others as we would have* them do to us—to be perfect in every good word and work and to let our light so shine before men that they may be led to glorify our Father who is in Heaven.

Resolved, (5)—That we have sufficient and just reason to be grieved with our brethren, the members of this Church, who will not, for any reason, coincide with us in views and feelings on the greatness of the evils of Intemperance—and on the inconsistency of the use and manufacture and sale of Ardent Spirits, except as a medicine, with the principles and profession of a true friend of Christ and who will not co-operate with us in the efforts to entire abstinence and voluntary association and other proper means, to suppress these evils.

HIRAM L. MILLER, *Moderator*

Extract from the Minutes of the Synod of Genesee Sept. 22 1831.

Whereas we are believers in the predicted latter day glory of the Church—when the watchmen of Zion shall see eye to eye, when Ephraim shall not envy Judah nor Judah vex Ephraim—when the collisions and the diversities of opinion and practice which have long and unhappily distracted the Christian Church and kept brethren at a distance from each other shall cease—and whereas many in consequence of this disunion among the professed followers of the meek and lowly Jesus have spoken evil of the way of life, and as we think that some of these existing differences may be wholly removed and others perhaps mitigated so far that all Christians should cordially co-operate in every desirable effort to bring in the latter day glory, therefore,

Resolved, That this Synod appoint a delegate to meet and represent it in a *General Council of the* CHURCH OF CHRIST IN THE WHOLE WORLD, if similar measures should be taken by other bodies and such council should be convened and if not, then to represent this body in the largest Council of the Church which may be convened to promote the general interests of Christ's kingdom and all the legitimate and proper objects of such council.

Mr. Chipman, Sir.—It was made my duty to communicate to you for publication the above extracts from the minutes of the Synod of Genesee at their late meeting at Brockport. Perhaps it should be accompanied with some explanation, which, I take the liberty of hereby adding merely in the character of an individual member and a witness of the proceedings which led to it.—The Narrative of the State of Religion which you published last week presents a view of the cheering intelligence from every corner of the field of the Synod's supervision which filled that body with a degree of humble, grateful, holy joy which we presume has rarely been witnessed in any meeting of a church judicatory. The Spirit of Christ that had prospered their labors in the field manifestly presided in the hearts of his ministers in Council. Fruits of the Spirit were to be expected, and I, for one, think they were manifest in a degree not to be mistaken. The Synod seemed to have drunk deep of the spirit of a better age yet to come.

Instead of jealousy of trifle among themselves, the universal wish seemed to be that all dissension among all that love Jesus Christ might cease. Reports of the success of the Gospel among other denominations and of large additions to their communion added to our joy—and the question naturally presented itself, cannot something be done to impart our enjoyments and blessings to others—to all?—In this day when we begin better to understand how all God's blessed promises are brought about by *means*—by a blessing on the faithful evangelical efforts of christians, is not time we were doing something to remove the darkest stain on the face of the church of God—to take away the sharpest weapon her enemies have wielded against her!

Is it not a sore evil that the ONE body of Christ should be torn, and the church, instead of acting with the power of its mass on the Kingdom of Darkness, should have little more efficiency than belongs to its individual members, and even that sometimes impaired by mutual collisions—How the host of evils naturally passed in rapid review before the mind;—christians of different denominations misapprehending each others opinions and feelings—misrepresenting each others doctrines, denying themselves all edification, all comfort, except what comes thro' thier own particular chanel, inculcating and perpetuating prejudices and hatred, and suffering the pain in their own bosoms—committing the sins of schism and indulging feelings of envy and jealousy, seemingly without consciousness of the fact, or at least without a sense of its unholy nature and guilty character.

But what could be done. Attempts at unifomity and concord have in past ages been sometimes only other names for sinister policy, intolerance and a violation of the sacred rights of conscience and private judgment. While all perhaps admit the voice of the whole church—the virtual aggregate of the true disciples of Jesus to be the true and proper umpire in all that private judgment ought to submit to compromise and all that the essential & practical unity of the church requires—the very thought of a General Council associated as it has been with the ideas of despotic usurpation and vile corruption in convening, organizing and desolving, is the last resource to which a wounded & dismembered church has in late times been accustomed to look for redress.

And even in an age when rights and liberty are better understood, and where the happy separation of Church and state cuts off the chief chan-

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...el of corruption, from the councils of Christians, many difficulties embarrass the prospect of the happy execution of such a design. Who shall assume the office of Convener to such a council? Where shall it assemble? How shall preliminary differences be so far composed to take even the first steps with the universality and cordiality of sufferage which would be essential to the accomplishment of the great good in view? And what security could there be had that love would reign, that jealousy would be absent; that pride of party opinion and of learning, would not set up unreasonable claims and that breaches would not be widened, instead of healed or even new ones made? We need O pudor! we need ten years labor of a peace society in the church to inculcate the doctrines of concord and to teach us the details of practice in the first simple law of Christ, "Love one another." Yet something can be done to prepare the way for this most desirable consummation which we know must one day take place. It seems to me that the act of the Synod of Genesee is a decided a grand and yet a safe and unobjectionable step. It dictates nothing to any, without its own peal. It forestalls nothing.—It arrogates nothing—but looking forward to an event which all must admit to be in itself, every way desirable, every way worthy of all who profess and call themselves christians, it declares *we are ready*. If the spirit shall be reciprocated by other bodies only so far as to have a similar resolution entered on the records—and who can decline it! If as in the temperance cause, some one simple, but fundamental principle whose truth and soundness is self evident to all, but which only be sustained only adopted & avowed in rapid succession all over the land; over the world—what glorious consequences would not necessarily follow! *All ready* all enlightened and convinced on one point, however they may differ on others, viz. that all Christians are brethren, and ought not to differ, that their differences mean evil to be deplored, not a matter of glorying—that as far as they do agree they ought to know it, that they ought not to be willing to think of each other according to the surmises and imputations of uncharitable jealousy, but hear directly from each other, within ear of charity, the frank explanations of brotherly love. All ready!—what a blessed announcement would it be, and yet there is perhaps not a Christian in the land that would not this moment make the declaration for himself. And if this were done, half the evils and difficulties would be already removed. Then the spirit of Christ speaking from every corner of the land would properly be the convener. Then under the same spirit, we might hope that the interests of Christ's Kingdom and no low nor secular policy would guide and govern as a common motive in every heart. What an essential difference would there be between the principles and structure of such a council and many we have known—and what different results would necessarily follow. Instead of coming together with the purpose each to achieve victory to his party, then each should meet determined as far as possible, to attain to peace and concord with all. Instead of committing points of difference to be reported on by heartless logic and learned pride—candor and love, and the wisdom that cometh down from above should be employed on this service—and instead of heralding the issue to the people with the jarring notes of rival parties, *beating* up for recruits to their several factions, we should hear a thousand voices with each its peculiar tone like the mingled harmony of a mighty organ where variety and even discord gives richness to the whole, swelling back to heaven the overture it taught us on the morning when to *Us a son was born—Peace on earth and good will to men.*

J. PENNEY.

Mr. Editor—I wish, through the medium of your paper to inquire what has become of the Genesee Sabbath School Union, with its thirteen county auxiliaries, and if its officers are within the reach of your paper, I hope they will be able to give an account of their Stewardship to the people by whom they were appointed. Some of the County Unions have made out their reports but to whom to send them they know not. FORWARD.

From the Boston Recorder.

UNITARIAN PURGATORY.

In the Christian Register of August 27, the editor gave his views of the day of judgment, and of the future state of the righteous and the wicked. He believes:—

1. That "Christ is represented to be the judge of mankind, not because he will pronounce sentence in person literally in a tribunal, and in a formal manner, but because he, under God provides the rules, and publishes the laws, by which judgment shall proceed."

2. That "mankind will not be brought before a judgment-seat together; but that they will be judged *singly* and *successively*, as they are removed from their earthly state of trial and discipline."

3. That the effect of the judgment will not be "to separate mankind into two, and *only two* divisions, the one saints and the other sinners;" but to give "various shades and gradations of happiness or of unhappiness," according to character.

4. That the result of the judgment will not be a "fixed state and measure of enjoyment or of suffering;" but a state in which individuals may become vicious, and lose their happiness; or virtuous, and rise out of misery; i. e. a state of probation.

5. "Every one who leaves this life with a sinful character, will be subjected to suffering more intense than we can now conceive of, and every one who leaves this life with a virtuous character, will be admitted to enjoyment more exquisite than any we have here experienced; yet the question, how long the suffering in the one case, and the enjoyment in the other case, will continue, cannot now be determined, but must depend, as we have already said, on the exertions which each individual, under God, shall choose to make. In other words, every vicious one will continue to suffer until he voluntarily becomes virtuous, and every virtuous one will continue to enjoy until he voluntarily becomes vicious. And now, if any one should ask, whether the time will ever arrive when every human being will be restored to virtue and happiness, we could only answer, *we do not know*. We indeed *hope* that such will be the case, but we do not know; because the scriptures have not, as we think, undertaken to decide the question, and because we are by no means competent to determine how every individual will choose, in the future world, to exercise the powers and use the means which God shall give him."

We hope that those of our readers who may feel any interest in the subject, will not fail to compare the above "scheme" with the divine plan as exhibited in the scriptures. Particularly do the two last articles demand attention.

The unitarian view of the future state, as here exhibited, differs from the popish, in the following particulars:—

1. The Papists acknowledge a hell—a place of unalterable doom, for "infidels and heretics;" the unitarian creed acknowledges but one place of punishment, a purgatory.

2. The Papists place their purgatory *before*, and the Unitarians *after* the day of judgment.

3. The Papists regard heaven as a place of confirmed happiness; with the Unitarians, it is a counterpart of their purgatory.

4. The sufferings of the popish purgatory are definite, so much for so much sin, (save the good that the individual or his friends may have to "balance.") Those of the unitarian purgatory are continued till reformation.

From the Boston Telegraph.

REPENTANCE.

It is the immediate duty of one sinner to repent, as well as another.

Since God commands all men every where to repent, because all men every where have sinned and come short of his glory, it appears that one sinner ought to repent as well as another. God requires some duties of some men, which he does not require others to do, and which others are under no obligation to do; but repentance is a duty which he commands all men, without exception or distinction, to do. It concerns every person to become a penitent; because he has become a sinnr, and stands condemned for all his transgressions of the law of God.

Some sinners are undoubtedly greater transgressors than others, and have more to answer for and repent of, but the least sinner is a transgressor, and one whom God expressly commands to repent. It is the duty of the young as well as of the old; and the best as well as the worst of sinners, to repent. And if persons of all ages, of all characters, and of all conditions, would seriously, critically, and impartially review their past lives, they would find themselves to be sinners, and great sinners. If they would view themselves in the light of divine law, which extends to every thought, to every exercise of the heart, and every action of life; they would find their transgressions to be not only great, but immensely numerous, and highly displeasing to God. The externally fair and faultless sinner, would find himself as indispensably bound to repent, as the externally vile and vicious.

It is extremely unwise for any to make a distinction in their own favor, which God does not make; and to imagine that he is such an one as themselves, and views them with all the partiality with which they view themselves. They deceive themselves and not God, who will view and treat them at the last day with perfect impartiality and justice, and this he forewarns them of, when he commands them all to repent, and prepare for the great day of decision. The command which I have considered in these numbers, stands in a very solemn connection. "But now God commandeth all men every where to repent; *because* he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given *assurance unto all men*, in that he hath raised him from the dead." It is just as certain that men must obey God's command to repent, in order to be saved, as it is that he will finally judge the world in righteousness. And as it is as certain that one man will be called to an account & judged at the last day, as that another will; so it is just as certain, that one man ought to repent as another, in order to prepare for his final and eternal state. If the heart of every impenitent sinner condemns him, let him remember that God is greater than his heart, and knoweth all things, and will certainly condemn him in the day of final decision, if he repents not. Repentance is an immutable condition, upon which the final destiny of every sinner depends.

Since God justly commands all men every where to repent, because they are sinners, and because they are as capable of repenting as of sinning, it is the immediate duty of every sinner to repent. As God *now* commands every sinner to repent, so *now* is the proper time to repent.—Sinners have no *right*, nor *occasion* to delay repentance. They have no right to delay, because God commands them to repent immediately.—Nor have they any occasion to delay repentance, because they are as able to repent *now*, as they ever will be, or as able to repent, as continue impenitent. It is easier to love God, than to hate him, to love holiness than sin, and to renounce sin, than to persist in it against the commands of God, the dictates of reason and conscience, and the dread of future and eternal punishment. The way of transgressors is hard.

It is in vain to except and wait for a more convenient season to repent. No impenitent sinner has the least excuse for delaying repentance.—God requires him to repent immediately. His own conscience requires him to repent immediately. And his own eternal happiness requires him to repent immediately. He runs an awful risk of losing his own soul, every day he neglects to repent. The neglect of this duty, there is reason to believe, has ruined millions and millions of mankind. And neglect now is as dangerous as ever it was. It is a continual provocation to God to destroy the impenitent; and a treasuring up wrath against the day of wrath. Wherefore the Holy Ghost saith, "To-day, if ye will hear his voice, harden not your hearts." PAUL.

DOMESTIC.

Our attention has frequently been drawn to a dangerous and abominable nuisance, which has existed and now exists in the street east of the Globe Building. It is an open place in the street, large as 15 ft. by 10 ft.; leaving the deep and rapid canal which turns all the machinery on the east side of the river, open to view! This hole is within thirty feet of Main-st., and not a night passes at this time of the year, when there are not hundreds of strangers passing on the verge of this maelstrom. If the Honorable, the Corporation have no power—to act in the premises—a subscription ought to be set on foot, to raise money to repair the place, or to furnish a life boat to be stationed in the abyss, to rescue any unfortunate remnant of mortality who may drop in.

At the least the matter should be explained—so that an intelligible answer could be given to the various inquiries made by strangers, as to the reason on of the place being kept open so long. —*Roch. Dai. Adv.*

We think that the Editor of the Daily deserves great credit for being able so to restrain his temper, when speaking of this outrageous & abominable nuisance, as to make use of sotemperate & respectful language.—We know not that the corporation have the power to abate this nuisance, but if they have not, we think that no time should be lost after the meeting of the *Legislature*, to obtain such an extension of their powers as to meet such a case as this—and if they have the power and neglect to use it, the remedy lies with the citizens—let them, by contribution or otherwise, repair this breach in the raceway, and *bear this case in mind next spring*. The lives of our citizens are in danger—such a trap is a disgrace to this village.

NORTH CAROLINA.—The Daily Advertiser publishes the substance of a letter from Wilmington, dated the 20th inst. giving an account of the discovery of the negro plot, and the execution of four negroes concerned in it. They were all residing in Wilmington. Three had been previously executed for participating in a plot, in Sampson and Duplin Counties. It was the plan of the four ringleaders on a certain night [illegible] the town, at the Little Bridge, a short distance from town; where they were to divide their forces, and enter by different streets, burning and butchering as they proceeded. The houses were to be set on fire, the inhabitants killed on appearing at their doors. They would endeavor to get possession of the arsenal as soon as possible, and take possession of the place. Seven thousand stand of arms had been deposited in the arsenal. The plot was discovered through a slave to whom the plot had been incautiously communicated, and who had no disposition to engage in it. The four ringleaders were seized, and separately questioned as to what they know of a conspiracy. At first, they affected ignorance, but by flogging and menaces they were made to confess; and having been tried by three justices and twelve freeholders, they were found guilty, sentenced and executed. One of them was upwards of 70 years old. He was the last to confess, and only did so after he found that they had been fully betrayed. He conducted with surprising courage and firmness throughout, even to death.—*N. Y. Spectator.*

Although we regret the cruelties practiced by the negroes at the South, in the late insurrection, we acknowledge that we feel indignant to see such a mockery of the forms of law as that of *scourging* the accused, whether black or white, to obtain the evidence necessary to conviction.

It would, in our estimation be as just, and certainly more convenient and expeditious, to hang these blacks on suspicion, and when there is more le's sre—when the insurrection is put down, give them a trial.—*Ed. Roch. Obs.*

From the New-York Spectator.

FATAL RIOTS IN PROVIDENCE.

At a late hour this morning we received the papers by the Eastern steam-boats, and hasten to present the public, with the following painful narrative of the transactions of last week in the heretofore peaceful town of Providence. In order to do so, however, we are again compelled by the pre-occupancy of our columns with Mr. Berrin's letter, to trespass upon the rights of our advertising friends. But in an emergency like the present, we are confident they will excuse us. The results of the renewed riot of Saturday, is a melancholy, but necessary one. The forbearance of the magistracy was highly exemplary. Had they carried it further, they would themselves been criminal.—

From the Providence Journal.

RIOT.

A Mob assembled in this town on Saturday and was not dispersed until several of our citizens had lost their lives, or been severely wounded in the conflict. A statement of the circumstances which led to it is due to the public.—The following, we believe to be substantially correct.

On Wednesday evening, a party of sailors on a frolic, proceeded to some houses of ill fame, on Olney's lane, occupied by blacks, an altercation ensued, stones were thrown; three muskets discharged at the assailants by persons occupying the houses, whereby a sailor was killed on the, spot, and two others wounded. The report of the transaction was rapidly spread through the town and a mob was soon collected, the furniture such as it was, was demolished, in one or two houses, in despite of the attempts made to check them. A black person was arrested and thrown into prison on suspicion of being one of the offenders.

To prevent a recurrence of similar outrages, and to preserve the peace and quiet of the town, the Town Council doubled the usual number of Watchmen, and called out Constables, ordering them to arrest all persons committing public outrages on public property. The Sheriff with his officers, and the Governor of the State with the members of the Town Council, and many of the most respectable citizens, assembled also at the same place. The utmost exertions of the civil authorities to maintain order, proved inadequate.

The Mob assembled and carried on their attacks systematically, with implements of various kinds. Several of the ritous persons arrested by the Sheriff, were openly arrested rescued by their companions, and taken forcibly from the custody of this officer. In this situation, with all the power of the civil authorities set at defiance, the Governor of the State, at the request of the Sheriff of the county, called out one of the military companies, to aid in suppressing the tumult. The order having been issued at a late hour of the evening, only about 25 members of one company could be collected. Under the order of the Sheriff, these few spirited men proceeded to the spot, where they were assailed by various sorts of missiles, and several of them were wounded by large stones. One individual of the company was so severely wounded as to falter and leave the ranks, and another was bathed in blood, from a wound cut in his head, which was the blood first drawn by the offensive attacks of the Mob. Thus assaulted, they continued firm in their ranks, under the shower of stones, until it became evident that no alternative remained, but instant resistance or retreat. Unwilling to resort to fire-arms, although exposed to being maimed, or even to the loss of life, from the weight and impetuosity of some of the stones discharged at them, while standing forth openly, to sustain the laws of the land, they patiently bore their attacks, and finally retreated by order of the Governor. The Mob went on steadily until nearly morning, with their work of destruction, in open defiance and derision of all the constituted authorities of the town and of the State. A few of the rioters, were however, seized and securely lodged in jail.

On the subsequent day, notice it is stated, was given by the Sheriff to the Governor of the State, of intimations thrown out of a premeditated attack upon the State jail, by the rioters, to rescue their companions confined there, and also to repeat the same scenes of destructive violence as had taken place on the previous evening. Upon the communication of this official information of a threatned attack against the property of the State, as well as in open defiance of its laws, the responsibility devolved upon its supreme executive officer to sustain the due course of public justice, and the execution of the laws, as bound to do by his oath of office. To effect this object in the most overawing and determinate manner, orders were issued to the several indipendant companies, to hold themselve in readiness to repress any recurrence of riots that might occur.

As had been contemplated, the Mob again assembled at the approach of evening; but intimidated by the vigilant and energetic measures that had been taken, after some ineffectual attempts to excite to open outrage on the part of the leaders of the Mob, one of whom was armed with a sword, they dispersed; not however, as it was openly expressed, without a determination of mustering an overpowering force to complete their purpose on the ensuing evening.

To again defeat these renewed systematic attacks to be repeated for the fourth night in succession, orders were again issued to the hands of turned citizens to hold themselves in readiness.

According to the proposed plan, the attack was recommenced for the fourth time by the Mob at an early hour of the evening, and the work of destruction of buildings and other private property, went on as usual. The noise of the crash of falling materials, mingled with shouts and imprecations, were on this calm night distinctly to be heard even in the distant parts of the town to interrupt the quiet, and excite the alarm of every peaceable citizen, and of every man capable of reflecting on the consequences of living in a land while lawless rioters continued unchecked and triumphant.

The alarm bell having been sounded, the citizens repaired to the scene of riot, with their muskets in martial array, passed through the mob, accompanied with their hisses and derision, and took post on the hill above. Proclamation was then made by a magistrate under the riot act, the mob ordered to disperse, and notice audibly given, that otherwise in five minutes they would be fired upon. They came down to do so. Instead of dispersing, a part retired to ground west of that held by the authorities, and another portion in open resistance to those laws, attacked a house within stone throw, with great violence. Upon this, the Sheriff with a part of the force, proceeded with an intention to disperse this assailing multitude; but were compelled to halt before leaving the hill, by showers of stone thrown from the mob on the west. Two vollies were now fired over their heads without any other effect than producing repeated vollies of stones in return.

Another portion of the military were despatched as a reinforcement, and the Sheriff with the first, then proceeded down the road to protect the buildings, the mob partly separating on each side, and partly retiring before them. After effecting a passage over the adjacent bridge, amidst shouts and insults, the mob closed in their rear, separating them from the main body, and threw stones so unremittingly, that many of the soldiers were severely wounded. An order was now distinctly to be heard directed to the mob to leave the street, or it would become necessary to fire upon them. Renewed discharges of stones were the only result. Thus assailed, they were now compelled to turn and face the rioters, and, as a last resort, it having become absolutely necessary for the preservation of the lives of those under arms, orders were at length given to fire, which were obeyed. Until this moment, all entreat es, all orders, all force had proved ineffectual. In a few minutes afterwards the mob dispersed, and quiet was again restored.

FOREIGN.

From the National Gazette.

We have just conversed with an intelligent American gentleman, who is just returned from the continent of Europe, through which he passed as far as Berlin. He says that the great subject of interest and anxiety at present is the *Cholera Morbus*. It had reached the frontiers of Silesia and was making its way steadily, but slowly into the heart of Europe. The public authorities of the various towns and cities, were taking every precaution to guard against it, and to obviate as much as possible its fatal effects.—In some places it has been excluded by the extreme care of the police, and the strictnes with which non-intercourse has been enforced; in others, notwithstanding every precaution, it has penetrated into the towns. In St. Petersburg, especially, this has occurred, where the most vigorous measures were adopted, but where its ravages have proved excessive. Though the official reports endeavor to lessen the number of cases, they have not been fewer than fifteen thousand. No remedies generally successful have been devised; those which proved so in some places, were totally unsuccessful in others. The sea air is said to have produced favorable effects in several instances, and this encourages the hope that the pestilence may not cross the Atlantic: but its slow, sullen and fatal progress which is now viewed with deep anxiety in Europe, should warn the public health officers, along the whole of our coast.

Our informant thinks that the cause of the Poles is comparatively prosperous. And that the operations of the Russians are not pushed with the vigor, good fortune, or ready resources that were at first expected to attend their arms.—There does not appear however, to be any probability of the warlike interference of other nations or of a general war. The situation of the people east of the Rhine is such, that thier governments would become excessively unpopular by subjecting them to the scourge of war, while they are threatned with the approachiug pestilence. After an absence of ten years, no change for the better is observed among them. Some of the Governments, especially that of Prussia, have introduced partial reforms in the laws, but none in the national economy. Of a revenue of about fifty millions of dollars raised in that kingdom, one half is applied to the maintenance of the army, and is drawn from a population little exceeding eleven millions. The poorer classes are all desirous to emigrate, but they want the means to do so. In England at present, every thing appears quiet; but it is evident that there is great distress among the poorer classes;—while in Ireland, it has at no period been more dreadful.

We give these, as the observations of an intelligent eyewitness. The picture of distress may seem more darkly colored, from the contrast it presents to our own country; but it cannot be doubted that the situation of Europe is one offering many gloomy reflections to a philanthropist, as well as a republican. We think ourselves, that the Cholera Morbus will not cross the Atlantic; and we think that a general war is likely to happen; indeed, we cannot conceive how the great strife of principles and interests can be much longer deferred. There may be partial changes, seemingly favorable, in the political horizon of Europe, but the common aspect portends violent storms and convulsions.

DR. BARRY'S ACCOUNT OF THE CHOLERA.

We subjoin an extract of a Letter from Dr. Barry, which contains the most striking and graphic description of the Cholera which has yet fallen under our notice;—

"St. Petersburg, July 20th 1831.—The disease is certainly somewhat mitigated, both as to the number and the fatality of attacks, though the weather has continued unchanged. Thermometer in our apartment steadily above 70 deg. of Fahrenheit; very little wind, and what there is, constantly from the east, with the exception of twenty-four hours last week. I came here with an impression strongly fixed upon my mind, that the essential and dangerous features of cholera morbus were immoderate and ungovernable vomiting and purging of a serous fluid, violent spasms, and exhaustion and collapse necessarily attendant on such a state; consequently, that the first indication would be, to restrain these depressing evacuations. The fact is, however, that vomiting and purging are amongst the least important symptoms of the present epidemic, though the appearance of the fluid evacuated is highly characteristic. Rice water strained, and allowed to settle down, is, when shaken up, the best type. The evacuations, both upward and downwards, either soon cease or are easily suppressed; while in many cases, and these the very worst, there are either none, or they are very trifling. It is the sudden paralysis and rapidity diminishing action of the heart, of the arteries and of the organs of respiration, with the stasis and thickening of the blood, the loss of the power to generate heat, that constitute the real danger of the first,—the most fatal stage of the disease. Blue black, flat lines mark the course of the larger veins; a deadly livor colours the skin; even the tongue is icy cold; the respiration is short, quick, and imperfect; the scrotum, the cords and diaphragm drawn violently upwards; the pulse and voice extinct; the limbs and belly torn with spasms; the hands and the feet shrivelled, corrugated, and much diminished in volume; the reason unimpaired. It would seem as if all the colourless cells and vessels, upon which the fergur of plumpness of the integuments so much depends, were squeezed to emptiness, and nothing left but the thickened colouring matter of the blood. If this state cannot be overcome in a very few hours, the sufferer must die. Mordechi, or mort de chien, or mort noir, would either of them be a much more appropriate name for this inexplicable malady, than that by which it is at present designated. I am now quite convinced that neither Celsus nor Sydenham ever saw this disease, else they surely would not have omitted all the symptoms that I have just enumerated.

"It is in the above state, particularly if there be violent spasm, that the magisterium bismuthi has been found so serviceable, assisted by cordials, synapisms covering the whole belly, and frictions. Neither warm bath nor vapour baths will do. The body is warmed by them, as a dead animal would be, but the faculty of generating heat not being restored, the patient cools down rapidly again, and with increased debility. Opium appears really to be contra indicated, unless to allay vomiting and spasm, which the bismuth effects much better, and calomel they have not ventured to give in large doses.

"Two physicians (Germans,) Yeenbeck and Brunlow, stated publicly and firmly yesterday in my presence, at the Medical council, that during the preceding eleven days they had treated at the Custom-house Hospital, thirty cholera patients, of whom they had not lost one. They give two table spoonfuls of common table salt in six ounces of hot water, at once; and one table spoonful of a similar mixture, cold, every hour afterwards. They always begin by bleeding.

"But in the ordinary way of treating the disease; suppose the first stage safely past; very rarely indeed—not five times in the hundred—does the patient return to health without passing through a dangerous fever, which not unfrequently assumes a typhoid character, with reddish brown dry tongue; stupor; suffused eye; constipated and tender belly; dark sordes about the lips and teeth. The pulse, however, is generally quicker and the skin hotter, than in primitive typhus. In this state many die from the fourth to the seventh day and even after. In other cases the fever is benignant, and goes off within the fourth day by copious perspiration.

"My object in entering into this detail is to warn you that many, and fatal cases of the present epidemic may occur with little or no vomiting or purging. The shrivelling of the fingers and toes, the colour of the skin, the shrinking of the features, the coldness of the tongue, the feebleness or extinction of the pulse and voice, the rice-water evacuations when there are any, are the true marks of the disease, not to be mistaken."—*Med. Gazette.*

From Badger's Weekly Messenger.

POLAND.

Warsaw is still hid from the eye of Europe by the Russian armies. The Poles however, are said to be prepared for a terrible resistance.—They have undermined the whole of Warsaw, and are ready, if overpowered, to bury themselves and their invaders in one common ruin. It is said, however, that the Russians are disposed to treat with them, and allow them a separate national existence, to be governed by a Viceroy of their own people. General Rudiger, who had crossed the Vistula against Paskewitch, has recrossed it, which shows that the cause of the Poles is not so desperate as we might expect. We look with anxiety for every arrival from the Continent, as likely to bring news of the fate of this magnanimous people.

Letters and papers from Warsaw up to Aug. 4th have arrived, at which time, nothing decisive had occurred. The expectation that it would give rise to numerous rumors, one of which is, that the Poles have been defeated, but which is not credited.

☞ An interesting account of a protracted meeting in U. Canada has been mislaid, or it would appear in this paper.

A CARD.

The Ladies of the third Presbyterian Society in this village have contributed *fifty dollars* to constitute their Pastor a life member of the American Board of Commissioners for Foreign Missions.—This token of affection is very gratefully acknowledged with ardent desires that it may be attended with the blessings of God and the pleasure of doing good. L. LYONS.

Rochester, Oct. 3d. 1831.

Mr. Editor—Please insert the following:—Received of Rev. S. C. Brown, twenty-five dollars, contributed by the 1st Presbyterian Church in West Bloomfield, at the monthly concert to aid the A. B. C. F. Missions.—Also, of Mr. Harvey Bushnell contributed by the Congregational Society in West Bloomfield, thirty dollars and fifty cents, to aid the A. B. C. F. Missions. JOHN ELLIOT.

Sept. 29th, 1831.

A Protracted Meeting will be held at East Bloomfield, commencing on Thursday the 18th inst. Ministers and members of churches are earnestly invited to attend. ROBT. W. HILL.

New Agents for the Rochester Observer.

G. M. Woodbury, Ogden.

Gould & Benedict, Holley.

CONTENTS.

Of the Christian Spectator for Sept. 1831.

Review of the Works of President Edward's

Review of Hawe's Tribute to the Memory of the Pilgrims.

Review of Memoirs of Howard.

Review of Dyspepsy Forestalled and Resisted.

Review of Outlines of Ecclesiastical History.

Review of Derham's Physico Theology.

Application of the Principles of Common Sense to certain Disputed Doctrines.

Review of the Memoirs of Bruen.

Review of Lectures on Practical Subjects.

Review of the Child's Book on the Soul.

The Biblical Repertory on the Doctrine of Imputation.

MARRIED,

On the 21st, inst. at Belvidere, by the Rev. Mr. Thibou, Nathaniel Pendleton Hosack, of New-York, to Sophia Harrison daughter of Philip Church, Esq. of the former place.

DIED.

At Angell's Corners on the 21st of June, Amasa Angell, Esq. P. M. aged 40.

ROCHESTER MARKET.

Wheat, Genesee	91 @ ——	Ashes, pot	$7 00 @ 7 12½
Flour, bbl.	5 25 @ ——	Potatoes	.25
Corn	.50	Butter, lb.	.12½
Oats	.25 @ .31	Lard	.8
Beef, best	5 @ 6	Cheese	.8
Pork, do.	5 @ 6	Wool, lb.	1 00
Pork, mess	14 00		

Rochester prices for wheat do not vary.—Feeds 100

☞ NOTICE.—Those Subscribers for the New York Evangelist the past year, are informed that by leaving their dues at the office at C. J. Hill's within a few days, they will save the proprietors the expense of sending an agent to their dwellings.—Those who wish to pay it once for the *past* and the current year will find their account as above.

October 6, 1831. 2w41

☞ BARLEY.—The Subscribers will pay Cash for 500 Bushels prime quality Barley delivered at their Store.

ROSSITER & KNOX.

Rochester, Oct. 1831. 3w41

ROCHESTER CHEMICAL MANUFACTORY AND NEW DRUGS & MEDICINE ESTABLISHMENT.

THE Subscriber begs leave to inform the public generally, and Physicians in particular, that he has recently connected with the Rochester Chemical Manufactory a full assortment of carefully selected

DRUGS & MEDICINE,

to which he invites the attention of purchasers, both by wholesale and retail.

Dealers are desired to take particular notice that all the varieties of approved patent and certified Family Medicines now in use will be furnished at the lowest New York Factory Prices, and that every reasonable inducement will be offered for purchasing at this *Western Establishment* in addition to saving of transportation, risk of breakage, &c. &c.

All orders for Drugs and Medicine, operative Surgical and Dentist instruments, infirmary apparatus, ordinary and extraordinary, executed with promptness and care by

LEVI BURNELL, *Druggist,*
At the Sign of the Alligator, No 11, Carroll St.
4w41

REMOVAL.

WILLIAMS & MERRILL, Druggists and Chemists, Office and Chemical Laboratory, No. 3, Exchange Buildings, corner of Buffalo and Main streets, have removed their old stand to the Globe Building, where they have now on hand a large stock of Leather, Oils, Dye Stuffs, Chemicals, Medicines and Chemical Apparatus.

N. B. The highest price in Cash always paid for Beaver and Coon Skins. 2w41

SILAS SMITH, Physician, Surgeon, and Dentist, Office No. 7, Carroll-st.
Rochester, Aug. 24, 1831. 3m 2m

JUST Published the TEMPERANCE ALMANAC,

FOR 1832,

containing, besides the astronomical matter, many useful hints, friendly admonitions, and solemn warnings, on the subject of INTEMPERANCE. Also,

THE CHRISTIAN ALMANAC,

FOR 1832,

for sale by the thousand or less quantity, by
4w41 HOYT, PORTER, & Co.

SELECT SCHOOL.—I intend to open a School on Monday the 10th of Oct. next, in the Franklin House, on the corner of St. Paul and Main Sts. in East Rochester, where every attention will be given to the progress of such students as think proper to attend.—Visitors welcome at all times when the school is in session.

S. D. MOORE.

Rochester, Sept. 28, 1831. 4w41

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty, and recorded in Monroe county Clerk's office, in Liber 8 of mortgages, at page 428, executed by Edward Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of five hundred and forty seven dollars and thirty four cents, being the purchase money of the mortgaged premises herein after mentioned.—Notice is hereby given that the mortgaged premises to wit:—All that certain piece or parcel of land being and being in the town of Brighton, in the county of Monroe, being lot number twenty nine, in sub division of lot No. Seventy two, bounded south by lot no. 28, east by part of lot No. 71, north by lot No. 30, and west by Clinton Street, containing four acres and eighty hundredths of an acre of land more or less, will be sold at public auction in the Arcade Hall in the village of Rochester in said county on the second day of April next at twelve o'clock at noon of that day. Dated October 6th, 1831.

HENRIETTA BISSELL, *Executrix.*
EVERARD PECK, } *Executors of*
ASHBELL W. RILEY, } *J. Bissell, Jr.*
SELAH MATHEWS. } *deceased*

V. & S. MATHEWS, Att'ys. 25w 41.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the sixteenth day of May in the year one thousand eight hundred and twenty seven, and recorded in Monroe county Clerk's office in Liber 4 of mortgages at page 332, executed by Adam Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of forty nine dollars and twenty eight cents,—Notice is hereby given that the mortgaged premises, to wit,—All that certain piece or parcel of land lying in the town of Gates in the county of Monroe and in lot No. fifty three, Township No. one, and distinguished on a map of Cornhill (a sub division of said lot No. 53) as lot number eighty eight, reference had to said Map on record in Monroe county, will be sold at public auction, pursuant to a power contained in said mortgage and by force of the statute, in the Arcade Hall in the village of Rochester in said county on the second day of April next, at twelve o'clock at noon of that day. Dated October 6th, 1831.

HENRIETTA BISSELL, *Executrix.*
ASHBELL W. RILEY, } *Executors of*
EVERARD PECK, } *J. Bissell Jr.*
SELAH MATHEWS. } *deceased*

V. & S. MATHEWS, Attorneys.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage executed by Moses Adams of Penfield in Monroe county to Laura M. Ely, and Winslow Heath, of the same place bearing date the twenty eighth day of November 1829 & recorded in the Clerk's office of Monroe county in Liber 8 of mortgages at page 518, and on which there is due at the date of the first publication of this notice, the sum of one hundred and ninety seven dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely.—Notice is hereby given that the mortgaged premises to wit.—All that certain piece or parcel of land containing thirty four rods being the same premises deeded by the said Laura and Winslow to the said Moses Adams by deed, bearing even date with said indenture of mortgage, and being the same premises also conveyed by Gasham Dunham and wife to E. H. Ely and Winslow Heath, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot number fourteen, and township number thirteen, in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and so far distant as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe, on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided. Dated October 6th, 1831. LAURA M. ELY,

S. MATHEWS, Att'y. Mortgagee and Assignee.

IN CHANCERY.

Francis Williams, Complainant,
vs.
Peter Bracke, and others, Defendants.

Ezra Coe, Complainant,
vs
Philo Higley, & others, Defendants.

The sale in each of these causes advertised in another part of this paper, which was to take place this day at ten o'clock, (see the advertisement on last page,) is postponed till the 20th inst. at the Eagle Tavern, in the village of Rochester, at ten o'clock in the forenoon of that day.—Dated 6th October, 1831. ASHLEY SAMSON,

Master in Chancery.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

POPERY.

We know not what name to give to the following article written by a Catholic in defence of his creed—We leave it to our readers to decide whether there is more of puerile folly or of blasphemy—whether it is calculated to excite more to laughter or weeping.

DEFENCE OF POPERY.

I could recite the miracles of Francis, Anthony, Bridget, Catharine of Sienna, Tersa, Margaret, Dominic, Almanac, Curandarum Virum, George Christopher, the seven sleepers, the 10,000 virgins of Cornwall, Faith, Hope, Charity, and the three daughters of Wisdom—but I shall only cull out a few, on purpose to show a heretical world, what holy ones we have had among us, that they may come into the unity of the church, and be obedient to her decrees.

The Virgin Mary has made very frequent visits to many of the above, and other personages.

When Stanislaus was sick, she brought her son to him, and put him into his bed, and so cured him of his disorder. Sometimes she has been known to come down and give her votaries suck, when they have been in a languishing way. At other times, she has brought the little Jesus to be dandled, kissed, and embraced in bed, so as to overcome them with joy; as it did Lucia, who had him with her for three nights together.

Tersa was a highly favored saint, Christ came once, in company with Dominic, to visit her when she was ill; and a great deal of *savory* discourse is recorded to have passed in the interview. Her heart burned with such a fire of love to Christ, whom she had formerly made her spouse, that she had "a vision of an angel piercing her bowels with a dart tipped with fire;" and she died at last, "not so much, says Holy Church, by the force of any distemper, as by the intolerable burning of divine love." The like accident happened to Gertrude. It would be endless, to recite all that happened to Tersa, and of the miracles she wrought. When she died, with a crucifix in her hand, her soul was seen flying out of her mouth, in the shape of a little white dove, which mounted up to heaven, where many nuns and other religious, saw her in a high degree of glory; and some of them had even seen the Lord's Christ sitting by her beside, before she departed. Her dead body was surprisingly beautiful and odoriferous, by the odour of the ointment wherewith her most holy body was perfumed by our Lord: and it remains odorous and uncorrupt to this day.

Francis, our doctors hold, is greater than John the Baptist, and better than all the apostles. This great saint received in a vision the five wounds of Christ, suffered the same griefs; and in him are concentrated, unitive et conjunctive, all the virtues of the saints both under the Old and New Testament; for which reason, he is placed next to Jesus Christ in glory. This is confirmed by the schedule, which Leo beheld falling from heaven and resting on the head of Francis, whereon was written, This man is the grace of God, and the example of all perfection —All this, and much more, is to be found in the Liber Conformitatum, which was the imprimatur and recommendation of the chapter of his order.

Dominic was also a wonderful man; for he raised three persons from the dead in one city, whereas Christ raised only three during all his abode on earth. Anthony, who wrote his life, affirms that Dominic had the angels at his service, that the elements obeyed him, that the devils trembled at him, that he had a star in his forehead when he was baptized, and restored forty persons to life, who had been drowned in shipreck, and had laid long under water.

We have extraordinary relations, given us by Ribadeneira, in his lives of the saints, concerning their power over the devils. Thus the devil threatning Anthony with great fury, at his voice all the room was shaken, the walls opened, and a legion of devils rushed in. But all would not do —The saint was firm as as a rock. We have mentioned before, how Dunstan served the fiend with the red hot tongs; but this was nothing to the trick Gertrude played him upon a gibbet, truly, literally, and corporally, says her historian. How he got down again I do not know; but I find that Julian and Margaret had a very smart rencounter with him, and, in the issue, taking him up in their arms, threw him out upon a filthy dunghill. We have also a narration of Catharine of Sienna; how that Christ came to her one day, opened her left side, took out her heart and carried it away. In a few days, says Ribadeneira, he returned and brought his own ruddy heart with him and put it into her left side; saying, my daughter Catharine, thou hast my heart instead of thine own; and then he closed up her side again, but left the mark of the scar behind, in testimony of the miracle. So when Clara died; her body being opened, and her heart dissected, the representation of Christ's passion appeared as plainly as if it had been carved. Nor can I help remarking the excellence of friar John's nose, who had a clear perception of friar Giles, at twenty-eight miles distance, by the odour of his sanctity. Equally to be admired is the miracle upon the person of Xavier, who in baptizing the Indians, did manifestly, but gradually, swell to a most gigantic size, to the astonishment of the beholders; yet, as soon as he had finished his office, he dwindled again into his natural proportion, and sunk into himself. Rosa had also taken Christ for her spouse; and being one day ill of a soar throat, when Christ came to visit her, he invited her to play a game at cards to divert her pain. She insisted the winnings should be whatever the winner pleased. The cards were played, and she wone the first game, and demanding instantly a relief of her soar throat, it was done immediately; but losing the next game, her soar throat returned and increased. Columb seeing a boy fall from the top of a house, commanded an angel to fly in the twinkling of an eye, and catch him before he shoul touch the ground. The angel obeyed, and the boy was saved. Denis, when he was beheaded at Paris, took up his own head after it was severed from his body, and walked two miles with it in his hands, to a place called Martyr's Hill, and there lay down to rest. Edmund, preaching in the open air, was threatened by a black cloud with a very heavy rain; but he making the signs of the cross, commanded the spirit of water to depart, and not disturb his audience. Accordingly, though it rained hard all round about, not a single drop fell upon them.

Thus it appears, as plain is demonstration, that all these were extraordinary miracles; that they were all performed in the Holy Roman Church, and by members of it; that they are all allowed and confirmed by bulls of Popes, decrees of councils, and records of historians; and consequently that no true Catholic can or may doubt them. It is also evident, that none of the heretical communions can or do claim any of these miracles, or the power of working them; but, on the contrary, endeavor, when pinched by their authority, to laugh them away; as I fear some of them will attempt to do in the present case. But this is no matter: it is easier to laugh at a good miracle, than to work one. Upon the whole then, we may fairly deduce the conclusion, which I proposed to maintain, "That the Church of Rome is the only true Church; and that, consequently, all other pretended churches are heretical and damnable."

From the Religious Intelligencer.

LETTER FROM FRANCE.

The following passages of a letter from M. de Felice, a Protestant pastor in France, to the Rev. Mr. Bacon of this city, have been translated for the Intelligencer.

Bolbec, Seine Inferieure, July 1, 1831.

You ask for particulars in respect to the progress of the gospel in France. It would be indeed delightful to be able to tell you that our late political revolution in favor of liberty, has produced also a religious revolution in favor of Christianity. But it must be acknowledged—whatever grief we may feel in admitting the fact—that the Christian religion has gained nothing at present by the new order of things; on the whole it has rather lost since the month of July last. The reason of this is every where in the Roman Catholic clergy of our country. The priests are hostile, and stand in opposition to public opinion; and of course public opinion is directed against them. And as the French by a deplorable tendency, confound religion with the men who teach it, it follows that the gospel itself is unjustly accused, and men are more and more averse to Christianity on account of the imprudences and follies of some Roman priests.

Besides this deplorable conduct of a part of the Romish clergy, there is another obstacle, not less powerful, to the progress of the Christian religion among us. All minds are absorbed in political affairs. Nobody thinks, or speaks, or writes, but on politics; hardly any thing is read but what relates to politics; this is the exclusive subject of attention with almost all elevated minds. And if here and there a solitary voice is raised to speak also of Jesus Christ and of the high calling of man, that voice is not heard; it is lost amid the noise of factions & of the interests of this world. Christianity in France, is like an orphan, like a stranger, like a poor child, unknown in the midst of those who will not even take the trouble to look at it, and who will not care at all to receive it into their houses.

I ought to observe, however, that I speak here only of the mass of the nation, which is Roman Catholic. If we confine our attention to the little Protestant family which is scattered over the face of the country, the view which that presents at the present day is certainly more cheering. I perceive, by your letter, that you are already aware of the waking up in the reformed churches. There is in fact a great difference between what we now are and what we were in 1814. The gospel has been restored in our congregations and in our pulpits. Many of our pastors preach boldly and sincerely, the glad news of free salvation by Jesus Christ. In a word, we are beginning to live again; for the ancient orthodoxy of the age of Louis XIV.; the orthodoxy of Jurieu, of Claude, of Saurin, had become extinct among the Protestants of France, and had been succeed by a corrupt doctrine compounded of Socinianism, Arianism, and *Generianism*, (for the system taught at Geneva deserves a peculiar name.) But now we have many faithful ministers and their number is increasing. In general, the pastors most distinguished among us by their eloquence, and by their intelligence, are also eminent in piety.

At Paris, many christians are laboring with success to spread the knowledge of the gospel, and they neglect no means to dissipate the absurd prejudices which govern a great part of the nation. For it ought to be remarked that France *is not acquainted with the true gospel*; she does not know at all in what it consists; even the most learned men according to the world, are ignorant respecting the work of the Son of God. Two celebrated professors at Paris have lately been heard to profess the strangest opinions respecting Christianity, which showed how little they had studied religious truth. One of these professors said before several hundred pupils, that Christianity *was* MADE by three men, St. Paul, Gregory VII., and Luther!—So that in his view Christ went for *nothing* in the Christian religion. The other affirmed that the sole motive of Christ's coming into the world was *to make complete the history of literature!* As if Christ had effected nothing here but a *literary* REFORM. You see, my dear sir, to what the French wise men have descended. And what is more curious, our political journalists applaud these absurdities and regard them as fine conceptions.

As for our philanthropic societies respecting which also you ask for particulars, they have not been making progress for the past year. Many works of beneficence have been suspended, because the public exigences and the stagnation of commerce have very much diminished the number of subscribers. Much was hoped several years ago, from the "Society of Christian Morals," of which you have doubtless heard. But that society has—so to speak—committed *suicide* because it rested in the principles of a vague and dead morality and would not declare itself boldly for *christian morals*. It brought together in its bosom sceptical philosophers and believers, the impious and christians, and it resulted in nothing but a work without life, and plans without consistency.

REASONS

FOR BELIEVING THE BIBLE TO BE THE WORD OF GOD.

Young persons among all denominations of Christians would do well to commit to memory the following reasons in support of the authenticity of the Holy Scriptures; with the view to fortify their mind against the objections of infidels.

1. Because what we learn from the natural world of the existence, power, wisdom, and goodness of God, agrees with what the Bible states of them.

2. Because a book like the Bible was much needed to make the will of God more clearly known to man, than nature alone could do.

3. Because holy men were inspired to write, without error or mistake, those truths and facts with which they were previously acquainted, or which had been made known to them by the Holy Spirit.

4. Because the account given in the Bible by various writers, differ from each other so far as to prove that they had not consulted together, and yet agree in the main particulars, so harmoniously, as to prove their truth.

5. Because the fulfilment of many prophecies, proves that the Bible contains the truth of God.

6. Because many miracles that were wrought prove that the Bible contains a religion which came from God.

7. Because the account which the Bible gives of the condition of man, agrees with his real state all over the world.

8. Because the subjects contained in the Bible were so very acceptable to the friends of religion, and so very objectionable to its enemies, that under such contending circumstances nothing but truth could have been preserved.

9. Because the original copies of the Holy Scriptures were the oldest books in the world, and our English translation has been made with great care and faithfulness.

10. Because the religion of Jesus Christ as contained in the Bible, bestows the greatest benefits on all persons who believe in it, and live according to it.—*Quarterly Christian Spectator for June*, 1831.

From the New York Jour. of Commerce.

LOTTERY.

Shewing how much the Proprietors of the Grand Lottery in France will gain by the Lottery, calculating what proportion of the monies arising from the sale of Tickets in a late lottery went to the ostensible object of the lottery, and what proportion to the support of that worthy class of citizens who are sacrificing their lives to make the fortunes of their neighbors and customers, and the result of this calculation being in my opinion not unamusing, I give it you to use as you think fit.

The lottery which I have taken for dissection, (any one will do equally well) is the Grand Mammoth Lottery, lately drawn in this city, the profits of which are, I presume, destined for some very excellent purpose, although I cannot find out what. And upon this presumption, we must naturally feel interested, that as much as possible of the monies raised, should be so directed.—This lottery has 36 numbers by alternate permutations, and consequently (although none of the printed handbills which I have seen will tell you so,) there were 42,840 tickets; which at the price they were advertised and sold, ($16) would produce the sum of $685,440

The amount of prizes by the scheme is	$556,920
Loss 15 per cent.	$83,538
	$473,382
	$212,058
To which must be added 1 per cent interest on $685,440; the prizes being only paid in 60 days, whilst the venders enjoy the use of the money received for Tickets,	$6,854
Whole profit on the lottery	$218,912
Of which the amount of 15 per cent on prizes is devoted to the objects of the Lotterty publicly given out,	$83,538
The balance goes to the *main object* of the Lottery, that is, to support all the Lottery Office keepers, and pay the rent of their fine offices in Broadway,	$135,374

This amount of One Hundred and thirty-five thousand, three hundred and seventy-four dollars, arises to the gentlemen from *one single Lottery*, and when you recollect, Mr. Editor, that as you pass through the street the large letters, *To-day* or *To-Morrow*, stare you in the face at each step, you may form some idea of the aggregate of the profits.

It results from the above calculation that the intrinsic value of the tickets in the above Lottery was $10,91 each, and for these, the unauspicious are induced by a flaming advertisement with red and black letters to give $16. ABACUS.

CHURCHES IN THE UNITED STATES IN 1831. —It has been ascertained that there are now in the United States, more than 12,000 churches. The principal religious denominations are Baptist and Methodists, who have together 4484 churches; the Presbyterians have 1472 churches; the Congregationalists have 1381 churches; the Episcopalians are also numerous, and have 922 churches; the Roman Catholics have 784 churches; the Dutch Reformed, 602 churches; the Friends have 462 societies; the Universalists have 297 churches; the Lutherans have 240 churches; the Unitarians have 127 churches; the Jews have 96 Synagogues; the Calvanistic Baptists have 84 churches; the Swedenborgians have 73 churches; and the Moravians 56 churches.

FACTS RESPECTING THE VALLEY OF THE MISSISSIPPI ENTERPRISE.—The following facts may serve to stimulate the friends of this measure to continued exertion.

In the state of Illinois it has been reported, that no more than one child in fourteen, between four and sixteen is at school; that three fourths of the population have not sufficient knowledge of the language to enable them to read the Bible intelligibly to themselves or to others; and that not less than twenty-nine-thirtieths of the children are unable to read. Though this statement may be much exaggerated, it will not surprise those who know how few children, in the most favored States, are able to read a single paragraph with correctness or intelligence. And it will be recollected, that the statement is of general, and not of local application, and might remain true, though in many parts of the State the people should prove to be educated as thoroughly as in any other part of the country.

To change this aspect of things, there were in Illinois but five hundred and fifty-four daily schools, three-fifths of which were in ten counties; and there were, until our Valley operations commenced, only about fifty Sunday-Schools, or one school to every thousand children between fourteen and sixteen. It is obvious that these means of instruction are wholly inadequate, and the citizens themselves express the persuasion that their last, best hope is in Sunday Schools.

In Kentucky, about one child in four, between five and fifteen, is supposed to to be in a course of education. Of one-hundred and forty-eight thousand who should attend school, only thirty-two thousand actually attend, and these, at an expense of two hundred and sixty-eight thousand dollars per annum, or eight dollars and thirty cents per head; and in forty-six counties, there is not a single female teacher. In this State also it seems to have become a settled conviction, that no means of education will meet their wants but such as our resolution proposes us to supply.—*Sabbath S. Jour.*

RAVAGES OF THE CHOLERA PREVENTED.

Extract of a letter from Madrid, dated July 28.

The appearance of Cholera at Mahon has created much apprehension both here and in the provinces, and measures are about being taken to prevent its extension. May heaven grant success, as otherwise the consequences would be dreadful in this country, where the practice of medicine is confined to most ignorant beings! As a proof of this fact, and of the supine ignorance and want of feeling of some of the Spaniards, I have simply to relate to you a circumstance which has just taken place in a small pueblo or village of Catalonia. An unfortunate man was attacked with diarrhœa—a disease very prevalent through all Spain at this time of the year. The attack was rather violent, and he sent for the village doctor, who, as is generally the case in Spanish villages, exercised besides the profession of barber. This man fancied that his patient was afflicted with cholera, and immediately informed the Alcade thereof, in order to prevent its extending through the village. He certainly took a most effectual mode, for he went to the poor man's dwelling accompanied by four Royalist soldiers, and without making any inquiry into the case, ordered his satellites to fire, which order was instantly complied with, and their victim, immediately despatched. The poor fellow's dwelling was at once levelled to the ground, and well it was that there were no other inmates as doubtless the same fate would have attended them.

DENDERAH AND INFIDELITY.

When Buonaparte invaded Egypt, his scientific attendants discovered on the ceiling of the temple of Denderah, a sculptured zodiac, containing many hieroglyphical figures. In their learned investigations, they asserted that this presented a picture of the heavens some 15,000 years ago, and that the origin of the zodiac and the temple far beyond the time of the creation. In 1821 this zodiac was detached from the ceiling, and brought with immense labor to Paris, where it attracted the universal gaze of the learned and the unlearned. "The zodiac," said the infidels of Paris, "has destroyed the authority of the bible." But when Champollion discovered the key to the hieroglyphics, he demonstrated at once, that this temple with its zodiac was built in the time of the Roman Emperors; that the sculptured figures on it were simply astrological, and had nothing to do with astronomy or chronology. And thus fell with a shock, the baseless fabric which infidelity had raised against the bible.—*Vt. Chronicle.*

The Editor of the New York Observer, in giving accounts of various calamities which have transpired of late, observes, "It is seldom that it falls to our lot to record in one week so many and so great disasters as will be found noticed in this paper. The hurricane at Barbadoes, which rendered the whole island one scene of desolation, and according to some estimates destroyed the lives of several thousand human beings—the storm which swept over Louisiana, Mississippi, Alabama, Georgia and South Carolina, destroying crops and other property probably to the value of millions of dollars—the negro insurrection in Virginia, in which it now appears that more than one hundred beings suffered a horrible death—the insurrection in Rio Janeiro, which struck terror into the hearts of a large portion of the population—the ravages of the Cholera Morbus in St. Petersburgh—and last, not least, the near prospect of a bloody conflict between 200,000 men at Warsaw—these form a catalogue of woes surpassing in number, variety and magnitude, any which we ever placed on record in a single week. God appears to be visiting the earth with his judgments, and the devout mind will not fail to derive from them the lessons which they were doubtless intended to inculcate.

From the New-York Observer.

We are happy to learn that the plan of procuring the place of worship at the corner of Frankfort and William sts. for the colored Presbyterian Church, under the care of Rev. Mr. Wright, has so far succeeded, that the committee of the Presbyteries have ventured to assume the responsibility of completing the subscription, and that the house has been recently set apart for the use of the congregation. At their communion on the first Sabbath of the present month, we understand that forty members were added to the church on profession of their faith, making the whole number of church members at present 175, of whom 125 have joined during the three years of Mr. W.'s connection with the society. Most of those who have recently joined, are members of the Temperance Society which has been formed in the church.

From the Providence Journal, Sept. 24.

SERIOUS RIOT IN PROVIDENCE.

In an affray last evening in Olney's lane, between 8 and 9 o'clock, a sailor was shot dead, and 4 others wounded. The deceased sailor is a Swede by birth, and was one of the crew of ship New Jersey, from Canton. Among the crowd assembled after the occurrence, it was difficult to obtain the particulars which led to this melancholy termination. The shots, we understand, were fired from a house occupied by blacks, and before the police officers arrived, the furniture of three houses was destroyed.

P. S. About twelve o'clock, a large mob had collected who demolished one house and part of two others.

The Journal of Friday states that there was an alarm the next night, by the re-assemblage of a mob in Olney's lane, of about 7 or 800, who commenced pulling down houses occupied by blacks, and succeeded in destroying 8 buildings.

A military company were under arms part of the night, assisted by the sheriff and constables, and the town council.

A postscript of the same paper, of 2 A. M. says the mob have defeated both civil and military authority; finished their work in Olney's lane, (and moved to the head of the Cove, where they had re-commenced tearing down houses and destroying furniture.

EXTENSIVE PEACH ORCHARD.

It is stated in the Springfield Republican, that a Mr. Jones, of Shrewsbury, N. J. about 25 miles from New-York, has the largest peach orchards in America. One of them is a mile and a half long, and contains 110 acres; the other contains 50 acres—in both there are about twenty-two thousand trees. They were commenced about nine years since, and the profits are fast raising the enterprising owner from poverty to wealth. It is said he last year refused $7,000 for the peaches on the trees.

PALESTINE.

"You will expect to hear, as usual, a little of our Syrian news. Every day there is a little done but needs the sum of many days together to make any thing worth mentioning. We have a late case of seriousness in the wife of the Amenian Bishop, who led the van in breaking away from his church traditions, and made himself "the husband of one wife." She is likely to come before him into the kingdom of God.—Wortabet, one of the Armenians who was admitted to the church, is apparently doing good at Sidon. There is now here an ecclesiastic from Smyrna, who baptized a number of those Jews at Constantinople. He was persecuted and banished for the part he took, and is now apparently a speculative evangelical believer. He says there were hundreds of Jews at Constantinople, who would have been willing to be baptized and openly renounce their synagogue and lying traditions, but the Armenian Patriarch and the government interfered to prevent them. It is said there is to be a general council held at Constantinople this year for the purpose, as is supposed, of discussing the measure of a union of churches. Great events are in the womb of providence. Let us be much at a throne of grace."—*Rev. Mr. Bird.*

CHRISTIAN LITERATURE.

Revivals of religion are indispensable to sanctify the literature of the nation, and to associate intellectual culture with holiness of heart. In all our systems of education, from the common school up to the college, these have been dissociated. The care of the heart, if any care has been bestowed upon it, has been turned over to the nursery, while the intellect and the memory have been sent to school to receive a separate education. The result has been such as might have been expected. The depravity of the heart, unwatched, unresisted, and, in some respects, deliberately fostered, has made fearful proficiency in the government and perversion of the understanding.—*Spirit of the Pilgrims.*

It matters not what a man loses, if he saves his soul.—But if he loses his soul, it matters not what he saves.

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

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

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc. COY.
DAVID BUSH.

Rochester, July 26th, 1831. 31tf.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co. begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Sattinets, &c comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— DAVID BUSH.

No 29, Main street Rochester July 26. 1 f.

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

LAMPS.

THE subscriber keeps constantly on haud a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

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.*

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

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 call as in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. tf.

STATE OF NEW YORK, } Albany, Sept. 1st
SECRETARY'S OFFICE. } 1831.

SIR—I hereby give you notice, that at the next General Election, to be holden on the first Monday in November next, and the two succeeding days, a Senator is to be chosen in the 8th senate district, in the place of *Timothy H. Porter*, whose term of service will expire on the last day of December next.

A. C. FLAGG, *Sec'ry of State.*

To the Sheriff of the County of Monroe.

N. B. Members of Assembly, Sheriff and Clerk, are also to be chosen at the General Election.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the Election, & forward their bills to the undersigned.

J. K. LIVINGSTON, *Sheriff.*

Rochester, Sept. 20th, 1831. 7w39.

C. J. HILL,

HAVING taken the Stone Flouring Mills near the east end of the Bridge, and established himself in the Flouring business, has removed his Office to the Brick building (opposite the mills) recently occupied by Messrs Ford, Bissell &co., where he will at all times pay *Cash for Wheat.*

Rochester, 20th Sept. 1831. 39 tf

BY virtue of one Execution issued out of the court of Common Pleas, to and for the county of Monroe and to me directed, against the Goods and chattels, lands and tenements of Stephen B. Bartlett, I have seized and taken the following described pieces of land, viz. all those certain pieces of land, situate in the town of Brighton, county of Monroe being—one lot, lying near the great falls of the Genesee River, beginning at the N. W. corner of village lot, No 104—three chains northerly from the S. W. corner of village lot No. 102, on the corner of Atwater and Clyde street and running from thence north, 3° 8' west, along the Easterly line of Clyde Street 2 chains, thence north 82° 30', East two chains and fifty links, thence south 1° east, two chains, thence south 63° west, two chains and fifty links to the place of beginning—containing one half acre of land, being part of said lots number five and six, reference being had to the map and field notes of David Hudson Esq. in the survey of lots numbers 4, 5, 6 and 7, and being the same land that was conveyed to Stephen Bartlett, by W. P. Shearman and wife by deed of June 23d, 1824—which property I shall expose for sale at public vendue at the tavern of Mrs. Bloss son, in East Rochester on Monday the 12th day of November, at 2 o'clock P. M. Dated Sept. 20th, 1831.

For JAS. SEYMOUR, late Sheriff.
W. J. MYGARES, late Under Sheriff.

SCOTT'S & HENRY'S Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of

MITCHELL LODER,
No. 34 Exchange-street, or
Mr. SIBLEY'S Auction Store, Buffalo-st. 53tf

VILLAGE LOTS FOR SALE.

The Subscriber offers for sale village lot No eleven, (11) Caledonia Tract, supposed to contain one acre of land, situated on Hawley st. Also village lot No. ninety seven, (97) on Clay-st. Corinthi Tract, on which is a small dwelling house. Said lots will be sold very cheap and on liberal credit. J. VERRARD PECK.

*3w38

IN CHANCERY,

James Waugh Complainant vs. Samuel H. Hoag and Joel Wheeler Defendants.

At a Court of Chancery held for the State of New York, at the village of Rochester on the eighteenth day of August in the year one thousand eight hundred and thirty one; Present Addison Gardner vice Chancellor of the eight circuit.

It appearing by affidavit to the satisfaction of this court that the defendant Samuel H. Hoag resides out of this State but within the United States, on motion of Mr. B. Davis solicitor for the complainant it is ordered that said Samuel H. Hoag cause his appearance to be entered, and copy thereof to be served on the complainants solicitor within four months from the date of this order, and in case of his appearance, that he cause his answer to the complainants bill to be filed and a copy thereof to be served on the complainants solicitor, within forty days after service of a copy of said bill, and in default thereof that said bill of complaint may be taken as confessed, and it is further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Samuel H. Hoag at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R ELWOOD, Dep. Clerk.

At a Court of Chancery, held for the State of New York, at the village of Rochester, on the ninth day of August in the year one thousand eight hundred and thirty one. Present Addison Gardiner, Vice Chancellor of the eighth Circuit.

Jacob M. Schermerhorn, Complainant, vs. Richard Dibble, Naomi Dibble, William S. Kneeter, Thomas H. Murray, Levi Ward Jr., Joseph Stocking, Joseph Hull, William Penfield, and John Penfield, Defendants.

It appearing by Affidavit to the satisfaction of this Court that the defendant Thomas H. Murray resides out of this State, but within the United States, on motion of Mr. J. Miller, Solicitor for the complainant, it is ordered, that the said Thomas H. Murray cause his appearance to be entered, and notice thereof to be served on the Complainant's Solicitor, within four months from the date of this order, and in case of his appearance that he cause his answer to the complainant's bill to be filed and a copy thereof to be served on the complainant's solicitor, within forty days after service of a copy of said bill, and in default thereof, said bill of complaint may be taken as confessed. And it is further ordered that within twenty days the said complainant cause this order to be published in the State paper, and in the Rochester Observer, and that the said publication be continued in each of said papers, at least once in each week for eight weeks in succession, or, that he cause a copy of this order to be personally served on the said Thomas H. Murray, at least twenty days before the time above prescribed for his appearance. A Copy.

ISAAC R. ELWOOD, Deputy Clerk.

S. MILLER Solicitor. 8w33

DEFAULT having been made in the payment at 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 8 of Mortgages at page 364 on the 17th day of September 1828, and re-leased 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-seven 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 one tract or parcel of land situate in township number three 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 lot, 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 agreeable to the survey of James Standley 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 two o'clock in the forenoon of that day. Dated the 16th day of June 1831. HENRY CHAMPION.

L. ADAMS, Att'y. 25 3w.

IN CHANCERY.

Francis Williams, Complainant, vs. Peter Brackett and Rosabella his wife, Jared N. Stebbins, Charles Vesey, William Hardwick, George A. Avery, Walter Griffith Evans Griffith and Matthew Brown, Defendants.

In pursuance of an order of the Court of Chancery made in this cause, at a Court held at the Court house in the village of Rochester on the 22d day of August, 1831, I shall sell at public Auction to the highest bidder, on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern in said village of Rochester, in the county of Monroe, the following described premises viz. "All that certain piece or parcel of land situate lying and being in the said town of Charleston, being a part of the west half of lots one and two, in the sixth section of town number four on the triangular tract, and bounded as follows, viz.—beginning at a stake in the centre of the Ridge-road, where the same is intersected by the centre of the west lake road. Thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly at the north line of Abigail Tuttle's land, three chains and sixty two links to a stake, thence northerly on the west line of Peter Row's land six chains and thirty five links to a stake thence north, seventy two and a half degrees west, one chain and thirty four links to a stake, thence north sixty four degrees west one chain and ten links to a stake, thence north twenty and one half degrees east two chains and five links, thence to the place of beginning be the same more or less." Dated 27th August, 1831. ASHLEY SAMSON, 6w Master in Chancery.

ADMINISTRATOR'S NOTICE

ALL persons are hereby notified that if they have any demands or claims against the estate of Job Northrup deceased, late of the town of Brighton, they are hereby requested to call on me for settlement within six months from date. Also all persons who are indebted to the said estate, are requested to call and settle the same without delay. BENJAMIN COWLES, Adm'r.

6m 38.

WM. H. WARD & Co. (MARBLE BUILDING Carroll Street,) have just received a *full supply of* GOODS. Rochester, June 2 1830.

New Arrangement in the Hrdwa 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.

Buffalo Street in the Arcade June 1.

Fever & Ague overcome at last.

UPWARDS of Two Hundred cases of Fever and Ague have been cured in this neighborhood within the last year by one prescription—From an acquaintance with this perplexing disease many have thought that no medicine could reach the seat of the difficulty;—this was the prevailing opinion until Mr. Thomas Andrews, Druggist from the south introduced from thence "*Fenner's Vegetable Specific.*" The price was so low that the poor to whom health is doubly valuable, might in this respect be on a level with the rich. Being charged at $1 per Bottle, several were induced to make trial of its virtues. Had the medicine even failed in this climate where it is so much needed, yet we must have thanked the Doctor while we could not have blamed the medicine; for it often happens that a cure in one climate may be sure death in another. Fortunately, however, not so with this. The success which had attended it at the south has been fully realized in this vicinity for many miles around. Sometimes a single Bottle is sent for a distance of 30 miles and repeatedly for a different member of the same family.

The subscriber is willing the fact should be known that in three instances out of the great number cured a second bottle was required, and in one case for some cause or other the individual was not cured, and these are the only instances known where one bottle has not restored health. The price will be continued at one dollar per bottle, to bring it within the reach of all, and will hereafter be sold in Rochester at wholesale and retail, by LEVI BURNELL, *Druggist.*

At the sign of the alligator, *No.* 11 Carroll st. 6w36

IN CHANCERY.

Ezra Coe Complainant, vs. Philo Rigley, Samuel Adams, & Lewis Benedict, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause at a Court holden at the Court house in the village of Rochester, on the 23d day of August 1831, I shall sell at public auction to the highest bidder on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern in said village of Rochester, in the county of Monroe, the following described premises viz. "All that certain piece or parcel of land situate lying and being in the said town of Charleston, being a part of the west half of lots one and two, in the sixth section of town number four on the triangular tract, and bounded as follows, viz.—beginning at a stake in the centre of the Ridge-road, where the same is intersected by the centre of the west lake road. Thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly at the north line of Abigail Tuttle's land, three chains and sixty two links to a stake, thence northerly on the west line of Peter Row's land six chains and thirty five links to a stake thence north, seventy two and a half degrees west, one chain and thirty four links to a stake, thence north sixty four degrees west one chain and ten links to a stake, thence north twenty and one half degrees east two chains and five links, thence to the place of beginning be the same more or less." Dated 27th August, 1831. ASHLEY SAMSON, 6w Master in Chancery.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | THURSDAY, OCTOBER 13, 1831. | VOL. V. NO. 42.

ROCHESTER, MONROE Co. N.Y.
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COMMUNICATIONS.

For the Observer.

"OUR DEACON."

"OUR DEACON," is either a very good man, or else he is the worst of characters. He is almost always either too fast or too slow—heterodox or *super-orthodox*—sometimes, not often, too liberal, generally esteemed too close and pernicious—either a warm advocate or a practical opposer of benevolent operations:—in short, "*our deacon*," either does a great deal of hurt or a great deal of good. Of *heterodox* deacons in matters of religious faith, probably there are not many in our churches. Of *super-orthodox*, perhaps the same remark may be made; although we may fear there are some, who in this respect, "strain at a gnat and swallow a camel." Of the too liberal deacons, we have but few—not any within the knowledge of this writer. Now and then we find one, of whom the complaint is, "our deacon" is too worldly—too avaricious—lends his money at more than lawful interest, and rather grinds the face of the poor. Then "our deacon" is a very bad man; though perchance, some of the same church in which he is an overseer, may make, or sell, or drink ardent spirit—oppose the cause of temperance, and of benevolence—break the Sabbath—forsake the house of God—neglect family and personal religion, and in short rob God in every method they can devise—still "our deacon" is a very bad man—and if he would only do better the church would have greater prosperity. But "our deacon" must bear his own sins.

"The Temperance cause would go very well in this town," said one not long since, "if it were not for "our deacon." Indeed madam, and what does "our deacon" do? "Why he does nothing in favor of the cause—he will not join the society—he owns a tavern, and although he does not sell ardent spirit himself, yet he lets it to a man who does, and pockets a part of the avails." "Our deacon" in this case, is, I should think, "a partaker in other men's sins;" and if he do not repent, God will judge him. And Mr. Editor, one of "our deacons" has a quarrel with you—for when he read in your paper that a spring had been discovered in a certain place, at which if any man drink he would become a villan; "*he means my tavern*," said "our deacon," "and I have a mind to write him a letter."

It is much to be wished that all "our deacons" would cease to do evil and learn to do well. Suppose they all make it a rule to read the two Epistles of Paul to Timothy, once a week, with prayer and supplication,—might it not be of advantage?

***

For the Observer.

The Agent of the N. Y. State Temperance Society, having completed the tour of the counties of Orleans, Niagara, Erie, Chautauque, Cattaraugus, Allegany, Genesee and Livingston, desires to express to the friends of the temperance cause in these counties, his warmest thanks and liveliest gratitude for the hospitality, and kind attention with which he has uniformly been received. And now being about to pass to another field of labor, for the winter months, he takes the liberty of suggesting the importance of continued exertion and of persevering efforts that the good work may still move onward.

In the prosecution of his labors during the years past, many things calculated to discourage as well as many things to encourage have been presented. Among the latter may be mentioned the fact, that so many, who once dealt largely in ardent spirit, have discontinued the unholy and unprofitable traffic. Scarcely a village in either of the counties named above, but can tell of one or more merchants who have cleaned their stores and their hands of the deadly poison. Many men have come to the patriotic, the benevolent and the virtuous resolution, no longer to be accessary to the ruin of character, of happiness, of property, of health, of life, and of the immortal spirit, which so uniformly and so inseparably attends the intemperate use of ardent spirit.

Still there are many, and even some who profess to be the friends of God, and of his Son, who, in the very face of light and of evidence, continue to pour forth torrents of beggary, of misery, of disease and death through our country. But their number is becoming less and less, as public opinion becomes more and more firm and decided, and without incurring the charge of uncharitableness, we may confidently indulge the anticipation, that the day is not far distant, when men shall cease to forge chains, and erect dungeons for their fellow-men, that they may fill their coffers from the spoils of their victims.—Public opinion will soon rank the manufacture and the vending of ardent spirit with man-stealing and piracy, and stamp the impress of infamy upon the man who shall scatter "fire-brands arrows and death," and say, "is it not for my sport!"

But to accomplish this great work requires time, zeal, and concentrated effort. Without these we shall fail. And the crisis, in this state, and especially in some of the counties named, is at hand. Depend upon it, friends of the temperance cause, the scale will soon cease to vibrate—the point will soon be gained or lost—and gained or lost forever. The problem, whether our children and our children's children are to inherit the blessings purchased by toils, by sacrifices and by blood; or whether they are to be disfranchised, and ruined and enslaved, will soon be solved. Their weal or woe hangs trembling in a point; and upon this generation rests the decision and the responsibility. And it is a fearful responsibility—a momentous decision.—If the temperance cause succeeds, our ruin is sealed. No mathematical problem is of more certain demonstration—and then the last hope of humanity will be extinguished.

The present then is no time for cold-hearted, unfeeling apathy. If we flounder, it will be upon the rock. Apathy in this cause is ruin; inactivity is death. Merely to have given our pledge is not enough; our influence, our efforts are required to indoce others to give their pledge. A soldier completes not his duty when he receives the bounty and signs the muster-roll. Activity is expected; effort is yielded. Every person adding his name to the cause of temperance, should feel pledged to induce, if possible, some one to do the same; and if every one now enlisted would do this, what a host might soon be marshalled! How it would tell upon the enemy! What dismay would it carry into all his ranks! The people of this state—of the United States, have only to will, and they are emancipated. One single day, did our nation simultaneously will it, would close forever the progress of the Demon of intemperance. Let the people will, and the work is done—the strife is over—the contest is ended—the victory is won—the fetters are broken,—the prisoners go free. And who is there who will not pronounce the mystic word, which dissolves the charm, and breaks up the spell? Our fathers decreed it, and even Britain let go her hold, and the arm of power was nerveless. Have their sons less power? Have they degenerated?

From a close, and I believe an accurate investigation, I have come to the conclusion that if the cause does not succeed in the counties named, it will be for want of zeal and perseverance in its friends. Our enemies cannot injure us.—Their hour is past. But that the cause is ruined beyond redemption, in some of the counties visited, unless its friends awake speedily, is without a question. The Ex. Committee are now putting forth every effort, and are willing to do all in their power, but all will be in vain unless they are seconded by the efforts of their fellow-citizens. The District system, recommended in the state circular, a copy of which has been sent to every society, if carried into effect, must work wonders. But to carry it into full effect depends entirely upon the town societies. They are competent to the work, and they should lose no time. Their annual reports will soon be called for, and their ambition should be to report as many members as possible. The Ex. Committee wish to report in January next, 200,000 members in the state; but to do this requires a special effort on the part of town and county societies. Will not the counties which have been named make the effort, and make it now!

CHAS. YALE,
October, 1831. *Ag't N. Y. State T. S.*

For the Observer.

LETTERS
TO A FRIEND ON THE CONFESSION OF FAITH
NO. 1.

Mount Observation, Oct. 4, 1831.

I used to think the confession, usually called the Westminster confession, was an infallible rule of faith and practice. Though still possessed of great veneration for that noble instrument, and though I think it has far more scripture on its side, than any other confession, or public standard of the present day; yet I do not conceive that this document is without its frail points, if not real errors. Sensible however, I am, that when I even intimate the word error, in reference to that document, I am anathematized by many as an incorrigible heretic. So blind are we to the faults of great names—and so sensitive are we to any infringement on that unbroken current of veneration with which we are accustomed to regard our pious forefathers. If this feeling nevertheless, so amiable in itself, and in many respects so praiseworthy, is well founded, it will loose nothing by investigation. Honest enquiry will always go to establish truth.

In consequence of the differences of opinion which now agitate different parts of the Presbyterian church, I have been induced to look a little more narrowly into the confession of Faith than I had done heretofore.—I have pried a little into the New Haven divinity. I have also read something of the controversy concerning the Rev. Wm. Barnes in the Philadelphia Presbytery. Last of all, I have read the portentous manifesto of Dr. Greene and his associates, teaching, what he calls the "faith once delivered to the saints." "*His voice is for war.*" Of all these things I have not been an entirely listless spectator, although my avocations give me but little time, to read controversial speculations.

As to the confession of faith, since you have asked me which way it seemed to lean, as to these rival opinions I have no hesitation in saying that Dr. Greene has the best of that argument.

The New Haven divinity, I look upon to be, as we say, *the whole heavens* from the Westminster. And no nearer to it is our distinguished evangelist whose praise is in the northern churches. For ministers of that stamp to take the vow of the confession upon them, and preach under its banner, is not a little absurd. They are any thing but confession-of-faith-men. But before I go any farther I must distinguish the three contending powers, at present in the Presbyterian denomination into

1st. *High Calvinists*. At the head of this class allow me to place the venerable Dr. Greene, without a shadow of change since the Synod of Dort.

2d. *The Puritanical Calvinists*, who follow the Owens, and the Edwards, and Bellamys. At the head of this great body, whose march is in the valley, and between, I shall place the schools of Andover and Auburn. While

3d. On the top of the mountain, right against Dr. Greene and his veterans, "of the covenant of works," you discover just appearing the New-Haven array. Between the first and the last there is such a distance that they can hardly discover each other without the help of their best glasses. Such appears to me to be the disposition of the host. Every thing depends on the main division; or the Puritans.

Dropping military metaphor however, I must now repeat that the *High Calvinists* and the confession of faith go hand in hand. Dr. G. understands the confession as it speaks. He receives its most rugged corners without a wry face, and with the most rigidly literal interpretations:—He holds up this to the world, saying this is heaven's revealed will;—and in perfect consistency denounces as heretics and traitors "*all and every singular person*" who departs from this standard. Now this much I can understand. This is consistent.

Such being the state of things, it has appeared to me rather remarkable that all these classes; specially the first and second should so eagerly contend for the palm of orthodoxy not according to the Bible; but according to the confession;—This is marvellous. The confession says that man has neither "*natural nor moral ability*" to repent. So Dr. Greene and his party understand it. But the Puritans say that the sinner can repent if he will. This doctrine they preach and publish with all energy and argument human and divine. Vast commotions among sinners is the consequence. Many are awakened. But these Puritans turn round and tell Dr. G. that they dont deny the confession. This dissimulation the good old man cannot away with; and hence he calls the Puritan party, or the *Hops*, as they are sometimes stiled, by very hard names. I merely state the instance on the subject of moral ability as one out of many others, wherein the puritan party do not agree with the confession of faith, and the Scotch Theology; and yet hold to it as the standard of their belief and practice. Nay, some, strange as it may seem, contend that they have the true interpretation of the confession; and that Dr. Green is wrong!

Nor will it at all answer to say that this is but one point, and a metaphysical nicety, rather than a revealed truth. For my part, I hold it to be of the first magnitude. One system of religion which saith that a sinner *can* repent, and another that saith he *cannot* repent are indeed vastly apart. If the one is greatly in error so is the other as eminently in and of the truth. But to grasp both these theories one on each side of the confession of faith, makes as odd a figure as John Gilpin and his dangling bottles. So far from "keeping the balance true," the one or other must preponderate. They will not cement on the same stem.

Neither is the bare statement of these opposite doctrines, opposite as they are, all that is contained in the question. Involved in this question are also a number of other collateral truths of vast importance. Let it be admitted for instance that man so far as regards natural ability, can comply with God's command to repent and believe on Christ, and we immediately ask, is he then totally depraved! How has he come by his depravity! Is it taste, or instinct; or is it volition or exercise! The Sovereignty of divine grace; the extent of the atonement;—the doctrine of a covenant of works—of imputation of Adam's sin,—the nature of faith, and the prayer of faith, with other topics are all more or less connected with this simple enquiry, can a sinner repent or not!

Now, the manner in which this moral ability of the sinner has been pressed in Presbyterian sermons lately, all over the land has justly alarmed the high Calvinists. Take this away, and you awaken upon their fancy all the horrors of an Arminian civil war. Take this away, and you remove the best battlement of their system;—yea, the quiescent principle of it. The *vis inertiae* is extracted, contrary to all expectation and all prayer; and the whole fabric is felt to move and rock, the prelude of some sad catastrophe. With the moral ability well established, it is easy to enter into the strong man's house, the *triangle*, and spoil his goods. I think I could show you that every other opinion, wherein the parties differ, depends upon the ability of the sinner to comply with the divine requirements. Before I close, allow me to put an enquiry, which shall be considered in my next, *Is it not better to call for a revision of the Confession, than to subscribe, and then preach contrary to it!*

Yours, AUSTIN.

DOCTRINAL.

From the Philadelphian.

THE ATONEMENT.

The misnamed "*Christian* Register," of Boston contains the following heretical declamation against the *vicarious sacrifice* of Christ:

"We lately heard a discourse from a Calvinistic preacher, in which the old dogma of vicarious sacrifice was taught in its boldest and most offensive form. He represented God as refusing to forgive and save men, however penitent they might become, until his wrath was appeased, his justice satisfied, and his broken law made good, by the infinite sufferings of his Son. We were shocked by the doctrine; and we appeal to our readers, whether any thing can be conceived of more dishonorable to the Divine character. Is it not wholly at variance with the attributes which the best minds and the best hearts delight to ascribe to the object of their religious worship! Could we possibly love such a being, a being who would not forgive a sincere penitent, without an equivalent paid him by the terrible expedient recognized in a multitude of passages that might be cited from Calvinistic writers! But more than this, are we not required to imitate our heavenly Father! Now suppose we should attempt to conduct ourselves towards our fellow men after the manner that God is represented as treating his creatures; should we not deserve, nay, should we not incur the abhorrence of all who know of it! Suppose that we should refuse to forgive one who had done us a wrong, however thorough his contrition and however strong his desire to make us all the reparation in his power, unless some second person should first come forward and offer himself the voluntary object of our vengeance; should we, does any one think, merit any longer the name of Christian? No. He who has not the spirit of Christ is none of his; and he, every body knows, at once taught and exemplified the duty of free pardon. Nor is this all. How inconsistent is the doctrine to which we have adverted, with unnumbered scriptures that declare our Maker to be merciful and kind, ever ready to forgive and bless his repentant children."

No well informed Calvinistic preacher ever represents God as implacable, unmerciful, or malignant in his nature. Nothing was ever done by Christ to produce any change of disposition or feeling in the divine mind. God is love, benevolence, goodness, kindness, justice, truth and wisdom, from everlasting to everlasting. In the essential goodness and mercy of his own nature he designed the salvation of all who will be saved; provided the way of showing mercy consistently with his essential and governmental justice; sent the Saviour to seek the lost; gives his Holy Spirit to bring men to Christ, and saves all who are willing to be saved agreeably to the plan of mercy which he has revealed. Does this whole representation impute any want of goodness to God, because he neither can nor will forgive sinners, except in such a way, and through such mediatorial, vicarious sufferings, on the part of the Saviour, as he deemed requisite to vindicate his truth in uttering his law and its penalty, and all his attributes which are exhibited and affected by his judicial treatment of moral agents!

We represent God as having *so loved* the world that he gave his only beloved Son to die, the just for the unjust, that whosoever believeth on him might not perish, but have everlasting life; because through the death of his Son, God can be just in justifying persons who are in themselves ungodly. If any view this exhibition of God's love as the Socinian writer above quoted does, we mourn over their blindness and folly.

Revelation teaches us, that if we are forgiven, God *for Christ's sake* hath forgiven us. When man is placed under obligations of justice to treat his fellow men with strict justice according to their crimes, and is made the righteous dispenser of vengeance, then he must find a vicarious sufferer of the penalty of the law for all whose sins he shall not punish in themselves, or else it would be a relinquishment of justice to exercise remission at all. But vengeance belongs to God; not to man as an individual; and only imperfectly to him as a civil ruler among mankind. Man, acting as a judge, ought not to forgive any lawfully convicted criminal, in any such circumstances as to nullify the law of the land; and were human laws and judges *perfect*, we should say that the Governor of a commonwealth ought *never* to pardon any one, unless some substitute should redeem him by suffering a vicarious, equivalent penalty. Men to whom retribution of evil does not belong should forgive their offending fellow men without atonement, for this very reason, that retribution does not belong to them, but to their Maker. Were the Deity by a sovereign act to dispense with the penalty of the law in part, in any one case, we see no reason why he should ever have punished at all; and why he should not in all cases and in every respect forgive all sins. The God of the Socinians, however, is a different being from the God of the Calvinists and of the Bible; so that we need never expect to harmonize with them in our views of justice, mercy and salvation. On *their theory*, no real Saviour is necessary, and none exists.—Christ according to their scheme is merely a martyred teacher, and every man is the Saviour of himself.

From the Spirit of the Pilgrims

ABUSE OF THE DOCTRINES OF GOD'S PURPOSES.

1. It is an abuse of the purposes of God, to endeavor to pry into the nature and grounds of them, any farther than these are disclosed in his works or in his word. In some leading particulars, God has been pleased, by the mouths of his holy prophets, to make known his purposes.—These particulars however, are comparatively few, beyond which, we are left in entire blank ignorance. Attempts have been made in all ages, to open the seals of fate, and pry into the secret councils of the Most High. This was the object of the various pretences to divination and augury, which so much prevailed in ancient times. A variety of expedients have also been resorted to in modern times, to gain a knowledge of future events. Some persons have presumptuously decided that they were *not* in the number of the elect,—and have abandoned themselves to consequent despair. With equal presumption, others have decided that they *were* in the number of the elect,—and in a vain confidence of heaven, have neglected to prepare for it. Some have rashly presumed that individuals around them were reprobates, and on this account have relinquished all exertion to bring them to the knowledge of the truth. Conclusions of this nature, and the practices growing out of them, are sinful and vain. They are an unwarrantable prying into those secret things which belong only to the Infinite Mind.

And it is equally presumptuous, in most instances, to decide upon the *grounds* or *reasons*, of God's determinations. What can we know respecting the reasons of his eternal counsels, any farther than these are unfolded in his providence or in his word! He doubtless has reasons, the best reasons, for what he plans, and for what he does; and in some instances, these may seem plain to us. But beyond where they are made plain, we have no occasion, nor are we at liberty, too curiously to search.

"Not Gabriel asks the reasons why,
Nor God the reason gives;
Nor dares the fav'rite angel pry
Between the folded leaves."

In numberless instances, the most we can say respecting the purposes and dealings of God is, "Even so Father, for so it seems good in thy sight."

2. It is an abuse of God's purposes to set them in opposition to human freedom and accountability. This has been often done. How often do we hear it said, "If God has an eternal plan according to which all events are ordered, then man is a machine. He must act just as he does act, and has no freedom or accountability left." But is not this a rash and unwarrantable inference? Is it not rushing upon a conclusion in the dark! The fact of God's eternal purposes is demonstrable both from reason and scripture. There need be no doubt about it and among thinking men, there would be none, any more than there is about the omniscience or omnipresence of God, were it not for the inference which has been drawn in opposition to human freedom. On the other hand, we know man is a free agent. He has all the freedom which a *creature* can have, and freedom enough to render him entirely responsible. Of this fact, we have the evidence of our own consciousness; and on the ground of it, are based all the dealings of God towards us. Suppose then, that we cannot reconcile, to our own satisfaction, or that of others, the purposes of God with human freedom. Are we sure from this circumstance that they *cannot* be reconciled!—Who of the sons of earth is competent to draw a conclusion such as this! Who knows enough of the purposes of God and their influence on the one hand, and of moral agency and the things implied in it on the other, to decide peremtorily that the two cannot harmonize! How much more reasonable & safe to conclude as the two doctrines are true, that must be consistent, and to attribute whatever seems inexplicable to us, to the darkness and imperfection of our present views!

3. It is an abuse of the purposes of God, to confound them with his law, and to undertake ourselves to accomplish them, in violation of his law. Misguided and unprincipled men have not unfrequently attempted to do this. The Crusaders in the dark ages, supposed it was the purpose of God that all the Infidels in Palestine should be destroyed; and in violation of all law and justice, they entered on the bloody work of destroying them. The abbettors of slavery have sometimes urged in justification of themselves, the presumed *purpose* of God that negroes should be slaves. The enemies of Indian rights believe it to be the *purpose* of God that the Aboriginal Americans, should waste away before their neighbors; and hence they think themselves justified in wasting and opposing them. But all such modes of judging are in the highest degree deceptive and wrong. The *law of God* is the only rule of our actions. His eternal purposes, or his universal plan of providential government is a very different thing. The law of God is clearly made known to us; but respecting the purposes of God beyond the mere fact of their existence, we can know but little; and the little we do know, was not revealed that it might be made the rule of our conduct. Long before the death of Saul, God revealed to David his determination that this proud and envious Monarch should be destroyed; but David on this account did not feel authorized to destroy him. The law of God required him to treat Saul with respect and kindness; and with the purposes of God respecting him, David had nothing to do. God would himself take care of them. God revealed to Jeremiah his determination to destroy the Jewish city and temple; but Jeremiah did not feel authorized on this account, to join the Babylonians in the work of destruction. The distinction here illustrated, between the law and the purposes of God, is one of great practical importance—one which cannot be confounded or lost sight of, in the daily occurrences of life, without perpetual hazard.

4. It is an abuse of the purposes of God to act them in opposition to the invitations of the gospel. The invitations of the gospel are made alike to all. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." "Whosoever will, let him come and partake of the waters of life freely." These free and universal invitations, those who preach the gospel are not only authorized, but required to urge. They must urge them sincerely, earnestly and indiscriminately, upon all their hearers—But in doing this, religious teachers have some times felt a check from the doctrines of God's purposes, especially his purpose of election.—"If God has determined to save only a part of mankind, why does he extend his invitations to all! How can he do it with sincerity! And how can I, believing as I do the doctrine of election, invite and urge all men to come to the knowledge of the truth and be saved!" To attempt reconciling the doctrine of election with the free and universal invitations of the gospel, is not part of my present object. That both doctrines are true, and consequently reconcilable, I have no doubt. It is true that on the one hand, God did in eternity determine to save a part, and only a part, of the human family from the deserved ruin into which all have plunged themselves by sin; and it is true on the other, that he does himself invite, all men to partake of the water of life freely. Whatever else is false these things are undoubtedly true. And whether we can reconcile them or not, in the view of God they are beyond all question, harmoniously consistent.—Consequently, it is an abuse of these doctrines, to array them one against the other. It is an abuse of God's invitations to array them against his invitations. The minister of God's word is bound to urge the invitations and motives of the gospel with as much impression and power, and with as little check and embarrassment of any kind, as though God had made and revealed no determination respecting the final salvation of men. The Apostles seem to have felt no embarrassment in going out into all the world and preaching the gospel to every creature, from any views which they entertained respecting the purposes of God; and whenever religious teachers now feel embarrassments of this kind, they may be sure that they have departed from the ground of the Apostles, and do not hold the truth as it is in Jesus.

TEMPERANCE.

THE BLOODY GROCERY.

The Editors of the Genius of Temperance have just received by mail, the following letter from a friend residing near the Western Lakes. It is from a source which entitles it to entire confidence.

O——, *Sept.* 10, 1831.

MY DEAR SIR,

I have just returned from the West. If you can use the following sketch from my journal, please accept it. *Every word is true.*

Your ob't serv't, J. T. M.

[*From my Journal.*]

Saw at B—— a most appalling illustration of Intemperance. We heard before reaching the place, that a murder had been committed, and early the next morning I went with my friend, Capt. H. to see the corpse. Long shall I remember the scene. We entered a dark, dirty "*Grocery and Provision Store*," recently kept by the murderer, and passed into the back room where lay the murdered wife and mother! All was silent as death, and a sepulchral gloom came over the soul. The cloth was removed from the head and face of the poor victim, and exposed the fatal wounds made by a hammer. She was apparently 35 years old, and a very good looking person. Every one said she had been a meek, unoffending wife, and as far from having given cause for jealousy as possible. But her infuriate husband, in his drunken fancies, conjured up a belief that there was cause for suspicion, and taking a last and *natural* resource of the drunkard, sealed his crimes by murder, and murder too, under circumstances which the fiends of the pit can hardly believe, *for it was when a fond mother was giving a mother's sustenance to her infant babe!!!*

Talk of law; of policy; of right; or any thing else which suffers the demon of the still to prowl around our land, and 'tis mockery of law and policy and right!

As I gazed on a faithful wife, dashed to the earth a lifeless corpse by a husband, I did hope the laws of our land would awake to duty, and chain up the foul *accessaries* to the crimes caused by intemperance. Who are accessaries!—The rum-drinker alone! No—the *rum-maker, the rum-importer, the rum-vender*.—Oh! Merciful God! roll on the Temperance cause, and set the world free from the damning gripe of the hyena of the still.

After viewing the corpse, my eye wandered around the room. A beautiful, yes, *beautiful* child, she had left, was near me. Poor child! My prayer indeed is, that God, for Christ's sake, be merciful to you, and take you, with the other motherless babes, into especial care, and make you subjects of renewing grace. Yes! blessed God! raise up earthly friends, and order all things so that they shall be saved and redeemed.

The poor woman had suffered much abuse and although advised to leave her husband, had declined, dreading that dreaful resort. *'Tis hard for a wife to take such a course.* She had often told her friends, "she hoped her husband was not so bad at heart as he appeared." But she was deceived, and now sleeps beneath the grave a specimen of the *drunkard's handy work.*

Long will that morning's spectacle dwell on my memory. That low and dirty grocery leading to the room of death—the decanter of gin standing on the sideboard—the anti-religious newspaper on the table, instead of the holy bible and the tract—the fact of being in a *murderer's house*—all—all was enough to draw from every pore the cold sweat of horror, and load with terror the midnight dream.

Glad was I to leave the house; and hastening to my lodgings, I fell instinctively upon my knees to thank my God for his restraining grace, that I was not left to such foul murder, and to implore further restraint. WHO *maketh us to differ! To* HIM *be all the glory.*

The same afternoon, just at twilight, I went with my friend, Mr. H——, to the jail in which the murderer was confined.—Although he had requested to be alone, the jailor gave us admission. We found the cell in the basement story. It was very dark, and rendered more so by the gathering shades of night. The door was opened, and although the murderer was in irons, and two persons were with me, I felt an instinctive dread to enter. The soul recoiled, and we involuntarily ejaculated, "Have mercy upon us." The jailer went to bed side and aroused him. He asked him a few questions, and then inquired if he wished to see some *ministers*—for being dressed in black, and having made allusions to religion, we were mistaken for clergymen. The murderer answered—"*No, 'tis all a trade—I want to be left alone!*

We left him alone, and bent our way home in silence.

Who maketh us to differ! To HIM be all the glory. J. T. M.

We copy the following from the Le Roy Gazette which appears to have been extracted from an address on the subject of Temperance, delivered at Ithaca by Dr. Chapin late of this village.

"A young gentleman, a stranger, but who we afterwards learned was a Doct. Chapin, on his way to the Sandwich Islands, asked leave to make a remark or two which would be expressive of his feelings, and might in some degree, increase the broad blaze of light already thrown upon the subject of Intemperance. He stated that while at hundreds of miles distance he had heard of Ithaca; how it had been peculiarly favored of Him, whose eye rests upon every part of creation, and who governs all things after the counsels of his own will—how it was celebrated for its civil and religious regulations—how the cause of Temperance and religion flourished here. And when winding his way along the hills which surround our village and looking down upon the valley below, he saw the regularity of our streets, the air of neatness and comfort about our houses, and spires of our numerous churches glittering in the beams of the setting sun, he said, 'surely thou art blessed of the Most High.' But when arrived and passing through the village, he saw the monster was here—he saw him painted upon the sign boards of our groceries, and reclining upon the shelves of our public houses. He regretted that a place that had become so celebrated and was so highly favored, should contain *one* advocate for the beastly practice of rum-selling. He adverted to the evils produced by ardent spirits; their demoralizing effect upon society; the unhappiness, misery and death that attend them in the bosoms of their families, friends or individuals.—In proof of the latter positions he related an anecdote which he had from unquestionable authority. The person who related the circumstance to him was a physician. He said, that while pursuing his studies there were six besides himself in the class. Five of them had died drunkards. He was called at different times to attend one of these professionally. On one of those visits, he believes the last, he told his patient he could do him no good. He had raised him from a sick bed when he was snatched as it were from the jaws of death, but he had returned to his cups again, 'like a dog to his vomit, and the sow that had been washed to her wallowing in the mire;' and now there was no hope: all would soon be over with him for time. The drunkard replied: 'It is useless to urge me to to quit drinking, for if there was but one sixpence in the house and my family were starving for the want of bread and freezing for want of fire, I would spend it for drink. If my wife with tears should implore me to have mercy upon myself and family, and my children should cling to me in hollow accents for food, I would turn away and spend my money in a grog-shop—and if, in my way thither the earth should open before me, and I see the fiery surges of hell itself lashing its fretted walls below, I would make an effort to leap the awful chasm, to obtain the damning draught."

AMERICANS ABROAD.—A gentleman I knew, went with a party to look over a very beautiful American ship, lying in London Docks; the Ontario; and while they were admiring *her*, the captain came up to them and said,—"You may well admire the beauty of this ship, gentlemen, for the men that built *her* were in their sober senses the whole time. There was not a glass of grog drunk while the ship was building." Another friend of mine went on board a ship in the London Docks, about going to America, and heard a young gentleman, who was going as a passenger, talking with the captain on the same subject. The young man asked what he should prepare for the voyage; if he should bring spirits for his own drinking. "No," said the captain,—"you need not bring any." The young man understood that the captain would provide the passengers with spirits for the voyage; and was very much surprised when the captain explained himself by saying that they should not want any spirits. He could hardly believe the captain when he said, that neither he nor any of his crew should take a single glass of grog the whole voyage.

From the Pastor's Journal.

ILLUSTRATION OF THE EVIL EFFECT OF GIVING CHILDREN ARDENT SPIRITS.

I am yet a young man, but I will tell you what I have seen. I have seen—and I can almost fancy I now see—the village school house, and its green lawn, on which forty or fifty robust and active children were sporting in all the gaiety and recklessness of early youth. I had several particular associates there, whom I often accompanied to their respective homes. Of these, some had parents who loved the liquid poison, and frequently put it to the lips of their little sons. And now, when I ask after these same once loved associates, where have they gone! Alas! of several, I too well know the sad history. One grew up a tipler, at eighteen, was held to bonds to a large amount, for a violent personal attack on a highly respectable gentleman—fled his native state, and after a year or two of profligacy, died by his own hand. His brother, who was saved from the like course, only by the mastery of another passion, avarice, which combatted for a time the strength of intemperance, has at length, under thirty, gone down to the verge of the grave, over which he now totters, with the bottle in his hand. A third, though born to a large property, and having the finest advantages for obtaining an education, now drives a team—a drunken waggoner; on the same road on which his fathers coach used to roll. Another ran away from home at sixteen, and is supposed to have found a grave somewhere amid the revolutions of South-America. Another, on his passage from New-Orleans to some Northern port of the U. States, laid a plot for seizing the vessel, rose upon the captain, was wounded, and finally was thrown, bleeding, into the sea, and perished. Those all loved strong drink, and, I am convinced, imbibed their passion for it from the example of their parents, and from being permitted to drink the "*leavings* in the bottom of the glass."

Intemperance.—A Montreal paper, of Sept. 18, says:

"Eight of the unfortunate passengers of the Lady Sherbrooke, which lately suffered shipwreck on the coast of Newfoundland, presented themselves yesterday to the Emigrant Society of this city to be forwarded to Upper Canada. One of them, a man about sixty years of age, lost his wife and all his children, seven in number. Another had two saved of a family, which, including relatives, consisted of sixteen persons. He had gone to the bottom with his family, but being an expert diver, rose to the surface and swam to the

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Historic Newspapers Collection

shore. His son escaped similarly. His wife who perished, had one hundred and twenty sovereigns sewed into part of her dress. These passengers asserted that the captain and mate were both in a state of beastly intoxication; the captain particularly, who had to be carried into bed by three men, on the evening of the fatal calamity, and that the mate was on deck about half after ten o'clock, quite unfit for the performance of his duty. It is a dreadful thing that the cause of so many lives should have been entrusted to such persons. It will be remembered that nearly three hundred souls perished by this shipwreck."

From the Cincinnati Journal.

REV. RALPH CUSHMAN.

When we announced to our readers the mournful intelligence of the death of this eminent servant of God, we promised some particulars respecting his life, character, and last sickness.—This promise we hasten to perform; believing it a duty which we owe to that cause to which our beloved brother was so ardently attached; and to the promotion of which he gave all the energies of both mind and body.

The Rev. Ralph Cushman was a native of Goshen, Massachusetts. He received his collegiate education at William's College; and was a graduate of Andover Theological Seminary, of the class of 1820. He was licensed to preach the gospel by the Andover Association, July 4th, 1820. The first three years of his ministry were spent in Hopkinsville, Ky., where he received ordination by the Muhlenburgh Presbytery. From Hopkinsville, he removed to Manlius, Onondaga county, N. Y., and was installed pastor of the Presbyterian church in that village. His labors during his residence in Manlius were blest with one or two powerful revivals of religion, besides the seal which God set to his ministry, by constant additions to the church in seasons when no uncommon excitement prevailed.

In November, 1829, Mr. Cushman received the appointment of Corresponding Secretary of the Central Agency of the American Home Missionary Society for the State of New-York. After much deliberation and prayer, he determined to accept of this appointment, although he found much difficulty in obtaining a dissolution of the pastoral relation existing between himself and his beloved charge at Manlius. After a day of fasting and prayer, however, the question was proposed to the church, whether, in view of existing circumstances, they were willing that Mr. Cushman should leave them. The whole church rose up in answer to this call, and then sat down and burst into tears. This painful separation from his church being effected, Mr. Cushman removed to Utica, and entered upon the duties of his new station in December, 1829. In this new field of usefulness, Mr. Cushman labored with much acceptance and usefulness about one year.

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In 1830, Mr. Cushman received the appointment of General Agent of the A. H. M. S. for the valley of the Mississippi. In December, 1830, he removed with his family to this city, and immediately entered upon the responsible and difficult labors of his new station, the duties of which he continued to discharge with great acceptableness and success up to the time of his death.

His last sickness was a bilious remittent fever. He was taken on the 11th August, at the house of Gen. Beal, Wooster, Wayne county, Ohio. Here in the bosom of a christian family, he received every attention which his situation required. The physician who attended him was remarkably kind and attentive; but all his efforts proved unavailing; and after a protracted illness of sixteen days, he closed his eyes in peace on the 27th of August, about 20 minutes after 6 o'clock. During his sickness, all who waited upon him bear testimony to his great patience, his deep humility and unshaken faith.

On Thursday evening, 11th of August, though much indisposed, he preached his last sermon to the people of Wooster from these words, "Ye must be born again." All who heard him, bear witness to the fervency, the plainness and pathos with which he pressed this all important truth upon the attention of his audience. His physician remarks that "his sermon on that occasion was unusually interesting; & the prayers partook much of the devotional spirit & ardent desires after the enjoyments of the heavenly state. He prayed that it might not be long before he should fully enter upon the enjoyments of those heavenly mansions which the Lord Jesus had prepared for those that love him." He often spoke of his family, to which he was most tenderly attached.—He remarked, "I have no fear of dying—but when I think of my family;—Oh when I think of my family;" but with the most implicit confidence and resignation he was enabled to commit them to the protection of his Divine Master. His physician observes, that "he was much engaged in prayer, his hands folded and resting on his breast. Not a repining word—no complaining." All is right—it is the Lord."

"He always received me with a smile, held out his hand, and pressed mine most affectionately, and told me he could not express the deep sense of obligation he felt. "Jesus, kind friend—friend of sinners—my *frfend*—Thou hast promised to be with me—Thou art with me—Thou art here—Precious Jesus, how I love thee!"

Another person who was much with him, remarks that soon after he was taken sick, he observed, "I do not know what the Lord is going to do with me; but I am of little consequence."—At another time he said, "God is good, and I am a poor miserable sinner, but Christ is full." He prayed much for the light of God's countenance and his presence to be with him—spoke often of his miserable depraved heart, and prayed that God would not let his wicked heart deceive him. On his remarking that he was a great sinner, and being told that the blood of Christ cleanseth from all sin, he looked up with a heavenly smile, and said, "O yes, I know it. He is a precious Saviour. I do love Jesus. I love to talk about him. He has been a good master to me, but I have been an unprofitable servant." He often said he would like to live, should it please God, to aid in advancing the great work in which he was so labouriously and energetically engaged,—but would as often repeat—"God has no need of me—THE WORK WILL GO ON." When informed that his case was very critical, he with perfect calmness and resignation; clasped his hands, and lifting up his heart to God, said, "Lord Jesus, into thy hands I commend my spirit." His last breath seemed to be one of prayer. "Just at the moment when his spirit departed, he raised his hands, clasped them, and thus clasped, they fell quietly across his bosom, to move no more until raised again by the power of God in the last day."

We have been thus particular respecting the last hours of our beloved brother, because the

"Chamber where the good man meets his fate,
Is privileged above the common walks of life."

From the Philadelphian.

CHURCH AND STATE.

Pleasant-grove, Tuscarawas Co. Ill. Sept. 7th, 1831.

Rev. Ezra Stiles Ely, D. D.

Dear Sir,—It is extensively reported and believed, through this region, that you have publicly inculcated the sentiment, that the Church should be united with the State. A Discourse which was delivered by yourself, and which has been published, has been quoted to prove, that the above report is true. Although I have never given it credence, but it is so firmly believed by the multitude—and it is so impossible to convince them to the contrary, that I have determined on writing you, that I may know the whole truth of the matter.

Now if you will trouble yourself to forward me the *Discourse* which has been referred to—and also to write and let me know what your precise views are respecting *such an union*; you will not only confer a favor on a single individual, but in this region it would go far towards answering forever the charge, that the Presbyterians are actually desirous of uniting Church and State.

Yours, respectfully,
CALVIN W. BABBITT.

Rev, Sir,—As I have a great desire to understand the truth, of so important a question, I also trouble you with a few words; for I wish to correct Error; if the people in this are in Error; for I assure you it is a prevailing opinion of the citizens of this State, as above stated.

Yours respectfully,
THOS. BENNETT.

REPLY.

To Messrs. Calvin Babbitt, & Thomas Bennett.
Gentlemen,

If I can find a copy of my Sermon, which is not bound in a volume with other pamphlets, I will forward it to you by mail; that you may read and judge for yourselves. In the mean time, I deny that I ever advocated the union of Church and State, or any union of Ecclesiastical and Civil government. The Presbyterian Confession of Faith lays down the broadest principles of civil liberty; and those principles I have publicly and sincerely adopted. Moreover the Presbyterians and Congregationalists of Great Britain have been the founders of nearly every thing like civil liberty which now exists in the world.—They established the republican institutions of these happy United States; and where the Presbyterian and Congregational principles of religious liberty have not been taught, there is at present no such thing as a settled civil government free from all ecclesiastical usurpation and oppression. Infidelity has not been able in France and South America to deprive the Papacy of the power of tyrannizing over the civil and religious rights of the people; but let the protestant principles of Presbyterianism prevail in those countries and they will become free & possess all the requisites for a happy self-government.

Let Presbyterianism conquer Spain, and even Spain would then be governed by such principles of civil and religious liberty as are established in our delightful country.

But your letter seems to require my personal creed on the subject of Church and State. It is my firm conviction that the church and the state should for ever be distinct and separate: and that ecclesiastical and civil governments should not interfere with each other.

Every man in the nation who is twenty one years of age and who pays his proportion be it much or little, towards the expense of the State and the National government under which he lives, and enjoys protection, should be a freeman, eligible to any office and entitled to vote at every election of civil rulers, for any one whom he may prefer.

For nothing but such crimes against the State as are commonly punished with transportation or imprisonment should this right of election and this eligibility to office be taken away.

Civil government should take no cognizance of a man's opinions upon political, moral or religious subjects; but should allow him to think, speak, write, print, and publish any thing which he pleases, provided he does neither slander his neighbor, nor excite men to commit such crimes against the state as are punishable by statute.

No kind of religion should by the constitution or statute of the state be forbidden, or required, or made a test for office.

The law of course should place all denominations of Christians, Jews, Mussulmen, Pagans, Theists and Atheist on an equality. What can any persons demand more; unless they should wish peculiar privileges to be granted themselves above all others.

In perfect consistency with these principles of civil liberty, I maintain that every rational creature of God is under the highest moral, and religious obligations to receive every kind of *revelation* which God has made to him, whether through the constitution of his mind, the light of reason, or any other means, and to act in all things in conformity with his known duty. Civil government may neither enjoin or prohibit any religion; but God may, and has enjoined on all obedience to whatever they know to be his revealed will. Hence I conclude that every man who has opportunity of knowing the truth of christianity, is religiously bound to be a christian, and in all personal, private, public, ecclesiastical and political relations to act like a Christian. God gives a man who is a ruler by the suffrages of his fellow citizens no more permission to be wicked, despise the gospel of Christ, and serve the devil, than is granted to any one in a private station. A ruler has no more right to steal, murder, and be an infidel, than a minister of the gospel, or a private communicant.

A christian freeman may by his civil right vote for any one to fill an office whom he may choose; but as a Christian he is bound to his Maker not to choose one whom he believes to be unprincipled a man of bad moral character, and an enemy to what he deems the best interests of of mankind. I judge that it would not be consistent with my obligations to my Maker, nor conducive to the best interests of the community, to give my suffrage for the election of an openly immoral man, a thief, a liar, a gambler, or a drunkard, for instance; I determine, also, that rulers who fear God and serve Christ are the fittest characters to govern our country; and as a freeman I will always, therefore, use my influence to support no habitually vicious man, no person who scoffs at the law of God, no individual who openly contemns what I believe to be the essentials of christianity. In this resolution I invite my fellow Christians of all denominations to unite with me; and if they resolve to act in civil and political matters as I think all Christians ought, they will thereby form what I have denominated "a Christian party in politics" which is nothing but a number of Christian freemen, determined to co-operate with each other in voting conscientiously for such men as they verily think would be the best incumbents of civil offices.

If all the Christian freemen in the United States would fix these principles of action in their own minds, and carry them out in practice, they would thereby prevent the election to any office of importance of any man who is by them known to be of bad moral character, and a declared enemy of God our Saviour.

None but bad men have any thing to fear from the operation of these reasonable principles of Christian conduct on a Christian's political relations. If the majority of the people of the United States were Musulmen, or Atheists, or gamblers, I should expect them to support the men of their own preference instead of any whom I might nominate; and may the time soon come when our electors and the elected shall all be

I am, gentleman, yours respectfully,
E. S. ELY.

Extract from the Narrative of the State of Religion, presented before the General Convention, at its late meeting at Windsor.

With earnest gratitude to God, be it recorded, never did the General Convention of Vermont meet under circumstances of deeper interest, or of more auspicious promise, than at the present time. From every part of our beloved Zion, we are cheered with gracious tidings. Revivals of religion, numerous, powerful, & in many respects of a peculiarly happy character, have bro't joy and gladness to this heritage of the Lord.

Special revivals of the work of God are reported in the following towns, viz. Brattleboro', East Parish, Halifax, Wilmington, Marlboro', Wadsborough, Grafton, Putney, Springfield, Weathersfield, Windsor, Woodstock, Bridgewater, Barnard, Hartford, Norwich, Thetford, West Fairlee, Vershire, Bradford, Newbury, Corinth, Washington, Chelsea, Tunbridge, Royalton, Randolph, Braintree, Rochester, Brookfield, Williamstown, Waterford, Lyndon, St. Johnsbury, Peacham, Danville, Barnet, Lunenburgh, Walden, Cratisbury, Barton, Derby, Brownington, Irasburgh, Troy, Westfield, Hardwick, St. Albans, Berkshire, Enosburgh, Montgomery, Jericho, Williston, Burlington, Westford, Essex, Cambridge, Swanton, Middlesex, Waitsfield, Moretown, Fayston, Waterbury, Barre, Plainfield, Marshfield, Addison, New Haven, Weybridge, Middlebury, Cornwall, Shoreham, Bridport, Vergennes, Ferrisburgh, Charlotte, Monkton, Hinesburgh, Bristol, Whiting, Salisbury, Brandon, Pittsford, Rutland, Fairhaven, Benson, Westhaven, Orwell, Hubbardton, Wallingford, Tinmouth, Sudbury, Clarendon, Castleton, Poultney, Rupert, Dorset, Manchester, Sandgate, Peru, and Bennington, in this state, and S. Granville, and most of the churches in Essex co. Association, N. Y.

The number of towns in this state is 245; the number in which are churches in connexion with this body, according to our last printed minutes, 197. The number in which revivals have been reported, is 99, besides many others not mentioned in the above list, in which conversions have taken place, and appearances are uncommonly favorable. These towns are situated in every part of the state. Many of these revivals have but just commenced, and the greater part of them are yet in progress; yet it is believed that the number of conversions already cannot be less than 5,500. Of these, some have united, and others probably will unite, with other Christian denominations, who are our fellow laborers in this great work, and through whose labors there have doubtless been many conversions, of which we have received no information.

Looking for the means which have been more or less directly concerned in bringing about the blessed results over which we rejoice, we cannot but feel that the "Temperance Reformation" has been an important pioneer in preparing the way for the "coming of the Lord." To a great extent, our churches had been freed from the deadly influence of "strong drink." The sweet incense of the sanctuary was no longer polluted in its ascent to heaven by the tainted breath of intemperance; and impenitent men in our congregations no longer paralyzed their moral sensibilities and grieved away the Spirit of God by a resort to the intoxicating cup.

The whole number of conversions were probably [illegible]. It was worthy of special notice that most of the conversions appeared to be in immediate answer to prayer. Some universalists who came to the meeting to oppose and who had endeavored to dissuade others from attending, were made the hopeful trophies of redeeming grace. Some men of talents and standing were, at this meeting, gathered into the fold of the Good Shepherd.

Could this meeting have continued, great results might rationally have been anticipated, and the work have extended into many other parts of the province, but tho' the harvest was great, the laborers were few indeed. A single Presbyterian minister extends his labors to 5 or 6 congregations.

The want of ministerial help is very great in this part of Canada, and in no place perhaps would ministers receive a more cordial welcome, or find a field which could promise more abundant usefulness.

OBSERVER.

THURSDAY, OCT. 13, 1831.

Interesting Four Day's Meeting at Gainesborough, U. Canada.—The following interesting account is made from a brief memorandum furnished the editor of this paper, at his request, by Rev. Mr. Curry of Lockport, who was the principal laborer at the meeting. It should have appeared last week but the memorandum was mislaid.

It commenced on Friday the 19th of September, on which day a number of church members took the anxious seat and on the day following it was evident that a powerful work had commenced among sinners, and the feeling was evidently much deepened on the next day, (Sabbath).

On Monday the whole congregation with the exception of 6 or 8, kneeled in token of submission. It was a time of overwhelming interest, and appeared to be in immediate answer to the prayers of christians who were supplicating a throne of grace while the minister was urging them to repent and submit to God.

The young converts were invited to place themselves immediately under the care of the church—a number gave in their names. It was determined to continue the meeting one day longer, and administer the sacrament. On Tuesday, about 50 converts were examined and received into the church and sat down at the Lord's table. Some of these were from a distance and took letters of recommendation to the churches to which they might most conveniently attach themselves. On Tuesday evening another appeal was made to sinners, and the meeting was closed.

The whole number of hopeful coverts was 60 or 70. There was a perfect readiness on the part of young converts to pray and warn the impenitent. Females retired to a grove with their young associates to pray for and converse with them. The converts were from all classes of society, and of all ages from youth up to 70 years. An infidel who came merely out of idle curiosity, and imagined himself able logically to confute every argument was led to see his lost and undone condition, and a few remarks near the close of the meeting were set home by the Spirit upon his heart, and he went away rejoicing in hope.

Mr. Curry also furnished us with a few facts concerning a previous meeting which he attended at Fifteen Mile Creek, (in U. Canada,) which commenced on the 23d Sept. On the first day the members of the church manifested but little preparation to receive the blessing of converting grace upon the hearts of sinners—only 30 persons were present, and among them only 3 or 4 besides professors. In the evening, however, a few church members came forward and professed their penitence, and resolved to come up to the help of the Lord.

On the next day the audience was somewhat increased, a number took the anxious seat, and a few expressed hopes. On the Sabbath the house was thronged, and 30 came forward to the anxious seat, most of whom were hopefully converted during the meeting, and on the following day the solemnity upon the minds of sinners appeared to be deeper, and the hopes which followed appeared more clear. On Tuesday 30 were examined and admitted to the privileges of the church. After the administration of the ordinances of the supper the judgment Hymn was sung, and a call being made for those who would promise to submit to God to come forward, a few came. In the evening a number more expressed hopes.

Our Missionaries in State Prison.—We refer our readers to the extracts which we give from various papers relating to the imprisonment of our Missionaries in the Georgia Penitentiary. There never has been probably since the organization of our government such a high handed act of oppression committed in the United States under color of Law. We can find no parallel to it in the history of our country. The Missionaries, it is well known, have been patronized by the general government and encouraged to go on in their work and enabled to do so by appropriations from the U. States Treasury.

Now they are suffering for it in a prison, with thieves and other felons. And what is the crime of which they have been guilty! Why of civilizing and christianizing the Indians so that Georgia cannot as readily obtain their lands—cannot induce them to go to the west. Their moral characters have been so improved and the use of ardent spirits so much diminished, that there is no hope of their continuing to waste away and become extinct. Besides, just at the time that Georgia was grasping for the Indian lands, her cupidity is increased a thousand fold by the discovery of Gold Mines. When these are discovered, States prison, fetters, scourging, oppression in every shape, and even *murder* are resorted to, to effect her purpose of obtaining the possession of these lands & mines.

What will be the result as relates to the Indians, we cannot predict—but one thing is certain, our nation is disgraced in the eyes of the civilized world. The high-handed acts of oppression which have so often marked the conduct of monarchs and despots, it is now demonstrated, may be committed under a government calling itself *Republican*. How must those who are now laboring in Europe to break the chains of oppression and to establish free governments, and who are laboring to convince their fellow-citizens of the superiority of our Government to their own, blush and be confounded at such an exhibition of the excellencies of Republicanism.

Missionaries—Ministers of Jesus Christ, immured in dungeons, because they will not swear to *oppress* the Indians whom they were endeavouring to instruct and to civilize, & whose souls they were laboring to save—doing this too with the approbation of the national authorities, and with funds furnished in part from our national Treasury! This is surely an era of light and improvement! At this rate what rapid advances may we *republicans* not expect in the progress of reform in the old world, in their efforts to assimilate their institutions with our own? Why the Grand Seignior has only to make a very trifling advance and his subjects will be worthy to shake hands with their republican *brethren* of Georgia.

Why may not Christians by Obedience to the Commands of God do something to merit their Salvation?

This, we have no doubt, is a question that often puzzles the impenitent—but the obvious reason we think is the nature of the Divine Law. That law if obeyed would be productive of our highest happiness. If there were no hereafter, if there were no state of future rewards and punishments, and this were not a state of probation, it would be for our interest—for our own *temporal* happiness to keep the law perfectly, and every deviation from the strait and narrow way it points out, would just so much diminish that happiness. How then can we, by doing that which would be for our own good—that which in its very nature would make us happy, lay God under obligation to us—we are under infinite obligations to God for giving us such a law. It was infinite benevolence that dictated it. To illustrate—Suppose a fellow-man were to point out to us a particular course of conduct by which we might amass wealth, obtain honor, and gratify our own ambition and thus vastly increase our own happiness. Suppose we should with the greatest exactness follow his directions and obtain all the good promised or anticipated—on whom would the obligation rest? What claim should we have upon this person for further blessings? Would not the obligation rest upon our own shoulders? If the question be asked, would not the person be sure of heaven who should keep the whole law?—the answer is yes; but not because he had *earned* the glories of heaven. The promise of God would secure it as a *result* of obedience. Perfect obedience would carry to the heart of the obedient its own reward.—The enjoyment of the love and smiles of his Heavenly Father; but would not give the person a right to demand still further happiness—would not bring God in *debt* to him any more than we should, were a fellow-being to present certain rules to us, by the observance of which we should be greatly benefitted, lay him under obligation to confer still further blessings. To lay a person under obligation to us we must do something to *benefit him*. Can we lay God under obligation to grant us the joys of the future world, because by obeying the rules he has prescribed for us here, our highest earthly happiness has been secured?

This explanation and illustration we believe is in accordance with the scriptures, and may possibly lead the sinner to see why he cannot make up an account of merit that shall balance that which divine justice shall exhibit against him at the day of final reckoning, when "every mouth shall be stopped and the whole world become guilty before God."

Negro Butchering.—We learn from the Nashville Banner and from other Southern papers, that the inhabitants who live in the district where the late insurrection of the negroes existed, were so much exasperated that in some instances, negroes after they have been taken, have been butchered without trial, and that in many instances their lives have been preserved with the greatest difficulty by the interference of the more intelligent and humane among the military officers and inhabitants. We rejoice to find that no editor approves of this summary way of inflicting punishment, indiscriminately upon the innocent and the guilty. One thing however we regret to see. The editor of the Nashville Banner in giving a connected account of the circumstances attending the insurrection, gives it as his opinion, if another revolt should soon take place, that nothing could restrain the whites from a general and indiscriminate massacre of the blacks in the district of country where it should occur. What an unenviable state of society must that be where the masters are in constant apprehension of being murdered by their slaves, and what must be the state of feeling & of morals where such a murderous spirit of revenge exists. A few more such attempts on the part of the blacks to assert their freedom will probably produce awful results and may possibly lead to some important crisis in the history of slavery. A *crisis will come* sooner or later. One part of the human family cannot forever hold another part in bondage merely on account of the color of the skin! God is the avenger of the oppressed. We cannot but deeply sympathize with those of our Southern brethren who are compelled by circumstances to retain about them these living monuments of the horrible injustice of their ancestors—but for those who justify this abominable traffic in flesh and blood we—

—wish their eyes may be opened to the enormity of their crimes—that they may repent and make all the reparation which is in their power to the injured, oppressed and enslaved African.

THE REPUBLICANISM OF SLAVE HOLDERS

A gentleman who was a sojourner by the name of Robinson, in Richmond Virginia, during the late negro insurrection, and who assisted the military in guarding the city against an expected attack, expressed in a conversation with a gentleman of the Medical profession, his opinion that the slaves had a natural right to their liberty. For this he was grossly abused, and on the following morning was told that a mob of the *gentry* were collecting to inflict summary punishment on him for this frank expression of his opinion. The conversation by the bye was not in hearing of any but whites. He was advised to leave the city without delay and took the stage but in a moment after found that the mob had collected at a bridge over which the stage was to pass, and having no doubt, of their intention to treat him with personal violence, he left the stage, returned to his lodging and shut himself up in his room. Here he was attacked and in spite of the remonstrances of his landlord, his room was broken open and he was dragged through the city into an adjacent grove, where he was stripped of all his clothing, tied to a tree and whipped in the most brutal manner, and then turned adrift and ordered to leave the place without delay. He was compelled in this situation to travel a number of miles under a burning sun, and as a report of the mobbing had preceded him, he could not obtain from any one, horse or carriage, and finally, in the dusk of the evening, when completely exhausted, was so fortunate as to hire a passage with a dryman to the house of an acquaintance, where he was treated with the kindness his situation demanded.

It is further stated that Mr. Carter with whom Mr. Robinson lodged in Petersburgh, for his interference in his behalf, to prevent his probable murder, has been compelled to flee from Richmond, to leave his store and business; although he had just received a new stock of Goods from N. York.

We trust northern men whose morality and republicanism have not been formed under the influence of slavery, will know how to appreciate this outrage upon personal rights and will make such comments as their indignant feelings may prompt.

We may naturally ask, are there not laws in Virginia? Even suppose that the object of Robinson had been to excite insurrection among the slaves, have they no law providing for such a case? Must the appeal be made to the tribunal of Mobocracy? Can this be the best way to punish the supposed culprit?

It appears too, that Robinson was an infidel and that some of the principal actors in this scene of brutal violence, were professors of religion. So much the worse—a fine story this for the propagators of infidel slanders against the professors of christianity. Better far that they were suffering with our southern Missionaries the horrors of the Georgia Penitentiary for teaching the Indians the principles of the religion of Christ, than thus to trample on all laws human and divine, and then flatter themselves that they have done God service.

But let us suppose even, that under the circumstances of the case, there was a necessity for this resort to brute force. How long should a christian voluntarily live, where he is under the necessity of taking the making judging and executing the law into his own hands to enable him to hold his fellow men in bondage? In short in this day of light and in this land whose boast is that all men are by nature free and equal, can christians continue to deal in flesh and blood—and that too where it is deemed necessary to pass laws to punish as a crime, those who are so wicked as to teach these slaves that they have souls destined to immortality—to show them the way of life and point them to a Saviour? There is something so revolting in the very idea of inflicting the punishment of perpetual servitude merely for the crime of wearing a black skin—so utterly at variance with that blessed summary of the second table of the Divine Law, "Thou shalt love thy neighbor as thyself," that we do not know how *christian republicans* can engage in this traffic, and treat as beasts, those who are destined to the same judgment bar with themselves.

However they may affect to believe that a black skin renders its wearer inferior to themselves, this cannot change the immutable laws of God—cannot render that right which is in itself the height of injustice—cannot nullify the command "whatsoever ye would that men should do to you, do ye the same to them." It is because the blacks in the late revolt totally disregarded this requirement in their indiscriminate massacre of men women and children that they stand condemned and must receive the united execration of every christian. It manifested a blood thirsty spirit of revenge, and could not tend to meliorate their condition or free them from the chains of servitude under which they groan. It may indeed operate upon the fears of their masters, and render them more willing to "let the oppressed go free"—may make them more keen sighted to discern some practicable method to rid themselves of the curse of which they are so ready to *complain*, but which, after all, they appear so much to cherish.

We regret to see, as we have done, some of the ringleaders in the late murderous revolt and indiscriminate massacre, compared to Washington, Bolivar and others who have been instrumental in breaking the fetters from their fellow men. Such a comparison is degrading to those distinguished statesmen and patriots, but were the blacks to devise and execute some practicable plan to obtain their freedom—conducted in consonance with the principles of humanity, we know not why they should not be as justly entitled to the appellation of patriots, and their resistance to oppression, to the name of revolution, as that was which freed us from British domination. Americans were reduced to a state of abject slavery—they were required to labor through life without compensation—were not driven in chains and exposed at public sale to the highest bidder, and subjected to the caprice of an inhuman task master. And if a black skin does not afford prima facie evidence that they are not men—the work of the same Almighty hand—we know not why the principles of eternal justice should not be as applicable to them as to us, and entitle them to the same privileges and immunities which we claim for ourselves. We know not why the declaration that "all men are born free and equal and are possessed of certain inalienable rights among which are, life, liberty and the pursuit of happiness," might not sound as well from the mouth of the African as from that of an American.

In this age of light and free investigation, the subject of slavery cannot escape the ordeal of public discussion.

REVIVALS.

Our exchange papers abound with accounts of protracted meetings and revivals—especially those from N. England and those from the south. We could fill our columns with these accounts but we find it difficult to keep track of them, so as to avoid the republication of the same account as they are republished by our different exchange papers, and in many instances there is nothing particularly instructive—and moreover, as we are compelled reluctantly to acknowledge that there are very few revivals at the present time in this section of country, we believe that our readers will be as well satisfied and as highly interested with other matter.—But why are we obliged to say that the spirit of revivals has in so great a measure, ceased in the western part of this state? It cannot be that there are not in all our societies multitudes of impenitent sinners. It cannot be because God is not as ready now as at any former period to grant his spirit in answer to importunate, believing prayer. The same means which God has blessed, in times past, to the conversion of sinners, he will at any time bless, when used in dependence upon him.

These means are the awakening of christians to a sense of their sinfulness in remaining in a lukewarm state—their deep feeling for sinners accompanied by faithfulness in warning and admonishing them of their guilt and danger. There never was a time when the churches around us, have been so signally blessed by a season of refreshing from on high, rested under a heavier weight of responsibility than at the present time. They have had the most abundant evidence of the readiness of God to answer prayer and bless the faithful exertions of christians, in the use of the appointed means of grace. They have had great additions to their numbers. The ranks of the enemy have been diminished in proportion as those of the friends of the Redeemer have been increased.—What then should prevent the chariot of salvation rolling on with accelerated speed and converts being multiplied in a ratio proportioned to the increased number of laborers in the churches.—There is a fearful responsibility resting upon us. A load of guilt is accumulating which can only be removed by immediate repentance, produced by our returning to God—returning to our closet and praying and laboring as if we believed that we might call down a blessing and that souls might be saved by our instrumentality. Let us realize that what we say to sinners of the danger and folly of delaying repentance, is equally applicable to us. Let us resolve that we will now awake—we must *resolve* to do it or we never shall *do* it—and let the time be now for *this* is just as much the acceptable time for the christian to repent and return from his wanderings as it is for the impenitent to make his peace with God. Can *Christians* be satisfied to see a time of coldness and spiritual death so soon succeed the glorious season of the ingathering of souls? *We must awake.*

United States' Troops.—We learn from Badger's Weekly Messenger that the United States Troops stationed on Governor's and Bedloes Islands, have been removed to Virginia—and that a considerable portion of the standing army is to be stationed in that state and vicinity, in order to protect the inhabitants from their slaves.

The address of the New-York Magdalen Society is received and will be noticed next week.

The communication of S. has been on hand two weeks but on trial it is found that we have not a hand in the office who can decypher it.—it is absolutely *illegible*.

Ship Lost on Lake Erie.—We learn from the Clearcland Advertiser of the 4th inst. that as the Steamboat Ohio was on her passage up the Lake, she discovered the hull of a vessel which on examination, turned out to be the "Marshall of Conneaut." It was a new vessel which had just been launched, and from the situation in which it was found there was no doubt but all on board had perished.

We learn from the same paper that the corn crop in the St. Joseph county, Michigan, is almost entirely lost, owing, as is supposed, to early frosts.

The side cut from the Ohio Canal to Columbus, having been completed, and the water let in, the navigation is now opened from Clevelend to that place.

TANNER'S MUTUAL INSURANCE COMPANY.

From a Circular to the Tanners of this state, signed by Mr. Jacob Graves, we learn that the Insurance companies in Hartford, and N. York refused to renew any of the policies of Insurance upon Tanneries. He therefore proposes to the Tanners of this State to [apply to the next Legislature for an act to incorporate them into an Insurance company. For this purpose he proposes that the owners of Tanneries in each town in the State hold a meeting in November to choose a town Delegate to form a County convention of Tanners in the respective counties—to make out a schedule of the Tanneries in each town, containing the names of the owners, the value of their establishments of land, buildings and apparatus, the value of the leather made by them annually, and the several kinds. The object of this is to ascertain the amount of leather manufactured in the state. The convention of each county to appoint delegates to attend and present their petition to the Legislature.

RETURNED TO THEIR VOMIT AGAIN.

The following letter is from a friend in the city of N. York. The previous letter to which the writer refers will be recollected by our readers. We do hope and trust that our churches will awake to the subject and make Sabbath breaking, as well when absent as when at home, matter of discipline

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that is until it shall be shown from the authority of Scripture that the *fourth* commandment has been abrogated. This subject opens a wide field for remark, but we trust the reflection of our readers will suggest to them all that we could say. We thank our correspondent for his attention to this business.

New-York, Oct. 1, 1831.

Mr. Chipman, Dear Sir,—I wrote you some weeks since, mentioning that the "Hudson River Steam Boat Line" had abandoned the practice of running their Boats up and down the river on the Sabbath.

I thought this information an act of justice to the proprietors as it was evidencing an improvement in their favor, of which they were entitled to the benefit. I felt too that the information would be useful to the moral and religious part of community, as by the change, those, whose consciences kept them here on the Sabbath, might be enabled to go on, early Monday morning, and so be subjected to no inconvenience.

It becomes my unpleasant duty now to inform you that the proprietors of that Line have again "returned to their vomit," and that their Boats run as heretofore, twice on the Sabbath, and not again till the eve of Monday.

Many who profess to love our Lord Jesus Christ, so far neglect their obligation to keep his commandment, as to leave here on Saturday evening, and this they do upon the plea that by the present arrangement "if they remain over the Sabbath they must lose the whole of Monday also." How good this plea is, I will not pretend to say, but will leave it to the dictation of the conscience of those, who will let it have its "perfect work." This practice is here made a matter of discipline among members of the church and I think with propriety, and I hope that other churches will see their duty in similar cases and act accordingly.

You are at liberty to make such use of the preceding as the interests of Zion shall require. The practice of professing Christians leaving here Saturday evening to reach Albany before breakfast time on Sabbath morning, and also to come from there here, is of alarming extent, and I think it high time the churches were awake to the subject. One western professor left here on *Sabbath morning* two weeks ago and with no other pretence only that he was in haste to get home.

A protracted meeting is now in progress at Prince street. I cannot say with what success as I only get time to attend evenings, and so learn be[illegible] as

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You may laugh at the old lady's simplicity, but how many are there, even at this day, who save themselves the trouble of brewing by their preference for the whiskey barrel.—*Ed. Roch. Obs.*

For the Rochester Observer.

ROMAN CATHOLICS ARE IDOLATERS.

Dear Sir,—Having in a recent communication shown, that the Popish church has no foundation in Scripture; I will now present some of the materials of which that structure is composed. In exhibiting these mummeries, I shall most generally quote from their ecclesiastical deeds; the canons of their church; these I will bring to the test, the law and the testimony, and if they speak not according to these, it is because there is no light in them.

That they are idolaters, is evident from their own decrees at the council of Trent, Session 25th, *De invocat*, where they have enacted, "That it is lawful to represent God and the Holy Trinity by images; and that these images, and the images and relics of Christ and the saints are to be duly honored, venerated, or worshipped: & that in this veneration and worship, those are venerated who are represented by them." In the same session they affirm that there are other Mediators in heaven besides Christ—such as Angels and Saints, and that it is good and profitable to invoke them." That their canons enforce idolatry, and establish iniquity by law; is evident from the following declarations of Scripture: Ex. xx, 4; Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them. Deut. xxvii, 15; Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the work of the hands of the craftsman. These express declarations, prohibit the making of any representation of things visible or invisible; in heaven or in earth; and denounce a curse against the man who makes, or bows himself down to it. Notwithstanding all these prohibitions, the Roman Catholics have expunged the second precept of the decalogue from their catechism; no doubt for two reasons; first, because the second commandment sweeps away their whole trumpery of image worship; and second, because the council of Trent declares that it belongs to the infallible church of Rome, to judge of the sense of Scripture, & all persons are bound by her judgement." What a convenient church this Roman church is, which can legalize murder, adultery, and every thing which defiles the man!

There are, however, many Catholics of the present day who are ashamed of these antiscriptural tenets of this Church, who tell us that they do not worship these images; but those whom they represent; that they use them as incentives to worship. The canon already adduced condemns this subterfuge; it is declared by that decree; that images are to be worshipped, and in this worship, those whom they represent are worshipped; the most favorable exposition that can be put on this, is; that the worship is divided between God and the images; although God is a jealous God, who cannot bear a rival, for he says, "his glory he will not give to another, nor his praise to graven images." This compromise in worship, for which the Papists are notorious is analagous to the idolatry of the heathen, Acts xix, 35; "What man knoweth not that the men of Ephesus are worshippers of the image which came down from Jupiter;" here they did not consider the image, Jupiter himself, whom they considered the supreme God, but worshipped it as his representative; as the Catholics do their images before which they bow. That the worshipping of God through images is idolatry; is confirmed by the case of Israel at the basis of Mount Sinai; while Moses was in the Mount, they said to Aaron, make us gods to go before us; for as for this Moses we wot not what is become of him; Aaron in compliance with their sinful request, formed them a molten calf of [illegible] and said these be thy gods O Israel. Now it is perfectly evident that neither Aaron nor Israel tho't that calf, which they had seen made, was the God that brought them from Egypt; but the symbol of Jehovah, who had delivered them from bondage; or if you please his representative; for when Aaron saw it he built an altar before it; and made proclamation, to-morrow is a feast to the Lord, (Jehovah in the original) here it is declared that the burnt offerings & the peace offerings, offered before the golden calf, were offered to the Lord. Hear O Catholics! ye blinded dupes of priestcraft, the decision of God concerning your compounded worship; away, (says God to Moses) get thee down, for the people have corrupted themselves; they have made a molten calf and they have worshipped it, let me alone that I may consume them;" why? because they had given that worship & honor to the calf, which were due to him alone; these denunciations once thundered against Israel, from Sinai's craggy summit, are also levelled against you; may you take warning ere it be too late.

Again, The practice of worshipping saints & angels; notwithstanding the decree of the council of Trent; is idolatrous and antiscriptural. When Satan tempted our Redeemer in the wilderness to fall down and worship him; Jesus Christ in repulsing the old adversary, uses the sword of the Spirit; It is written, thou shalt worship the Lord thy God, and him *only* shalt thou serve; no other object to be worshipped but the Lord only, every species of worship given to any other object is sheer idolatry. It is somewhat remarkable that although angels are a more exalted grade of beings in the scale of creation, yet they are not so much worshipped; nor so often employed as mediator, as saints are. In the Breviary, or hours of Sarum, we find many high strains of devotion, sometimes ascribed to the whole quire of angels; sometimes to particular angels, as Michael, Gabriel or Raphael; whom they dignify with the title of archangels; although an angel prohibited John the Divine from worshipping him. Rev. xix, 10; See (says he to John,) thou do it not, I am thy fellow servant—worship God, he only is the object of worship. The saints are the grand object of their devotion, for one *Pater noster*, they are taught to say ten *Ave marias*.—The slightest acquaintance with their Rosary, will show that many more prayers are directed to the Virgin Mary, and other influential saints, than to God. Mary is styled the fountain of mercy, the mother of all grace, the Saviouress, &c. Arnold *de laud Virgin*, declares "that she assumes to herself the omnipotency of her son, comes before the golden altar, not interceding only, but commanding; being a mistress." Bernard Sen. Sermon 61st, Art. 1st; maintains, that "it is a mother's right to command her son."—But notwithstanding this remarkable authority; when some new Saint is canonised she is neglected; thus in the case of Thomas Becket of Canterbury; the people remembering his many services in behalf of Pope and Popery, showed to him particular respect. In the Church of Canterbury there were three altars, one to Christ, one to the Virgin Mary, and one to St. Thomas.—The offerings at his shrine amounted to one hundred pounds; and those to the Virgin five pounds; and at the altar of Christ none at all; it seems that there is a charm of novelty attached to every new saint that is deified. There is no telling where the *neplus ultra* of the number of their gods may be placed; who can tell but they may rival their sister Rome Pagan, who professed only to worship thirty thousand gods. St. Francis is a very distinguished personage amongst them. In his book of conformidus published in 1590 it is maintained that he was equal to Christ, in his prophecies, doctrines, and miracles; nay, superior in his intercession, hence it it is said, "*Christus navit, et Francisus exaravit*;" that is, Christ has prayed, and Francis has obtained, *absit blasphemia*. These distinguished saints are not only invoked as usurpers of Christ's office as our interceding high priest, but also as a sacrificing priest; thus in the prayers addressed to Etheldred, and St. Thomas "Look O most blessed Virgin upon our troubles, and by the merits of thy holiness, appease the angry judge." To St. Thomas they pray, "that by his blood they may climb to heaven, as he has done before them." It is therefore, a false declaration they make when they say that they have only one Mediator of redemption; but many mediators of intercession.—Are not these antiscriptural doctrines equally incompatible with revelation as with common sense! yet, two of the most distinguished catholic writers acknowledge, that worshipping saints is antiscriptural; Barnesius says that it is not taught in scripture, neither expressly nor impliedly, that prayers are to be made to saints. Belarmine de beat. Chap. 19; confesses, that it was not the manner under the old Testament to say "holy Abraham pray for us." Thus the hands of catholics are not only against every man, and every man against them; but they are also against themselves. These, sir, are a few of the materials that compose the holy mother church.

Yours respectfully, J. F.

DOMESTIC.

MISSIONARIES SENT TO THE PENITENTIARY.

The facts stated below, which with shame we feel obliged now to believe, must kindle up a degree of indignation in American bosoms which will never be appeased until justice is restored to its authority. Missionaries confined in a Georgia Penitentiary with felons!—for the crime of quietly teaching the poor Indians to read and write and cultivate the soil, and imparting to them the hopes and motives of the Christian Religion!

Such disgrace has never stained the character of the Esquimaux of the North, the cannibals who inhabit the Islands of the Pacific; the Hottentots, Hindoos and Turks of the East: or the wild and cruel natives of the American coast in the West—all have treated the Missionaries kindly. It is reserved to America, the government of Georgia acting as principal, to act a part of cruelty and oppression, which has never been practised by Turks and cannibals.

The following letter comes to us from a very respectable source.

Extract of a letter, dated Augusta, Sept. 23—Eight intruders on the Indian land, and three missionaries, have been sent to the Penitentiary for four years for refusing to take the oath of allegiance. I met them on the road, tied and under guard, on their way to the prison.—*N. Y. Jour. of Com.*

THE MISSIONARIES CONDEMNED.

Another scene is now presented in the barbarous policy and persecution which the Government of Georgia has commenced against a few Christian Missionaries, whose lives have been faithfully devoted to the improvement of the Cherokees. The following is from the Georgia paper.

Athens, Sept. 20.—At the Gwinnett term of the Superior Court held last week, the Rev. J. J. Trott, Rev. E. Butler, and Rev. S. A. Worcester, Missionaries in the Cherokee Nation, were sentenced to imprisonment in the Penitentiary for four years, each, for refusing to take the oath to obey the laws of Georgia. At the same term, seven other white men residing in the nation, viz: Messrs Ghan, Delosier, Mayes, Copp, Eaton, and two persons by the name of [illegible] were convicted of [illegible] and sentenced to the same punishment. [illegible] putting off. They were all lost,—a lap-dog belonging to them, came ashore lashed on a plank!

These Missionaries, be it remembered, went to reside among the Cherokees with the entire approbation of the Government of the United S.—that the Government aided them in planting schools—that there was no act in the laws of Georgia prohibiting their settlement in the Cherokee territory, till last winter. It was well known that these men had been the instruments of promoting the great improvement witnessed among the Cherokees, in knowledge, morals, religion, and the arts of civilized life. They were therefore considered serious obstacles to the prosecution of the plans which the government of Georgia had adopted to seize on the lands of the Cherokees. Hence the origin of the act, made to legalize, if possible, a system of persecution worthy of Nero!—Are our citizens—the question should be put to men of all political parties, and all religions—are they prepared to witness in silence tyranny of this character! !—The authors of it should know that a retribution awaits them—that when the present excitements of party politics shall have subsided, their acts will be held in detestation by all good men—and that the infamy of their deeds will follow them to the tribunal of Eternal Justice.—*South. Tel.*

Dirdin Holt who murdered his wife while intoxicated, at Buffalo, was last week arraigned, plead guilty, and was sentenced to be hung on the 18th November next.

The Travel from Albany—Rail-Road Statistics and Revenue.—The number of passengers arriving at, and departing from Albany, is not only much greater than is generally supposed, but it is increasing in ratio nearly incredible. Those coming in and going out at a single point, will illustrate this remark.

From the 10th to the 20th August, there were 1,986 1-2 passed over the Mohawk and Hudson rail-road, on an average of 180 1-2 per day.

From the 20th August to the 17th September, four weeks, the aggregate number of passengers on that road was 9,029, or an average, daily, of 322 1-2.

This is a revenue equal to $58,766,25 per annum. The expenses of the road are estimated at $40 per day, or $14,600 per annum. Leaving a nett revenue of 44,166 35, or nearly 15 per cent per annum, or $300,000, for a single track. The passengers by the canal and turnpike are estimated to exceed the number now passing on the rail-road; so that the actual number of passengers to and from Albany in one direction, may be estimated at not less than 600 per day.

The above returns, it will be perceived, do not include any part of the season of the influx at the springs. Including that season; with the Saratoga rail-road in operation (and that work is rapidly progressing,) and with the general abandonment of other modes of travel and transportation, which may be expected when the rail-road shall be completed from one city to the other; and the number that will pass on the road will average 800 per day.

This fact is not only a striking exhibit of the number of persons arriving at and departing from this city, but of the great and increasing income of the rail-road company.—*Alb. Arg.*

Commissioners—The Supervisors and Judges, at their present session, have appointed the following persons Commissioners to take acknowledgment of Deeds, &c.

Brighton—William B. Alexander, Joseph Bloss. *Chili*—George Brown. *Clarkson*—Elijah Rowell, Theophilus Randall. *Gates*—Benjamin H. Brown, George H. Mumford. *Greece*—Nathaniel Hall, George C. Latta. *Henrietta*—Abel Post, Luther C. Chamberlain. *Mendon*—Alexander Sheldon, Jr. *Ogden*—Amasa Dutton, George W. Willey. *Parma*—Roswell Atchinson. *Penfield*—Leonard Adams, William Corning. *Perrinton*—Enoch Strong, Jeremiah D. Thompson. *Pittsford*—Ira Bellows, John Armstrong. *Riga*—Charles Castle, Orange Sacket. *Rush*—John P. Stull, Simeon M. Coe. *Sweden*—Elias B. Holmes, Samuel H. Davis. *Wheatland*—Jirah Blackmer, Ira Carpenter.

FOREIGN.

Brave exploit of the Polish Gen. Deminski.

After the retreat of General Gielgud into the Prussian territory, it will be remembered that General Dembinski, who was then the only Polish general remaining in Lithuania, resolved to perish with the corps under his command rather than follow the example. From the latest Warsaw papers it appears that General D. succeeded in cutting his way through the Russian forces, and had arrived with his corps in the neighborhood of Warsaw. A letter from Warsaw dated August 3d says:

The Warsaw State Gazette contains an order of the day of General Skrzynecki, of the 1st inst. praising General Dembinski and his corps, for having, in spite of the dangers that surrounded them, formed and executed the resolution to fight their way through the Russian troops. Some of his officers are commended by name. The same paper states that Gen. Dembinski, with his corps of 5,000 calvary, with six cannon, is near Hozek, a few leagues from Warsaw.

In consequence of the corps of Gen. Dembinski having crossed the Bug, an extraordinary movement was observed among the Russian troops, near Siedlec; they belong to the corps of Gen. Golownin, and were afraid of being attacked in their rear. Dembinski has sent word that he has taken up a very strong position at Hoeczk, and waited for orders from the Government, either to enter Praga to-day, or attack Gen. Golownin.

Preparations at Warsaw.

According to letters from Warsaw of the 31st of July the Poles laugh outright at the idea of being starved into submission by the Russians. They had provisions enough to stand a siege of four months, and the town was too well fortified on every side to allow of any fear that the enemy will attempt to take it by storm. There was a regular army of 40,000 men within the city, and a great number of undisciplined troops, who were in the course of training; the whole of whom, as well as the other inhabitants, were animated with the best spirit, and resolved to fight to the last.

HUNGARY.

The Cholera was spreading in Hungary. The mortality in Pesth and Ofen was already considerable. It was said that cases had occurred in Wesselburg, only 60 miles from Vienna. It had also reached Bucharest.

Wreck of the Rothsay Castle Steam Boat.

This boat plied daily between Liverpool and Beaumaris, and was totally lost on the Dutchman's bank, Menai Strait, on the night of the 22d August last. She was commanded by Lieut. Atkinson, who lost his life, together with about 100 of passengers and crew: the whole number of which were about 125,—crew 15; upwards of 100 were drowned. They were mostly persons who were on a trip for pleasure, and resided principally at Liverpool and the vicinity.

The Boat was delayed in starting two hours, which allowed time for M. W. Foster, Lady and servant, of Regent Park, London, to take passage

The sea had been boisterous the day before, and was very rough that day on the banks. The boat had but one boiler, and had not strength to stem the tide, and wind; the conduct of the captain too, *after dinner*, was insolent to the entreaties of his passengers; remaining *two hours* in the cabin, without paying the least attention to either boat or passengers.

When the boat struck on the bank, the scene was dreadful and is thus depicted by a Liverpool editor:

Certain death seemed now to present itself to all on board, and the most affecting scenes were exhibited. The females, in particular, uttered the most piercing shrieks; some locked themselves in each other's arms, while others, losing all self command, tore off their caps and bonnets, in the wildness of despair. A Liverpool pilot, who happened to be in the packet, now raised his voice and exclaimed, "It is all over—we are all lost!" At these words there was a universal despairing shriek. The women and children collected in a knot together, and kept embracing each other, keeping up all the time, the most dismal lamentations. When tired of crying they lay against each other, and with their heads reclined like inanimate bodies. The steward of the vessel and his wife, who was on board, lashed themselves to the mast, determined to spend their last moments in each other's arms. Several husbands and wives seem to have met their fate locked in each other's arms; whilst parents clung to their beloved children,—several mothers it is said, having perished with their dear little ones firmly clasped in their arms. A party of the passengers, about fifteen or twenty, lowered the boat and crowded into it. It was impossible for any open boat to live in such a sea, even though not overloaded, and she immediately swamped and went to the bottom, with all who had made this last hopeless effort for self-preservation.

For some time the vessel, though now irrecoverably lost, continued to resist the action of the waves, and the despairing souls on board still struggled with their doom. But hope had forever fled; the packet was beaten and tossed about by the tumultuous waves with a violence which threatened to dash her into fragments at every shock, and the sea now made a continual breach over her. The decks were repeatedly swept by the boiling ocean, and each billow snatched its victims to a watery grave. The unfortunate captain and his mate were among the first that perished. About thirty or forty passengers were standing upon the poop clinging to each other in hopeless agony, and occasionally uttering the most piteous ejaculations. Whilst trembling thus upon the brink of destruction, and expecting every moment to share the fate which had already overtaken so many of their companions in misery, the poop was discovered to give way; another wave rolled on with impetuous fury, and the hinder part of the luckless vessel, with all who sought safety in its frail support, was burst away from its shattered counterpart, and about forty wretched beings hurried through the foaming flood into an eternal world.

"Then rose from sea to sky the wild farewell,
Then shrieked the timid, and stood still the brave."

Those who retained any degree of sensibility endeavored to catch at whatever was floating within their reach, with the vain hope of prolonging their lives, though it was certain that life could only lengthen their sufferings. Many grasped with frantic despair, at the slightest object they could find, but were either too weak to retain their hold, or forced to relinquish their grasp by the raging of the surge. The rudder was seized by eight of the sinking creatures at the same time, and some of them, we are happy to add, were ultimately preserved. The number of those who clung to the portion of the wreck which remained upon the bank gradually grew thinner and thinner, as they sunk under their fatigues, or were hurled into the deep by the remorseless waves. At length, about an hour and a half from the time when she struck, the remnant of the Rothsay Castle disappeared from the bosom of the ocean, and the remainder of her passengers and crew were precipitated into the foaming abyss.

The following is extracted from the statement of one of those who were saved, James Martin: (Mark Metcalf, his friend it will be seen was lost.) The whole 22 were saved in a similar manner, except two picked up by a pleasure boat:—

Observing several individuals on a plank, which reached across the vessel and rested on the paddle-boxes on each side, upon this plank I endeavoured to get, and, after some effort, succeeded. I then exhorted Mark to try and do the same; he made several attempts, but failed through want of strength. He then got near one of the paddle-boxes, and laid hold of the iron under the plank; there were a great number of persons in a similar situation, holding on by the iron. I was situated just over him, and had frequent opportunities of conversing with him. The waves were continually dashing over us with great impetuosity, sweeping away the passengers at every stroke. A short interval of ease occurred, and I looked for my friend; I found him still at his post, clinging to the iron. I asked him had he a firm grip. He answered 'Yes; but I am nearly exhausted.' At this period, all the passengers who had previous hold of the iron which was under the plank, had disappeared, from the violence of the breakers, except my friend Metcalf and another person. A short time only had elapsed, and I saw the latter carried away by a dreadful wave towards the paddle-box, poor Metcalf exclaiming, 'James, I'm afraid it's all over!' I replied, 'O! Mark, Mark! lay hold of the paddle-box!' He then attempted to do so, and I saw his right hand laying hold, when another wave came, and swept him right away. 'O! James,' said he, as he was carried into the sea, '*it's all over now!*' I then saw him throw back his hands over his shoulders, and in great anguish I exclaimed, 'O! my friend, my friend! I shall see him no more!' I commended him to God, he disappeared, and I saw him no more. Shortly afterwards, the plank on which I myself and about twenty other persons were situated gave way, and we were all precipitated into the deep, in the midst of the breakers. I rose to the top of the surge, and struck out my arms, in the hope of laying hold of some floating substance, when I providentially grasped the identical plank by which I had just before been launched into the sea. On recovering from the stupor of the moment, I discovered two others who had hold of the same plank; one of them was without clothes. We were not long in getting into smooth water, and the tide was taking us on to Beaumaris. The naked person, after some floating, disappeared, and shortly afterwards the other individual, leaving me alone with the plank.—As I was thus struggling and floating, I bethought me it would be much easier for me to get on the plank; I accordingly made an effort, and succeeded, after which I found myself greatly relieved; my chief fear now was, that the tide would turn before any one could perceive me, and that I might thus be carried back and left after all. These and similar reflections occupied my mind whilst in this perilous situation when, casting a longing look towards Beaumaris, I descried two individuals upon a log of wood, floating in the same direction as myself. Presently I came in sight of Beaumaris harbour, could see several boats, and perceived chimneys smoking. A strong hope now sprung up in my breast; and, on looking after my fellow sufferers on the log, I discovered only one, the other having met with a watery grave. Now I could distinctly see boats passing to and fro, at a considerable distance, near to Beaumaris. I shouted, in the hope that some one might hear me; and, finding a small spar with a spike, I endeavoured to secure it, and succeeded. To this spike I affixed my handkerchief, waving it over my head, and shouting with all the strength of my lungs. Presently I perceived a boat making towards me, and was satisfied, by the cheers of the boatmen, that my distress was perceived, and that relief was at hand, which, I need hardly say, truly gladdened my heart: in this I was happily not deceived, for the boat was brought alongside, and I was pulled in, being the second rescued, one having been taken into the boat before me. I then informed the men of the individual on the log; they immediately pulled away in the direction pointed out by me, and we secured him, almost in the last stage of human existence. We were then taken to Beaumaris, where we arrived about half-past eight, praising God for the wonderful deliverance he had thus wrought out for us. To his name be the praise!"

From the statement in the Liverpool papers, there remains but little doubt, that this tremendous accident and loss of lives is justly ascribable to the conduct of the captain, *after dinner*, which is sufficiently intelligible to mean, that he was under the influence of liquor. One hundred human beings sent into the presence of their God, with perhaps as little preparation, as any similar group of men, women, and children; as they were quite all made up of parties of pleasure! One party from Bury, enumerated 26 persons, all lost but two.

On the evening succeeding, the affair of the loss of the Rothsay Castle was brought before Parliament, by Col. Sibthorp who observed that he had lost two relatives on the melancholy occasion. Col. S. expressed a hope that Ministers would bring forward an enactment for the purpose of preventing the occurrence of such circumstances in future, by summarily punishing the proprietors or owners of steam vessels by fine or imprisonment where such accidents are the result of wilful negligence, and also enacting that the captain or any of the crew who should survive in such cases, should have a summary punishment imposed upon them for drunkenness, or any other wilful error with respect to the management of the vessel.

DIED.

In this village on Sunday last, Mr. Benjamin Lurvy aged 39, formerly from Portsmouth, N. H.—On the 1st inst. Eliza Ann, daughter of Mr. Wm. Pitkin, aged 8 years.

In the city of New-York, Oct. 5th, Mr. Leonard H. Clapp of Pittsford, aged 35.

At Ellicottville, Cat. co. July 28th, Mrs. Margaret Rust, wife of Mr. Justin Rust aged 64.

In Brighton, Sept 24th, Doct. Josiah Gale, son of Henry Gale, aged 38 years.

At Perrinton at the residence of her brother, where she had been a few days, Mrs. Parmelia Jones, aged 54, wife of Isaac Jones of this village.

Suddenly at Carlisle, on the 29th ult. Hon. William Ramsay, one of the members of Congress of Pennsylvania.

At Rensselaerville, on the 4th inst. after an illness of about two hours, Asa Colyard, Esq. Sheriff of the city and county of Albany.

At Ellicottville, recently, Henry Wooster, Esq. Sheriff of Cattaraugus co., aged 43 years.

In this village, on Thursday last, Eli Blair, aged 40 years, and Abby his wife, aged 35 years.

The circumstances connected with the death of these individuals, were very peculiar.—They were both taken sick on the same day—with the same disease—and died within seven hours of each other. Mr. Blair was taken unwell in New-York, and returned home sick. At the time of his arrival, he found his wife in much the same state of disease, as himself. Soon after, they were both confined to their beds, from which, after a few days of suffering, they were removed to the same grave. Their funerals were attended on Saturday last and we have never witnessed a more affecting spectacle.—*W. (Lyons) Argus.*

At Henrietta on the 11th inst., Mrs. Civil P., wife of Mr. Gurdon Ellis, aged 34. Mrs. E. was one of the many who during the season of general revival in this vicinity the last winter, became experimentally acquainted with the religion of Jesus Christ. Its consolations she enjoyed in her last illness and in the firm hope of a blessed immortality she could cheerfully leave her little ones with her afflicted partner to follow her. Her anxious solicitude for the spiritual welfare of her surviving friends, and the affecting desire she expressed (though in vain) to be enabled to communicate her feelings to them were calculated to produce a permanent impression upon their mind. Though dead she yet speaketh.

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Of the Museum of Foreign Literature, Science and Art, for September.—Published every month, by E. Littell, No. 219 Market Street, Philadelphia.

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NOTICE.

The annual meeting of the Genesee County Temperance Society, will take place at Le Roy on Tuesday the 25th of October, at 2 o'clock P. M. Delegates from Auxiliaries are requested to attend. Hon. John B. Skinner is expected to deliver the address. By order of the Board,

Mt. Morris, Oct. 8th, 1831. J. B. WILCOX, Secretary.

ROCHESTER MARKET.

Wheat, bushel	$1 10	Moose, lb.	$1 to 1
Flour, bbl.	5 25	Potatoes,	20
Corn,	50	Butter, lb.	12
Oats,	20	Lard,	8
Beef, fresh	2 to 3	Eggs, doz.	12
Pork, do. bl.	12	Cider, bbl.	1 50
Salt, bush.	62		

Rochester price Pot ashes 100 lbs 105 lbs—Pearls 105 a 115

NOTICE.—Those Subscribers for the New York Evangelist the past year, are informed that by leaving their dues at the office of C. J. Hill within a few days, they will save the proprietors the expense of sending an agent to their dwellings.—Those who wish to pay at once for the *past* and the *current* year will find their account in so doing.

October 6, 1831. 2w41.

BARLEY.—The Subscribers will pay Cash for 500 Bushels prime quality Barley delivered at their Store.

ROSSITER & KNOX.

Rochester, Oct. 1831. 3w41.

Rochester Chemical Manufactory
AND
New Drugs & Medicine Establishment.

THE Subscriber begs leave to inform the public generally, and Physicians in particular, that he has recently connected with the Rochester Chemical Manufactory a full assortment of carefully selected

DRUGS & MEDICINE,

to which he invites the attention of purchasers both by wholesale and retail.

Dealers are desired to take particular notice that all the varieties of approved patent and certified Family Medicine now in use will be furnished at the lowest New York Factory Prices, and that every reasonable inducement will be offered for purchasing at this *Western Establishment* in addition to saving of transportation, risk of brenkage, &c. &c.

All orders for Drugs and Medicine, operative Surgical and Dentist Instruments, Infirmary apparatus, ordinary and extraordinary, executed with promptness and care, by

LEVI BURNELL, *Druggist*,
At the Sign of the Alligator, No. 11, Carroll-st.
41tf

REMOVAL.

WILLIAMS & MERRILL, Dealers in Leather, Hides, Oil, &c. would inform their friends and the public that they have removed from their old stand on Mason St. to No. 16 in the Globe Building where they have now on hand a large stock of Leather, Hides, Oil, Curriers Tools, &c. &c. which they expect soon to replenish, and will be happy to wait on their old friends and customers, & as many new ones as shall be pleased to call on them, assuring them that they will sell as cheap as the cheapest.

N. B. The highest price in Cash always paid for Hides and Calf Skins. 3m41

SILAS SMITH, Physician, Surgeon, and Dentist, Office No. 7, Carroll-st. Rochester, Aug. 24, 1831. 35 2m

JUST Published the TEMPERANCE ALMANAC, FOR 1832,

containing, besides the astronomical matter, many useful hints, friendly admonitions, and solemn warnings, on the subject of Intemperance. Also,

THE CHRISTIAN ALMANAC,
FOR 1832,

for sale by the thousand or less quantity, by
4w41 HOYT, PORTER, & Co.

SELECT SCHOOL.—I intend to open a School on Monday the 17th of Oct. next, in the Franklin House, on the corner of St. Paul and Main Sts. in East Rochester, where every attention will be given to the progress of such students as think proper to attend.—Visitors welcome at all times when the school is in session.

S. D. MOOR.

Rochester, Sept. 28, 1831. 4w41

PERMANENT DENTIST OFFICE.

J. S. Ware, and Dr. S. SMITH, Surgeon Dentist at No. 7, Carroll-st., respectfully tender their services to the public.

They make use of natural and artificial teeth of the finest quality, which being rightly prepared, will retain their beauty for years; whole sets can be inserted on reasonable notice.

The utmost attention will be given to the preservation of decaying teeth and every other branch of their profession, and they trust, that by executing all their work in a careful, scientific and durable manner, to merit and receive the patronage of the Ladies and Gentlemen of Rochester and its vicinity.

Their charges are reasonable and as their office is permanent, they will with pleasure at any time make good whatever work of theirs may chance to fail. 38 tf.

FANCY DYING.

Neither from Dublin nor London.

H. YOUNG, lately from the city of Glasgow, has taken the stand formerly occupied by Mr. Kinchella, at the west end of Curtiss' Stone Building, Main-St.

H. Y. respectfully informs the citizens of Rochester and its vicinity that he has commenced dyeing and dressing all qualities of Silk, Crapes, Ponges, Bombazine, &c. &c. Likewise woollen, linen and cotton goods—Clouded woollen yarn for Stockings any color wanted, kept on hand. Carpet, or fine worsted yarn, dyed to any pattern.

N. B. Merino Shawls cleaned. Ladies and Gentlemen's wearing apparels cleaned and renovated in the first style.—*Reward Merit.* 38 6m

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From the N. Y. Obs.

FREE PRESBYTERIAN CHURCH IN NEW-YORK.

Last Sabbath Rev. Joel Parker preached in Masonic Hall, to a crowded audience, an anniversary sermon, it being a year since the organization of his church. The text was I. Sam. vii. 12. He glanced at the principal incidents in the history of this church, contemplated the measure of its success, and inquired why only just such a measure of success has attended the efforts made. It may be interesting to the friends of this christian enterprise, to see some particulars of the Free Church, as noticed by the pastor.

The congregation commenced its existence on the 28th of June, 1830. It primarily consisted of four families. They met in the Lecture-Room in Thames-street, formerly belonging to Rev. Dr. Romeyn's church. A church was organized on the 22d of Sept. 1830, by a commission from the Presbytery of New-York, consisting of sixteen members. The congregation increased from forty to three hundred and fifty persons, in the course of a few months, and it became necessary to procure a larger room. Masonic Hall was hired, and since the 20th of February last the congregation have assembled there, consisting of 800 to 1200 persons.

The weekly services have been as follows, three services on the Sabbath; a prayer meeting and an inquiry meeting, at a private house, eve. Monday evening; a meeting on Tuesday evening for session to converse with new converts; a lecture on Wednesday evening, neighborhood prayer meetings on Thursday evening, generally at four to six places; Bible instruction to the congregation on Friday evenings; and a prayer meeting on Saturday evening. The Lord's Supper is administered the third Sabbath in every month. The previous Wednesday is observed as a fast day by the church. Since January last, morning prayer meetings have been held every morning. Candidates for admission to the church, by letter or profession, are examined by the session publicly. Besides the confession of Faith and Covenant, they are required to assent to a declaration that they will not manufacture, vend or use distilled spirits. A prayer meeting is held every sabbath morning by the teachers of the Sabbath school: and the young men and females of the church hold separate prayer meetings every week.

There have been added to the church 189 persons; 121 of them by profession of their faith. The whole number is now 205; of which 79 are males and 126 females. Several young converts have united with other churches in the city. Six young men, hopefully converted, are studying with reference to the ministry. Each member of the church keeps a catalogue of the members, and prays for them successively every day, agreeably to the practice of Rev. Cotton Mather.

There have been enrolled in the Sabbath school 477 scholars and 83 teachers, of whom 95 teachers and scholars have been hopefully converted, 85 of whom have joined the church. There are now in the school 305 scholars; and 55 teachers—including six Bible classes. Several of the members of the bible classes have gone to assist in teaching in other Sabbath schools. The teachers hold a monthly meeting for prayer, receiving reports of the classes and discussing measures for the welfare of the school. A branch school was established last March, in another part of the city, which now consists of 10 teachers and 112 scholars. Twelve of the scholars have been hopefully converted.

The expenses of public worship have been defrayed by collections in boxes placed at the doors. All the members of the church contribute weekly as the Lord has prospered them. The collections at monthly concerts have averaged about $40.

A meeting house is nearly fitted up, corner of Dey and Washington sts., 60 by 70 feet, with galleries, capable of seating, 1,000 persons. The basement story is left for stores, which rent for the interest of the whole purchase money. The cost of fitting the chambers into a meeting house will not exceed $6,500 which will be raised by subscription, by the congregation and those who have occasionally attended public worship with them. The seats are all to be free.

Measures have been taken by this church to organize a new church, styled the Second Free Presbyterian Church, and to elect a pastor. A portion of the first church will be colonized, and public worship will be held at Masonic Hall after the Rev. Mr. Parker's congregation take possession of their new house of worship.

In view of the above well may this church thankfully exclaim, *This is the Lord's doing it is marvellous in our eyes.* And, with deep humility, under a sense of unprofitableness, remissness in duty, it becomes them to say, *Not unto us, oh Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

From the North Star.

TEMPTATION.

The following striking remarks are from a sermon of the Rev. C. Wolf, a late devoted young minister, who spent several years of his short life in preaching with great effect in an obscure part of Ireland:—

"The only thing to which men do not appear to be naturally alive and awake, is the state of their immortal souls. They are in the midst of temptations every hour of their lives; and they appear at home when surrounded by their enemies. There is no alarm, no watchfulness.—They watch against other things—against poverty, sickness and robbery. This state the Scriptures describe to be a kind of watchful sleep, and when the word of God summons the world to salvation by Christ, it says, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give the light. And again, 'Awake to righteousness, and sin not.' How many of those who call themselves the disciples of Christ are sleeping this day in security, as if they had no Master that watched, and prayed, and bled, and died for them all! Where is temptation not to be found? In what shape does it not appear! Under what disguise does it not present itself! And what means does it not employ to ruin our salvation! It meets us in the market places, and thrusts itself into our bargains; it offers gold, it offers silver; it leads us into the house of riot and intemperance; it brings wine and goblets, and says, 'Eat and drink for to-morrow you die;' it turns us from men to beasts, and having deprived us of our senses and our reason, it puts the weapon into our hand, bids us to commit violence and murder; it sits at our sides at our meals, and joins in our conversations; it creeps in our minds; and poisons our thoughts; it puts venom and impurity upon our tongues; it hides our Bibles from us, or it shuts them when we open them. Sometimes it crosses our path like a serpent: sometimes it steals upon us like a thief; sometimes it comes muffled as a friend: sometimes it rushes upon us like an assassin. 'It is about our path and about our bed, and spieth out all our ways:'—how, then, shall any man, pretend to say, that he is to sit still and sleep, and that every power of his soul is not to be in arms, with such a spectre as this following him through life!"

SABBATH SCHOOLS

From the Sabbath School Visitor.

SABBATH SCHOLARS CONVERTED.

Children let me tell you something more. In this state, there are more than *twenty-five thousand* who attend Sabbath schools. And there are a large number of youth and children among them, who have become hopeful christians. In one town, fourteen children and more than forty youth hope their sins are forgiven. In another town about fifty children, and more than seventy youth. In another town, sixty persons belonging the Sabbath School indulge hope.

In one town the children had prayer meetings. A good man used to go in and take the lead of these meetings. But the children were not satisfied with that. They used to pray when they were alone. And sometimes the boys would mention a little meeting, and three or four, and sometimes more than a dozen boys would get together. And they would pray and talk, and sing. One time the boys went into a barn and made seats and a little pulpit at one end of the floor, and left it. Shortly after a very good man went into the barn for something and saw it. He inquired of some children about the preparation in the barn. And they told him they had a three days' meeting appointed for the children. But this man told them he loved to have them pray. "But," said he "if you meet without some man with you I fear you will have disorder. Some bad boys may go in and get you into trouble. Now" said he "when you want a meeting, let your superintendent meet with you in some house." And the boys loved that good man for his advice, and ever after did accordingly. One little boy got up in a children's meeting and told his experience. He said when he learned this verse, "*Swear not at all,*" he felt very bad. He said he had used some naughty words. And he felt that God remembered it. And he said that was the first thing that made him serious. One young lady, in another meeting, said she loved the Sabbath School, for this had benefitted her more than any other school; for there, she said, she formed a taste for reading, and there she became serious. Another little boy said he should love the Sabbath school as long as he lived. One day a pious school teacher went into her school, and saw a little boy on his knees. She asked a child who was very still beside him, what the boy was doing; for she could not understand what he said. "He is praising God," said the child. O how lovely a sight to see little Sabbath school children meet a teacher in a quiet room to hear him talk and pray. How lovely to hear the children sing their little hymns.

"Permit them to approach, he cries,
"Nor scorn their humble name;
"For 'twas to bless such souls as these,
"The Lord of angels came."

CHILDREN'S MINISTER.

From the S. S. Instructer

FALLACIOUS REASONING.

There is a mode of reasoning among parents, the fallacy of which, is observable to every thinking mind. It is this. When parents are conversed with, respecting the conduct and religious views of their children, they are apt to say, "I know my child is a bad boy now, but he will outgrow all his evil propensities in a few years," or, "I do not expect him to conduct better, young as he is, but probably before he is two or three years older, we shall see a manifest change in him," or, "If he is not converted now, he may be by and by." Strange as it may appear, such language is common.—But how do parents know that their children will live to see another year! And should their lives be prolonged, will not their hearts be more abdurate and unfeeling! Will not religious instruction be less likely to result in their conversion, years hence, than at the present time! You know, and so does every body know, that,

"Just as the twig is bent the tree's inclined."

And who have more command over the rising generation than yourselves! Who else have the power to say to them, do this, and they will do it! And yet parents, even professedly Christian parents, are neglecting the early cultivation of the minds of their children in religious knowledge; while by example, and often by precept, they are feeding their pride, and fostering their vanity, by teaching them in the false philosophy of the fashionable worldling, that a fair exterior and superficial accomplishments, are the only securities to a life of respectability and honor. It is a lamentable fact, over which angels might weep, that parents, almost universally, care more about the fine outward appearances, and genteel manners of their offspring, than they do about their possessing that inward adorning of the mind, that will secure for them a seat among the blessed, long after the fashions of this world shall have passed away. How great the weight of responsibility resting upon parents!—but how little realized!

MOST HORRIBLE CANNIBALISM IN NEW-ZEALAND.

The Tasmanian Journal [published in Hobart Town,] of the 21st January last, contains a narrative of some truly terrific scenes, related to the editor of that paper by a highly respectable and intelligent eye-witness, Capt. Briggs. About the middle of last year, Capt. Briggs arrived in the Dragon, at New-Zealand, and found that a great deal of animosity existed between two savage tribes, one of which was commanded by a chief called the Marinewie, and the other by two chiefs called the Robulloh, and the Hecho. On Capt. Briggs' arrival, the two latter chieftains "endeavored [says the Tasmanian Journal] to induce him to accompany them in an expedition which they had been for some months preparing against the Marinewie. Capt. Briggs, however, peremptorily refused to be associated in the horrid enterprise. Not so the commander of another British vessel, which happened just then to arrive upon a trading voyage. She was a fine brig of 300 tons, whose name, and that of the commander, we forbear, for the present, to insert. The two chiefs agreed with this person that his ship should convey them and their people to the country of the Marinewie, where the war was carried on to utter extermination. On the 23d of October of the last year, the expedition sailed; there was a fine fleet of war canoes, and two chiefs, with about one hundred piked warriors on board the English brig. Capt. Briggs remained at the anchorage, procuring, by the usual means of barter, a cargo for his vessel. On the 11th November, the expedition returned, having been entirely successful. The Marinewie had been taken by surprise, his whole people destroyed, except such as fled into the interior, beyond the reach of pursuit, and himself, his wife, and his daughter, a beautiful girl of 15, taken prisoners. The Captain of the English vessel stated that, on their arrival at Bank's Harbour, the Hecho and the Robulloh had caused all their people to conceal themselves below; that the Marinewie sent immediately on board to negotiate for trading, which he of course supposed was the object of the Englishman's arrival. The trade commenced, and he, the Marinewie, not suspecting the fate which awaited him, went himself on board. After he had been seated in the cabin a short time, the Hecho and Robulloh jumped upon him from their places of concealment, as did their people upon all who attended him on board, and, seizing him by the hair, explained to him his fate. Chiefs, priests, and slaves, in succession, then commenced a scene of butchery and cannibalism which we have no disposition to describe. During the night, the Robulloh, the Hecho, and their men landed from the ship, and having succeeded in capturing the wife and daughter of the Marinewie, they sent them on board, and a work of death ensued, utterly unspeakable or indescribable, for the horrible cruelties which were perpetrated. The whole population of the place who did not escape were killed, except about fifty, reserved to be taken back to be sacrificed at the bloody feast of triumph which awaited their return. At day light in the morning, the victors were actively employed in cutting up, and preparing for the steam kettle, the dead bodies of the slaughtered victims of the night. The crew of the vessel described the horrors which they witnessed as beyond every thing dreadful. The whole of the day was occupied in salting and packing in baskets, heads and bodies to be conveyed back. Amongst the victims was a fine young woman, who was cut open, her head and part of her body salted, and the remainder, in the presence of the captain, officers, and the whole crew of the British ship, given to the pigs, *which they themselves feed on!*

On the 11th November, in the morning, the brig having arrived with her cargo of human flesh, living and dead, at about 11 A. M. the prisoners were landed and ranged, seated on the beach; their conquerors having brought on shore in baskets, the salted bodies of the victims of their ferocity. Each basket is of sufficient size to hold a human body cut up in pieces; of these were, according to Capt. Briggs' calculation, about one hundred. The war dance then commenced. It is the most frightful method of rejoicing of which the human mind can convey to itself an idea. The warriors entirely naked—their long black hair, although matted with human gore, yet flowing partially in the wind—in the left hand a human head—in the right a bayonetted musket, held by the middle of the barrel.—Thus with a song, the terrible expression of which only can be imagined by being heard, did they dance round their wretched victims—every now and then again threatening death under its most horrible form of lingering torture! But they did not inflict it. None of them were killed. All were apportioned, among the conquering warriors, as slaves, one old man and a little boy excepted, who were sentenced to be sacrificed to their demon of vengeance. The feast was then prepared, at which these two victims were to be killed and eaten. It consisted of about one hundred baskets of potatoes, and a sort of green vegetable of delicious flavor, and equal quantities of whale blubber and human flesh! Every thing being arranged, the poor old man was brought forth horribly accoutred for death, having affixed round his neck the head of his son, whose body formed a part of the infernal banquet then exhibited. Here, for the first time, to the disgrace of the female character, a few women appeared. Some few, wives or mothers, whose husbands or whose sons had been in their turn killed and eaten, approached the poor old man, and plucking the hair of his head, and his beard, pricking him with the teeth of some fish or animal, inflicted upon him every possible bodily toture, while the inventions of the demonical countrymen were doing their utmost to agonize his mind! Capt. Briggs, who witnessed all this, determined to save this poor man's life and that of the boy who was also to be sacrificed, if such could be done by either force or price. The boy was brought forth to die. A man had the axe extended over his head and was about to cleave it in twain, when Capt. Briggs, at a hazard which may be easily understood, seized him, and by threats & entreaties, the risk of which, at such a time, he cannot now contemplate without shuddering, obtained the life of the boy altogether, and that of the old man for the time! The next day he was taken to another place, where his doom was sealed with every circumstance of horror and atrocity. The boy still lives. Capt. Briggs paid the ransom of his life in muskets and gun powder. He conveyed him in safety to his ship, and he is now here, in Hobart Town, gratefully acknowledging his obligations to the worthy man who saved him from death.

In the mean time the bloody banquet went on, the Hecho, the Robulloh, and the rest, devouring the contents of the baskets we have described with the greatest delight. The manner in which the bodies had been salted, at nearly the hottest season of the year, had been too imperfect to prevent the process of decomposition from proceeding to so considerable extent, that the worms crawled upon the putrid flesh as it was devoured. It was a horrible sight. Capt. Briggs had the curiosity to open one of the baskets which was near him. It contained the head and body of a beautiful young female. One of the officers of the ship who was with him, had resolution enough to dissect the breast away with his penknife; he wrapt it up in a handkerchief, took it on board the Dragon, put it into spirits, and presented it to a gentleman in Hobart Town, in whose possession it now is.

"While this dreadful scene was going on, the Marinewie was confined in irons in the fore cabin of the English brig, of which we have spoken. On the passage from Bank's Harbour to Cook's Straight, this chieftain and his wife, well knowing the dreadful tortures which awaited them from their ferocious enemies, took an effectual method of preventing their daughter from undergoing the sufferings to which they knew she was destined: they strangled her. The Capt. then placed both the Marinewie and his wife in irons, to prevent them from destroying themselves.—They were landed on the 12th of November by the Robulloh, and conveyed some short distance into the interior. Capt. Briggs was not able to ascertain their fate; but we understand that it was intended, that after they had been despatched with all the torture usual in such cases, the heart of Marinewie should be sent to be eaten by the Hecho's mother, the widow of the Payie, who had been eaten by the Marinewie, that the Robulloh should eat his brains, the Hecho his eyes, the Hecho's sister his tongue, and that the rest of his body should be sent as presents to the chiefs of the interior!!!

PROVIDENTIAL DELIVERANCE.

Too little attention is often paid to the tokens of divine providence. Though the Lord often speaks to man in visions of the night when deep sleep falleth on him, yet is he inattentive and reckless. The following narrative illustrates the truth of our remark.—*Chris. Index.*

"Mr. Tyerman preached in the morning of July 20th, 1821, when we were sailing off Cape Horn; from Psalm cxxi. 4. "Behold, He that keepeth Israel, shall neither slumber nor sleep." At the close of his discourse, he mentioned the following circumstance;—Yesterday was the anniversary of a great and very remarkable deliverance which I experienced in the year 1793. At that time, I was intimate with several young men as gay and trifling as myself; and we frequently spent our Sabbaths in pleasure on the Thames. Early in the week, on the occasion referred too, I, and four others had planned a Sunday party down the river; to make the most of it, we agreed to embark on Saturday afternoon, and to proceed to Gravesend. On Friday night when I lay down to rest, a transient misgiving, whether it was right so to profane the Sabbath of the Lord, gave me a little uneasiness; but I overcame the monitory feeling and fell asleep. On Saturday morning when I awoke, the thought again came upon me, but again I resisted it, and resolved to meet my companions in the afternoon. I was about to rise; but while I mused, I fell asleep again and dreamed. I thought myself in a certain place, whether divine Providence had often led me at that season of my life. Here a gentleman called me to him, saying that he had a letter for me, which I went to receive at his hand. When I reached him, he had opened the enclosure, and appeared to be reading the contents. I imagined then that I looked over his shoulder, and perceived that the letter was closly written; but a pen had been drawn through every line, and had obliterated all the words.—Wondering what this could mean, I was going to take hold of the letter, when a large black seal presented itself to my sight, and so startled me, that forthwith I awoke, with this sentence upon my mind, "*You shall not go!*" Though I had never been in any way superstitious regarding dreams, this so affected me, and the words, "*You shall not go,*" seemed so perpetually sounding in my ears, and haunting my imagination, that I determined to be obedient, and *not go;* persuaded that some evil would befal me if I did. I spent that day and the two following, with great anguish and anxiety, expecting hourly, to hear something that would explain this singular presentiment. No tidings, however, arrived till Tuesday morning, when I read in a newspaper, the following paragraph:—"Last Sunday, in the afternoon as four young gentlemen, a waterman, a boy belonging to Mr. ——, of Wapping, was coming up the river in Bugbey's hole, a little below Blackwall, a gust of wind upset the boat and all on board perished." That was the identical boat on which I was to have embarked. I could scarsely believe my eyes. I read the paragraph again and again. There it was, and there it remained, speaking the same words. I cannot express my horror and consternation of mind. I was constrained to exclaim, "This is the finger of God! Who am I, that God should in so wonderful a manner interpose for my deliverance! what a warning against Sabbath breaking!—What a call to devote myself to the service of the Lord!" A warning which I took, and a call which I humbly hope I was thenceforward enabled to obey. "For God speaketh once, yea twice; yet man perceiveth it not. In a dream in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing." (Job xxxiii. 14, 18.(—*Tyerman's and Bennet's Voyages.*

INCREASE OF PUBLIC CRIME.

The Massacre in Southampton Co. Virginia, and the repeated Riots and Murders in Providence, R. I. which have recently occured, bear some fearful resemblance to the tumults and disorders in Europe, of which we are accustomed to hear. They are alarming occurrences, warning us of the dangers incident equally to republics as to monarchies. They loudly tell us, that misery is inseparable from sin, both to nations and to individuals. As our country increases in its population, and especially as that increase shall arise from the ignorant and superstitious part of the population of Europe, our perils as a community will augment. We cannot but observe the difference of moral feeling with which these criminal disorders are now spoken of and viewed by the public, from what they formerly were. Massacres, duels in cold blood, riots, and murders, would formerly spread over the minds of the people a universal sensation of detestation & horror. Now, the facts seem to be but cursorily spoken of and alluded to, but speedily forgotten. We fear that crime, and insensibility of its evil, will mark us as a people to be signally punished, unless education and moral instruction shall more adequately keep pace with the rapidly augmenting number of our inhabitants. A southern paper states, that the whole number of lives sacrificed in the Southampton tragedy is about 110 or 112. The whites massacred were 64, and about 30 or 35 blacks are estimated to have been shot down by the troops called out to quell the insurrection. One militia man was killed in a rencontre, and 12 blacks have now been probably executed.—*Chr. Watchman.*

A NEW CREATURE.—"Several chiefs of this district have waited upon us with presents of fruits and hogs. Among these, was one named Manabuaa, or pig-owner. His office under the idolatrous system, was to provide human sacrifices, when the king required such from this neighborhood. With a stone, or other weapon, he used to spring upon his selected victim unawares, and, when slaughtered, he packed the body in cocoa-leaf baskets, and delivered them to be hung up, according to custom, upon sacred trees around the marues of Oro. This man has slain many for such offerings. He is now a member of a Christian church, and to all appearance 'a new creature."—*Tyerman's and Bennets Voyages.*

A HORN-SNAKE was killed a few days since in the neighborhood of this town. We had regarded the existence of such a snake as fabulous; and as others may be under the same impression a brief description of this one may be acceptable to many. The snake measures nearly six feet in length, and is somewhat slenderly proportioned; its scales are quite hard, and form along the back large dark brown spots set in a broad chain of white; along the sides there is a slight mixture of red. The horn is in the tail, and appears rather insignificant, but when the snake is enraged no doubt it enlarges considerably. This reptile is said to strike over its head, by throwing itself in the form of a hoop. The black man who killed the one just described, says it struck at him in this manner, but missing its aim, the horn entered a stump, and held it fast until h despatched it.—*Staunton Spectator.*

A young ungrounded Christian, when he seeth all the fundamental truths, & seeth good evidence and reasons of them, perhaps may yet be ignorant of the right order and place of every truth. It is a rare thing to have young professors to understand the necessary truths methodically; and this is a very great defect. For a great part of the usefulness and excellency of particular truths consisteth in the respect they have one to another.—*Flaver.*

"It would be easy to prove," says Humbolt, "that the whole Archipelago of the West Indies, which now, scarcely comprises 2,400,000 negroes and mullattoes, (free and slaves) received from 1670, to 1825, nearly *five millions* of Africans! In these revolting calculations on the consumption of the human species, we have not included the number of unfortunate slaves who have perished in the passage, or been thrown into the sea as damaged merchandise."

PROGRESS OF REFORM.—But fifty-four cases were entered at the last session of the Court of Common Pleas in Hampshire County, Mass. These cases were to be divided among thirty-two Lawyers. In former times, a single lawyer had entered a larger number at one session. We guess folks in Hampshire Co. do'nt drink so much ardent spirit as they used to.—*Jour. of Humanity.*

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

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.

ADMINISTRATOR'S NOTICE.

ALL persons are hereby notified that if they have any demands or claims against the estate of Job Northrop deceased, late of the town of Brighton, they are hereby requested to call on me for settlement within six months from date.—Also all persons who are indebted to the said estate, are requested to call and settle the same without delay. BENJAMIN COWLES, Adm'r.

6m 38.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co., begs leave to inform his friends and the public generally, that he has on hand an eleg'nt assortment of Broadcloths, Cassimeres, Sattinets, &c comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— *DAVID BUSH.*

No 29, Main street Rochester July 26. tf.

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

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

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.*

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

C. J. HILL,

HAVING taken the Stone Flouring Mills near the east end of the Bridge, and established himself in the Flouring business, has removed his Office to the Brick Building (opposite the mills) recently occupied by Messrs Ford, Bissell &co., where he will at all times pay *Cash for Wheat.*

Rochester, 20th Sept. 1831. 39 tf

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.

SCOTT's & HENRY's Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of MITCHELL LODER,

No. 34 Exchange-street, or
Mr. SIBLEY's Auction Store, Buffalo st. 33tf

Fever & Ague overcome at last.

UPWARDS of Two Hundred cases of Fever and Ague have been cured in this neighborhood within the last year by one prescription.—From an acquaintance with this perplexing disease many have thought that no medicine could reach the seat of the difficulty;—this was the prevailing opinion until Mr. Thomas Andrews, Druggist from the south introduced from thence "*Fenwick's Vegetable Specific.*" The price was so low that the poor to whom health is doubly valuable, might in this respect be on a level with the rich. Being charged at $1 per Bottle, several were induced to make trial of its virtues. Had the medicine even failed in this climate where it is so much needed, yet we must have thanked the Doctor while we could not have blamed the medicine; for it often happens that a cure in one climate may be sure death in another. Fortunately, however, not so with this. The success which had attended it at the south has been fully realized in this vicinity for many miles around. Sometimes a single Bottle is sent for a distance of 30 miles and repeatedly for a different member of the same family.

The subscriber is willing the fact should be known that in three instances out of the great number cured a second bottle was required, and in one case for some cause or other the individual was not cured, and these are the only instances known where one bottle has not restored health. The price will be continued at one dollar per bottle, to bring it within the reach of all, and will hereafter be sold in Rochester at wholesale and retail, by LEVI BURNELL, *Druggist,*

At the sign of the alligator, No. 11 Carroll-st.

6w36

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

8d, 1831.

STATE OF NEW YORK, } Albany, Sept. 1st
SECRETARY'S OFFICE. } 1831.

Sir—I hereby give you notice, that at the next General Election, to be holden on the first Monday in November next, and the two succeeding days, a Senator is to be chosen in the 8th senate district, in the place of *Timothy H. Porter,* whose term of service will expire on the last day of December next.

A. C. FLAGG, *Sec'ry of State.*

To the Sheriff of the County of Monroe.

N. B. Members of Assembly, Sheriff and Clerk are also to be chosen at the General Election.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the Election, & forward their bills to the undersigned.

J. K. LIVINGSTON, *Sheriff.*

Rochester, Sept. 20th, 1831. 7w3t.

BY virtue of one Execution issued out of the court of Common Pleas, in and for the county of Monroe and to me directed against the Goods and chattels, lands and tenements of Stephen B. Bartlett, I have seized and taken the following described pieces of land, viz: all those certain pieces of land, situate in the town of Brighton, county of Monroe being—one lot, lying near the great falls of the Genesee River, beginning at the N. W. corner of village lot, No. 104—three chains northerly from the S. W. corner of village lot No. 102, on the corner of Atwater and Clyde street and running from thence north, 3° west, along the Easterly line of Clyde Street 2 chains, thence north 83° 30' East two chains and fifty links, thence south 15° east, two chains, thence south 83° west, two chains and fifty links to the place of beginning—containing one half acre of land, being part of out lots number five and six, reference being had to the map and field notes of David Hudson Esq. in the survey of lots numbers 4, 5, 6 and 7, and being the same land that was conveyed to Stephen Bartlett, by W. P. Sherman and wife by deed of June 23d, 1821—which property I shall expose for sale at public vendue at the tavern of Mrs. Elisson, in East Rochester on Monday the 19th day of Nov. next, at 2 o'clock P. M. Dated Sept. 29th, 1831.

For JAS' SEYMOUR, late Sheriff.
W. J. McCRAKEN, late Under Sheriff.

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 284 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, 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 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. Scovill, 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. HAMPTON.

L. ADAMS.

CHANCERY.

Ezra Cox Complainant, vs. Philo Bigler, Samuel Adams, & Lewis Benedict, Defendants. } In pursuance of an order of the Court of Chancery, made in this cause at a Court holden at the Court house in the village of Rochester, on the 23d day of August 1831, I shall sell at public auction to the highest bidder on the 5th day of October next at 10 o'clock A. M of that day at the Eagle Tavern in said village of Rochester & county of Monroe, the following described premises viz: "All that certain piece or parcel of land situate lying and being in the said town of Clarkson, being a part of the west half of lots one and two, in the ninth section of town number four on the triangular tract, and bounded as follows, viz:—beginning at a stake in the centre of the Ridge road, where the east line is intersected by the centre of the west lake road. Thence southerly along the centre of said Lake road, eight chains and fourteen links, to a stake, thence easterly on the north line of Abigail Tuttle's land, three chains and sixty two links to a stake, thence northerly on the west line of Peter Row's land six chains and thirty five links to a stake, thence north, seventy two and a half degrees west, one chain and thirty four links to a stake, thence north sixty four degrees west one chain and ten links to a stake, thence north twenty and one half degrees east two chains and five links, thence to the place of beginning be the same more or less." Dated 24th August, 1831. ASHLEY SAMSON, 6w Master in Chancery.

Postponement.—The sale in the above cause is postponed till the 20th inst. at the Eagle Tavern, in the village of Rochester, at ten o'clock in the forenoon of that day.—Dated 6th October, 1831. ASHLEY SAMSON, Master in Chancery.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty, and recorded in Monroe county Clerk's office, in Liber 8 of mortgages, at page 488, executed by Edward Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of five hundred and forty seven dollars and thirty four cents, being the purchase money of the mortgaged premises herein after mentioned,—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land lying and being in the town of Brighton, in the county of Monroe, being lot number twenty nine, in sub division of lot No. Seventy two, Bounded south by lot no. 28, East by part of lot No 71, north by lot No. 30, and west by Clinton Street, containing four acres and eighty hundredths of an acre of land more or less, will be sold at public auction in the Arcade Hall in the village of Rochester in said county on the second day of April next at twelve o'clock at noon of that day. Dated October 8th, 1831.

HENRIETTA BISSELL, *Executrix.*
EVERARD PECK, } *Executors of*
ASHBELL W. RILEY, } *J. Bissell, jr.*
SELAH MATHEWS, } *deceased.*

V. & S. MATHEWS, Att'neys. 29w 8z.

DEFAULT having been made on the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the sixteenth day of May in the year one thousand eight hundred and twenty seven, and recorded in Monroe county Clerk's office in Liber 4 of mortgages at page 352, executed by Adam Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of forty nine dollars and twenty eight cents,—Notice is hereby given that the mortgaged premises, to wit,—All that certain piece or parcel of land lying in the town of Gates in the county of Monroe and on lot No. fifty three, Township No. one, and distinguished on a map of Cornhill (a sub division of said lot No. 53) as lot number eighty eight, reference had to said Map on record in Monroe county, will be sold at public auction, pursuant to a power contained in said mortgage and by force of the statute, in the Arcade Hall in the village of Rochester in said county on the second day of April next, at twelve o'clock at noon of that day. Dated October 8th, 1831.

HENRIETTA BISSELL, *Executrix.*
ASHBELL W. RILEY, } *Executors of*
EVERARD PECK, } *J. Bissell, jr.*
SELAH MATHEWS, } *deceased.*

V. & S. MATHEWS. Attorneys.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage executed by Moses Adams of Penfield in Monroe county to Laura M. Ely, and Winslow Heath, of the same place bearing date the twenty eighth day of November 1829, & recorded in the Clerk's office of Monroe county in Liber 8 of mortgages at page 318, and on which there is due at the date of the first publication of this notice, the sum of one hundred and ninety seven dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely,—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises deeded by the said Laura and Winslow to the said Moses Adams by deed, bearing even date with said indenture of mortgage, and being the same premises also conveyed by Gasham Dunham and wife to E. H. Ely and Winslow Heath, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot number fifteen, and township number thirteen, in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and so far distant as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe, on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided Dated October 6th, 1831. LAURA M. ELY.

S. MATHEWS, Att'y. *Mortgagee and Assignee.*

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, OCTOBER 20, 1831. VOL. V. NO. 43.

ROCHESTER, MONROE Co. N.Y.

PUBLISHED WEEKLY.

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DOCTRINAL.

From the N. H. Observer.

HOW ARE BELIEVERS PARDONED?

Convicted sinners, and often real christians inquire how they can obtain the pardon of their sins. This is a very solemn and interesting question. It is of the utmost importance, as it respects our present comfort and future prospects that we should be well informed with respect to the ground on which pardon of sin may be obtained. There is but one way in which this rich blessing can be secured. And this way is ample and immutable. There is no other way given under heaven, among men in which pardon can be extended to our sinful race. But before we directly answer this question it may be well to inquire, what we are to understand by it; what is the meaning of pardon. To pardon, forgive, or justify, are expressions used in the Bible, synonymously, to mean the same thing. If we can understand the nature of sin, or what sin is, then we may ascertain what pardon, forgiveness, or justification is. If a transgression of the law is sin, and the wages of sin is death —*eternal* death, the penalty affixed to the law, and that which is threatened to all transgressors, then we may soon discover what is implied in pardon or forgiveness. When God pardons a sinner, he remits unto that person his sins; he forbears to inflict that punishment which his offences deserve, and which the law in strict justice demands. This is *pardon*, or *forgiveness*; such a one is *justified*. Although there is but one ground on which pardon can be granted, yet it may be complete or partial. A *complete* pardon removes all the penal evils and consequences of a violation of the law to which the transgressor was liable. The convict, found guilty of a capital offence, is not only sentenced to imprisonment and labor, which is according to the provisions of the statute but he also as a consequence loses his citizenship—his *oath* is not admitted in a judicial court, not even after having complied with the sentence of the law. But should he obtain from the executive a full and complete pardon, at any period before the penalty of the law was fully executed on the transgressor, this liberates him from confinement, and removes all the disabilities which were consequential on being convicted of a capital offence. He might also obtain a pardon from the same source which would extend only to the *expressed* sentence of the court, which would liberate him from imprisonment, and be a partial pardon. In forgiving or pardoning believers, God removes the penalty of the law, by which the transgressor is restored to the forfeited favor of his justly offended God. The demand of the law is *canceled*; but the demerit of sin, which is inseparable from its *nature*, is not taken away. A person who is once a transgressor, will forever remain so; he will never cease to *deserve* punishment. Although the demerit of sin can never be removed, yet believers by being pardoned, may be absolved from the punishment it deserves. This is the essence and true meaning of pardon. So far as they are absolved from the punishment due to their offences, so far they are actually forgiven. Hence, as before observed, partial forgiveness is the remission of part of the evil which the sinner deserves. Rebels and traitors may receive a partial pardon. The punishment of death may be forgiven; but all the civil disadvantages may remain—he may lose his citizenship and be disqualified for holding any office of honor or profit under the government against which he has offended. But a *full* pardon remits all penalties and consequences arising from the conviction of a violation of the law which is to govern human conduct. A violation of the moral law deserves the everlasting displeasure of the law-giver. "The wages of sin is death." But God may forgive the believer the deserved punishment of all his sins in a future state, and, at the same time exercise his discretionary power to punish in this world, in the manner and to the degree infinite wisdom and goodness may think best. God in infinite mercy *assures* real believers that they shall be rescued from *eternal* death, which is the wages of sin, and never come into condemnation in the world to come. Christ says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." And the Apostle says, "There is therefore now no condemnation to them who are in Christ Jesus." After God has pardoned a believer, he bears not only the love of benevolence toward him, but the love of complacency. He can now justly express his approbation by peculiar tokens of favor. The pardoned christian is as suitable a subject of the approbation and favor of God as if he had never offended. He has a new heart, and really loves God; and God says he loves those who love him, so he may express his feelings toward him in any manner that he pleases. We would here observe that the forgiveness and pardon which God grants believers, is also called *justification*, for the reason that it puts the subject of pardon in a condition in which he may properly treat him in the same manner that he would have done if he had never offended.

APPLICATION OF THE PRINCIPLES OF COMMON SENSE TO CERTAIN DISPUTED DOCTRINES.

The theory of our oneness with Adam, which we now propose to examine, may be more fully stated as follows: That Adam and all his posterity, constituted one moral being, and acted as one, in his first transgression. Here the first question is, whether common sense is *competent* to sit in judgment on the case. If it is not, then surely no dependence can be placed upon that decision which affirms the theory to be correct, any more than on its opposite; and it is entirely idle for any one to think of deciding the question at all. The human mind is declared incompetent to ascertain the truth on this subject, and we have nothing to do but to meet with resignation, the fate of remediless ignorance. Still more, if we are not capable of deciding this question, then we neither do, nor can know what constitutes *personal identity*, nor whether there is, in fact, any such thing as a distinction of being. It may be, that instead of being distinct agents, as we have been practically accustomed to suppose, we are all one, from one end of the world to the other, and from Adam down to the end of time; yea, every living thing, and for aught we know, the earth itself,—all one moral being, thinking and acting as one. If we are wholly incompetent to decide in the case, we do not know but these things may be true. But every man does assume that they are not true; & in assuming it, takes the very position that we do—that he *is* capable of knowing, and does know, without mistake, what constitutes personal identity. We consider therefore the universal assumption of the competency of common sense to decide this point,—an assumption made by the advocates of the theory in question, equally with ourselves,—as abundant authority for taking the ground we do.

The next point of inquiry is, whether common sense is likely to be *perverted*, in deciding on the theory of our identy with Adam, and if so, which decision—the one in favor, or against it—is likely to be influenced by an undue bias. By referring to the inducements which operate to lead the mind each way, we may determine this question. A guilty conscience, there is no doubt will find a degree of repose by adopting the idea that we were all one with Adam. For with this idea the impression is inseparably connected, that Adam acted *for* us—that though we might perhaps have concurred in this act, as the theory supposes, still he was the author, and the only guilty author, of that concurrence. We can never feel a conviction of guilt, and a sense of self-reproach, for any part which we may suppose ourselves to have had in Adam's transgression; and that for this plain reason, that we never blame ourselves for that in which we are not conscious of having had any voluntary agency. The lesson which common sense teaches on this subject, no power or authority in the universe, can make men practically forget. They know they are not one with Adam, and never were; and that they had no more to do in his first transgression, than the angels that never sinned.—Hence, if you tell them, that all their sin, their criminality, of which they *are* conscious, is to be traced to a supposed participation in Adam's sin, of which they are *not* conscious, they will inevitably feel themselves excused. They will be glad to have it so. They will readily acquiesce in a theory which traces all their conscious depravity and guilt back to the act of another, or to their concurrence in it, of which concurrence they are not, and cannot be conscious; especially when it is added, in the further explanation of the theory, that as a necessary consequence of the joint act of the race, they came into the world individually forsaken of God, and under his displeasure,—commence a course of independent moral action without his grace, and therefore, as Edwards says, "without hope or *possibility* of any other than violating God's law, and being thereby justly exposed to eternal ruin." Such a view of sin makes it neither more nor less than an *unavoidable calamity*, and the mind which is led to regard it in this light, will rather complain of God, unless indeed it should feel wholly at ease on the subject, than be tortured by any just feeling of *self*-reproach, or conviction of *self*-ruin. "For this we thank Adam," will be not only a true expression of such a mind's inward thoughts, but a just expression of the truth. But the probability is, that it will leave the conscience of the sinner entirely at rest. For the theory is merely *imaginary*. It *supposes* us—a *mere supposition*—to be one with Adam, and so *guilty* of his sin. It can never be *realized*, nor can there be any approach towards realizing it, as we do realize a personal act of transgression. It can never, therefore, bring the conviction of guilt home to the breast. It will float in the mind like a soothing dream, or a lulling song. It will never sink heavily and painfully upon the heart, as the real consciousness of sin does. No wonder then, that the guilty mind should embrace a theory proffering such silken repose for the conscience.

But good men, we admit, have embraced this theory; and they have done so from the necessity of accounting for the supposed imputation of Adam's sin to his posterity. They have seen that we are, unquestionably, as a race, involved in the consequences of that sin, and have inferred from this fact, that we are also involved in the *guilt* of it,—which they cannot make consistent with the justice of God, without supposing that Adam and his posterity were properly *one*, and acted as one, in that affair. This theory, if true, would indeed make it perfectly just for God, to treat all men as guilty, before they had done any evil in their own individual capacity. And it is because it reconciles the justice of God with the supposed fact, that he treats us all as guilty, prior to any personal transgression, that the doctrine of our oneness with Adam has been extensively adopted by theologians. The question then arises, whether the circumstances under which they have adopted it, are not such in themselves, as are calculated to mislead the mind. It seems obvious to us that they are. It is done to carry a point. The theory has been *invented* by them, not *discovered*, and invented for the purpose of defending a doctrine, (that of imputation,) which is revolting, not to the pride, nor to any of the sinful passions of men, but to the plainest dictates of common sense, respecting the nature of things. Had the fact, or the possibility, of our oneness with Adam, been discovered by any one, while investigating the subject of *personal identity* by itself, and in tracing one thing to another in the simple search of truth, and nothing else, the case would be entirely different. There would then be a presumption in favor of the truth of the theory. But as the case actually stands, the presumption plainly is, that the adoption of it, in every case, has resulted from mental perversion. On the other hand, there is no suspicious cause or influence which is likely to lead to the rejection of the theory.—So far from it, that he who rejects it, only lays himself open thereby to the unmitigated consciousness of personal guilt and ill-desert. He admits, that in his departure from God, and truth, and holiness, he has chosen and acted for himself alone, as an independent, voluntary agent from first to last, & consequently, that the blame is his own, in a sense which he could never realize or acknowledge, if he believed that the race were, originally, but one moral agent, Adam the head, and he but one of the branches, though he were taught ever so solemnly, that he is just as guilty as if he were the head itself. In short we know of no influence which can lead to a rejection of the theory of our oneness with Adam, but a regard to the consistency of other known and established truth. It is *common sense* which rejects the equally erroneous notion, that by a covenant to which we never gave our assent, he became our moral representative; and that by such a oneness, we are made *truly* responsible, and are *literally* punished for his acts. If you would satisfy yourself on this point, propose it to any common man, who has never heard of it; explain it at large; and as you proceed to tell him how it has been attempted to illustrate it, by supposing all mankind to be living in the time of Adam, and "somehow or other, to be growing out of him," or to become *deserving* of death by mere representation; mark his look of pity, or sneer of contempt, at such statements. And these are the men to try such doctrines. They judge impartially. They have no system to defend, for which they are willing to sacrifice every thing that saves them from the character of idiots.—We freely confess that we set a high value on the opinions of common people upon subjects of this kind. Nay, we would almost go to the very "infant of days," if we wished to learn correctly the first elements of moral truth. We would never go to the man of professed learning for this object. For the subjects in question are tangible, perfectly so, to common sense, and we would go where we could find the most and the best of it. And decide as we may between the two classes of people, learned and unlearned, as to their respective original stock of common sense, or the ordinary power of the mind, the latter have unquestionably this immense advantage, that they are completely unshackled in the exercise of what they possess, and that they have the first elements of truth distinctly and prominently in view, and not thrown into the shade by a huge and misshapen growth of learning, or philosophy, falsely so called. Even real learning, an extensive knowledge of truth, is perfectly consistent with a diminished ability to judge correctly on common subjects. The mind becomes engrossed with its favorite objects of pursuit; it has perhaps long since passed beyond every thing of an ordinary nature; and in retirement from real life, learns to speculate itself of things which would once have been regarded with perfect incredulity. But to the common people the first principles of knowledge are ever fresh, because they go but little, if at all, beyond them. The dictates of common sense respecting the state and relations of things, are not obscured to their minds by speculations, called profound; nor are likely to be perverted by the desire of carrying a point in an argument, for they have but little interest in any other than practical subjects. When the case is one where the truth *must* lie near the surface, then, if the subject of inquiry is simple in its kind, and one of practical and common interest to all, we may expect that the decision of the generality of mankind will be correct. Now the question before us is obviously of this kind. Not a man living, but acts constantly and habitually on the conviction of his distinct personal identity. It is not a possible state of mind for a person to believe really and practically, that he is one being with another. The idea cannot be formed, without confusion. To conceive of such a union at all, one must change his notion of that being which he calls *himself*. For the idea which every one naturally and necessarily attaches to the terms *I*, and *myself*, is that of a being, in his *own nature* one, independent, and incapable of a literal commingling of his powers and faculties with another. That such a being, in those very respects which constitute him an independent and distinct existence, is a gross absurdity, and so common sense views it. Nor is there any difference in this respect between the advocates of the theory of our oneness with Adam, and the rest of mankind. While the former speculatively maintain that we were all one with Adam, they still *act* as entirely and uniformly as others, on the supposition that they are distinct beings.—There can be no question then, in regard to their practical decision on this subject. Whatever they may hold theoretically, their actions show that they are as well satisfied of their own distinct being, as others; and to a man's actions the appeal lies, when he would ascertain his practical belief. It is then a universal decision of the common sense of mankind, the holders of the theory in question not excepted, that every man constitutes, in himself, an independent being, and by an unavoidable consequence, that he could never have been one with Adam. For how is it possible that a being, now confessedly distinct from others, and that too in his very *nature*, should ever have been one with another! He must change his nature, and become a different being, to be capable of such a union. If we ever were one with Adam, then, we were not the beings we are now. Our constitution must have been entirely different, to have rendered such a connection possible or conceivable. Common sense then does decide, fully and unequivocally, that *we*, such beings as we *now are*, never were, and never could be, one with Adam.—*Christian Spectator.*

DIVINE AND HUMAN AGENCY.

There are some valuable thoughts on this subject in a sermon recently preached by Dr. Woods from 1 Cor. 13: 7. *So then neither is he that planteth any thing,—neither he that watereth; but God that giveth the increase.* He represents the agency of God to be as much more important than ours, as his perfections are exalted; and to the inquiry, why we are so prone to overlook it? why do we make so high an estimate of the agency of man, and so low an estimate of the agency of God? he replies in several particulars. Man's agency is *visible*, God's agency *invisible*. When a Christian minister is laboring to make known divine truth and bring sinners to repentance, the agent and the agency are both objects of our senses; but when God accomplishes his most conspicuous work, the agent and the agency lie wholly concealed from our senses. Besides in the very instances in which the invisible agency of God is specially employed, there is also, for the most part, a *visible human* agency. The *manner* of the divine agency is *different* from ours. The *pride of the heart* inclines us to overrate our own agency, and to withhold from God the glory which is due to him, especially for the agency which he exerts in the souls of the redeemed.'

The body of the discourse is devoted to showing that the doctrine of divine influence, as held forth in the text, presents the only adequate encouragement to the servants of Christ, to labor for the conversion of sinners, and the prosperity of the church. It is shown conclusively, that the fact of our entire dependance on God is one of the most powerful motives to human exertion which could exist. This was its operation on Paul, one of its most strenuous assertors, as it has been also on all eminently successful evangelical ministers. That it may prove such a motive, however, it must be felt in a *right manner*, and with *right accompanying circumstances*.—*Christ Mirror.*

JEWS IN POLAND.

We learn from the Jewish Expositor, that the six missionaries employed by the London Jews' Society in Poland, have remained in that country during all the recent troubles. The Jews in Warsaw, in November last, were in great alarm, and it was found a happy time to direct them to the only Refuge. Thirty or forty individuals would sometimes listen attentively to a missionary. Twenty-nine Jews, either converted or in an inquiring state, had been connected with the Institution at Warsaw, of whom 17 had been baptised.—*Boston Recorder.*

TEMPERANCE.

From the Massachusetts Journal & Tribune.

WOMAN'S LOVE STRONG IN DEATH.

There is nothing more true than the homely old proverb that 'one half of the world don't know how the other half live.'

We think we are a happy and prosperous community, and that the blessings of life are very equally divided among us; and all this is very true, but there are instances of misery among us, known only to the searching eye of benevolence, the recital of which are enough to make the heart thrill with anguish. The following facts were related by an excellent lady, whose active exertions in the cause of charity, (not in the slightest degree impeded by the infirmities of declining years) deserve a statue. She was herself a witness of the scene of suffering, to which her kind heart and ready hand brought all the alleviation that circumstances would admit. Having heard that a poor Irish woman was dying in ——st. amid unusual sufferings and privations, she immediately went to the distressing scene—and a distressing scene it indeed was! The dying woman who three days before had given birth to an infant, was lying on the naked bed-cords, with nothing to rest her emaciated limbs but a few bunches of hard shavings. She had had a bed: but her drunken husband had pulled it from under her to buy rum, to keep a *wake* over her dead baby. He and his companions were singing, swearing, carousing and fighting in an adjoining room, separated only by a thin partition. On the bedstead, with her feet thrown over the poor sufferer, lay a gigantic woman, senseless in liquor; the creature was mistress to the intoxicated husband. After such comforts as could be readily procured were given to the invalid, the lady who came to her relief urged her to have her cruel companion sent to the work-house. The patient wife begged and intreated that no complaint might be made of *him*. 'He *had* been' she said, 'such an industrious man, such a kind husband. He was led astray by bad company, who made him believe they loved him better than she did; but she was sure he would reform. He *had* been such a good husband! If they sent him to the House of Correction, it would break his spirits and discourage him. She was *sure* he would reform.'

It would have been cruelty not to have listened to these urgent entreaties—and the husband was left unmolested.

The dying woman, being asked if she had no friends, whom she wished to see, mentioned a female friend, whom she had known in Ireland; the kindness of strangers sought out this friend, who hastened to the sufferer's bed side with the prompt affection of a good Irish heart. When endeprav'ed by vice, what people on earth have warmer and better feelings than the Irish!

When the invalid was visited the next day, her female friend was with her, weeping bitterly, and sobbing, 'Och! and have I lived to see it come to this with her—and I not to know of the same! Och, why didn't they tell me it had come to this!'

The sufferer was weaker, and was evidently dying. With her skinny and trembling hand she tried to hold the sheet up to one of her temples, faltering out, in broken accents,' 'Don't say any thing about it—Don't say—they will blame *him*.'

Poor fond creature! The temple she tried to cover was clotted with blood! Dying, as she was, she had been struck by her heard-hearted husband! And yet with the strong endurance of woman's love, she tried to the last to shield *him* from blame. He had been the beloved husband of her youth, and her heart *could* not rebel against him—poverty, insult, suffering, and cruelty—it braved them all, and loved on, even in death!

By a conversation with the female friend, it was ascertained that the poor heart-broken wife had once, been a domestic in the family of an Irish nobleman with whom she was a great favorite, on account of her intelligence, and winning sweetness of disposition. By their kindness she was enabled to receive a much better education than usually falls to the lot of people in her condition. She married, and came to America with her husband, and the friend, who told her story. Whether her patrons approved of her union we know not—but it seems the husband behaved very well for a few years, and his wife was contented and happy. At last, he went away from home to work—he became acquainted with an abandoned woman, who soon enticed him to a familiarity with vice in every form.

He returned home a drunkard, and brought his dissolute companion with him. Tears, arguments, entreaties, and kind attentions availed nothing. The patient wife had only to keep her heart from breaking as long as she could, for her children's sake. She gave birth to an infant.—As I have already said, the bed was dragged from under her to buy rum. Another bed was furnished by the hand of charity; and this the wretch insisted should be shared by himself and his drunken, shameless companion. The poor wife begged that her dying moments might not be disturbed. Her husband incited by his profligate companion, and enraged with intoxication, caught up a broken stool, and hurled it at the sufferer's head.

Some friend called in the aid of the police; but even after this last act of cruelty, the devoted wife wrote a note requesting that the complaint might be withdrawn from the Police Court,—stating that the charge against her husband had originated in mistake. Although this generous note was written with a weak and trembling hand, its correct and handsome style excited remark.

The last effort of her rapidly decaying strength was to hide the blood, which oozed from her wound, lest the visiters should blame *him*. She died a few hours after.

From the Genius of Temperance.

A STRIKING CASE OF REFORMATION.

A correspondent has given us a detailed account of the reformation of a vender in New Jersey, who heard a part of Mr. Graham's lectures in that State. Our correspondent heard the relation from the vender himself, and gives it, as near as he can, in his own language.

"I have done with it," said he—"I have done with it forever. I have been the very Saul of opposition to the Temperance cause in this county. I have contemned it—I have ridiculed it. I have said every thing against it and its friends, and done all I could to prevent its success.—Pamphlets, addresses, and sermons, almost without number have been sent to me on the subject, and I have read them and laughed at them, and treated them with contempt—my neighbors have talked to me, and I have ridiculed them. Nothing touched me—nothing shook my confidence at all, in the correctness of my course, and I was determined to sell spirits as long as I could make money by it. But I turned the Temperance addresses and sermons which I received to some good account for my own interest. I had a neighbor engaged in the sale of ardent spirits who was a member of the church. I knew if I could break up *his* selling, it would much increase *my* sale—so I took my addresses and sermons to him, and asked him to read them, which he did; and then I asked him, how he could be a Christian, and sell spirits, after reading them. My project succeeded. He quit the sale, and I got all his rum business!—but when others who sold spirits, out in the country, and who *bought of me*, talked of quitting the sale, I laughed at them, and persuaded them to stick to their business."

"Such," said he, "has been my opposition to the temperance cause, and such was the course I had fully determined to pursue; but Mr. Graham has converted me. I saw in his first lecture the direction and bearing of his course, and I determined to hear him through; but I was fully convinced by the time he had got through his third lecture, before he had said any thing particularly about ardent spirits. I went home from the third lecture and found my store full of men—most of them laboring men, who had come in, after their day's work, to spend a part of their wages for spirits; this was a scene which, till now, had pleased me; but now it made me shudder. The sight filled me with conviction of the injury I had been doing to my fellow creatures. I could not endure the sight, and turned around and went out into the field back. I burst into tears, and wept like a child. When I thought the store was cleared, I went in, and went to bed, but not to rest; I found it impossible to get to sleep. I was harrassed all night with my conflict. On the one side were conviction and conscience—on the other, were interest and pride. I thought of all I had said and done against the Temperance cause—of all the sneers, and ridicule, and derision, which would come upon me if I quit the sale of ardent spirits. I thought of the heavy sacrifice it would be to my interest; and seemed impossible to stop selling. While, on the other hand, conviction and conscience goaded me to agony, and I found that I could never again sell spirits in peace. Thus did I struggle on, till near morning, when I came to the full resolution to abandon the sale of ardent spirits entirely and at once, and then I was able to get a little sleep."

This statement, adds our correspondent, was made with much fervency and feeling. The gentleman also said, that a number of others, whom nothing before had moved, had been equally affected. "At least 20," said he, "to my knowledge, and probably many more have quit the use of Tobacco in consequence of Mr. G's lectures. A distiller declared himself fully converted, and has come out warmly in favor of the Temperance cause."

Military Temperance.—The Field Officers of the Brigade of Artillery, at their meeting at Middletown, Ct. on the 12th August, voted to abstain from the use of ardent spirits, and to recommend to all Brigade, Regimental and Company officers to discontinue the use of the same at their meetings and parades.—*N. Haven paper.*

THE INDIANS.

From the Connecticut Observer.

CHEROKEES.—The following extract from a letter written by a young lady to her friend in this city, contains an interesting account of a visit to the Cherokee country. It is dated——
Sept. 9, 1831.

'In company with Dr. Butler, a missionary at Hawcies, and——we left——for the Cherokee nation. On horseback of course, as this is almost the only safe mode of travelling in a new country. We left —— very early in the morning and arrived at Creek path before dark, after riding forty miles. The mission family at Creek path, is composed of Mr. and Mrs. Potter, and Miss Nash. They have a school of about thirty Indian boys and girls, of which Mr. P. takes charge, besides attending to his ministerial and other duties. These all board in the family, and the girls are instructed in domestick economy by Mrs. P. out of school, while the boys are taught to labor on the farm. Their board, tuition &c. are all gratuitous, and many of them are clothed entirely by the mission family. I think I never saw a more interesting group collected, than this school, and the improvement made by many of them is extremely gratifying. One thing in particular, struck me as quite different from the ideas I had formerly of the Indian character, especially in the females. There was a remarkable degree of diffidence in their deportment. I found them uniformly soft and retiring in their manners, and some whom I became acquainted with during my stay, evinced much sweetness of temper.*

We attended a four days meeting there, during which time there were two added to the church, and the sacrament was administered. We heard two sermons delivered by a Cherokee in his native tongue. He was the most intelligent of his tribe, remarkable for his strength of mind, dignity and native eloquence. David Brown who was educated in New-England, and had heard many celebrated preachers at the north —said after he returned to his own nation, that he could turn to his Cherokee John Huss and pronounce him to be the most eloquent man he ever heard. He cannot speak a word of English, still, I listened to him with delight, though unable to understand one word he uttered—his engaging manners, soft language and animated fervor completely overpowered me. He was once a famous warrior, a captain of the light horse, bold, daring and savage. A more complete change I suppose was never visible in any one;—he is now as mild as a lamb, and gives cheering evidence of being a meek and lowly follower of Jesus. As I contemplated what he once was, a degraded heathen, and beheld him standing in the pulpit, an ambassador for Christ proclaiming the tidings of peace and pardon through a Saviour to his fellow men, with so much zeal and earnestness, it was too much for my feelings.

On Saturday we rode out to see the grave of Catharine Brown, about three miles from Mr. Potters. It is enclosed by a neat picket fence, and covered with a roof to shelter it from the weather. As I entered the enclosure, I felt that I was standing on Holy ground, rendered sacred by the sleeping dust of one who is now a glorified saint before the throne in Heaven. I could but raise my thoughts above, and pray that her mantle might fall upon me. It was an interesting spot, and I felt reluctant to leave it

Tuesday was the day fixed on for our return to ——but Dr. Butler was so anxious to have us visit his family at Haweis, that he persuaded two of us to go with him. We rode two days, thirty-five miles a day, through a beautiful country, covered with the most beautiful flowers and forest trees which I ever beheld. Riding through level plains covered entirely with shade, ascending and descending mountains, crossing rivers &c. afforded us a pleasing variety on our way.—We stopped the second day at the house of the principal Chief who treated us very cordially, invited us up stairs into his office, where were books, papers, writing materials &c. which gave the room quite a literary appearance. Indeed he is a literary man, a fine scholar, writes extremely well, speaks English fluently and appears like a gentleman. I should have told you that Mr. P., Miss N. and two Cherokee girls accompanied us from Creek Path, besides our other company, and the first night after we left Creek Path we staid at a log house in the woods. We arrived at Haweis Wednesday eve —and the next morning we started again for New Echota intending to make our visit at Haweis on our return. Left the Dr., who was afraid to accompany us, on account of the Georgia Guard, who are scouring the land, seizing missionaries, and carrying them to prison. I suppose you have read the account of his former seizure. We expected to reach New Echota the following night, but greatly to our discomfiture we found night approaching fast, and ourselves lost in the woods. We proceeded, however till we found several Indian huts, where we begged permission to stay until morning, but we could not be accommodated, and knew of no alternative but to fasten our horses and sleep on the ground. For my part, I felt more like amusing myself with the novelty of the adventure than repining at our lot. We at length ascertained that we were in 2 miles of a Moravian station and procured an indian guide who piloted us safely there. This was nearly 10 o'clock, and to our sorrow we found the Georgians had driven off the missionaries, and every thing wore the dreary aspect of desertion. The establishment was left in the hands of an Indian man, who was keeping house with his two sisters. Here we had a wholesome supper and a good night's rest, and the next morning we reached New Echota. Found Mr. Worcester's family in deep affliction. Mr. W. had been obliged to leave his home and sick wife for fear of the Georgia Gur'd. During his absence, one of his children had died, and he was sent for to the funeral. The Guard hearing that he had returned, came and seized him prisoner again only night before we got there—but on his stating the particulars respecting his family, he was released, and met us with welcome the next morning.——We took tea on Thursday evening at Mr. Boudinott's, Editor of the Cherokee Phœnix, and I can say, that I have not seated myself to a more genteel tea table, since I left Connecticut. It seemed so much like being among Yankee people that we enjoyed it much.

I feel as if my visit had given me a new impulse as it regards missionaries and missionary labors. I wonder I have not always felt more interest in them and done more for them. At this time, in particular, I think the Christian world ought to be alive and put forth all their energies in behalf of the afflicted laborers in Christ's vineyard.——The poor Indians too—I long to have them enjoy their rights unmolested. I wish every body would go into the nation and see for themselves what they are.

ARKANSAS CHEROKEES.

A letter from Mr. Washburn, dated at Dwight, July 11, gives the following account of a revival of religion in that vicinity:

It is with feelings of thankfulness and joy, to which I cannot find full utterance, that I announce the fact that we are enjoying to a considerable extent a revival of religion among this poor people. Five natives now stand propounded for admission to the church. Ten others are rejoicing in hope; and, as far as we can judge, give us reason to hope for them, that they are indeed born from above. All these are persons living above us on the Saliaau. In addition to these, we are permitted to rejoice over four of our dear Cherokee youth in the female school, as the children of God. For several months past there has been an unusual solemnity and tenderness upon the minds of a considerable number of the girls, which has convinced us that the good Spirit was striving with them. For a few weeks, the four alluded to have been rejoicing in the sense of pardon. We never saw youthful converts appear better. Several of the scholars, and more among the people, seem to be subjects of conviction more or less pungent; and many have their attention more solemnly arrested than ever before.

In the north-east part of the nation, bordering upon the white settlements, there is also very considerable excitement among the Methodists. They have lately taken into their society about twenty persons connected with the Cherokees. Several of these had been professers in the old nation, and had fallen back and become desperately wicked. Others are serious persons, received as seekers; and a few others we hope are true converts.

The work is evidently of the Lord. It illustrate the sovereign freeness of his grace.—The church here has for a long time been in a state of great coldness. A few have mourned and prayed in secret over our declensions; but as a church, we have been, and I fear still are, very far from what we ought to be. There is now evidently a waking up, and I hope we shall all soon be engaged with our whole hearts in seeking for the continuance and spread of the good work. Most of our native members are revived, and I think this is the case with all, or nearly all the mission family here, as it is with our fellow laborers at Fairfield and Forks of Illinois.

We have three appointments for three-days meetings in the nation, the first to begin next Friday. I believe all who love our Lord Jesus Christ among us have made these meetings the subject of special frequent prayer. I trust many will go to them under the influence of a heavenly unction, and we hope and pray and expect to witness displays of God's saving grace. We expect our brethren from Union will unite with us, and also some of our Methodist and Cumberland brethren from the white settlements.

Georgia and the Cherokees.—We infer from an article in the Savanna Georgian, that the course of Governor Gilmer, in regard to the missionaries, has awakened, as well it might, a strong feeling of disapprobation in the minds of many of his constituents: His Excellency appears to have taken the alarm, and "has instructed Col. Sanford, immediately to inquire into the facts, in relation to any unauthorized oppression exercised towards the prisoners of Col. Nelson, or any other of the Guard."—*Jour. of Com.*

New-Haven papers state that Col. Trumbull has consented to [illegible]

*These are the effects of Missionary instructions under the auspices of the United States Government! And what is their reward? Four years imprisonment in the Georgia Penitentiary!

Central Library of Rochester and Monroe County
Historic Newspapers Collection

of the College—on these conditions: Col. T. is to receive an annuity during his life, from the avails of the collection or other sources—and those avails after his decease, shall be appropriated to the education of indigent young men. Copies of these paintings are also placed in Hartford in charge of Trustees, for the same purpose of educating indigent students.

SABBATH SCHOOLS

From the S. S. Instructer.

THE RAGGED LITTLE BOY TURNED EDITOR.

"You cannot play with my boys, James, unless you will go to school," said a mother to a patched up, ragged little boy, who was very intimate with her children, but who did not love to attend school, or give any attention to his books.

James went home with a sorry heart, and thought to himself—"If I do not love my school now, I shall grow up an ignorant man, and I can no more associate with my little playmates." He was troubled and ashamed, as he thought of his past neglect, and, before the day closed, had fully resolved to do better. And he made good his resolution. A day or two after, James was seen in school, an attentive scholar, pursuing studies as though he was determined to make amende for past neglect. He now could associate and play with his former companions, and seemed much happier in their company than before. His master noticed his studiousness, and would often speak in his praise, to the mortification of those scholars who had long been in the school, but who nevertheless made but slow progress in their studies.

It was but seldom, that James received a reproof from his master. His eye was steadily fixed on his book, and he seldom noticed the conduct of the boys around him. I sat but one seat above James, and can remember as if it was but yesterday, how attentively and diligently he pursued his studies. Whenever I succeeded in drawing his attention from his book, he would look kindly towards me, as though he would have said—"I am busy now—do not disturb me—by and by I will attend to you." And when he could spare any time, he was very kind to help me or any of the boys.

James continued to attend his school constantly and punctually, till he was of a suitable age to be apprenticed to a master mechanic.—All his leisure moments were now spent in the improvement of his mind. He was not only fond of books, but he delighted to pen his tho'ts on paper, and many of his juvenile productions would do credit to those of riper years.

But where think you, youthful reader, is that ragged boy, who once cared so little about his school and his books? Who would think it?—*he is now the Editor a respectable paper*, published in a neighboring State. Thus has James risen to respectability and honor by his own unaided exertions. Perseverance has removed all hindrances—and he is now in a fair way to make a good livelihood, beside helping support his widowed mother. I would fain quote some beautiful stanzas, which he has written, but it might lead to the detection of the subject of this story, who would be highly displeased with my freedom; and so I forbear. I will not close however without making one short extract from a letter, which I received from him not a great while since.

———*Religion has occupied much of my attention for a year past, and I have thought that I have found a hope in Christ—but should not wish to have you make it known until I am certain.*———

James is a worthy member of the church of Christ. He has separated himself from the world, with the determination to live in the fear of the Lord, and to devote himself to his service. May the great Sheperd of the flock graciously bless him in all his endeavors to live to his glory on earth, and, when he is removed from the church below, receive him into mansions of bliss, where he can unite in the eternal song of praise to Him who sitteth upon the throne and unto the Lamb. ALFRED.

From the Same.

ROBERT RAIKES.

"Blessings on Robert Raikes," said one of his cotemporaries, the other day. Amen, say we, so mote it be, Robert Raikes was the founder of the Sabbath School system; the first man whose active benevolence was exerted in producing an ultimate good, by a direct and immediate application of his energies to the moral subjugation of the mind. Robert Raikes was born at Gloucester, England, in 1735. His father was a printer, and published a newspaper, called the 'Gloucester Journal,' to which poor honor, Robert Raikes was the successor.—He acquired a competency, and lavished his pecuniary surplusage on works of benevolence.

We do not intend to write his biography; but such facts as are presented to us, we offer to our readers, fully assured that they who have not access to more perfect histories, will not be displeased with the little information it is in our power to give them.

He had exerted himself to ameliorate the condition of the unhappy beings confined in the Gloucester bridewell, and had already acquired some notoriety, when accident threw in his way a group of little vagabonds whose conversation, surcharged with imprecations, caught his attention. Raikes inquired if the children lived in the vincity where he found them. He was told that they did, and that if he should frequent the neighborhood on Sundays, his feelings would be still more outraged, by remarking their increased numbers and profinity. "This conversation (says Raikes in a letter to a friend) suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath."

The "little plan," which the benevolent philanthropist so modestly suggests as possessing a chance of checking the profanation of the Holy Sabbath, has been developed and executed.

Time runs on, but it diminishes not the remembrance nor the influence of his exertions. An event—an accident, which occurred fifty years since, suggested "a little plan,"—that little plan pursued during life time, by a good man, and an unimpeachable Christian, has produced a mighty change in the moral intelligence, religious feelings, social intercourse, personal freedom, and eternal destiny of millions. "Blessings on Robert Raikes."

"He commenced (we use the language of another) by engaging four female teachers of day schools to receive as many children as he could send on the Sabbath, and instruct them in reading and in the church catechism. For this he engaged to pay them each a shilling for their day's employment. After he had collected a goodly number of children; and set his school in operation, wholly at his own expense, he unfolded his plan to his minister, and received his approbation and promise of co-operation. He printed a little book, copies of which he used personally to distribute among such as were distinguished for their attention and good behaviour. The Society for the Promotion of Christian Knowledge, sent him a number of bibles and testaments, which he distributed in the same manner. It is said, that from this circumstance, originated the British and Foreign Bible Society."

In the course of three years he had collected thirty-three hundred children, who became constant frequenters of the "House of God," and humble petitioners at the "Gate of Heaven."

Encouraged by success, he exposed his "little plan" to the world, through the medium of the "Gloucester Journal," then under his direction. His remarks and statements were copied by his cotemporaries, and the London papers giving currency to them, his system was immediately adopted in that city, whence it spread with the rapidity of lightning, and before the close of his valuable life, Mr. Raikes had the exhilerating satisfaction of seeing Sabbath Schools, for three hundred thousand children, established throughout the British Empire. Mr. Raikes died in 1811, leaving behind a very durable monument, which defies corrosion and decay.—*Boston Transcript.*

Extract from an account of a protracted meeting at Gillisonville, South Carolina.

Gillisonville, Sept. 20th, 1831.

To the Editor of the Charleston Observer.

At length, the first day of the meeting, the 8th of September, arrived. The people gathered together in seeming indifference; but three preachers were present—the brother who proposed the meeting having been detained by the death of a child in his flock. God's people began to tremble lest the work might not be blessed; but their faithful prayers had been recorded in his book of remembrance. At length, the services of God were begun by the brethren there met, and fervent prayers were repeated at that throne where those who ask in entire reliance upon the promises of God, through Christ Jesus, never ask in vain. Solemn and impressive were the addresses and exhortations to the hearers, upon the necessity of salvation to the soul—and pointing to the cross of Christ as the only way of salvation. The passages of Scripture read, the texts expounded, the Hymns sung, the prayers poured forth—all echoed that name at which all knees shall bow, that only name under heaven by which man can be saved, Jesus Christ and him crucified. Unrenewed carnal hearts began to say, "these men are laying a snare for our animal sympathies—they are getting up a revival, we will shew them that we are men."

Services for the afternoon were announced from the pulpit, and prayers in families or groups, were recommended by the Preachers, while the efficacy of incessant, fervent and faithful prayer, was impressed upon the minds of God's people. In the afternoon, the services increased in solemnity; none but those who had prayed knowing wherefore. At sunset, or near about that time, every house was a house of prayer—all who had an interest in Christ, supplicating the salvation of souls dear to them in the body. At night, the solemnity of the services became still greater, and those who had been thinking of nothing but this world, began to think of the next.

About this time, a young man in the village, a Member of the bar, a stranger amongst us from the North, intimately connected with most of the young men of the place, and, by the harmlessness of his life, and the graces of his mind and heart, endeared to them, who had been ill of a fever, and visited and nursed by most of them, sickened unto death. It was awful—While the Preachers of God were laboring with the unction of the Holy Spirit, to carry their thoughts from this world to the next—it seemed as if God's finger pointed to the couch where the body was returning "to the dust as it was, and the Spirit to God who gave it."

On the second day of the services, the interest deepened in intensity. Politics and temporal matters began to lose their charm, and an anxiety about the soul was manifested by many.—Even those who professed indifference lingered around the spot, and by silence and attention seemed to feel it was holy ground. The faith of God's people began to strengthen, and they laid still stronger hold of the promises of their Master. They prayed for their Preachers—they prayed for an increase of faith in themselves—they prayed for their unconverted friends—they prayed for a signal manifestation of their Lord's glory. After the night service, those desirous of having the prayers of the congregation for the salvation of their souls, were desired to kneel before the altar, while the pious were singing the praises of Jesus. Amid the weeping of mothers and sisters—which was however confined to the limits of good order—almost all the unconverted females advanced to the aisle of the meeting house and knelt. The males were invited solemnly from the pulpit, and many were the anxious glances turned to husbands, sons, and brothers, entreating them to be partakers of the blessings to be invoked—and many were the fervent aspirations and prayers breathed silently to heaven, that stubborn pride might be broken down, and stiffened knees be bent, and stony hearts be broken and converted. Many a Felix trembled—but most of them said within themselves to their convictions "go thy way for this time, when I have a convenient season I will call for thee." That night the young man who had been ill, died; the delirium of his death-bed had precluded all concern for his soul, and none dared to say whether its departure was for death or for life.

The next morning at nine o'clock, the young persons of both sexes were desired to meet at one of the houses to be addressed. Scarcely one was absent. They were prayed for—they were exhorted—they were warned by the vacancy just made in their ranks by the angel of death, to prepare for an approaching eternity. The services of the day were continued in the wonted routine, beginning at 11 A. M. and 4 P. M. and again at half past 7; the intervals engaged in inquiry meetings of those who desired holy counsel touching their souls, and all the time spent by the pious in the silent, fervent prayer of faith. In the afternoon, besides the usual service, funeral ceremonies were performed over the corpse of the young man who had died. The night service was more than usually solemn; yet the proud Heart of man would not bow before the God who made it. The next day was the Sabbath, and the last of the four days. The preaching was overwhelming—not "with enticing words of man's wisdom, but in demonstration of the spirit and of power."—Knees which had not perhaps bent for years, knelt to the prayers of the pious that night, and the burning tears of penitence burst freely from broken hearts. A young man of intelligence, who had been filling the seat of the scorner, and had denied the divinity of the Holy Scriptures, was convicted of his rebellious sin, and solemnly warned on the next night, in the face of the congregation, his young friends of the error of their ways. As the four days first appointed, had elapsed, and many souls were still unconverted, though scarcely one unconvicted, it was unanimously requested by the householders in the village, that the Preachers should remain and see out the good work of the Lord. It was resolved to send for other Preachers, and for friends to come and take of the waters of life. In the mean while, prayer was offered up always, every where, and by all. It was the vital breath of the whole people;—the world was forgotten—newspapers and letters were unopened, untouched. The day of the week was unknown to many—the planter took no thought of his fields—the Lawyer heeded not his business—the merchant his counting house. The only interest was the soul—what shall we do to be saved?" As the Preacher rose in the pulpit almost every pious heart prayed that the Holy Spirit might be with him and strike conviction into the hearts of his hearers.

An incident, illustrative of the entire change effected by the manifestation of God's power, in the pursuits and desires of those converted, may perhaps be inserted with propriety. An old man of some influence in a neighboring Parish, deeply devoted to State Rights, had made at a political meeting, a fortnight previous an engagement to meet a young partizan in the cause, at this place on Friday last, to spend that night with him and carry him up to a muster, near his own house. On passing a house in the Village, he saw many horses at the door; he walked in, and to his great surprise found his friend reading aloud the Bible, and about twenty gentlemen, young, old, and middle-aged, listening with deep attention. On his entrance, no one rose—he took a vacant seat. At the close of the chapter, another of the persons present was called on to pray—every knee was bent, and the old man heard himself as well as the others prayed for. He was deeply impressed, and that may yet prove to him the most precious moment of his life.

The number of persons hopefully converted during the meeting, that is to say, those who handed to the Preachers their names, as having been under deep convictions of sin, and as having received an humble hope of pardon through the blood of our Redeemer, is forty-six. There are others still under strong convictions. Of the number of converted souls by far the greater part consists of males, which augurs well for the spread of the gospel. The effect upon the face of Society here is inconceivable, by one who has not witnessed elsewhere the victories of the Cross of Christ. Party Spirit is fled before the breath of the Spirit of God, which abideth in those who dwell in Christ. Political wranglings have given place to spiritual conversation; and personal hostilities have been washed away by the precious ointment of brotherly love. We can indeed say that our "wilderness is blossoming like a rose." As one of those who had experienced the blessing of this manifestation of God's glory through Christ, it was proposed to me by the Preachers present, to prepare for your Journal, such an account, as by the grace of God might let it be known what he has been doing for us here. Feeling myself not my own, but in God's hands, to do his will, I have, in that love of truth & justice which he requires of his servants, written the above, willing that it shall or shall not, as to you seems most conducive to his service, appear above my own signature hereunder subscribed.

Perhaps it may not be amiss to add, that before this, I have been very distrustful of Revivals in Religion, and expected but little good from our four days' meeting. I had also omitted mentioning the number of Preachers present. At one time there were as many as seven of various denominations; and it was one lovely characteristic of the meeting, that the Presbyterian, the Baptist, and the Episcopalian, were heard to unite in preaching the same doctrine—Jesus Christ and him crucified. Yours, &c.

WM. H. BARNWELL.

MISSIONARY.

ANOTHER MISSIONARY FALLEN.

Our readers will feel a mournful interest in perusing the following letter. It contains intelligence of the death of one whose name has often appeared in our pages, but who is now numbered among the happy dead. The departed one to whom we refer is the Rev. GEORGE D. BOARDMAN, the faithful Missionary among the Burmans. The letter is from Mr. MASON, and is extracted from the last Number of the "Baptist Magazine." It here follows.—*Christian Index.*

Mr. Mason's Letter to the Corresponding Secretary.

TAVOY, Feb. 12, 1831.

Dear Sir,—Having an opportunity to send to Maulmein immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday, about noon, ten or twelve miles from this place, on his return from the Karen jungle, and was buried here on the mission premises, this morning at 7 o'clock.

You are perhaps aware that when he left Tavoy last April, he promised the Karens that, if possible, he would return and make them another visit at their villages. Soon after his return here, in December, the baptized Karens were in to see him, with many others applying for baptism; requesting him to make them his promised visit; and stating that there were many females in the village who wished for baptism, but were unable to come to Tavoy.

At my arrival, last month, I found that twenty-two Karens had been baptized, and brother Boardman preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a zayat at the foot of the mountain, which he crossed two years ago, and were about coming in to carry him out there. When he first met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me, yet unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing.—Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his Karens, and as the doctor not only approved but even encouraged the journey, I did not advise against his going. Indeed I felt unwilling to deprive him the privilege of exhibiting so fine an illustration of the "ruling passion strong in death." Accordingly we proposed to start on the 31st of last month, the Karens having come in two days previous.

It was not contemplated, at first, that sister Boardman should accompany us, but on the morning of our departure, she felt unwilling to be absent from him without any one to perform those kind offices that his situation required, and which no one can perform like a wife. We therefore all started together in the afternoon, leaving the mission premises under the guard of a couple of sepoys with which the military commander had readily furnished us. Brother Boardman was carried on a cot bed all the way, excepting when the path around a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination, on the evening of the third day, without any patricular exhaustion. During our stay, however, he so evidently lost strength, that sister Boardman on one occasion advised him to return;—he replied with more than common animation, "The cause of God is of more importance than my health, and if I return now, our whole object will be defeated. I want to see the work of the Lord go on. Ministers often wish to die in their pulpits, but dying in the pulpit is nothing to dying here in the midst of the Lord's work." Last Wednesday morning however, it became so apparent that he could not live long, that we deemed it expedient to return without delay, and on condition that we complete the examination of the females and of old men, that day, and I baptize in the evening he consented to return on the day following. Accordingly a little before sunset, he was carried out in his bed to the water side, and raising himself a little, he could gaze on the glowing scene. I had the pleasure to baptize in his presence thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done; he had said in the course of the day, that if he could live to see this ingathering, he could in a special manner say, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

On Thursday morning we started on our return; when we arrived at the first house, its inmates refused us admittance. With some difficulty we got him into a covered corner of the verandah, in a very exhausted state. Through the assidious attention however, of sister Boardman, he appeared to revive, and he seemed materially different on the succeeding morning from what he had been for several days. Still it was very evident that the closing scene of his earthly existence was rapidly approaching, and we concluded with his approbation, to take him in a boat down a stream which was near, and which passes within two or three miles of Tavoy. He was carried out of the house, or rather from the house, by the Karens, who put him on board the boat, and sister Boardman and myself followed. But on turning to see if he wanted any thing, we found his countenance fixed in death, and it was difficult to determine whether he breathed or not. Thus did this indefatigable Missionary die, about his master's business, and surrounded by those in whose conversion from heathenism he had been instrumental. The evening before, on asking him what I should read to him, he said the thirty-fourth Psalm. He remarked a few dys ago, "I have no transports, no extacies; mine is rather a calm, settled hope, on the atoning blood of Christ." On Wednesday evening, he was bolstered up in his bed, and at family worship prayed, speaking with great feeling of the love of Christ, of wholly trusting in Him for pardon and justification from his "infinite sins," nor closed without remembering his poor Karens. Almost the last words I heard him utter were, to tell sister Boardman that he had felt to pray more for his children than he had ever done before.

Alas! my brother, I have lost a friend of whom I had just seen enough to love. But what is my loss compared with that of his widowed companion? You who knew something of the affection existing between them, may form some faint conception of her feelings. He was respected as well as loved, by all who knew him, and his funeral this morning was attended by all the European gentlemen and officers of this station.

Of the Karens I can say nothing at present, except that they are a very interesting people, and a people for whom I feel most deeply interested. We want here, at the present moment, a full set of the Infant skool apparatus, and whatever else is used in schools that addresses itself to the external senses.

Respectfully Yours, FRANCIS MASON.

From the Connecticut Observer.

The following letter, received by a lady in New-York, has been sent us for insertion.

Godoville, (Jaffna,) Jan. 14, 1830.

MY DEAR MADAM,—A few days since; while conversing with the girls in the Boarding school concerning their friends in America, who contributed to their support, your beneficiary C—— B—— was quite affected at the thought that you remember her in your prayers. When I mentioned it, (which I felt myself authorized to do, from your letters to Mr. Poor,) her eyes filled, and she turned her head to wipe the tears from them. A day or two after, she brought me a Tamil note to send you, of which the enclosure is a correct translation. You will I hope, receive it as an evidence that she feels grateful for all your kindness to her. Could you see the evidence that we do of her being a sanctified child, you would I am sure desire no other reward for any sacrifice you may have made on her account. She has long appeared in most respects like a christian, and for some months so decidedly so, that she has been admitted to the Church; and I think I can say, that none of the girls give as much real satisfaction. I trust dear madam that we depend on your continued persevering prayers for her, and for others of the School, that they may be converted, and do much for their benighted countrywomen. Indeed, your letters to Mr. Poor, have made me feel almost as though I could ask the same favor for my own dear children, who, though not heathen, must be born again. Mr. Poor is now absent to the neighboring continent, to return in a few days, or I should ask some message from him. Mr. Winslow joins me in the sentiments of esteem and christian love. Yours sincerely,

H. L. WINSLOW.

Oodoville, Jan. 4, 1830.

I write my dear mother in the Lord, the following. By the mercy of God, I am well, and wish to know much of your welfare. It is on account of your kindness, that I am able to write you this letter. You, my dear mother, who have received the Grace of God, have prayed much for me. When I heard that from Mrs. W., I was very glad and thanked God, and prayed to Him, and that he will hear my prayers, I believe. My dear mother, though I shall not see your face in this world, if I walk according to the commands of God, in the world to come we shall see each other. When I think of this I am very glad, but, if it be so, God must give us grace.—Though unworthy, I write this letter with humility, and beg you to read it from

*C——B——

*C. B. is supposed to be between thirteen and fourteen years of age. She has been supported eleven years. $143 is all that has been sent for her support.

From the Jour. of Commerce

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—This Board met at New-Haven on Wednesday the 5th inst. at 10 o'clock A. M. Hon. John Cotton Smith, President; Rev. Calvin Chapin, and Eleazer Lord, Esq. Secretaries. The meeting was opened with prayer by Rev. Dr. Miller, of Princeton, N. J.

The Treasurer's Report was read by Henry Hall, Esq. of Boston, from which it appeared that the total receipts of the year were $100,931 09, and the total payments $103,875 62, making the present debt of the Board $2,941, 53.

The Report of the Prudential Committee was read by Rev. Rufus Anderson, and Mr. David Greene, Secretaries of the Board. This report gave a summary view of the Board at all the stations, including the Missions at Bombay, Ceylon and Canton; in Southern Asia, Constantinople, Beyroot, Malta, and Athens; in the Mediterranean; the Sandwich Islands; and among the Cherokees, Chickasaws, Choctaws, Creeks, &c. The Report of each Mission was referred to a special Committee for examination, and was finally accepted and adopted.

The view of the several missions was peculiarly interesting and encouraging. The facts show that great success has attended the labors of the missionaries in the different quarters of world. At the Sandwich Islands, where ten years ago no native could read, there are now nearly 50,000 persons attending school, and 20,000 persons taught by the missionaries, or under the supervision, who can read all the books which have been printed in the language of the Islands. The printing at the Mission amounts to about 13,000,000 pages.

The Sermon before the board was delivered in the Centre Church by Rev. Dr. Woods, of Andover, to a large and attentive audience. Text Isai. 62, 1st and second verses. Subject, Hindrances to the spread of the Gospel.

On Thursday evening, at 7 o'clock, a large congregation assembled at the Centre Church, to hear extracts from the Annual Report, and addresses on the subject of Missions. The meeting was addressed by Rev. Drs. Cornelius of New-York, Lansing of Utica Beecher of Boston, and McAuley of Philadelphia. The great importance of Christian Missions to the unevangelized parts of the world was set forth by the several speakers in a clear, forcible and interesting manner, and much to the gratification of the auditory. At the close of the services a collection was taken up amounting to $314.

Yours truly, R.

Oct. 7, 1831.

OBSERVER.

THURSDAY, OCT. 20, 1831.

NEW YORK MAGDALEN REPORT.

On the first appearance of this report, we hesitated some time, as to the propriety of laying it before our readers, and finally came to the conclusion that although its details might be highly interesting to them yet they could not be *useful* in the country, and the facts, from the very nature of the case, were of such a character that we deemed the latter as indispensable to justify us in giving them publicity. Not having published the original report, we have not noticed, from time to time, as they have appeared, the proceedings of the grand Jury and of a public meeting which we have since seen in reference to this subject. But having received the address in behalf of the Magdalen Asylum, it is necessary in order that our readers (some of them at least) should understand the case, for us to state that the object of the Magdalen Asylum is to reclaim that class of abandoned females which, to the disgrace of human nature, is more or less numerous in all our cities, and to restore them to the paths of virtue.

This society made a report of its doings last summer, from which it appeared after as strict an investigation as the nature of the case would allow, that there were not far *from* 10,000 of this degraded class of females in the city This fact *some how or other gave* great offence to a certain class of the citizens of N. York. We have not the means of knowing whether those most disturbed by the report were in theory or in practice, or both the disciples of Miss Wright. Be this as it may, such was the feeling excited that the subject was brought before a Grand Jury which very promptly reported that instead of 10,000 they had ascertained from the closest scrutiny, the number of public prostitutes was only 1414 or somewhere about that number—we do not exactly recollect—at any rate the *precise* number was given—but it turned out that only five wards had been examined and the number of *kept mistresses* was not included in the number. These *were* included in the Magdalen Report, and if we understand right, formed not a small proportion of the 10,000. The *finding* of the Grand Jury rather threw ridicule upon those who had brought the business before them, and thus not answering the purpose intended, a great meeting was called and resolutions of the most inflammatory and abusive character were adopted—even threatening personal violence upon the most prominent members of the Magdalen Society. One or two of the papers of the city, besides those avowedly infidel, came out in great wrath—indeed one would suppose from the great prominence given to the subject, and by the feeling elicited, that the old saying about "the galled jade" might possibly not be *mal apropos* in their case. This suspicion has been greatly strengthened by every movement they have made. Indeed we can hardly conceive why all the most pious and respectable part of the inhabitants of that city—those who certainly have as much at stake and who ordinarily are foremost in promoting the interest of every society and institution designed to elevate its moral character, should be so little disturbed by the report in question, while those who esteem these aberrations from moral rectitude in the female sex, but mere peccadilloes, and in men, but evidences of a *manly spirit*, are so sensitive about thus spreading these facts before the community lest the good people of N. York should suffer in public estimation.

It is worthy of special remark that one ground of complaint against the report was, the indelicate language of some of its details—that such things were unfit to be placed indiscriminately in the hands of the young, especially in those of females. It can hardly be conceived how such a subject, at once the most disgusting and indelicate in its very *nature*, can be treated in very *chaste* language.—The object of the report itself was to shew the citizens of New York the extent of the evil that they might the more readily co-operate with the society that made it, in their endeavors to apply the remedy. And yet these very delicate souls who feel so much for the reputation of the city as to endeavor to excite the mob to aid them in preserving its reputation, by inflicting summary punishment upon the authors of this report—mark! mark! these very men have been the most industrious in giving publicity to this very indelicate document. They have published and republished its most exceptionable parts and proclaimed them upon the house tops. There can be no doubt therefore that their *principal objection* was the laying of these *indelicate* statements before the public. We are not much acquainted with the city of N. York, but every doubt of the truth of certain statements we have heard about the number of abandoned females that are supported by men laying claim to respectability, is entirely removed by the extreme sensitiveness manifested towards the report of the Magdalen Asylum. We have not room in our columns for the extracts we should like to give from the address before us. It must, we are confident, with honorable men, prove a complete vindication of the course this society has pursued and insure the cordial co-operation of every man and woman who is not made to "*flutter*" by the reproof which the very existence of *such* a society administers.

THE CIRCUS.

This village has again been visited by this nuisance. They exhibited here for a time without license, and the Trustees of our village prosecuted them and obtained a verdict of twenty-five dollars, and afterwards granted them a permit for which they charged five more, to continue their exhibition.

We have often been surprized that men of respectable standing and of good moral characters, occupying the responsible station of guardians of the peace, and in some measure of the public morals, knowing the corrupting tendency of such exhibitions, should give their sanction to them, by granting in such a case, an application for a license. The plea we know is that such licenses have never been refused. Whether this is true to its full extent we cannot say, but one thing we can say without fear of contradiction, that these pests of society will continue to visit our cities and villages—pick up the money of that class of the community least able to pay such a tax—lay temptations in the way of young clerks and apprentices to pilfer from their employers and guardians, to pay the expense of this pernicious show, until those who have the power shall arrest the evil. And if no village authority has ever done it, there must be a *beginning* or it never will be done.

And we would enquire from what village authorities would such a refusal come with more propriety and with better effect than from that of the populous village of Rochester? We presume that our Trustees would not be considered as friends or patrons of the Circus—they would not encourage their children or wards in frequenting it. We presume that they consider its influence as pernicious. The riotous and disgraceful scenes which were witnessed during the recent visit of this corps to this village, affords conclusive evidence that such exhibitions are the occasion if not the cause of much immorality—and this can be prevented by the refusal of our Trustees to license these exhibitions.

We are aware that oftentimes, much complaint is made of officers holding the responsible station occupied by these gentlemen without just cause, but we will leave to parents and guardians to say whether they would not exert all their influence to sustain a Board of Trustees who should be bold and singular enough to strike at the root of this demoralizing and expensive exhibition? Our Trustees are mistaken in supposing that it would be unpopular not to license these men. So far from it, we have no doubt it would be one of the most popular acts of their administration. We believe that there is virtue and good morals enough in Rochester to sustain its public servants in any act which shall promote the public good—diminish vice, and encourage virtue and good order.

We would ask them then whether they believe that they consult the good of their constituents, by giving these strolling players the privilege of levying a contribution of some two or three hundred dollars once in five or six months upon this village—whether upon the whole we are not seriously injured by the visits of these gentry? If they must answer in the affirmative, we do hope that they may not attempt to screen themselves under the plea that a refusal to grant a license of this kind is unprecedented. Let them have moral courage to *make a precedent*. Let it be said that the village of Rochester has elected officers who are not afraid to be singular—have not waited for some other village to set them the example before they dared to do an act which the good sense of the whole community, demanded of them. Let them not imagine that the "THIRTY PIECES" which this demoralizing exhibition has put into the village Treasury, will be more readily received as a justification of the act, than the same sum was on a former occasion.

DIFFERENCE IN OPINION.

The Richmond Compiler says, when speaking of the late negro Insurrection, that to prevent a recurrence of similar scenes and to keep the slaves in subjection, the laws forbidding schools and education must be enforced—by keeping regular patrols in the counties and cities—and the editor closes by saying "but others would go further still and ask if some means had not better be devised for striking a gradual *stroke at the root of the evil.*"

If this last paragraph had not been connected with the sentiments above stated, we might hope that some humane and benevolent plan was alluded to for the benefit of the blacks, but take the whole in connexion and an inference of a very *different* character must be drawn. We are happy however to see that the editor of the Southern Religious Telegraph, a Presbyterian paper published at Richmond Virginia, recommends a remedy of another kind—that the slaves be instructed, and that pains be taken to imbue their minds with the principles of the christian religion. Which of these savors most of the benevolence of the gospel—whether to strike at the root of the evil by keeping them in total moral darkness—or (as is probably intended) to sweep them off into the darkness of the grave—whether this, or to teach them that they have souls to be saved or lost and so to cultivate their intellectual faculties as to fit them for the enjoyments and duties of civil society and the exercise of the rights of self government, is most in accordance with the feelings of men and the principles of patriotism—to say nothing of christianity—is not very difficult to decide.

But a difficulty occurs even here. If slaves should receive instruction and should understand the spirit of the gospel, would they not be likely to enquire of their teachers something about the import of such passages as "whatsoever ye would that men should do to you, do ye even the same to them." "Thou shalt love thy neighbor as thyself." This must be a truly perplexing subject to a *slave holder* who *believes* that our Saviour meant just what he said.

It appears to us that it would be well for those who are suffering so much under the increasing evils of slavery, to devise some plan to "strike at its root" pretty speedily. That the blacks increase faster than the whites is well known and we can hardly then see how any thing will be gained to the latter by delay.

We would just enquire of our Southern brethren who appear so sensibly to feel for their own misfortunes, in being slave holders, whether it would not afford to us, hard hearted northerners, an evidence of the sincerity of their regrets on account of the evils of slavery, which is now entirely wanting, were they to take measures to prevent the *importation* of slaves. Moreover, if slavery is a real calamity, we would ask why take measures to extend and entail this curse upon others? *The vote on the Missouri question is not forgotten here!*

"ROMAN CATHOLICS ARE IDOLATERS."

The two articles which we have published under this head over the signature of J. F., we intended to have called the particular attention of our rea-

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Historic Newspapers Collection

ders to last week, but in the hurry of business it escaped our mind. We hope if any have laid the paper aside without having given these numbers an attentive perusal they will not fail of doing so now. The arguments of the writer in support of his position are, in our opinion, incontrovertible—

We hope that J. F. will continue to favor us with articles on the subject of Popery which he appears so well to understand, and which are so loudly called for at the present time.

THE FATAL DUEL.

A correspondent of the N. Y. Observer, writes from St. Louis, to the Editors of that paper giving some particulars of the duel between Mr. Biddel and Mr. Pettis, which we noticed some days since. It appears from this statement and others that we have seen, that Mr. B. was the aggressor—that he exhibited the most rancorous enmity in the whole of the transactions which led to this murderous affair. This account says that they were both compelled as it were by their friends to fight—that the preparations for the meeting were public, and that so far from any attempt being made to prevent it, gamblers in the city were engaged in betting on the event of the duel.

Both parties exhibited the most perfect coolness and courage until they received their summons to the bar of God. When they found they could not survive, neither had the courage to face death. The courage requisite at such a crisis is not the courage of the duellist. Mr. Pettis asked the prayers of a minister of the gospel. Two of them conversed and prayed with him a few hours before he died.

Mr. Biddle in his last moments, received Baptism and extreme unction from a Catholic Priest.

And this is the kind of preparation with which two immortal souls have gone to give up their final account.

That men should thus act is, alas! too common to excite surprise—but what must be the state of public morals where such a scene can be exhibited in the face of the population of a great city without an attempt to prevent it, and where bets are made with the same coolness and publicity as if it were about the speed of horses or the prowess of two bullies.

We say again, let the friends of the Bible and of Sabbath Schools, be prompted in view of such things, to redoubled exertions to diffuse the light of the gospel, and to instil in to the minds of the rising generation the blessed and peaceful precepts.

HEALTH ALMANAC.

Among the new things of this day of novelties is the Health Almanac published by H. H. Porter of Philadelphia. It is a pamphlet of *eighty* pages, and from the cursory examination we have been able to give it, have no doubt that it is both highly interesting and instructive, and contains a great many useful hints and directions for the preservation of health. Although its primary object is not to promote temperance, yet temperance and health are so intimately connected that in its directions for its preservation, the entire disuse of ardent spirits is *necessarily* urged as indispensable.

We not only have no room for extracts from this valuable publication but have not even room to give the *names* of the M. D's. and D. D's. which are attached to the recommendations which accompany it. Aside therefore from the Calendar which is accompanied with an unusual quantity of useful matter, we might with propriety recommend the Health Almanac to every family.

It is to be obtained at Skinner and Phelps' Book Store one door south of the Rochester Bank, Exchange Street.

THE POLES.

The extract from N. Y. papers, which we give this week will satisfy our readers that the situation of this patriotic people is indeed desperate, if not hopeless. The fact is they are contending against immense superiority of numbers and against a power whose resources are next to inexhaustible. But the most discouraging circumstance in their case is their intestine divisions. The brave Skrzynecki has become unpopular and has been superceded in the supreme command. And the very ground of complaint against him, so far as we can *judge*, is that which should have inspired the people with confidence in his qualifications to direct her military forces.

He has been disposed to avoid a decisive battle which it is agreed on all hands, would be extremely hazardous, and in case of defeat, ruin to the cause of Poland must be the result. The Russians are pressing upon Warsaw, but with the forces which the Poles have in its neighborhood, together with the aid of its fortifications, there may be strong hopes that it might at least for a long time, resist an attack.

If the Russians are kept at bay until the approach of winter, their situation would be desperate and the Poles might improve any advantage which this circumstance might give them—but if the Polish commander is compelled by the popular voice to engage in the open country with the Russians, with such immense superiority of numbers against him, nothing apparently but a direct interposition of Providence can preserve them from total defeat, leaving Warsaw their Capital and strong hold, to the mercy of the enemy.

The Rev. E. Cornelius, is appointed Corresponding Secretary of the A. B. C. F. M. in the place of Jeremiah Evarts, Esq. deceased.

HASTY AND CARELESS ADMISSION TO THE HOLY COMMUNION.

We republish one of the two articles which appeared in this paper last June on this subject. We do it because we believe that the writer takes a correct view of it, and because we believe that the minds of many christians need to be enlightened with respect to the duty there enjoined.

We hope that this article will be read attentively. We shall probably give the other article on the same subject next week.

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 2nd 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.—I 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 the 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 [illegible] because they had recently [illegible] 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 the water he baptized him upon 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 privilege of a Christian, ever to make a profession of religion, and walk in God's ordinances, it is his duty and 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 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 mothers care and its natural food, till they can 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 can 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 strengthned 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, I should not feel authorized to attempt a remedy for the evil by a departure from scripture example. But I would answer 2ndly, 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; and, 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 whom he has been acquainted who have pursued the same practice. In all the time of his ministerial life, he has never had what he could call a disturbance in his church, and in the few cases of discipline which have occurred, he has never had an appeal brought 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, are 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 Presbyterian and Dr. Rudd, to the contrary notwithstanding.

A Western Man.

For the Observer.

Mr. Editor:—A few weeks since I made an enquiry of the officers of the Genesee S. S. Union (through your paper) but have not received the information desired. I now wish to inform that body of officers in *name* that unless they show themselves officers indeed the business will go on by other hands, and they will, to a man be deprived of the privileges that they have for more than a year slumbered over. PUBLIC.

For the Observer.

Mr. Chipman:—Does not the cause of Sabbath Schools in the limits of the Genesee Union, demand more attention than they have hitherto had. For the past year not an effort has been made or an agent been in this extensive field which is white already to the harvest, not a dollar has been contributed to its funds. Surely these things ought not so to be. I would first advise that a general meeting to consist of delegates from every county in this Union, be called at Geneseo during the present fall or on the first day of January, to take more energetic measures towards increasing the number of attendants at S. Schools and to stir one another up to duty in this glorious but too much neglected cause. S. G. T.

For the Observer.

LETTERS

TO A FRIEND ON THE CONFESSION OF FAITH.

NO. 2.

Mount Observation, Oct. 15, 1831.

Dear Sir,—In my last I simply stated the three great divisions which now exist in the Presbyterian Church in America. All the parties, however, hold each other in fellowship as yet; altho' the appearances seem to threaten a separation and schism in the Church. As to the creed of these three parties it would be difficult to arrive at any precise information. The sentiments of the High Calvinists, and of the Synod of Dort are in the Westminster confession, and well known to the world. The New Haven party are fully on the Armenian ground, as to original sin, and the ability of the creature; while in the middle party there is no common standard of Faith. It is likely there are different and very various shades of opinion existing on the minor parts in theology. Such must be the case while the public standard is not entirely coincided in, and no new one adopted in its place. I shall not therefore attempt any minute account of these subdivisions in religious sentiment which exist at this day, in the Presbyterian Church. Nor do I believe that there is a much greater diversity than in many other denominations, who perhaps care not enough about their own creed even to question its correctness and truth.

Let me occupy the rest of my paper then, in some remarks on the covenant of works, a point strongly asserted in the Confession. (Quest. 22d.) and a question concerning the soundness of which, on Scripture testimony, the puritanical Calvinists entertain serious doubts. That question sets forth that there was *a covenant made with Adam;—that he was the federal head of the human race;—and that they of course sinned in him and fell with him, &c.*—To a great many this covenant relation is not clearly taught in the Word of God. One of the prominent evils attending this doctrine is the shelter it affords to sinners when the claims of God upon them to repent is pressed on their consciences. Frequently have I had a conversation like the following:

A. God commands you to repent on pain of damnation.

B. I know he does.

A. But you can repent, if you will.

B. I cannot repent for I have lost my ability in Adam.

A. Do you think that a good and merciful God will damn you for not doing what is impossible for you to do?

B. Certainly, why not. I have sinned in Adam, and it is no more cruel that I should be damned for that sin, than to make me guilty of the sin itself.

A. But do you not think the confesion of faith is wrong on that point?

B. No, I am satisfied with the Confession: I believe it; my father did so before me and I am sure they were good Christians; and you are *false*. Sir, for you have sworn to receive the Confession [illegible] vow you [illegible] and [illegible]

Such would be the result of a conversation on immediate repentance, with vast multitudes particularly of the Scotch and Dutch people who believe the Westminster confession. As to there being another interpretation of that question; an interpretation to favor modern revival men, on the ability, I say it is pitiful equivocation. I am sorry to see it; and to see it so late as the "*Disavowal*," from Philadelphia. Why not come out and say I dont believe the confession on that point; I am honest: I have counted the cost, let it cost me my living and my life! But to deny a plain proposition point blank; and then plead that you are merely *interpreting*, is, I repeat it, pitiful. It will require no common skill in this art, to interpret a yea until you make it a nay. For my part I desire not such fruitful invention. Be this as it may, sure I am, that this bowing to a Confession and then turning against it, is the way to create discord and distraction far more than an honest and open avowal of sentiment.—Does it not leave room for the other side not only to suspect the piety of the persons who do so, but their integrity also? Such are some of the unhappy effects of the covenant of works, as learned by millions of sinners from the Confession of Faith. Such, moreover, the impropriety of subscribing and upholding a Confession which the subscribers (being ministers) preach, and of course, do not really believe. But this is not all the inconvenience. Every member that is received into the Presbyterian Church is sworn to the Confession. The same affirmative is usually required again on the Baptism of children and households: the Confession itself demanding this at the hand of the parties.

Now, how can such a minister demand in the name of Christ and of his church a Confession from an individual that has not only fallen in Adam, but also in him lost the natural ability as well as moral, to repent? It is well indeed for those who believe this doctrine, both minister and candidate to go through this ceremony. There, it is consistent. But suppose a minister of the new school should take this affirmation of an individual who really believed that he lost all ability in Adam; and suppose that minister should mount the desk immediately to preach a sermon on repentance; and to offer as one motive for this duty *immediately*, that the sinner *could repent*, how infinitely absurd would the conduct of that minister appear, both to his observing candidate; and to the eyes of heaven and earth! Let me suppose farther, that both the minister and candidate were of the same opinion and of the new school; that the minister requires his assent to the Confession of Faith, that the candidate tendered that assent; and then both minister and candidate believe and act contrary to it. How inconsistent! To me it is almost as absurd as to see an infidel swearing on the Bible.

The truth is, however, that there may be no intent at dissimulation or hypocrisy in either candidate or minister in the case. No; but both are cramped by the Confession of Faith as they read th word of God. Here they came in contact, I mean in entering the church, under the most solemn circumstances. They have their reservations and exceptions; but that is not the proper time to state or explain them. Thus some ministers have entered the ministry, and candidates the church, not wholly coinciding with the confession; and have felt it their duty to preach and pray a doctrine entirely opposite to this venerable instrument. This is the case with some, while others have entered in good faith with the Confession; but have since seen cause to change their sentiments on some points. They cannot well go out of the church to another denomination. They are grieved at creating division.—Presbyterians or Congregationalists in principle, the names of John Knox in Scotland, and of the Puritans in England, are dear to them as their vital blood. Offensive, as they are to the High Calvinists, and though differing from them on points of great moment to the success of the Gospel; yet, they are Calvinists vastly more than they are any thing else. Hence they remain where they are, so long as Providence will, in his sovereign ways, suffer it. To me however, it is plain, that either the Confession must be revived, and some of the "*five points*" smoothed and softened a little, or else this body of Presbyterians and the High Calvinists cannot live much longer in the same family.

With your permission, I will examine in my next, the Scripture proof for the covenant made with Adam, as laid down in the Confession of Faith.. Meanwhile, I am yours indeed,

AUSTIN.

REVIVALS.

Chautauque co. N. Y.—Rev. Abiel Parmele, Forestville, Chautauque co. N. Y. in a letter to the Directors of the A. H. M. S. says: "It is now probably the most interesting season which this region has ever witnessed. The spirit of reformation pervades not a small part of Chautauque county. A new state of things exists. Protracted meetings have become abundantly multiplied, and no less abundantly blessed. A Four days meeting has been recently held in Forestville. The result was about thirty hopeful conversions. The prospects of the church in Hanover are brighter by far, than have ever before been. On the 17th of July, a protracted meeting was in progress at Sheridan, which resulted in the hopeful conversion of 80 souls. Numbers of my congregation have attended, and as I trust, been savingly benefitted. On the last Sabbath fifteen were admitted to our communion, and there is still, a prospect of a larger increase."

In Evans Erie co.—Rev. Wm. Beardsly, in a letter to the Directors of the A. H. M. S. says: "since my last report, 45 have been received as church members, and five as candidates. Of these received, 11 were by letter from other churches, and one was a person who had been excommunicated for unchristian conduct. This man for two years or more, had been addicted to an immoderate use of intoxicating drinks, and had in consequence, been led into the company of the intemperate and profane, and could make a free use of their filthy and profane language. When under the influence of strong drink, which was not seldom, he was given to violent anger. His whole conduct, as well as the expression of his countenance, showed that he was wretched. He had become exceedingly enraged against the temperance measures and temperance friends, and especially against me. He had openly denounced me, and threatned with the most awful oath, that he would "*drop*" me. He had forbid me to enter his house, though his wife was a member of the church.

"About three weeks before the revival commenced here, he went to Canada, sixty miles distant, to labor there a few months. Soon after the revival began, he was troubled in spirit, though he could not tell why. For several weeks his distress *increased*, so that he spent sleepless nights and wearysome days. At length he received a letter from an old companion here, who had just renounced his sandy foundation of universal salvation, for a hope in the mercy of Christ.

"The news of what the Lord was doing in this place, and especially in his own family, as three of his children and a *son-in-law* had been hopefully [illegible] him to the heart, and was the means of restoring him to his right mind." Soon afterwards, he returned home, *another man*. He was "clothed and in his right mind."—His heart was broken for sin, and he manifested his penitence, by calling on those members of the church whom he had abused, and freely acknowledging his sin; and the first Sabbath after his return, he came forward unsolicited, before the congregation, and made so ample a confession, accompanied with such marks of repentance, that the church, at the next meeting, restored him."

Genoa, Cayuga co. N. Y.—Rev. N. E. Johnson, in a letter to the Directors of the A. H. M. S. says: "the late part of March, a revival commenced. This work of grace became soon pretty general, extended not only to the different sections of our families; but into families belonging to other denominations, residing within our bounds. The number of conversions within our families, is probably about sixty: the whole number of subjects of the work is not far from one hundred. Of these a number have joined the Baptist brethren; and more than thirty have united with us. Others are expected to present themselves soon for admission. We think that the whole increase to our church from the revival will be about fifty, and we trust that God is about to revive us again. The number of members now in communion is about 130.—Our Sabbath school is peculiarly flourishing; all the teachers, we have reason to trust, are pious, and seem to take a deep interest in the work. Our Temperance society has recently considerably increased in numbers, and is becoming more and more efficient. The church will now make another attempt to go alone, as it respects pecuniary matters.

"The work of God around us has been glorious; almost every church in this vicinity has been favored in a greater or less degree. Three days meetings have had a very salutary influence."

Pultney, Steuben co. N. Y.—In the last report of Rev. Samuel White of Pultney, it is stated that a work of grace has been experienced in that town, which has resulted in the hopeful conversion of upwards of one hundred persons. The work was uncommonly rapid and powerful. Forty-six have already been added to the Presbyterian church on profession of their faith, and an impulse has been given to the cause of temperance, Sabbath schools, &c.

DOMESTIC.

SLAVE INSURRECTION.

It would appear from the following letter, received in Baltimore on Saturday morning, from the Eastern shore of Maryland, that there was some ground for the apprehension of a rising on the 4th inst.

Easton, Oct. 6, 1831.

I suppose you have heard the various reports that are in circulation about the insurrection of the negroes for the last week or ten days. On Monday an express arrived from Seaford, stating that they had assembled in large force in that part of the country; last night we were aroused from our beds about 11 o'clock, with an express from the same quarter, saying they had assembled on the Nanticoke near Seaford, and had murdered a family and shot at others. The express was after arms—there have been some arrests in Easton, and we are not without considerable excitement.

P. S. 9 o'clock.—Another express has just arrived from Denton, confirming the news of the rising of the blacks—they have murdered Dr. Bain and his family, and commenced an attack on Seaford. We are sending arms and ammunition to arrest their mad career.—*Balt. Pat.*

It also appears that there have been movements in North Carolina.

The Raleigh Register of Thursday says;—We learn from authentic sources, that the plot of a meditated insurrection has been discovered amongst the slaves engaged in the Gold Mines of Rutherford and Burke. Several arrests have taplace in consequence, but no disturbances are now apprehended. There has been great excitement in that quarter, and many exaggerated statements have got abroad as to the extent of the plot, the design, and number of the insurgents, &c. A very serious plot has also been detected in Richmond county. We learn that there are about twenty negroes in the jail of that county, and that a number of iron spears have been found, manufactured for the purpose of carrying their diabolical plans into operation. The report of the Anson plot is, we believe, without foundation.

In consequence of the alarm excited by recent events, we learn from the St. Louis Beacon that the authorities are taking measures to exclude from Missouri all free persons of color, who cannot give security for their good behavior.

Ontario Female Seminary.—The examination, at this institution, closed on Tuesday last week, and we beleive to the entire satisfaction of those who witnessed the performances.

The intelligence and assiduty of Miss Upham and her five assistants, have raised the standard of improvement at this school as high, as at any similar institution in the state. While natural and intellectual Philosophy, (geometry, Botany, Astronomy, and other of the higher branches of science, are thoroughly taught—and while Music, Drawing and the other ornaments of Education, receive their due attention—we are happy to find that there is no neglect of the plain, useful branches of reading, writing and arithmetic, which are so often lost sight of, in the acquirement of a fashionable finish. It gave us peculiar pleasure to learn, that one assistant teaches only the art of reading, the perfection of which, is one of the most rare and yet delightful of female accomplishments.

It would by alike difficult and invidious to say which class excelled: each did its duty, with credit to its members, and to their teacher. Many specimens of composition were extremely creditable to their authors; and the several poetic effusions by which the examination was enlivened, shewed that "the Muses had a daugeter there."

The number of pupils, during the last session, was about one hundred, and we do not doubt that the next term, which commences in November, will shew an increased number.—As there is no institution offering greater advantages for instruction, and few at which the charges are so moderate as here, we cannot doubt that our Seminary will continue to be one of the most flourishing schools in the state. It is a fact worthy of record, that during the five years of its progress, and with an average of from sixty to an hundred scholars, there has never been a death, nor a case of severe sickness, among the pupils.—*Ont. Rep.*

Letters received for the last three weeks.—R. Lloyd; Wm. Goff; J. Dixon; S. T. Fairbanks; M. Noyes 2; N. Lewis; P. R. Reed; A. P. Haskall; J. S. Dodge; H. Wheeler; Marshall, Forman, & Co.; H. Smith; J. F. Baldwin; E. Judd; J. B. Van Dusen; A. Gage; R. Davis; E. Kinney; E. H. Platt.

FOREIGN.

EIGHT DAYS LATER FROM EUROPE.

From the N. Y. Courier and Enquirer.

The news from Poland is of the most afflicting character, yet hopes are entertained by some of the London papers, that the whole may prove to be the fabrication of the Prussian State Gazette, which has time and again sent forth the most alarming accounts without the shadow of truth.

The London Courier says:—"It will be seen by our extracts from the Prussian State Gazette, under the head of "Poland," that the gloomy view which we took of the prospects of the Poles was but too correct. The Russians were, at the date of the last accounts, within a very few miles of the capital, which was comparatively destitute of resources, and, as it would appear from these accounts, under the control of the mob. The atrocities which were said to have been committed in Warsaw, show but too clearly that the Government no longer possesses the power necessary for the organization and good direction of the means which it still retained; and it is but too probable that at this moment the struggles of the patriots of Poland are at an end."

These extracts will be found in another column and in alluding to them the Times of the 31st holds the following language:

"We have as yet received no further accounts from Warsaw, to contradict or confirm those which we yesterday extracted from the Prussian papers. But in the absence of positive intelligence, we are happy to say that the more we reflect on the Prussian statements, the less probable they appear.

The Polish Diet and Government, which have hitherto exercised such unresisted power, and which have shown themselves so hostile to Jacobin or revolutionary excesses, are not likely, all at once either to have changed their policy or have lost their influence. In the Chamber of Nuncios a motion was made by M. Haysin, on the 1st inst. to address all the people and representative assemblies in Europe, on behalf of suffering Poland, and to call upon them to come to her assistance, in spite of the orders of their respective Governments."

"We shall not disguise our conviction, that if the accounts which we yesterday published should turn out to be correct, the cause of Poland is lost, and that, for a season, streams of noble blood have flowed in vain. The promotion of the two Generals above-mentioned to the head of the Government and the army, would be both the evidence of a deadly schism in the state, and the immediate precursor of Polish subjugation. All those who have hitherto defended the good cause with their swords, or supported it with their counsels, would refuse to range themselves under men whom they deem unworthy of their confidence, and who would betray them into the hands of their enemies; a civil contest would thus arise with a foreign foe at the gate."

Poland.

A letter from Cracow, states it was reported that negociations were on foot between the Russians and Poles.

It is again said, that the health of Emperor Nicholas is bad.

The greatest economy is used in provisioning the Polish Army. Ready money was scarce at Warsaw.

The Polish Gen. in Chief, and the Government appear to possess calmness in the approach of the Russian General Paskewitsh, whose army amounts to 70,000—and that of Gen. Rudiger to 30,000, of whom, 20,000 have already passed the Vistula.

The inaction of Skrzynecki is loudly complained of; a deputation from the Government had repaired to head quarters to examine into the facts and were invested with plenary powers as to appointing a successor.

Warsaw, Aug. 17.—The 15th and 16th, were days of horrow in Warsaw. The Patriotic Club on the 14th demanded that Gen. Jankowsky be condemned to death; and proceeded to the Castle, (with little or no resistance by the National Guard) and killed the prisoners of State; they then proceeded to the debtors and cheat's jail, and destroyed, in all 35 persons! The next day, they murdered a Russian captain who was a prisoner, and hung the Curator of the Schools. The existing Government was dissolved and Gen. Krukorecki was put at the head. It was reported that Gen. Prondzynski was appointed to the chief command of the army. Ten of the club had been arrested.

Belgium.

The French army has commenced its retrograde movement. It is said that there is a renewal of hostilities in Flanders. General Belliard has interposed to put a stop to the violations of Territory.

The Dutch are erecting strong batteries on the frontier

Russia.

The Empress, Aug. 8th, was delivered of a Prince. His name is Nicholas.

The cholera continues to abate, only 99 deaths in four days.

Hungary.

The peasants in the North Eastern counties have risen; firstly against the oppressive restrictions against the cholera; but they afterwards bent their vengeance against landowners, noblemen and physicians, alleging that the physicians wanted to poison the poor people.

Austria

The cholera has reached within 12 leagues, (and it is reported that it had broke out in the city) of Vienna; and remains about the same distance from Berlin.

For the Rochester Observer.

To the friends of Piety and Humanity in the county of Genesee.—Notice is hereby given, that the annual meeting of the following Societies will be holden at the east church in Bethany on the 1st Tuesday of November next, at 1o'clock P. M., viz.—The Sabbath School County Union, and the Genesee County Temperance Society. Reports on Sabbath Schools are to be handed immediately to Revd. Russell Whiting East Bethany, the Secretary of that Society: And as the Secretary of the County Temperance Society has left the county, Reports on Temperance may be sent Rev. G. Crawford of Leroy, who will act as Secretary so far as to prepare a report for the county Society. But this report is to be made up of reports from town associations. Without them we can do nothing. Let every Sunday school and town temperance association, send at least three delegates each—to represent their respective sections at the county meeting. All reports ought to be in the hands of the secretaries one week before the said meetings and those delegates who come to meeting with their reports in their pockets or on their tongues given by word of mouth, cannot be received into the county report. No more at present, from yours in the Lord. G. Crawford.

A protracted Meeting will commence in the Brick Church in Brighton, Tuesday Nov. 1st. Ministers & Laymen from the neighboring congregations are respectfully invited to attend

In behalf and by order of the church,

H. L. Miller.

Brighton Oct 17th 1830.

MARRIED,

In this village by Rev. Mr. Lyons, Mr. Robert A. Hall, to Miss Eleanor C. daughter of Mr. William F. Watson of this village.

In St. John's Church, Canandaigua, on the 11th inst. by the Rev. Ravaud Kearsay, Henry Morris, Esq. Attorney at Law, of Buffalo to Mary Natalie, daughter of the Hon. John C. Spencer.

DIED,

In this village on the 15th inst. Mrs. Eunice Follows, widow of the late Elkanah P. Follows, aged 51.

At New-Orleans on Sept. 23d inst. Col. George Fisher of this place, aged 45 years.

In Sparta Liv. co. Sept. 29th Widow Margaret McNair, aged 53.

With little to dazzle or interest the superficial observer, Mrs. McNair possessed much to endear her to her family and friends. By the early death of her husband, the whole care of providing for and training up her children, together with business of considerable difficulty devolved on her.—These arduous duties she discharged with uncommon fidelity and success; she watched over the temporal and spiritual interests of her family with uncommon solicitude; and was eminently a person of prayer: one who acknowledged God in all her ways. In counseling, admonishing, or reproving, she was kind, affectionate and faithful; and many besides her own immediate charge, will have cause long to remember her kind advice.—This was the meekness of wisdom. She felt much and prayed much for the prosperity of Zion.

In the near prospect of death she manifested together with a suitable jealousy over her own heart, entire trust in Christ for her whole salvation, and calm submission to the will of God. She evidently departed in peace.—*Com.*

ROCHESTER MARKET.

Wheat, bushel	51 @ ——	Hams lb	$ 12 @
Pork, bbl.	5 @ 5 75	Potatoes,	@
Corn,	50	Butter, lb.	@
Oats,	25	Lard,	@
Beef, fresh	2 50 @ 3 00	Tallow do.	@
Pork, do.	5 @ 6	Cider, bbl.	@
Salt, bbl.	1 75		

Rochester price Pot ashes $140 ton—Pearls 115

New Fall Goods.

W. BARRON WILLIAMS has removed to the *Stone Store*, No. 38 Stat[illegible] (formerly Carroll) Street, two doors above his former stand, and is now opening a new and well assorted stock of Goods, such as

6-4 real French Merino cloths, various colors,
6-4 German do from 9 to 14 shillings,
Merino and common Circassians,
Changeable and plain silks, Levantines, &c.
Drab Levantines, superior quality,
Extra rich Ribbonds,
Bolivar Leghorns, (cheap,)
Elegant worked Edgings and Insertions,
Figured and plain Swiss Mulls, (some fine,)
Long and square Merino Shawls, from $5,50 to 18,00
4-4, 5-4, 6-4 Thibet wool Shawls,
6-4 Cashmere, do
4-4 Gauze Merino H'dk'fs,
White Merino Hose,
Random and Fancy colored worsted do.
Random cotton, do.
Children's red and random worsted do.
do Grecian Boots,
White Bombazette, for Baptismal dresses,
Ladies and Gent's Horse Skin Gloves, white and colored,
Gent's Extra heavy Buck do.
Gent's Hair, Broccoli, Ladies' and common Camlet,
Fringe cloths and Flannels,
Broad cloths, all colors, from $1,75 to 10,00 per yard
Satinets, Fustians and Beaverteens,
Rose and Duffel Blankets,
Seed Beads, for safety guards, 19 colors, &c. &c.

Oct 18, 1831. 43 w6

NEW BOOK STORE.

THE subscribers would respectfully inform the inhabitants of Rochester and vicinity, that they are now receiving and opening a splendid assortment of BOOKS among which are Quarto BIBLES of every description.

Henry's Exposition, Scott's do. Brown's and Cruden's Concordance, Testaments, Theological and Classical Books.

An elegant assortment of PRAYER BOOKS together with a general assortment of Blank Books, Albums, Slates, Pencils, Wafers, Sealing Wax, Expointed Pencils, Wallets, Ink, Inkstands, &c.

All of which will be sold on the most reasonable terms. Store one door south of the Bank of Rochester.

The public are respectfully invited to call and examine for themselves.

SKINNER & PHELPS.

Rochester, Oct. 20, 1831. 43

ANNALS OF TRYON COUNTY By W. W. Campbell, just published and for sale at the New Book Store, one door south of the Rochester Bank. SKINNER & PHELPS.

Oct. 17. 43

BARLEY.—The Subscribers will pay Cash for 500 Bushels prime quality Barley delivered at their Store.

ROSSITER & KNOX.

Rochester, Oct. 1831. 3w41

JUST Published the TEMPERANCE ALMANAC, FOR 1832,

containing, besides the astronomical matter, many useful hints, friendly admonitions, and solemn warnings, on the subject of Intemperance. Also,

THE CHRISTIAN ALMANAC, FOR 1832,

for sale by the thousand or less quantity, by

4w41 HOYT, PORTER, & Co.

"O SING PRAISES!"

THE subscriber takes this method to inform the Christian public, that he has in a good degree recovered his health and voice, and is again ready to engage in teaching Psalmody in those societies and churches in this village and vicinity which are anxious to revive this important (tho' too much neglected) part of Divine Worship. All who addressed to him through the P. O. will meet with prompt attention. Also, private instruction will be given to individuals living in the village who may desire it, on reasonable terms. D. CLARK.

☞ The subscriber wishes to dispose of a superior toned CHURCH ORGAN, comprising 8 stops. Price, $800. Piano Fortes tuned on short notice.

D. C.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

For the Observer.

"And she had a sister called Mary who also sat sens' feet, and heard his word."—Luke 10: 39.

The blest, blest seat that Mary chose,
How would my spirit fly
From life's dark cares, of heaven to learn,
Beneath that gentle eye.

That holy place—The Cherubim
Had veiled his glorious brow
At the same seat, where erring man
In meekness now might bow.

That lowly seat how dear to those
Who sin and are forgiven—
That humble place at Jesus' feet
Is all earth has of heaven.

Emmanuel! Though Judea's plains
No more thy footsteps know—
No more thy midnight prayer ascends
From Olives' sacred brow—

No more her children's wondering gaze
Sees thee awake her dead—
No more Gennesaret's stormy wave
Is hushed beneath thy tread—

Yet to thy throne of light we turn,
And at thy feet we bow;
Thou who on earth didst hear our prayer,
In heaven wilt hear us now.

And if to love and worship thee
On earth, meek sufferer,
Were sweet, how sweeter far in heaven,
Victorious Conqueror!

S. H. B. L.

From the Daily Advertiser

THE SCEPTIC

In early youth he had drank deep
Of that delusive lore,
Which knoweth not of holier things
Nor teacheth to adore;
Which maketh man the only lord
Of this fair world we see,
Nor owneth any future lot
Of bliss or misery.

And yet he had a gentle heart,
That fain would do no wrong;
And only sought that truth should shine,
Life's dim pathway along.
But he mistook her heavenly beam:
It was a meteor's glare
That led him with its lurid gleam,
Thus into error's snare.

The false devotion of his heart,
Ideal beauty claimed;
And on the altar of his mind,
Her idol incense flamed
And all that God-like intellect,
And lofty will had done,
He worshiped—as the Gheber bows
Before the morning sun.

And thus he passed youth's fervent years—
Nor deemed this earth was given
By its Creator, but to be
A nursery for heaven;
That all its perishing delights,
And evanescent bloom,
Were only quenched in death, to be
Renewed beyond the tomb.

But oh! the chilling influence
Of that dark creed had stole
His better feelings, one by one,
And damped the generous soul.
He felt the fearful withering
Of all his bosom shrined,—
But thought the cold world's heartlessness
Had thus mildewed his mind.

There came a change—the light of truth,
With its resistless force,
Upon his mental vision broke,
And shewed his erring course.
He shuddered when he turned his gaze
Upon the waste within,
As conscience whispering in his ear,
Revealed each secret sin.

He turned him from his idols then,
And sought that better way;
And felt new hopes within him spring,
With each returning day.
He bowed himself in humbleness,
Before his Maker's throne,
And gave his contrite spirit to
That High and Holy One.

No more when ills around him rise,
And cankering cares molest,
Shall dark despair its bitterness
Infuse into his breast:
For as he lifts his troubled eye
In trembling hope to heaven,
He reads the gracious promise there—
"*Thy sins shall be forgiven.*" G. H. S.

From the Pastor's Journal.

A SECOND VISIT: OR DELAY NOT TILL TO-MORROW THAT WHICH MAY BE DONE TO-DAY."

[Furnished by an anonymous correspondent]

Mr. H. and his wife had lately settled in the bounds of my congregation. They were young and just entering upon the world, with fine prospects of prosperity. They were amiable, intelligent, and well educated; but they had been educated only for time, and not for eternity. In the all important subjects of religion, and the soul's salvation, they were not instructed. However, since their residence in this neighborhood, they were frequent attendants at the house of God, and seemed to appreciate highly the privilege.

Not many weeks after their settlement here, I was introduced, and called to see them. I was cordially received, and the morning was spent very pleasantly in their company; and I was happy to think what an agreeable accession, the newly-arrived couple would be to the society of the neighborhood. I was particularly pleased with the intelligent conversation and amiable deportment of Mrs. H. She was not a professor of religion, nor had I any evidence of her piety; but she seemed willing and inclined to converse on religious subjects,—rejoiced that she had an opportunity to hear the Gospel preached, and expressed a desire to become a member of my Bible class, &c.

All this was very gratifying to me, and I looked forward, with hope, to the time when Mrs. H. would be an ornament, not only to our society, but also to the church of Christ; and I promised myself much happiness in social and Christian intercourse with her in future. But as this was my first call, and as I knew that she was unaccustomed to pastoral visitation, or to practical conversation on the subject of religion, I thought it would be prudent not to enter into a particular conversation with her *at the time*, but to defer it to *a second visit*. I expected to see her soon again, and supposed that I would then feel a greater freedom to inquire into the state of her soul,—to ascertain the grounds of her hope, or to urge upon her the necessity and importance of immediate repentance. I thought that a second visit would be more convenient season to talk to her about her soul's salvation. Our conversation, therefore, so far as it was religious at all, was very general. It was more about religion, than religion itself. And so I left her for that time, without learning even "what she thought of Christ," pacifying my own conscience, with the promise that I would soon see her again, and that I would be more faithful.

But, reader, learn the danger of delay! The next day I was taken sick, and one week after, while I was still confined to my room, the melancholy tidings were brought to me, that Mrs. H. had been thrown from a gig, and was in a moment bereft of reason! She never spoke afterwards. I saw her as she lay speechless and insensible upon her bed, before the breath left her body. But though she still lived, the avenues to her mind were closed forever! And as I looked upon her fractured and insensible body, I reflected,—that this was my "second visit!" This was the "more convenient season," in which I was to converse with her about her soul's salvation!

She is dead! She was suddenly cut off, without a moment's preparation. The cup of life was sparkling with animation at the instant it was dashed from her lips! She has gone to eternity. Whether to heaven or to hell, I know not. But should she be lost, will not her blood be found in my skirts, and her ruined soul testify, at the day of judgement, to my unfaithfulness!

My brethren in the Ministry, I record this, to my own condemnation; hoping that you may profit by my experience, and not to put off till to-morrow, that which may be done to-day. Especially where the great concerns of eternity are involved, and the welfare of an immortal soul may depend on a word spoken in season, do not defer that word to a "second visit." A. H.

From the Connecticut Observer.

'PREACH THE WORD.'—If ever there was a time when the truth ought to be exhibited clearly and pungently, it is now. Additions are rapidly making to the churches in almost every part of the country—but every addition of numbers is not an addition of strength. If the new members are ignorant of the doctrines of the Bible, and what is more, if they are unwilling to hear these doctrines in all their length and breath, better would it be for the churches if they were out of their fold. The man that shrinks back when the character or law, or government of God is exhibited, will be of no benefit to a church—No more will he who cannot on any proper occasion, bear to hear that he is not his own—but that in uniting with God's people he gave up himself and all his, to be disposed of to the glory of God. The man who shrinks back from hearing any doctrine of the Bible, however humbling—or any duty enjoined in the Bible, however much it may try his pride, or his love of the world, will add nothing to the strength or influence of a church of Christ'.—Such additions, are only additions of weakness.

When so many are enquiring the way of salvation, and forming resolutions to lead a religious life, ministers, we think, cannot too often illustrate the character of God, the extent and purity of his law, and the true nature and principles of his government. Let men know what God is, what his law is, what his government is, and then they can make up their minds intelligently to serve him. They will not be disposed to draw back from their purpose, when the truth is afterwards presented. "It is a good time, said a clerical brother to us lately, it is a good time now to urge on our people, the admonition of Joshua to the Israelites," Ye cannot serve the Lord; for he is a Holy God." Those who enter into a covenant with God, under the influence of such preaching, such views of truth, will be likely to be 'steadfast in his covenant.'—They feel in some degree what they undertake when they enrol themselves among the followers of Christ. They have counted the cost, and not united with the church under the influence of sympathy, or because multitudes are turning their feet to the way of life. 'FIRST *pure*, is the true motto of the church; and the spirit of the motto ought to influence the ministers of Christ in their preaching in such a time as this, and of their admission of members into the church.—If Satan can only corrupt the church, he cares not how fast it grows, or how large it becomes. He does not fear an *increase of members* in the church, but an increase of piety of love for the truth.

SISTERS OF PRESIDENT EDWARDS.

Timothy Edwards, the son of Richards, is well known as the first pastor of the church in East-Windsor, and distinguished alike for his sound and cultivated understanding, and exemplary piety. His wife is also generally known as the daughter of the venerable Stoddard of Northampton, and a woman of singular strength of mind, and superior education. He had eleven children, of whom President Edwards was the fifth in age, and the only son. These were all trained from their earlist years to habits of thought. The daughters were exercised in the same learning, and with the same exactness, as was required in young men for admission into college; and were then sent to finish their education in the schools of Boston. If such a course of female education be judged of by its influence on the daughters of Mr. Edwards, it is sufficient to glance at the names of their posterity as they are registered in this volume, to show its immeasurable superiority over all the lighter and more glittering accomplishments, which have been extensively thought sufficient for the sex. In the bosom of this family, where intelligence and piety and industry and social affection were blended in the constant intercourse of life, were formed the rudiments of all that the world has seen and admired in the character of Edward's. Such a family circle could not indeed furnish him the *same* advantages as were enjoyed in the schools of England; but it furnished others better suited to the high and holy purposes for which God, in mercy to mankind, designed him. Previous to his admission to College, his education was conducted under the exclusive direction, and chiefly under the immediate instruction of his father. His mother too, could have had no small influence in the formation of his habits; while his sisters, clustering around as a beautiful constellation, in the centre of which, he was destined to shine brightest, must have contributed their share to heighten & adorn the splendor of his early years. Four of them preceded him in the paths of learning; and at least two of them, and probably others in the paths of holiness. They were his first and principal associates. In their various pursuits he took a lively interest; by intercourse with them, his thoughts, from the first, were directed to noble objects, and his mind was enriched with useful knowledge; and from them no doubt, he learned much of that softness of manners, and purity of feeling, with which his greatness was so peculiarly adorned; while the faithful religious instructions which he received from his parents, and the mild and steady lustre of holiness which he saw in their lives, fastened indelibly upon him those impressions of divine truth, which, more than all other means gave an impulse and direction to the mighty operations of his mind.—*Ch. Spectator.*

MATTHIAS BRUEN.

What better [illegible] Bruen could have done for [illegible] Paris? [illegible] else could have done so well, just what he did by his peculiar personal influence and his gratuitous services, for so many benevolent institutions! Who, without just such qualifications, could have filled that identical niche of usefulness, which he occupied in the city of New York! How loud a demand is there in this land, and over all the world, for thousands of ministers furnished for their work with just the same endowments. Men of wealth must learn to give not only a portion of their substance, but their children & themselves to the service of the gospel. The churches want men who can *give* their time and their accomplished talents to the business of perfecting, conducting, and commending to public favor the great benevolent enterprises of the day. In the large cities, where there is room for a wide diversity of gifts in the ministry, they want men of refinement as well as men of strong and homely popular eloquence. And in these days men are wanted who can go, at their own charges, to every great capital in Christendom, where the door is open, and carry on the same work which Bruen commenced at Paris. It is a time for many to run to and fro in the earth; and men are wanted who can go, unpensioned and uncommissioned, not only to Athens and Constantinople, but to Alexandria and Jerusalem,—nay, into the heart of Persia and of India, preaching Christ and him crucified to the polished Meollahs of Shiraz and the Pundits of Benares. —*Ib.*

DO YOU PRAY IN SECRET?

Attention to secret prayer is one of the strongest evidences of spiritual life. Other duties may be performed *to be seen* of men, but closet devotion can be induced by no such motive. It is a private transaction between God and the soul, to which the church and the world are strangers. It may be neglected without incurring censure from any being but one, and probably *is* neglected by all who are more anxious to maintain a standing before man than God.—Reader, is this your character? Do you join in social prayer, and yet habitually neglect your closet! Is not this hypocrisy with a witness! What would you think of your neighbor who would converse with you in the most familiar manner in public but would never speak to you in private! What does God—what do angels—think of your pretended friendship displayed in the congregation, when you are for weeks and months without praying in secret.

If you would measure with a high standard of personal piety, pray in secret. Without frequent meditation and self-examination your imperfections will remain unperceived. This cannot be done in a promiscuous crowd. It requires retirement from the world. While connected with the multitude you may suppose yourself to be in possession of excellencies which you only feel by sympathy. By retiring and exposing your naked breast before God, and entering into the secret recesses of your heart, you may find yourself entirely destitute of them. Only by such private reckonings with the heart can its errors be detected.

Without secret prayer we have but little hope that you will derive benefit from public ordinances. Your closet is the place for meditation, without which, hearing of the word will be vain; it will neither affect the heart nor amend the life. This requires the truth to be pondered and brought home. Effects of a momentary character may be produced in the congregation, but unless you retreat from the world and record on your mind what you hear by serious meditation, the impression will pass away like the early dew. If you will "grow in grace," attend to secret prayer. Backsliding often commenced at the closet door. First secret prayer is performed in a careless manner, then attended to irregularly, then perhaps neglected altogether.

Some complain of a want of time to attend to this duty; but surely this complaint is unfounded. Out of twenty four hours you can find time enough to pray at least morning and evening, in your closet if you are disposed so to do. You may rest assured, that when you have not time to attend to duties which are binding, some portion of time has been misapplied.

Perhaps the greatest hindrance to secret prayer is spiritual sloth. This is the CANKER WORM that destroys the pious resolutions of Christians, creates difficulties, and raises objections to every duty that requires the least sacrifice of ease.—Reader, do you stand reproved?

Then, suffer a word of exhortation. You profess religion—have turned your back upon the deceitful honors, riches, pleasures and applause of this world—and have set your face towards heaven; you expect ere long to join an august assembly where your soul will be filled with the most sacred delight—have its nature exalted—its thoughts elevated—and its happiness confirmed forever. This world of glory may burst upon you to-morrow. In prospect of it can you any longer spend your time in lazy inactivity!

The little ants for one poor grain,
Labor and tug and strive;
Yet we who have a heaven to obtain,
How negligent we live!

Your dying testimony will soon be demanded in favor of the efficacy of religion. Remorse for present neglect of duty at that solemn period may render your testimony doubtful.—*Rel. and Lit. Intelligencer.*

LUTHER'S PRAYER.

Loveville, Del. Sept. 19th, 1831.

Dear Brother,—While the Lord is visiting his Zion, awakening, convincing and converting sinners; reviving christians, and uniting them in such bonds of christian affection that the gazing world are constrained to say, "Behold how these christians love one another," it is heart rending to see leaders in the affairs of Christ's kingdom, and Editors of religious publications pursuing such courses as are directly calculated to destroy the purity, peace, and unity of the church. I do heartily wish that the following petition of the great Reformer was in the mouth of every christian, and offered up from every heart, with such faith and fervency as would bring down an answer, not of judgment, but of mercy, from "The Lord" who reigneth.

Luther's Prayer.

"From vain-glorious Doctors, contentious Pastors, and unprofitable questions, the good Lord deliver us."

Respectfully yours,

T. LOVE.

REPLY.

Rev. and dear brother, I subjoin to Luther's prayer my most hearty *Amen*, and *Amen*. Yet, let us not forget that the Rev. Dr. Martin Luther was required, by a sense of duty to his divine Master, and the circumstances in which Providence located him, to spend much of his life in religious *controversy*, with those who claimed all the othodoxy, ecclesiastical order, love of the church, and piety, then to be found on earth, to the exclusion of all the new lights, and the new school of the Reformation from popery.

Of thirty volumes folio which he wrote about 25 it is said, are wholly controversial.

Let us remember that large portions of Paul's epistles are controversial: and that all saints are required to contend earnestly for the faith [illegible] delivered to the saints.

[illegible] Commend you to God, brother Love, that I have heard that he is reviving his work among the people of your charge, and converting many sinners in your neighborhood. Urge on the good work of grace, by prayer, and truth, and faith. Give your people no new and needless knowledge of *old* heresies. Alarm none of them by proclaiming dangers which do not exist, and denouncing brethren as heretics who preach the same gospel that you do yourself; and let us strive together for the building up of the Presbyterian church in every thing which is spiritually good, great, useful, and glorious. You are *Love* by name, love by grace, a dweller at *Loveville*; and may the *God of love* be with you.

I remain yours in the best bonds,

E. S. ELY.

From the Boston Recorder.

MORTALITY OF THE EMIGRANTS AT LIBERIA.

Some individuals are diposed to consider the difficulties in founding the colony at Liberia altogether unprecedented, that the mortality especially has been such as to render it presumption to induce any more emigrants to go thither.—Now such persons are very faint hearted, or they must have a very slight acquaintance with the facts of history. The English attempted to colonize Virginia *four times* before they succeeded. In 1586, the whole colony after remaining one year in Virginia were transported to England. In the third attempt, the ship in which the emigrants sailed, was taken by the Spaniards and carried into Spain. In 1607, a few months after the first permanent settlement, the storehouse at Jamestown took fire, and the whole settlement, fortifications, arms, and a great part of the goods were consumed. In the same year, from May to September, *fifty* persons died. In November, Capt. John Smith, the father of the colony, was taken prisoner by the Indians. In 1610, a dreadful famine wasted the colony.—This period was for many years distinguished as the *starving time*. The colony was reduced in six months, from *five hundred* persons to *sixty*, partly by the famine and partly by the Indians. In 1617, they amounted to only 400 souls. In 1619, *twelve years after the settlement*, after £80,000 of the public stock had been expended, there were remaining in the colony, but about 600 persons, men, women and children and about 300 cattle, and the Virginia company was left in debt nearly £5000. Now compare these facts with what has transpired at Liberia. The colony in Africa has not experienced one half the adversity which the Virginia emigrants experienced. *Two hundred* persons out of 1500, that came with John Winthrop to Boston in 1630, died in six months.

Men may sacrifice life in the pursuits of gain at Havana, at Calcutta, and at any other unhealthy spot on the globe most prodigally, and no complaint is made. But if a number of individuals fall sacrifice in a benevolent enterprise, in an effort to pour the light of eternal life on dark and forlorn Africa, why it is a criminal waste of human life. But no, it is not thus. Ashman lived only six years after he went to Africa, but he lived nobly. Mills lived hardly six months, but Mills lived not in vain. His example shines with no feeble lustre. His voice speaks from the depths of the Atlantic, and it will speak till Africa is free. Anderson and Lott Carey and Randall and Skinner were soon cut down, but their names will live till time shall be no longer.

Noble Resolution of the New-Jersey Bible Society.—At the Annual Meeting of the New-Jersey Bible Society, in New-Brunswick, on the 30th ult. the following motion was made by the Rev. Wm. T. Hamilton, of Newark, and seconded by Samuel Bayard, Esq. of Princeton.

Resolved, That in the opinion of this Society, it is expedient that the different Bible Societies in New-Jersey should unite their efforts, with the view of supplying, as soon as it may be practicable, the inhabitants of the Sandwich Islands with copies of the Holy Scriptures, or with such portions of them as may be translated into the language of those Islands.

The adoption of the resolution was advocated by the gentleman who submitted the motion, and also by the Rev. Dr. Miller, and Professor Maclean, of Princeton, and by His Excellency, Peter D. Vroom, Governor of the State. The Rev. Dr. Alexander, chairman of the meeting, also favored the meeting with an expression of his views in regard to the proposed measure, the expediency of which, he had suggested at the last annual meeting. The resolution was *unanimously adopted*, and an Executive Committee was appointed to correspond with the other Bible Societies embraced in the resolution, and to adopt such other measures as the committee may consider expedient, in effecting the purpose of the society.—*N. Y. Obs.*

From the Charleston Observer.

The Revivals in this State are, every week, extending and assuming a more interesting character. In Hamburgh, a town on the Savannah River, opposite Augusta, we learn that thirty-five persons have recently professed a hope in Christ, and that a number more are deeply anxious. In Edgefield District, there are no less than ten or elven churches which are enjoying a refreshing season. Since the commencement of the revival, it is said that nearly one hundred a week have become hopeful subjects of grace. The revival mentioned in our last, as having commenced at Gillisonville, bids fair to be extensive and powerful.—Other churches in the vicinity of the place are beginning to feel its influence. We understand, also, that a revival has commenced at Barnwell C. H. and in a church nine miles above. From Pendleton we have no recent accounts. The revival at Darlington still continues, and has extended to other churches in the District. In a number of other places there is an unusual attention to religion; and at no time since our acquaintance with the State, has this field appeared so white for the harvest as at the present. From the East and the West, the north and the South, cheering intelligence has been received; and we do hope that it may tend to awaken those who are slumbering, and give additional energy to those who are diligent in their Master's work. Its language is—"The kingdom of God is come nigh unto you." Such visitations of the Spirit at our very doors cannot be slighted with impunity. Churches that can slumber through a season like this, may expect that their last state will be worst than the first.

West Indies.—Emancipation of Slaves.—We have great pleasure in being able to inform our readers, that the British Government have determined on the emancipation of the slaves belonging to the Crown in the various conquered colonies. Directions to this effect have already been forwarded to the Governor of Berbice, and in a few months we may joyfully anticipate that our Government, at least, will be purged from the foul stain of slavery.—*London World.*

The Utica Observer says, that a man in Newport, Herkimer co., N. Y. received a letter, enclosing 'Ten dollars borrowed without leave, six years ago.'

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

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.

ADMINISTRATOR'S NOTICE.

ALL persons are hereby notified that if they have any demands or claims against the estate of Joh Northrup deceased, late of the town of Brighton, they are hereby requested to call on me for settlement within six months from date.—Also all persons who are indebted to the said estate, are requested to call and settle the same without delay. BENJAMIN COWLES, Adm'r.

6m 38.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. McCoy & Co. begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Sattinets, &c comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell—— *DAVID BUSH.*

No 29, Main street Rochester July 26. tf.

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

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware, Communon setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

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.*

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 mens 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

C. J. HILL,

HAVING taken the Stone Flouring Mills near the east end of the Bridge, and established himself in the Flouring business, has removed his Office to the Brick building (opposite the mills) recently occupied by Messrs Ford, Bissell &co., where he will at all times pay *Cash for Wheat.*

Rochester 20th Sept. 1831. 3tf

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 call on the Dry Good and Grocery line will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7 1831. tf.

SCOTT'S & HENRY'S Commentary. Persons by uniting may obtain them by immediate application at the Wholesale Price. Inquire of

MITCHELL LODER,

No. 34 Exchange-street, or
Mr. SIBLEY's Auction Store, Buffalo-st. 83tf

Fever & Ague overcome at last.

UPWARDS of Two Hundred cases of Fever and Ague have been cured in this neighborhood within the last year by one prescription.—From an acquaintance with this perplexing disease many have thought that no medicine could reach the seat of the difficulty,—this was the prevailing opinion until Mr. Thomas Andrews, Druggist from the south introduced from thence "*Fenwick's Vegetable Specific.*" The price was so low that the poor to whom health is doubly valuable, might in this respect be on a level with the rich. Being charged at $1 per Bottle, several were induced to make trial of its virtues. Had the medicine even failed in this climate where it is so much needed, yet we must have thanked the Doctor while we could not have blamed the medicine; for it often happens that a cure in one climate may be sure death in another. Fortunately, however, not so with this. The success which had attended it at the south has been fully realized in this vicinity for many miles around. Sometimes a single Bottle is sent for a distance of 30 miles and repeatedly for a different member of the same family.

The subscriber is willing the fact should be known that in three instances out of the great number cured a second bottle was required, and in one case for some cause or other the individual was not cured, and these are the only instances known where one bottle has not restored health. The price will be continued at one dollar per bottle, to bring it within the reach of all, and will hereafter be sold in Rochester at wholesale and retail, by LEVI BURNELL, *Druggist,*

At the sign of the alligator, *No.* 11 Carroll-st.

6w36

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

Rd. 1831

STATE OF NEW YORK, } Albany, Sept. 1st
SECRETARY'S OFFICE. } 1831.

SIR—I hereby give you notice, that at the next General Election, to be holden on the first Monday in November next, and the two succeeding days, a Senator is to be chosen in the 8th senate district, in the place of *Timothy H. Porter*, whose term of service will expire on the last day of December next.

A. C. FLAGG, *Secry of State.*

To the Sheriff of the County of Monroe.

N. B. Members of Assembly, Sheriff and Clerk are also to be chosen at the General Election.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the Election, & forward their bills to the undersigned.

J. K. LIVINGSTON, *Sheriff.*

Rochester, Sept. 20th, 1831. 7w39.

BY virtue of one Execution issued out of the court of Common Pleas, in and for the county of Monroe and to me directed against the Goods and chattels, lands and tenements of Stephen B. Bartlett I have seized and taken the following described pieces of land, viz. all those certain pieces of land, situate in the town of Brighton, county of Monroe being—one lot, lying near the great falls of the Genesee River, beginning at the N. W. corner of village lot No. 104—three chains northerly from the S. W. corner of village lot No. 102, on the corner of Atwater and Clyde street and running from thence north, 3° west, along the Easterly line of Clyde Street 2 chains, thence north 52° 30', East two chains and fifty links, thence south 15° east, two chains, thence south 63° west, two chains and fifty links to the place of beginning—containing one half acre of land, being part of out lots number five and six, reference being had to the map and field notes of David Hudson, Esq. in the survey of lots numbers 4, 5, 6 and 7 and being the same land that was conveyed to Stephen Bartlett, by W. F. Shearman and wife by deed of June 25th, 1831—which property I shall expose for sale at public vendue at the Exchange in Main street in East Rochester on Monday the 19th day of Nov. next, at 2 o'clock P. M. Dated Sept. 20th 1831.

For JAS. SEYMOUR, late Sheriff.
W. J. MCRAKEN, late Under Sheriff.

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. Pattlock to Henry Champion, and recorded in the Clerk's office in the county of Monroe in liber 8 of Mortgages at page 284 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 fifteen of lot number seventeen in said township, and to be bounded as follows, viz.—East west, and south by the lines of said Drake, and Northerly by aline to be run parallel to the said south line and at far distant therefrom as to include the said quantity of fifty acres of land agreeable to the survey of James Smedley Esq.—excluding all highways if any there be—will be sold at public auction at the house now occupied by Samuel H. Scovel, 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 14w.

IN CHANCERY.

France Williams, Complainant, vs. Peter Brocket and Elizabeth his wife, Jared N. Stebbins, Charles Veazie, William Hardwick, George A. Avery, Walter Llewellyn Evan Griffith and Matthew Brown 2d, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause, at a Court holden at the Court house in the village of Rochester on the 22d day of August, 1831, I shall sell at public Auction to the highest bidder, on the 6th day of October next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, in said county of Monroe, the following described premises viz. All that certain piece or parcel of land and lot in the said village of Rochester, bounded on the north by Wall or Alley and on the west by Elm Street, being the same house and lot conveyed to the said Peter Brocket by Harmon Bissell, on the twelfth of the month of January instant, and being part of lot twenty six, in the Everard Peck purchase of Enos Stone."

ASHLEY SAMSON,
Master in Chancery.

Rochester, Sept. 28th, 1831.

Postponement.—The sale in the above cause is postponed till the 20th day of the Eagle Tavern in the village of Rochester, at ten o'clock in the forenoon of that day.—Dated 6th October, 1831. ASHLEY SAMSON,
Master in Chancery.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty, and recorded in Monroe county Clerk's office, in liber 8 of mortgages, at page 438 executed by Ezekiel Barker to Josiah Bissell Junior, executed, and on which there is due at the date of the first publication of this notice the sum of five hundred and forty seven dollars and sixty four cents, being the whole money of the mortgaged premises herein after mentioned.—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land being and lying in the town of Brighton, in the county of Monroe, being lot number twenty nine, with a gore of the No. Seventy two, bounded south by lot nr. 28, east by part of lot No. 7 north by lot No. 30 and west by Clinton Street, containing four acres and eighty hundredths of an acre of land more or less, will be sold at public auction in the Arcade Hall in the village of Rochester in said county on the second day of April next at twelve o'clock at noon of that day. Dated October 6th, 1831.

HENRIETTA BISSELL, Executrix.
EVERARD PECK, } Executors of
ASHBELL W. RILEY, } J. Bissell, jr.
SELAH MATHEWS, } deceased.
V. & S. MATHEWS, Attorneys. 29w44.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the eleventh day of May in the year one thousand eight hundred and twenty seven, executed by Moses Adams of Penfield in Monroe county to Laura M. Ely, and Winslow Heath, of the same place, bearing date the twenty eighth day of November 1829, recorded in the Clerk's office of Monroe county in Liber 12 of mortgages at page 305, and on which there is due at the date of the first publication of this notice, the sum of one hundred and ninety seven dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely.—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises owned by the said Laura and Winslow to the said Moses Adams by deed, bearing even date with said indenture of mortgage, and being the same premises also conveyed by Jonathan Dunham and wife to E. H. Ely and Winslow Heath, on the twenty-ninth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot number seventeen, and township number thirteen, in the fourth range of townships in said town and county and bounded as follows viz.—North and south by the east north and south lines of said division and west by a line to be run parallel to the [illegible] and so far distant as to contain the said quantity of fifty acres [illegible] will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided. Dated October 6th, 1831.

LAURA M. ELY,
S. MATHEWS, Att'y. Mortgagee and Assignee.

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | THURSDAY, OCTOBER 27, 1831. | VOL. V. NO. 44.

ROCHESTER, MONROE Co. N.Y.

PUBLISHED WEEKLY.

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DOCTRINAL.

From the Philadelphian.

WHY ARE YOU NOT CONVERTED!

"The only possible argument that I can or would urge *against an immediate attention to religion*, is that I have not yet had the feeling that prompted you to attend to it, and which prompts every other christian. You did not attend to a remark made in my last letter, about your not seeking salvation some two or three years ago. You have had the same *opportunities* always, that you now have. You have hitherto felt much solicitude on the subject, (as I now do) but what is the reason that you were never before sufficiently excited to come to the point? Why it was for this plain reason, that God never before sent his *Holy Spirit* into your heart, with a determination that he *should not* return without effecting his holy purposes, and that was of bringing you to a full conviction of your selfishness. By this do not understand me to mean, that God wills our destruction, as well as our salvation; no, I believe that the *creature* is as much the instrument of his own conversion, as the Creator is the author of it."

The words above quoted were written by an ingenuous young lady of Georgia, to her female correspondent in this city, who affectionately urged upon her immediate repentance for sin, and faith in our Lord Jesus Christ. Should the question be proposed to each unconverted reader of the Philadelphian, *Why are you not converted?* he would probably give no better account of himself than she has done. True it is, that those who do not *attend* in earnest to the salvation of their souls do not *desire* to attend; and not desiring, they do not *will* to attend. If they had right *feelings* on the subject, they would from those feelings *choose* to seek the Lord, while he may be found; and to call upon him, while he is near. He who *feels no concern*, will pay no *attention* to the subject of the deliverance of his soul from death; and he who pays no *attention* to the subject will never *know* the only true God and Jesus Christ, so as to have everlasting life. If sinners are lost, they will not come to Christ: that is, *they do not will*, choose, determine, purpose, or resolve *now* to come to him for life.—They *will* to pursue the course of moral agency, which ends in the world of everlasting sin and misery. God requires them *to turn* from sin to holiness, from rebellion to penitence, from hell to heaven; and if they *turn* they are at the same time *turned*; which is the same as to say they *are converted*. If men *choose not to turn*, or, which is a different thing, *do not choose to turn*, they are reasonably blamed, and charged with their own destruction. These following statements; I hold to be true, and undeniable.

If sinners *should will* to attend to the subject of their own salvation from sin and hell, they then *could* and *would* attend to it.

There are sufficient reasons offered in the gospel why sinners should will to attend to the things of their everlasting peace.

If sinners should *attend*, as they *ought* and *might*, to the subject of religion, they would then be *convinced* of their own sin and misery.

If sinners were thus *convinced*, they *might* as natural men, from reasonable, natural considerations, *desire* deliverance from sin and misery.

A sinner thus *desiring* deliverance from sin and misery, *might believe* that God is able and willing by Christ Jesus to graft everlasting deliverance from sin and misery.

Having this *belief* or faith, the sinner *might*, from the influence of it, in connexion with his *desire* to be saved from sin and misery, *will* to call on the name of the Lord, for salvation.

If he should thus *will* to call on the name of the Lord he would do it; and

"Whosoever shall call on the name of the Lord shall be saved."

This salvation would not be granted on account of any holiness or moral excellence in the prayer of him who should cry, "God be merciful to me a sinner," but would be a free gift of God, conferred for Christ's sake, on a righteously condemned sinner.

Another concatenation of truths may be thus presented.

God commands all men to *repent and be converted*. It is the duty of all men to *repent and be converted*. There is no *impossibility* of repenting in the case of those whom God commands to repent; for to require an absolute impossibility would be an impeachment of God's justice and goodness.

To repent, therefore, must be *a possible duty* in the sinner; and to speak of an *impossible duty* would be the employment of absurd language.

Every possible duty required of him, the sinner ought to perform; and for not performing must be blamed.

Every sinner who hears the gospel and is subject to the teachings and strivings of the Holy Spirit *could* repent, if he should *will* to repent.

He ought to will to repent, because such an act of the will is not impossible on his part; but is a reasonable duty.

He who wills to repent, does actually repent.

He who truly repents of sin *is converted*; and in the moment in which a sinner voluntary turns to God, he is turned by a divine influence, which does not in the least interfere with his own proper, efficient agency.

If a sinner does not come to Christ for salvation, it is because he does not will to come, that he may have life.

If he does not *will* to come, it is because the *inducements* to come do not amount in his mind to *a motive* for thus willing to come.

In other words, if he does not will to come, it is because his *feelings* are not such as to be followed by a *determination* to arise, and return to God.

And if his *feelings* are not such as to induce him *to will* to go to Christ for everlasting life, it is because his mental *views* his conceptions, his judgment, his belief, his thoughts, are not such as to occasion *right feelings*, and among the rest *a desire* to go to Christ for salvation.

If the sinner's mental views, if his thoughts, his belief, his judgment, are not such as to occasion *a desire*; and a consequent *will* to go to Christ, it is because he does not see what is to be seen; because his eyes are closed to the light which shines upon them.

If the eyes of his understanding, however, continue thus darkened, it is because he loves darkness rather than light; and will not come to the light lest his deeds should be reproved, and he should be converted and healed.

If here again it should be asked, why he *loves* darkness rather than light, we must answer, that it is because he has no just *apprehensions* of the evil and odiousness of moral darkness, and of the desirableness and excellency of *light in the Lord*. His *want of love* must be charged to his *want of right views* of lovely objects.

Again if you ask, why a man has in his native estate no right apprehensions, no right thoughts of God, and is prone to all such evil intellectual operations as are followed by morally evil *feelings*; which occasion morally evil *volitions*; and consequent wicked voluntary conduct; I can only say, that he is a free agent; and on account of Adam's sin has been brought into such a naturally evil condition as renders his free moral agency *certain to be sinful*, until the Holy Spirit enlightens his mind, brings him to right views, and by right views produces right *feelings*; and by right views and feelings *moves* him to holy *volitions*, and voluntary *exertions*. From the *condition* in which God has placed every man since the fall, and from *the naturally evil nature* which God causes him to inherit from Adam, the mere possession of which is no crime, the whole free agency of man in relation to the moral law is *certainly*, but not *necessarily*, contrary to that law. This condition and naturally evil nature constitute our *state* of trial; which may be called "an *estate* of sin and misery;" because it is the consequence of Adam's sin, and a state which all *certainly* but *freely*, without *any necessity* of transgressing the law, do actually sin and experience misery.

In this *estate* we might all be left to sin on, by a free agency, contrary to law, and to be accursed for ever in our sins, but if any one begins a course of holy, moral agency, he begins it by thinking aright; and he thinks aright only when under the gracious illuminating, guiding, and exciting influences of the Holy Spirit. Hence we learn the necessity of *prayer* and *instruction* which comprehend all the means of grace. We are *to teach* men that they may understand, believe, feel, will, and exert themselves in accordance with evangelical duty; and we are to be fervent in prayer, that when men speak the truth, or sinners read it, God may *effectually call* them by his Holy Spirit.

Without any agency of the Spirit to excite a man to holy mental acts, he may act amiss and may be justly punished according to his criminality; but without the strivings of this same Spirit he would never understand aught, believe, become willing, obey the gospel, and enter into everlasting rest.

Here then we have free agency, accountability, and human efficiency; and here we have also the dependence of sinners on the Holy Ghost for their first turning to God, and every subsequent instance of evangelical obedience, without any collision between the grace of God in saving those who believe, the justice of God in damning those who do not repent, and the free agency of man whether he believes or disbelieves, whether he rebels or sumbits, whether he obeys or disobeys, whether he is saved or lost, for ever los.!

TEMPERANCE.

From the N. Y. Observer.

THE FRUITS OF INFIDELITY AND INTEMPERANCE.

The following account (extracted from the Auburn Free Press) of the downward progress of a young man from respectability to degradation, and from moral and virtuous deportment to the commission of a most horrible crime, may serve to warn our youthful readers to beware of infidelity and intemperance.

In the summer of 1811, there came a young man to reside in my neighborhood, under very favorable circumstances. He was from a distance, and was a stranger; but was introduced under the patronage of a near relative, who was a gentleman of the first standing in society, and extensively popular, and who had been honored with high and responsible offices, both by the government and his immediate fellow-citizens. Thus introduced, the young stranger was welcomed wherever he appeared. But he was by no means destitute of those personal qualities which are calculated to make a stranger welcome in respectable society. He appeared to possess a mind rather above mediocrity; which had been cultivated by more than an ordinary education, and by considerable and various reading. In his deportment he was manly and dignified; in his manners, amiable and friendly; and appeared to possess the kindlier feelings of our nature in rather a higher degree than is usual among the degenerate sons of Adam. Thus introduced and thus accomplished, he was every where received with cordiality. After remaining in the place, in the family, and in the office of his relative, (who was a lawyer of some note,) he engaged as a teacher in a school for some time, where he acquitted himself with credit. After his engagement had expired, he returned to his kinsman's office: but too soon after his return, it was discovered by his friends that during his school engagement he had formed a connection with a circle *of tippling gamblers*, and a taste for sipping had taken hold of him. His relative found him in the office intoxicated, and reprimanded him (as he considered) harshly. He immediately left the office and family. Soon, however, a reconciliation took place, and he returned, under a promise of amendment, which promise he kept for several months. But the demon of intemperance had ensnared him; he was again caught, and was again discarded by his kinsman; upon which he enlisted as a soldier in the army, and marched to the Niagara frontiers.

During the time he was engaged in his school he had become acquainted with a young woman who was also teaching school in the same vicinity. They were nearly of the same age, both of them of ardent temperament, and rather romantic in their notions; an attachment was formed which they both thought nothing could dissolve. She was of poor but respectable parents; had received a good education; her mind was considerably cultivated by reading, but she knew but little of the deceits and vices of this deceitful world. She was unsuspicious and gay as the lark that caroled over her head; viewed every thing on its brightest side—and confided without reserve when truth was professed. She informed him frankly that she had heard of his fault; he as frankly confessed and promised amendment,—in which promise she confided. They parted with reciprocal promises of fidelity; he left the recruiting station to join his regiment, in December, 1812, and was away to the end of the war, not being discharged until November 1815.

During his absence, she manifested the utmost solicitude of affection to ascertain what his conduct was. There was a recruiting rendezvous for the regiment to which he belonged in my immediate neighborhood. I was acquainted with many of the officers, and had frequent opportunities through them to hear direct from him, and by her request made particular inquiry. The general answer was "*Doing very well;*" is a non-commissioned officer; possesses our confidence," &c. In the fall of 1814, I met with one officer from that regiment, who appeared to possess better views of what was "DOING WELL," than most of our soldiers possess; who informed me that the object of my inquiry was rather intemperate, not to say a drunkard—but attached to his rations *in kind*, and what was likely to hasten his march to ruin, he had, after joining the army, procured a deistical work entitled "The Principles of Nature," and after reading that, he had procured all superficial works against religion, written by Paine, Voltaire, and Volney—had read them and nothing else, and was disseminating their sentiments as far as his influence extended. And that as he became confirmed in his sentiments of infidelity, his habits of intemperance and profanity extended their force. I faithfully detailed to my fair friend what I had heard of the object of her love; and advised her to discard him; her friends generally, (and she had many friends,) gave her the same advice.—She hesitated—he returned—acknowledged he had done wrong—promised, now he was discharged from the army, he would reform his life—she believed that her influence over him was such that she could control him—she married him contrary to the advice of her friends.

For two years he was temperate and industrious, and they lived happily. From that time he began to relapse—and for ten years past she has lived a life of toil and wretchedness. They became the common parents of five children, which she has supported by her own labor, and by the assistance of public charity. He became a deist in profession, a sot by habit and an atheist in practice—and at last murdered his wife, in the most savage and brutal manner.

As the individual alluded to, has not, we believe, been tried yet, we suppress the name.

DR. HEWITT IN LONDON.

We have been favored with the perusal of several private letters from this gentleman, by which it appears that he is fully engaged, with his characteristic zeal and success, in the advancement of the temperance cause in England. On his arrival, he found the friends of temperance prepared for a general and thorough effort, and he has been enabled to render them material assistance in the prosecution of their plans. His whole time is occupied in delivering addresses, answering inquiries, and communicating with the committees, who consult him in all their proceedings. At his suggestion; the London Society has changed its title for that of *British and Foreign Temperance Society*, and as its change of name indicates, will take upon itself the duties and responsibilities of a national society. The committee held three meetings for considering this measure. At the first, all but one opposed it.—At the second, all but three were in favor of it.—At the third meeting, Mr. Hewitt was authorized to state that the chairman, (who is of the Society of Friends,) would give £50 if the measure were adopted, and it was unanimously carried.—The national society was warmly advocated by Mr. Crampton, one of the present ministry. Sir James M'Intosh declared his approbation of the Society, and is ready to plead its cause whenever called upon. One of the Committee has pledged himself to add to the treasury of the new society, twice the sum that any other member of the Committe shall give. The Society are very desirous of securing the services of Mr. Hewitt as their General Agent, and have made him a liberal offer, but his views of duty will hardly permit him to accept.

But is the temperance reformation to be patronized only by the aristocracy of England, while the common people remain unenlightened and vicious! This is the vital question. The lords and ladies may vote it a genteel thing, and a popular thing, but if the temperance reformation is to walk only in its silver slippers, it will prove but a whited sepulchre. Some indeed, affect to believe that when a change of sentiment in the upper classes of society is effected, little farther in the way of reformation can be done; and that, after all, we must be content to suffer from a certain amount of intemperance among the common people. But this is a false and dangerous doctrine; it is a retreat from which experience will soon drive the designing and lukewarm. The following extract from one of Dr. Hewitt's letters to Rev. Dr. Wood, speaks better things.

"Last evening I attended a meeting in Galilee Chapel, Shadwell, the house which Mr. Smith the Seamen's preacher occupies. About 400 men were present, chiefly of the lower orders.—I spoke to them about an hour and then proposed the formation of a society. A mechanic arose and stated objections. A Mr. Roberts replied to him with great effect and extorted thundering applause from the audience. Mr. Roberts told them that the auxiliary society which was formed but last week among the poor weavers in Spitalfields already contained *five hundred members!* (what shall be said *now*, about the utter impracticability of reforming the lower orders of Europe! The fact is, that it is not done because it has not been *attempted*. He also said that he *knew* that the distillers in London were *trembling*. He said that a few days ago, he himself turned the Temperance Society into ridicule, but now he deemed it the most wonderful instrument of universal improvement of men of all classes that had, except the gospel, been thought of, &c. He spoke with great energy and freedom. He understands the humor of a London audience of the lower orders, and extorted from them repeated and enthusiastic cheers."—*Journal of Humanity.*

AN AFRICAN'S ILLUSTRATION OF TEMPERATE DRINKING.

Mr. Editor:—It is probably known that there are Temperance Societies, composed entirely of colored people who hold stated meetings to strengthen each other in the resolutions which they have formed, to abstain entirely from the use of ardent spirits, and to promote the cause as other socities do, by addresses from those who are in the habit of public speaking. They do not meet, however, without having white people present, and their discussions are public. A short time since a number of us met with them. The principal speaker who was the President of the Society, gave an animated address full of original, apt, and striking illustrations. Let the following serve as a specimen.

You say, spirit no hurt you. You drink temperate. Well. 'Spose you do. But your son see his fader drink—he drink too. By and by, your son become drunkard. He fall in the stream. He can no swim. He can not get out hisself. You, his Fader, who drink temperate, see him drowning. You throw a rope. He catch it. You pull. But dat little you drink to do you good, and make you strong, no help you. For when you lean forward to pull your son in de Temperance ship, you fall over yourself.

This was accompanied, as Shakespeare says, "with the action suited to the word," and thus appeared much stronger than can possibly be described on paper—*Charleston Obs.*

'Without natural Affection.'—It has never fallen to our lot, says the Journal of Humanity, to record a more shocking instance of depravity resulting from intemperate habits than the following, which we have from an authentic source. A man in Derry, N. H. lately hung himself. He was discovered by his own mother, who instead of manifesting any distress, or raising any alarm, deliberately stole from his pocket a bottle of rum, and drank herself *dead drunk!*

SABBATH SCHOOLS

From the S. S. Instructer.

MY DEAR FELLOW LABORER, BE FAITHFUL.

The Sabbath School teacher, who was is in the habit of reflecting upon the solemn thought, that he is *forming characters for eternity*, will be led often to exclaim, "who is sufficient for these things!"

To such a teacher, when borne down into the dust, by the weight of responsibileness, which he feels resting upon him, how supporting, how cheering to hear a Saviour's voice, saying, "Lo! I am with you always; and my grace is sufficient for you! The faithful teacher, will often need such support as this. For 'he watches for souls as those that must give account."

The importance of Sabbath School teachers being faithful, in watching for the souls of the dear children and youth, under their care; and in frequent conversations with them, magnifies in my estimation, every day. This will not be wondered at, when I come to mention some of the many instances, in which children, to my own knowledge, have complained, "that their teachers were not faithful—did not ask them questions, and converse with them, personally, upon the concerns of their souls;" and when I mention some of the glorious results, which have followed the labors and prayers of such teachers as have been faithful, and untiring in their, efforts.

Some of the facts, which are now to be presented, have been related in the hearing of many teachers, in my public addresses to them—but they are facts, which every teacher, in our State and country, ought to hear, and they will bear repeating to those who have heard them before.

A Superintendent told me, not long since, that a little girl, five or six years old, and a member of his school, was reading a story, in the Sabbath School Instructer, of the child who complained "that her teacher never asked her any questions, and never talked with her class." She read the story through to herself, and then, after sitting a few moments in deep thought, she said to her mother who was in the room, "There, Ma, I do wish my teacher could read this story." Why, what is it?"

After she had told her, the mother inquired again, "Why do you wish your teacher to read that!"

"Because, *she never asks any questions*, but those in the question book; and *never talks with us any*."

Some weeks since, I attended the public meetings at A——. There lived in the family where I took lodgings, a girl perhaps twelve or thirteen years old. She came home from one of the morning prayer meetings, where the children had been particularly addressed, and bursting into tears, she said, "I don't think there is enough said to Sabbath School children. *My teacher never asked me but one question in the world* She only hears me say my lesson, and that is all she does."

That child was anxious about her soul, and her teacher knew nothing of it. Perhaps one short conversation in the Sabbath school, might have been blessed to her salvation; & as a reward of that single effort to do good, that teacher might have had a precious soul to sparkle in her crown of rejoicing forever. What new life and interest it must have given to all her prayers, (Sabbath teachers *certainly pray* for their scholars) when she retired to weep and plead for the conversion of the dear children in her class, to have known, that *one* was weeping for sin, and to have seen, with her own eyes, the tears; and to have tried, herself, to direct the mourning child to her blessed Saviour!

O, how can teachers *refrain* from talking to the dear children, about their souls; and about their kind Saviour, who loved and still loves to bless the *little* ones.

A teacher, while walking home from the Sabbath school, a few weeks since, in company with a little boy, seven or eight years old, asked him, why he did not become a christian! His answer was most affecting. *"I think I should, if I only had a teacher who would talk with me."* About a week after this conversation, I saw that little boy. He was in great distress on account of his sins. It was truly melting to see him sit and weep. He now rejoices in his pardoning Saviour.

How much this single question of a faithful teacher, had to do with leading that child to reflect, repent, and seek the Lord, is known to him only, who sees the exact influence of a *word*, and knows how often it has been blessed to the salvation of a soul.

In recurring to this incident, I cannot help reflecting, how full of interest it would have been, if this little boy's *own* teacher had propounded the question. *Then* the answer might have been, "I think I *shall* become a christian, if you only *continue to be faithful.*"

Many other similar facts, which have fallen under my own observation, might be stated, but it is unnecessary to enlarge. These are stated not with a complaining spirit, but with an earnest desire that all teachers may know the truth —(it is a truth,) that children do expect of them —*faithfulness*. Teachers, except perhaps in some remote villages, where Sabbath schools have just commenced, can no longer plead ignorance on this point.

Let me say then, that teachers, who would co-operate with Christ, in advancing his cause, and who would be applauded, at last, as "faithful servants," must feel, and act, towards those under their care, "as those that must give account." Thus acting, the complaint will never more be heard, from the children, that their teachers are not faithful; but instead of it, the inquiry may be expected, "What shall we do to be saved?"

ASA BULLARD.

LITTLE LESSONS FOR LITTLE FOLKS.

If you would be happy, you must seek to be made holy.

To go to heaven when you die, you must come to Christ while you live.

Your heart is very bad; so bad that it is unfit to go to heaven as it is; so bad that none but God can make it good.

Oh! give Christ your heart; if you give it to him, he will take you to heaven.

A new heart is the best gift you can receive. A new coat will wear out, a new bonnet may be spoiled, a new dollar may be lost; but a *new heart* (its worth who can tell!) will never wear out, never spoil, and none can take it away. Oh, pray for pardon for Christ's sake; pray that God will love you; and that, when you die, heaven may be opened to receive you.—*The News.*

From the S. S. Treasury.

A WHOLE CLASS CONVERTED.

A female teacher, in a letter to the Secretary of the Massachusetts Sabbath School Union says, "I cannot forbear telling you a word about my class. I now have ten scholars, and they are all rejoicing in the hope that they have passed from death unto life. I wish you could see how different they appear to-day, from what they did last Sabbath. Our lesson then was to show the power of faith. At the close of the recitation, it was proposed that the class should select some one or more for whom we should pray. We had hardly come to this agreement, when an individual by said, *choose me.* Oh *choose me, do pray for me.* She is very happy to-day."

When the writer of the above was requested to take this class, she declined, saying she was not qualified to teach such a class. When urged to the work, by the scholars and superintendent, she at last took it only on condition that one of the scholars, who was professedly pious, and several sisters in the church, would unite with her in spending a certain hour, every week, in prayer to God, that he would prepare her for this solemn charge, and by his Holy Spirit, made her efforts affectual to the conversion of the whole class.

At first a single individual was selected, for whom they prayed more particularly than for the rest. When she was converted, she united with those who had thus associated together, in praying for another in the class, till she was brought to submission; and then another was chosen, and so through the whole, till, as we have seen, they were obliged to choose one who did not belong to the class.

Oh that every Sabbath school teacher might so labor and pray in faith, that similar blessings might be received by every teacher and every class. God is not partial. The same means being used with the same feelings, he will prove himself as ready to bless one teacher, and to save one class, as another.

Dear Sabbath school teacher, this day of glorious revivals is your harvest time. Yes, it is more. You may now sow and reap at the same time. There never has been a time in New-England, when the clouds of mercy which were passing over us, were so full of blessings for our Sabbath schools; for the *youngest children* who are thus assembled "to hear of heaven and learn the way." This must be a season of great heart searching among truly pious teachers. For no one can see his class unconcerned or impenitent, without having good reason to believe that his own heart is not right in the sight of God. How is it, beloved teacher, with your class! Are all converted? If not, what is the state of your heart? What testimony does your closet give! Oh, remember the time is short. Soon you and your class will stand before the same judgment bar.

From the S. S. Instructer.

CHILDREN EXPECT A LONG LIFE.

I was conversing with some young persons about the shortness of life and the certainty of death, when one of them said, "I don't know but I shall live a hundred years." So careless are children—they neglect preparation for death with the false hope that they shall live a great while—perhaps "a hundred years." But, dear readers, if any of you are neglecting to seek religion, with the expectation of enjoying numberless years on earth, let me invite you to visit the burial ground, and there examine the grave stones of those who have been called away from the scenes of time. And how many will you find with these words, "Aged one hundred years," inscribed upon them! Not one, perhaps. But you will see scores of little stones, with the names of children engraved upon them who have died very early in life. Then how can you, little ones, expect to live a great while? The next grave that is dug, may receive a child—and who shall that child be? Perhaps a reader of this paper. Beloved children, are you prepared to die? If not, immediately seek for a blessing from God, and ask him to prepare you for death, that when your time is finished here, you may go to dwell with him. Œ.

From the S. S. Instructer.

HOW TO DISPLEASE MY TEACHER.

1. I must never be at school in season.
2. I must never get a perfect lesson.
3. I must be always looking about the school when he is talking to me.
4. I must talk, and laugh, and play, whenever his back is turned.
5. I must carry apples, or nuts, or cake, to eat during the exercises.
6. I must always pout, and fret, when he requests my attention.
7. I must always speak sharply, when he asks me a question that I do not want to answer.
8. I must often ask him to let me go out, and if he says I cannot, ask him again and again.
9. I must crowd the other scholars; and try to take their attention from him by striking them or by throwing things at them.
10. I must refuse to take the books he selects from the libary—until he has brought me all the books once or twice over.
11. I must often tell him that I wish I were in Mr. Such-a-one's-class—for he is a great deal more kind and pleasant to his scholars.

Here are a few of the many ways in which I can displease my teacher;—if I follow them up, I am sure that they will prove effectual.

From the Rel. Intel.

THE INFANT SCHOLAR'S QUESTION.

A teacher one day, while speaking to the little children on the life of Moses, said, "And Moses went up into a high mountain, to the top of Pisgah; and when there, the Lord showed him the land of Canaan, which he had promised to give to Abraham and his seed.—And while Moses was looking at the hand he died." "Please, Sir,', said a little boy, "did Moses go to heaven whan he died!" "I must think," said the teacher, "for I don't remember its being said in the Bible, that Moses went to heaven; but I hope he did; for he loved God, and he was a servant of God; but I don't think it says in the Bible that Moses went to heaven." "O yes it does," replied another fellow. "I don't remember the passage," answered the teacher, "so you" must tell me where it is found." "Why, don't you remember, sir," said the little boy, "that high mountain; and when they were there, his face did shine like the sun and his raiment was white as snow, and there appeared unto them *Moses* and Elias from heaven; and you know, Sir, that Moses could not came from heaven unless he had gone to heaven." Thus are our little ones led to think—to compare scripture with scripture—to feel—and, what is of great importance, to obey the truth.—*I. vs. Child Comp.*

REVIVALS.

Litchfield, Conn.—Letter to the editor of the Connecticut Observer:—

"For near two years previous to the month of April last, since I have been in this place, here had been a gentle and silent diffusion of spiritual influence, bringing here and there sinners to the hope of pardon and deliverance. At every successive communion season some have entered into covenant with Christ and his people. About the first of April, in prospect of a three days' meeting, an unusual spirit of prayer was manifest in several members of the church; and as the time for the meeting approached, a sense of personal responsibility, and active dependance upon the grace of God was more widely diffused and more deeply felt. The meeting commenced on Wednesday, the 20th of April, and was very generally attended by the people of the place, and many from abroad. The plain truth of the gospel, faithfully pressed upon the conscience, produced a growing interest and solemnity from day to day, and made on many hearts a deep and abiding impression. At the close of the meeting more than 100 were found making the anxious inquiry—"*What shall I do to be saved?*" And during the succeeding week numbers found peace and joy in believing. The direct influence of the meeting was felt for about three successive weeks, when, although the meetings were full and solemn, and may sinners anxious, it was manifest that a suspension of the renewing influence of the Spirit of God had taken place. A meeting for fasting, humiliation and prayer, was appointed, and very generally attended by the church, which was signally followed by a return of divine influence. The work revived, and for several weeks was more *still deep and powerful*, than at any former time. Up to the present period new cases of conviction and hopeful conversion occur, though much less frequent than a few weeeks since.—The subjects have been taken from all classes, and of all ages between ten and seventy years. The number of males so nearly equal to that of females, and from both sexes some of the most influential persons are among the trophies of divine grace. Seventy have united themselves to the congregational, and a number to the episcopal church in this place; and perhaps forty or fifty more are indulging the hope of pardoned sin, who will probably soon enter into public covenant with God. The members of the law school and female seminary in this place have shared in the rich blessing, and some of the most interesting cases of conversion have been among their number. Some of the students in the law school have already changed their profession and are preparing for the ministry.

"Among the most efficient means blessed of God in this work, may be mentioned, the plain and direct preaching of the gospel, the solemnities of the anxious room, and the prudent and private labors of the recent converts. The gospel has been presented, as a proposal from God to sinners for a reconciliation, and the obligation of immediate acceptance enforced. The ability and consequent inexcusableness of the sinner, the unwillingness and consequent dependance upon God's Spirit, have been topics of frequent explanation, and practical application to the heart and conscience: And the duty of direct and unreserved submission to God as a sovereign, just & wholly reasonable in all his purposes and precepts, has been enforced by the weighty motives that divine mercy and authority disclose. To the grace of God would we ascribe all the praise and glory of this precious work of his own right hand.

Your's truly, L. P. HICKOCK.

From the N. Y. Observer.

IN NEW-YORK CITY.

Protracted meeting in the Union Presbyterian Church in New York.

Mr. Editor:—Your notice of the protracted meeting in the Union church of this city, has raised the expectation of the Christian community that a more full account would be given in this week's paper. While I attempt to give such an account, I am conscious that pen and ink can *but feebly imprint* on the hearts of men, the works of the Spirit of God.

This meeting commenced on the 29th of September with the intention of continuing four days. Nothing of very special interest was apparent in the church, only a little increase of the spirit of prayer, and one or two conversions a few days previous to the meeting.

The meeting was opened with a sermon by Rev. Mr. Foote, of Brookfield, Mass. During the sermon Rev. Mr. Lansing, of Utica, arrived, and the next day Rev. Mr. Patterson, of Philadelphia. Several of our ministerial brethren in the city, preached and assisted in the exercises. Rev. Dr. Palmer, of Charleston, S. C. was with us several days. But the burden of preaching was rolled on brothers Patterson and Lansing.

During the first two days, nothing of very striking interest occurred. The congregation increased constantly, and were manifestly more and more solemnly affected by pungent, unvarnished exhibition and application of truth.

On Saturday morning the church began to feel the presence of the Spirit of God. They solemnly covenanted together to pray as they had not prayed for the salvation of sinners. In the afternoon at the close of the sermon, those who were anxious about the salvation of their souls, were requested to retire to the Lecture room while the church remained to pray in the sanctuary. Between thirty and forty retired. Several had been pricked in their hearts by the sword of the Spirit during the sermon and were in awful distress. In the evening a request was made that all those who were then resolved to submit to God, should come out from the congregation and kneel down before the pulpit.—Between twenty and thirty came. Several of these indulged the hope that they yielded their hearts to God while bowed upon the floor.

The prayer meeting on Sabbath morning prophecied of the scenes of the day. The brethren who prayed were simple hearted enough and honest hearted to believe that, God *answer prayer when made aright*. They poured out their hearts before God with the humble and confident expectation that God would convict and convert sinners during the day. Their expectations were not cut off. The infinitely blessed God granted the requests of his people offered in the name of Jesus. Many were cut to the heart and numbers indulged hope in the course of the day. When the sermon closed in the evening, all who were then determined to come to Jesus Christ that they might have life, were invited to take seats in front of the pulpit.—More than one hundred came and bowed the knee before God, and the attentive assembly. Several rose from their knees with new views and feelings, praising God and the Lamb.

This ended the four days meeting. Many

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requests had been made that the meetings might not be discontinued. By an unanimous vote of the church in the afternoon it was resolved to protract the meeting two days longer.

Monday was a day of great interest. Souls were constantly pressing into the kingdom of God. I can only notice what occurred in the evening. The solemn stillness of the crowded sanctuary while the servant of Jesus was pointing sinners forward to their *future gathering*, evinced the presence of the Holy Ghost. The anxious at the close of the sermon were requested to retire to the Lecture room. Upwards of three hundred retired while the saints remained to pray. The judgment only can disclose the scenes of that evening. Every sinner as he entered the room bowed his head on the seat before him. The silence of the Sepulchre was broken only by the sigh and half suppressed groan of the sinking sinner. Brother L. whispered in my ears, "this is awful, awful, God is here." A separation was then made between them. All who were resolved *to submit to God on the spot* were called to the front seats. About eighty came. It is supposed that between thirty and fifty indulged the hope that they passed from death unto life, during the twenty or twenty-five minutes they occupied that room.

On Tuesday afternoon the obligation and responsibilities of the church were spread before them. Christians were exhorted to raise the standard of piety and to consecrate themselves with one accord to God. Numbers of professors of religion from various churches in the city, and also from abroad, came out into the aisles of the church and knelt down while the consecrating prayer was made, and each one gave himself away to the Lord in an everlasting covenant. This was a time of peculiar tenderness and of melting of heart. Several hundreds of professors of religion bowing together and weeping under a heavy pressure of obligation and an awful consciousness of neglected duty, presented a scene of solemnity not often witnessed.

After sermon in the evening while the choir were singing the "judgment hymn," between three hundred and four hundred came forward and took the anxious seats. This closed the two protracted days. Many petitions had been made that the meeting might not close. It was put to vote, when the congregation very cheerfully and universally rose and resolved to continue the meeting two days longer.

Time would fail to particularize all that would be interesting. I have been thus particular that all may know what measures have been adopted and blest in these meetings. There has been very little excitement of animal feeling. It has been the object of the ministers *to urge sinners to instant submission to God, and to insist upon it, after Apostolic example, that they must repent on the spot.* God has evidently and abundantly blest this course and we care not who may oppose it.

The two following days of the protracted meeting were distinguished by frequent and sudden conversions. In several instances persons came to the house of God thoughtless and hardened and were convicted and came forward with the anxious, and went away rejoicing in the Lord Jesus Christ.

When the two days expired it was earnestly desired that another vote might be taken. As soon as the question was put every man and woman and child in the large assembly rose and seemed to vote with all their might that the meeting should be protracted three days.

Passing over many scenes of touching interest, I would only say that on the Sabbath the eleventh day of the meetings, the Lord's supper was administered to a large company of communicants, when twenty-nine were added to the church on profession of their faith, and two by letter.—In the evening between three hundred and four hundred placed themselves among the inquiring, and *about one hundred and fifty of that number resolved to give their hearts to God in the anxious room.* How many did, the judgment day only can tell.

Thus closed the eleventh day. The congregation then voted to meet every evening until Wednesday.

As to the number of converts no correct estimate can be made. They are from different congregations in the city, and from various parts of the United States. A large number of young men have shared in this work. The whole number of converts is exceedingly small compared with the perishing thousands in our city. "Why should the work cease?"

One thing is worthy of notice, that not a trifling countenance has been observed by one of the ministerial brethren since the meeting begun. When several hundred were in the gallery, and the anxious were made the subjects of prayer in front of the pulpit below, only one head was up in the gallery. All the others were bowed in the attitude of worship.

Our sincere and ardent request is, that our Christian brethren will pray that we may be humbled exceedingly in view of what God has done, and that this work may not cease until Satan is dislodged from our city and this whole population are converted to Jesus Christ.

Yours, H. NORTON.

IN HARPERSFIELD, N. Y.

The following interesting letter, to the editor of the New York Evangelist, is from the Rev. Harper Boice, dated Sept. 25, 1831.

An account of a revival in this place, was published in your paper some weeks since. That account closed with a four days meeting held here the first week in June.

For the encouragement of Zion's friends, I would now inform you that the revival did not pass away with the protracted meeting. The two weeks following, appeared like one continual Sabbath. A deep and awful solemnity seemed to pervade the town. To the concerns of eternity, and the things of religion, all worldly concerns appeared to give way, while sinners daily bowed at Immanuel's feet. The aged and the young, parents and children, and grand children, have here bowed together, pleading for mercy in the anxious meeting, and there too we have seen them rejoice together, come forward and publicly enter into covenant with God and his people. More than twenty family altars have been erected since the commencement of this revival.

Four merchants, subjects of the work, have united with the church, and espoused the cause of temperance; three of whom have ceased to retail ardent spirit. Indeed the whole character of society, so far as this revival extended, is essentially changed. Although the work some weeks since declined in a measure, for the last two weeks, appearances are more favorable; Christians appear more deeply to feel that if the revival stops, the blame must rest on them.—There is more fervency of spirit in prayer, and sinners are troubled and inquiring.

As the fruits of this work of grace, one hundred and twenty seven have united with the Presbyterian church, and a few with the Methodist. A number more are expecting to unite with us soon. Although the revival in this place has been powerful, beyond any thing ever before witnessed by any who have been acquainted with it; yet it has from the beginning been characterized for a solemn stillness; and in the subjects of the work there is, I trust, and I think, an unusual degree of Christian decision. One thing worthy of remark, and which I cannot forbear to notice, is, that as yet, there has not been a single instance of apostacy known, among those who have been numbered as converts in this revival. All appear to hold on their way, while the most of them are truly active.

INFANT SCHOOLS.

The anecdotes related in the following article from the Christian Intelligencer, respecting some of the pupils of an Infant School in the city of New York, are pleasing illustrations of the influence of instruction on the infant mind.—*South. Rel. Tel.*

I have sent you a few brief memoirs gleaned from the book of an Infant Teacher. By inserting them, you may, perhaps, do more good, than by inserting a learned exposition, or a profound criticism. Yours, &c. W. C. B.

"It is now two years, since I entered the Infant School, No. 1, Canal-street. In the lapse of that time I have taught 209 children. During that time we have had seven deaths.

I have visited the parents of almost all my scholars. They have always been glad to see me; and they have generally expressed their approbation of the School.

A poor English family, of the name of Stanley, whom I visited in the Bowery, testified their gratitude by tears. The mother said, "her two little sons, Thomas and George, from being the most refractory and disobedient children in the world had become mild and tractable; and often reproved their sister, who is the eldest, by saying, "If you are such a wicked girl, neither God nor grandma will love you!" "Do tell me," said Mrs. Stanley, "how you manage to make them so good; so that I can make a good girl of my daughter."

A Mrs. Lamb, who resided in Crosby-street, and sent three children to school, seemed very grateful for the privilege. She said, she had sent her son to the Public School; but he made no proficiency. She heard of the infant School, No. 1, Green-street. One morning, (within a week after he was entered,) as he was in a little bed near his parents; he called out, "Father, do you know how many letters there are in the English Alphabet?" His father quite astonished, asked him, pray Frank, how many do you make! Little Francis instantly replied, "twenty-six:" and then proceeded to give the vowels and the consonants. Frank, now finding that he knew as he thought, more than his parents, said, "Father, this world, do you know, is round like an orange! Now what shape is this world, Father! From this time his father was delighted in conversing with his infant son.

Another little child, the daughter of Mrs. Hannah Remsen, of Wooster-st., told her mother on a Sabbath morning, before she was up, that she wanted to go to Church. Her mother replied "If you are a good girl, when I get up, I will finish your new frock, and you shall go."—"O mother," said little Ellen, "it is very wicked to finish my frock to-day; for it is God's day; and if you do work, you will break the fourth commandment. I would rather not go to church than make God angry with me." The mother added, that since that time, she never had worked on the Lord's day.

A little boy named Josiah Crosby, who resided with his mother in Crosby-street, told her, one day, when he saw her very ill: "Mother, I will pray for you, for God hears little children." His mother said, "you may pray, if you will go into the next room: but I am so sick, you must not stay here." Little Josiah went out, and throwing himself on his knees, and clasping his hands together, was overheard by a woman, who was in an adjoining apartment, to say these words with great earnestness: "Dear good God, will you make the doctor cure my mother: if you will I will never be a bad boy again!"

A little boy, the son of a French baker, in E— street, came to me of a Monday morning, and said, "Miss P. is not Sunday God's day!" I replied, "it is." "Well," said he, "Yeste day, Mother made this cap," (he held up his cloth cap in his little hand.) "I told her it was wicked: and I told her the minister was in the pulpit preaching: and I told her that God was looking at her; but mother would do it. Now was it not very wicked?"

Betty Remsen came to me on Monday morning, and said, "Miss P. will you please to tell my big brother that it is wicked to make a kite on Sunday? Indeed I told him it was very wicked: I told him he would break the commandment: that God was looking at him: but my brother said, he would make it: and he did make it. Now Miss P. will you tell him it was very wicked!"

A small boy named John Zebriskie, said to me, one day, "Miss P. I know where grandma" (meaning Mrs. Bethune) "will go when she dies." "Where will she go!" said I. "She will go to God's house, and sit up in his gallery, with all good people: and if I am a good boy, I shall sit with her: only I shall sit lower down, and she will sit high, high up."

Another time, when I was showing the infants the picture of the Lion, and giving them the natural history of that animal, John Zebriskie said, "A lion wont eat grandma." Not knowing exactly what he alluded to, I asked him how he knew that. "O," said little John, "God, you know, shut the Lion's mouth, so that they could not eat Daniel; and grandma is as good as Daniel, you know." "Yes," cried little Newland, "She is better than Daniel: for he did not make any Infant Schools for poor Children!"

RELIGION IN PRISONS.

The following very interesting article is from Badger's Weekly Messenger. The writer introduces it with some remarks upon the original design of Prisons, which was merely to *punish* the delinquent—his reformation was not thought of as a practicable object. To show the contrast between the present and former times, and to afford evidence that the power of the gospel may and has had a transforming power upon the depraved characters of the inmates of the State prison he goes on to make the following statements.

The prison at Weathersfield Connecticut, may safely challange competition with any similar institution both for the convenience of its structure, the wisdom of its polity, and the moral results of its discipline. As a proof of the latter assertion, I am permitted to appeal to documents in the handwriting of Rev. George Barrett, Chaplain of the institution, whose deep feeling for the spiritual good of the convicts, prompts the most unwearied efforts, and affectionate instructions.

"When I have remarked their countenances," he writes, "evening after evening, before engaging in their religious services—when I have thought of the dark designs they had cherished, the unhallowed feelings they had indulged, the fearful, sickening crimes they had committed—gloom and sadness has overspread my soul.—Yet gratitude mingles with these melancholy sentiments, at the great improvement which has taken place among them. This is especially the case with regard to the *females*. A few months ago, before the building for their separate dormitories was completed, and while they were both night and day in the same room, they cherished among them, I could not without emotion behold them submitting to the examination of the guard, who ascertained that each had concealed in his dress no implement of offence or destruction. It was humiliating to see the vigorous and athletic man, hold out his arms with the subdued look of the child. I felt how strong and how salutary might such a lesson prove to the young and tempted, whose principles had not yet acquired firmness to save them from vice, without witnessing the degradation and misery to which it leads.

Each prisoner then placed his hands upon the shoulders of his nearest companion, and all marched with the lock-step towards the chapel.—Seated there, side by side, were seen the man of full strength and him of hoary hairs, the youth of fourteen summers, and the sinner of *more than* 100, who like a bloodless and withered mummy, past labor, yet sentenced for life, surveyed motionless and passionless, objects to which his dim eye and cold heart, had long been innured.—I could not avoid sending a scrutinizing glance over the mass of faces; to discover if possible, in feature or bearing, some indication of talent, or noble motive, for we know that the whirlwind of passion hath sometimes driven into crime, those whom Nature, and Education and Heaven had he'd called to a higher destiny. But their seemed a total abstinence of those lineaments which betoken the finer traits of intellect, and reveal the pure and sublime promptings of a godlike soul. *Sin had been there* with its levelling process, effacing mental grandeur, and nobleness, and beauty.

Still every countenance was raised to the Chaplain, while he simplified to their comprehension, a portion of that *word* which "giveth light to those who sit in darkness," and lifteh up his prayer to the God who "blotteth out transgression." Methought in that prolonged gaze there was hope, that "where sin had abounded, grace might much more abound." At the close of their devotional exercises, they passed with a degree of order and celerity that astonished me, to their several ranges of dormitories. One moment, each prisoner was visible, standing opposite his lonely cell. The next, all had vanished, and the springing of more than one-hundred locks, was their vesper tone.

And the train of thought that this exhibition, so novel, and so distressing, excited, was the consciousness that every one of these degraded beings had once *a mother* to whose heart his infancy was inexpressibly dear. When she pressed his soft lip to hers, and lulled him to sleep upon her bosom, surely her visions of delight, had no such imagery as this! Yet could we penetrate the secrets of the erring tenants of this abode of discipline, we should probably perceive that some maternal precept still held a place in their memory, perchance had exerted a restraining power amid the career of guilt. One instance, illustrating this theory, is derived from the same source, whence I have been so kindly furnished with the preceeding examples.

An inmate of this institution, a man of fifty years; has been a partaker in almost all the varieties of vice, and a wanderer over the face of the earth. Retribution in many appalling forms, has fallen upon him, disgrace and punishment have been his portion, yet he passed through all with a hardened mind. *Nothing, he affirms, in the whole course of his life has ever made him feel serious, but what his mother said to him just before her death.* He was at that time a boy 12 years old, and summoned to her chamber, to receive her dying counsel. As he approached her bed, she took his hand, telling him with maternal tenderness that she was soon to leave him, and earnestly beseeching him by every moving consideration to seek his Redeemer, and to take care of his soul, that he might meet her in Heaven. She continued to clasp his hand until her own was cold in death. For nearly half a century afterwards, this man was pressing onward through a course of crime too revolting for description, yet still was never able to drive utterly from his mind the admonitions of his mother, nor think of them amid the obduracy of his unhallowed career, without solemn emotion. Is not this a new point of view from which to contemplate the extent of a mother's influence? The good and the wise, rejoice in expressing their obligations to this sacred source. Bacon could impute much of his intellectual eminence to maternal training; Washington ever acknowledged his indebtedness to her whose Spartan culture, early taught him the rudiments of self-control; Edwards imputed much of his distinguished piety to the prayers of the saint who gave him birth. But here is, as it were, a VOICE *from the lower parts of the earth*, bearing con-current testimony. Such a disclosure gains weight from its rarity. The illustrious and pious are willing to reveal the power of the principles which have guided them, but how difficult is it to descend into the abyss of wickedness, & extort its suffrage in favor of the precepts which it has violated?

Here is an instance of a man plunging into the vortex of transgression, and striving to dismiss from his mind every thing pure and holy.—Yet by his side has walked; to his inmost soul has clung,—with his conscience has wrestled, the VOICE *of a dying mother*. It has sometimes softened a heart which was like "a piece of the nether millstone." Who knows but it may be like the rod of Moses, to the flint of Horeb! Who can say, that the tear of penitence may not thence flow, watering the seeds of righteousness, and hope in a Redeemer!

Mother! who bendest with ineffable tenderness, over the babe that Heaven has given thee, knowest thou what shall befall him in this evil world! Redouble thy intercessions, thy instructions: for how canst thou tell that thou mayest not leave in the bosom of thy son—a monitor to save from perdition, to lead him to repentance when thou art motionless in the grave. L. H. S.

Hartford October 1831.

FRANCE.

Extracts from a letter to the Editor of the Connecticut Observer, dated Paris, July 31, 1831.

Three days of the last week were devoted to the celebration of the revolution of last July—The first day funeral services were performed for the dead who fell in battle, resembling very much the funeral rites that we read of in some pagan authors. The next day, there were foot races, and boat races, and horse races, and wrestling and shooting at a mark, and numberless other forms of amusement gotten up by the rulers to please the people. The last day there was a grand military parade—150,000 soldiers in full uniform lined each side of the Boulevards for six miles; and after having been reviewed by the king, they marched in grand procession before his majesty and the high officers of state, standing in the place Vendome, near the collossal monument formed by Bonaparte of the cannon he had taken from conquered nations. All this was indeed sufficiently imposing; but in a serious mind fitted to awaken any other than feelings of joy. The thought which more than any other pressed on my mind while I surveyed the immense multitude and listened to their shouts of *vive le roi*, was that God was not in all their thoughts and that their rejoicings were only for a moment. This however I must say, that the whole exhibition passed off with far less of excess and disorder than might have been expected. During the three days of the fetes I must have seen well nigh a million of people,—and yet I saw not one person intoxicated, nor one quarrelling and fighting, and very few who were not decently dressed.—This should shame many parts of our country.

The state of religion as you may well suppose, is very low in France. The reported reformation among the Catholics has been greatly exaggerated. It has in fact come to nothing. The men who commenced it did it from secular motives. The great obstacle to the progress of religion in this country is indifference to all religion. This prevails to a dreadful extent among all classes of people. They have seen so much of the folly and absurdity and wickedness of Popery—the only form of religion which many of them have ever seen—that they either disbelieve and despise every form of religion, or care nothing about it. The Protestants as a body are comparatively few and feeble. There are about 300 ministers. I have had a long and most interesting interview with a persecuted minister of Lyons. He is said to be one of the most eloquent preachers in France. He is certainly a most amiable and pious man, but has been deposed by the Consistory for his fidelity.—There are however gleams of light in the midst of this intense darkness. Three new places of Protestant worship have been opened in Paris the past year, and are doing well. The Lord is also blessing the labors of his faithful servants in other parts of the kingdom by revivals of pure religion. Indeed I see evidence every day that these fields are white unto the harvest.

MISSIONARY.

From the N. Y. Observer.

ORDINATION OF MESIONARIES.

On Friday evening of last week, the following young gentlemen were ordained in the Bowery church, by the Third Presbytery of New York, as Evangelists, viz.: Gamaliel C. Beaman, Thos. Brainerd, William Gage, Edmund Garland, John W. Irwin, John Morrill, John U. Parsons, Simeon Salisbury, Elisha Jenney and John J. Owen. The Sermon by the Rev. Dr. Cox, was from Jer. xxiii. 28. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat! saith the Lord." Ordaining prayer by the Rev. Dr. Woodbridge, and charge to the Evangelists by the Rev. Benjamin H. Rice, of the Second Presbytery. The services were all appropriate and instructive, and performed in a spirit delightfully suited to the occasion, while a crowded audience testified by their fixed and solemn attention, the deep interest which is felt by christians in this city, in the enlargement of the numbers of them that shall publish salvation.

The above named Evangelists, excepting one, are from the last class of graduates from the Theological Seminary at Andover, and the interest of the occasion was no doubt much increased by the fact that all of them (excepting Mr. Owen, who is employed as agent of the Presbyterian Education Society,) had been appointed by the American Home Missionary Society, as missionaries to the western and southern States, and most of them were about to depart on the morrow to the home of their anticipated labors beyond the Alleghany mountains. This consideration especially gave to their ordination and to the several prayer meetings which they attended in the city an interest which we trust will not soon be forgotten by those who formed the acquaintance of our young brethren.

It will also be gratifying to our readers to know that in addition to the above, the following, who are their class-mates from the same Seminary, are now on their way to the west as missionaries of the above society, viz.: Rev. Benj. Laberee, Rev. Daniel C. Blood, Rev. Asaph Boutelle, Rev. Jason Chapin and Rev. Edmund O. Hovey; from the Theological Seminary at Princeton, Rev. Reuben Frame, Rev. George H. Hulin, and Rev. Jeremiah Porter;—and from the Seminary in Bangor, Maine, Mr. Elijah S. Scott;—in all 18, designated to the states of Ohio, Kentuck, Indiana, Illinois, and Michigan Territory. This we understand is a larger number than have ever before been sent out by the the American Home Missionary Society at any one time. It speaks well for the Christian enterprise of the Executive Committee of that noble institution; and as they are thus enlarging their pledges to the great and growing west, it is hoped that our citizens and the religious public will remember the claims of this enterprise upon their prayers and their alms the present autumn. May *the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose.*

From the Western Recorder.

MALTA.—By a lasty letter from Rev. H. G. O. Dwight, addressed to a sentleman in Utica, under the date of Malta, July 6th, we are gratified to learn, that Messrs. Dwight and Smith reached that place on the second of May last, in fine health, after a wearysome journey of sixteen months through the regions of western Asia. Much of that time the missionaries were more or less afflicted with sickness; yet they were enabled to say, "Goodness and mercy have followed us continually." Mr. D. found his wife in feeble health. For more than a year during his tour, he had not been able to hear from her, "or of the precious gift of God in the birth of a little son, who is now," says the writer, "almost nine months old." The first letters he had received from America since leaving our shores, came to hand on his late arrival at Malta. These facts show something of the sacrifices that Missionaries are called upon to make.—Have not American Christians some special duties of a corresponding character to perform? Must missionaries make all the sacrifices, while those who send them out, and bid them God speed, consult their own entire ease and convenience in contributing to their comfort and support? This solemn question must be answered on another day.

From the Cincinnati Jour.

DOMESTIC MISSIONS.

After mature deliberation, the Presbytery adopted the following resolution.

"Whereas, the General Assembly at its last session, did pass a resolution, which is as follows:

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 Ohi, 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 in the West be left to their freedom, to form any organization which, in their judgment may best promote the cause of Missions, in these 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.

Therefore resolved, in obedience to the resolution above named, this Presbytery do approve of a Convention to be held in Cincinnatti, on the 23d day of November next, as the best method of correspondence—and do now proceed to the appointment of delegates in the number, and form as is usual in the appointment of our commissioners to the General Assembly." The yeas and nays being called for, the resolution was adopted by a majority of 2. The following brethren were then appointed delegates to the Convention. John Thomson, James Gallaher, Asa Mahan, *ministers*.—Robert Coal, Samuel Newell, James Warren, *elders*.

The Convention was opposed by the minority, on the ground that it was a *novel* and unheard of measure; anti-Presbyterial in its character; and would be productive of no good. The minority on this occasion, were not aware that so far from a Convention being a novel or unheard of measure in our church, or anti-Presbyterial, that it has been resorted to on several occasions at the express recommendation of the General Assembly. In the Digest: page 118, the reader will find extracts from a Convention as it is there called, composed of committee from the Synod of New-York and Philadelphia, of the Reformed Dutch Church, and the Associate Reformed Synod. This Convention was composed of such men as Witherspoon and Alexander, &c. A Convention of committees was likewise held in 1792, to form a plan of correspondence between the General Assembly and the General Association of Connecticut. Digest, page 292. Another Convention was held in 1798, to agree on a plan of intercourse between the Associate Reformed, the Dutch Reformed and the Presbyterian Churches. Digest, page 311.—The practice of holding Conventions then, is coeval with the existence of our church. The design of the Convention, however, will no doubt, be defeated if time, money and influence can do it. It was a measure for peace; but a party in Philadelphia, in defiance of their plighted faith, have used all their influence to prevent an unbiased expression of feeling by the Western churches.

TRIAL SERMON.

We sometime since mentioned that the application of Mr. Blanchard, (Editor of the Cincinnati Journal), to the Cincinnati Presbytery for license, was strongly opposed by a considerable number of the members of that body, on account of sentiments contained in his trial sermon. The minority of Presbytery appealed to Synod. The *heresy* contained in his sermon we supposed is embraced in the following extracts in which he gives his views of ORIGINAL SIN, and the effect of the SIN OF ADAM on his posterity.

I shall now proceed to state my views respecting the manner the posterity of Adam are affected in consequence of their connexion with him.

The scriptures define *sin* to be the transgression of the law. It is the quality of the act of a moral agent. In order to the existence of sin then, there must be an agent, a standard to measure his acts, and an act of the agent not agreeing with the standard. Hence every sin implies the act of an agent. No sin, according to this definition, can properly be called *original*, because it does not imply the act of an agent, and because it was not a first sin; for those who use the term, admit the sin so called, was not the first sin in the Universe; neither was it the first sin of our race, for Eve, who stood separate, was first in transgression. But it is so called by divines, because situated as Adam was, under a divine constitution, that act was the hinge on which his trial for confirmation of character was made to turn, not only for himself, but it was made to supercede the necessity of trial on the part of all his posterity; the quality of that act determining whether the race, if there should be any, would rise with the series of their voluntary emotions confirmedly holy or unholy. The nature of the species would not be altered—nor the rule of government changed—nor the subject compelled to act wrong—nor could it be punished for any act of others;—but from the moment Adam acted in the specified case, it would be *constitutionally certain*, what course the race would pursue.

According to the law of Adam's existence, he, and all his posterity, were bound by moral law, to love God undeviatingly to all eternity. A single defection would have forfeited his standing, and closed all comfortable intercourse with God forever; and without some new arrangement, as no period of his existence, could he have hoped for *confirmation of character*, either for himself, or for any of his posterity. But God was pleased to make a new constitution, and to appoint a special test and a limited period of trial; at the close of which, if his obedience were perfect, it should be received as if he had been tried to all eternity; and he should be confirmed in holiness, as are the "angels of light;" nor should any of the race undergo a future trial. But if on the other hand, he should transgress, at the moment of rebellion, he should be confirmed in sin, as are the "angels who kept not their first estate."—This transaction partook in the first place of the nature of a constitution, as by it the manner of God's treatment of the race was determined; and secondly, it partook of the nature of a law, as the direction was given respecting the action of a moral agent, sanctioned with a proper penalty.—The last position is supported by the first clause of Romans v. 12. "By one man *sin* entered into the world, and death by sin,"—that is, this one man acted contrary to God's *positive law*, and therefore incurred the penalty. The other position is supported by the succeeding clause of the same verse, "and so death passed upon all men, for that all have sinned." The certainty that all would sin, was not laid in the precept of the law, but was by divine constitution connected with the first transgression of Adam, according to the words of the text—"by the disobedience of one, many were made (*i. e.* according to the Greek idiom, constituted) sinners;" that is, according to divine constitution, they would certainly sin; and therefore, as agents, be punished for their conduct. They were not to be punished *for* the conduct of another; nor were they forced to become sinners, "as this would be making God the author of sin," but it was rendered certain, that they would put forth their moral activity from the first moment of their moral action, in hating, and not in loving God; and for that state of heart, would justly deserve eternal death. It is contrary to the rule of God's moral government to punish innocent beings in the sense of personal ill desert, for the sins of another. He says expressly, "the soul that sinneth, *it* shall die." "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." True, God has declared that he visits the iniquities of the fathers upon the children unto the third and fourth generation; but it is upon those only who hate him. *i. e.* The children of wicked parents are exposed to follow in their steps—exposed to hate God, and in that way have the bitter consequence of their parents sins visited upon them even to the third and fourth generation. But the doctrine of a *literal transfer*, it appears to me was nowhere found in the Bible—except perhaps seemingly in the 18th verse of the fifth chapter of Romans; and that as I have already shown because our translators supplied the elypsis from the parenthesis, instead of the 11th and 12th verses, according to the correct rules of sound biblical interpretation. The doctrine of the verse I believe to be this:—"As by the offence of one, sin or the *certainty of sinning*, came upon all men unto condemnation; *even so*, by the righteousness of one, the atonement came upon all men unto justification of life; or was sufficient for the justification of all men." Here then, I think we

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have the clear meaning of the Apostle, and the confirmation of the *true* doctrine of *original sin*. Here we may see how the race descending from Adam by ordinary generation, *i. e.* became the species, "sinned in him and fell with him," *i. e.* certainly sinned, as connected with him by divine constitution; and by his first transgression was constituted fallen without any special trial of their own; according as is believed to be the true sense of the catechism.

From this part of the subject thus explained, I deduce the following conclusions:

1. 'That Adam, in the garden of Eden, was regarded and treated by God as the head and father of all his race; and that his trial for confirmation of character was a virtual trial of all his race for the same object.

2. 'That by divine constitution such a relationship did exist between Adam and his descendants as that his first act did secure as a result, the bringing of all his posterity into such a state of sin and misery, as that it was rendered morally certain, every one of them, so soon as capable of moral agency, would commence a course of sinful moral action, and that they would righteously suffer all the evils which God actually brings upon them.

3. 'That there is SOMETHING, whether it be called *tendency, disposition, principle or depravity* in man, which renders it certain as a consequence of Adam's transgression, and their relation to him, that not only the first moral act, but every subsequent one of all his descendants by "ordinary generation," will be sinful until they are renewed or regenerated by the Holy Ghost.

4. 'That this depravity is so complete, entire and universal; that no man ever did, or ever will repent, and receive the Lord Jesus Christ, without being both spiritually persuaded and *morally* enabled so to do by the Holy Ghost.'

5. That hence I deduce the necessity of the regeneration of infants; because being included in the divine constitution with Adam, they come into existence destitute of holiness, and with the certainty secured that the series of their voluntary emotions, without regeneration, will be unholy, whether put forth in heaven, earth or hell.

OBSERVER.

THURSDAY, OCT. 27, 1831.

FAMILY WORSHIP.

A great objection often assigned by the impenitent for their disregard of religion is the formality in religious services and the worldly-mindedness of Professors. It is often remarked that the piety exhibited on the Sabbath, and in conference meetings and social circles for prayer, vanishes as you approach the domestic fire-side. There religion is seen in its undress.

One great reason for these prejudices, we are satisfied, may be found in the manner in which family worship is conducted. There is often a want of solemnity—a mingling of religion with worldly concerns—an apparent grudging of the time spent at the family altar—which so far from exciting a reverence for God and a spirit of devotion, creates disgust in the minds of the impenitent and strong suspicions of want of sincerity.

We fear that it is not uncommon to see some of the family engaged in domestic concerns—attending perhaps to a preparation of some article of food—the needle is not laid aside by another, and a third is sent away to attend to some business which is deemed more important than to ask the blessing of God. The family circle is too frequently rather a scene of confusion and disorder than of solemnity and devotion. It is not uncommon to see the children and domestics of a family in all attitudes but that of a reverential bowing of the knee at a throne of grace. Some perhaps are moving about, others exhibit by their continual motions a sense of uneasiness which must distract the attention of those near them and disturb the mind of him who leads the devotional services at the family altar.

We would ask what are the benefits expected to result from family worship when thus conducted? Will the hearts of those who thus negligently and irreverently unite in the external act of worship be likely to receive any favorable impression? Will they be likely to form a very exalted opinion of the piety of the head of the family who permits such departures from decency and good order? Will they be likely to be impressed with a high idea of the transforming power of that religion which has so much of solemnity and reverence in the sanctuary and other public assemblies, when so little of it is seen in the family circle? May not a reason for instances of notorious apostacy in those who have been awakened and expressed a hope in the pardoning mercy of God during a revival, be found in the exhibition of religion which they see at the domestic fire-side and the carelessness and worldly-mindedness with which they see their parents or guardians attend to the domestic duties of religion?

If God is to be approached with reverence in public—if any attention to worldly concerns is wholly incompatible with the worship of the sanctuary or the prayer meeting—we do not see why they are not equally so when we address our Maker, acknowledge our dependence and ask his blessing in our families.

We do believe that this is a subject deserving of much more attention than it receives and one which it becomes every professed follower of Christ to examine with great care and deep solicitude. God we do believe is awfully dishonored and souls are lost through the deleterious influence exerted at the devotions of the family.

TEMPERANCE ALMANAC.

Messrs. Hoyt, Porter & Co. of this village have published a Temperance Almanac for 1832.

We have examined and can bear testimony to the value of this new auxiliary to the Temperance cause. The matter with which it is filled does great credit to the judgment of those who compiled it. It must do good. It contains just such facts, and such articles as we should be glad to see placed in the hands of every family.

The difference in the real utility of such an Almanac and that of those with which we were formerly furnished can hardly be estimated.

There is one particular reason for our placing a high value upon this almanac. Every family whether rich or poor, can and will have an Almanac of some kind, and this will find its way into a multitude of families on which there seems to be no other way to exert an influence in favor of temperance, as they keep themselves aloof from those places where addresses are delivered on the subject, and take none of the Tracts or publications calculated to expose the pernicious and ruinous effect of ardent spirits.

It is a fact that the temperance reformation in this quarter, for the reason above stated, is at a stand. The more respectable part of the community have generally given in their adhesion to the temperance principles, but the rum-seller and the grocery tipplers are more numerous and more bold than a year ago. Drunkards do not study so much to seek concealment. Those who drink *a little* at the bar, do not betray as much guilt and shame—do not look around with the same inquisitive, guilty, glance to ascertain who sees them, when they call for their dram. We are satisfied that something more must be done, and that quickly, or much of the good that has been effected will be finally lost. Unless a new impetus is given to the measures which are already adopted to redeem our country from the curse of drunkenness, the work may be considered as at a stand. Temperance has become popular with that class who seek for, or value popularity—but the lower class of the community, is but little affected by all that has been done. Those who are in the habit of reading the publications of the day—who have read much on the subject of temperance, have either abandoned the use of spirits altogether, or have become proof against their influence. But there is a very large class of laboring men who are not in the habit of reading, & who are not yet hardened by resisting the convictions of their consciences, that may yet be reclaimed. We hope if nothing more can be done for them at present, that pains may be taken to get the Temperance Almanac into their hands. It contains matter of the right kind to affect them.—It *will* have an *effect*. It will open their eyes to the sin and folly of drinking, and will either lead them to abandon it—or, having shut their eyes to the light, they will the sooner reach the front rank—will the sooner be found among the 30,000 who yearly go to the drunkard's grave.

INFIDEL LIBERALITY.

Our neighbors at Hanford's Landing have recently had a fair sample of the liberal and tolerant principles of those who are opposed to orthodoxy.

As the religious society there is small and has not been able to build a church, the meetings of the different denominations, have for years been held at the district School House. At the last annual meeting for the election of Trustees (owing as is said to a previous concert, among the opposers of religion) three Trustees were chosen whose first act was to close the School House against religious meetings. The consequence is that while the School House is unoccupied, those who choose to assemble for worship are obliged to meet at a private house.

It ought to be noticed that one of the Trustees is a professed Universalist. Two of them deal in ardent spirits, and all of them are open opposers of revivals. At least two thirds of the heads of families in the district, for whose benefit and at whose expense the house was built, have expressed, by a petition to the trustees, their disapprobation of this high-handed measure.

We mention this subject merely to show what may be expected where universalists, opposers of revivals, and Rum-sellers, are placed in authority. These are the men who have so much to say about *coercion*—about the bigotry and intolerance of the supporters of Sabbath Schools, and all those who contribute to promote the various objects of christian benevolence—these are the men who talk about church and state—who find that their rights of conscience are infringed by a concert among professors of religion not to travel, or to patronize stages or boats that travel, on the Sabbath—these are the men whose principles of religious liberty and equal rights, lead them, as trustees of a District School, to shut the school house against their neighbors who wish to assemble there to worship God!!!

"The effects of the principal arts and trades and Professions, and of civic states and Habits of Living on Health and Longevity, by *C. Turner Thackrah*.

Of this little volume we can only say that its title would lead us to suppose that it might be highly entertaining and useful. It is spoken of by those who have examined it in terms of high commendation.

It is obviously a matter of great importance to parents, when deciding upon a trade or profession for their children, to ascertain as far as practicable what influence it is likely to have upon their health and the prospect there may be of their living to an advanced age.

It is published by H. H. Porter, at the same office of the Journal of Health, and is for sale in this village at the Book Store of SKINNER and PHELPS, one door South of the Rochester Bank.

SPASMODIC CHOLERA PROMOTED BY INTEMPERANCE.

It appears from all the accounts of the Cholera which is now, and has been for years, desolating Asia and the northern countries of Europe, that its ravages were vastly greater among the intemperate than among those who made no use of ardent spirits. One physician states that out of 100 patients which he lost with that disease, at least *ninety* of them were addicted to habits of intemperate drinking. Diebitsch was a great drinker of Brandy. Could we lay before our readers a mass of testimony which we have in our possession in relation to the connection of the use of spirits with the fatality attending the ravages of the Cholera, our readers would find one of the strongest arguments perhaps, ever produced against the use of spirits. It would seem as if Providence had sent this scourge of drunkards at this time, to aid the cause of temperance—to demonstrate *to the world* that ardent spirits, instead of being a preventive of disease, just serve to form a channel through which it flows with the most destructive and desolating force.

Let us profit by this new evidence in favor of total abstinence, and shut the cholera out of this country by destroying the principal aliment on which it feeds.

Although this disease attacks the temperate, it seldom proves fatal. Irregularities of any kind, or great fatigue or exposure appear to increase its violence. And if we may place reliance on the accounts received, an entire disuse of alcohol in any shape, together with temperance in eating and proper care in guarding against improper exposure and excesses of every kind, would render the Cholera perfectly mild or entirely guard against its attacks

While the Governments of Europe are at great expense in establishing "sanitary cordons" to guard against this disease, let ours be the simple specific prescribed by the Apostle—"Temperance in all things."

Mr. Wm. M. Thompson and Horace Bushnell, were licensed to preach the gospel by the Cincinnati Presbytery at a recent session of that body. We are told by the Cincinnati Journal that the latter "avowed his opposition to the imprecatory clauses of the Confession of Faith, and declared that he considered it his duty to preach to the members on account of his holding the *heretical* sentiment that "Christ died for all men."

SYNODICAL CONVENTION.

The members of the Synod of Genesee are now sitting in convention in this village, for the purpose of discussing various subjects relating to the interests of religion. At the late Session of Synod at Brockport this meeting was appointed, and certain questions were assigned to individual members for them to report upon at this convention.

The Convention met on Tuesday in the Session Room of the first Presbyterian church and was organized by the appointment of Rev. Mr. Curry of Lockport as Chairman, and Rev. Messrs. Day of Geneva, and Eaton of Buffalo as Clerks. Rev. Mr. Day read a report on the subject assigned him viz: "What can be done to promote greater union among denominations, or to prevent the evils arising from the divisions of christians into sects"—and concluded with proposing the formation of a "*Christian Harmony Society.*" There was a highly interesting discussion on this subject which continued until the adjournment at evening, when it was committed to Messrs. Penney, Wisner and Eaton.

This we view as one of the most important meetings of an ecclesiastical body that has ever been held in this section of country—and from the excellent spirit which thus far appears to pervade this body, we cannot but expect will be highly beneficial to the interests of religion.

We hope to be able to procure copies of some of the reports for publication. The further proceedings of this body we shall give next week.

☞ROCHESTER INSTITUTE.☜

The examination of the classes will commence on Wednesday the 2d Nov. at 9 o'clock A. M. Public speaking in the afternoon. In the evening Professor Oatman will deliver an introductory Lecture to a course of Chemistry and Natural Science.

The friends of the Institute and Literary gentlemen, are invited to be present. Seats will be reserved in the Chapel for the reception of ladies.

The semi annual report of the institution will be read. The 3rd term will commence on Monday the 15th of November.

The arrangements for study and labor during the recess will be such that applicants need not delay for the ensuing term.

We learn from the last N. York Evangelist, that there is a protracted meeting held in Rev. Mr. Parker's Church, and that appearances were very favorable.

We have received a communication from Tuscarora (Indian) Village which is under consideration and will be attended to.

QUALITY OF OUR PAPER.

We ought to have noticed three or four weeks since the great improvement in the quality of our paper After much trouble, and many disappointments, we have succeeded in obtaining paper of a quality which we are confident, will make some amends to our subscribers for the miserable paper which we have been obliged to use a part of the time the present year.

We now obtain our paper from the Mill of Messrs MARSHALL, FOREMAN & Co. of Seneca Falls, from whom we shall continue to procure it so long as they shall continue to furnish it of as good a quality as that which we have lately received from them.

For the Observer.

Mr. Chipman.—I read in the Observer of Oct. 20th an article copied from the New Hampshire Observer on the question, "How are believers pardoned." As the article is one of your selection and not an original communication I suppose you are the proper person to apply to for an explanation of such parts as your readers do not understand, I should like an explanation of the following. "Although there is but one ground upon which pardon can be granted yet it may be *complete* or *partial*."

"Hence as before observed *partial forgiveness* is the remission of part of the evil which the sinner deserves."

"But God may forgive the believer the deserved punishment of all his sins in a future state and at the same time exercises his discretionary power to punish in this world in the manner and to the degree infinite wisdom and goodness may think best."

This to me is new doctrine, and what I believe ministers in this part of the country have not yet preached. I have heard them declare the pardon of sin upon the exercise of faith and repentance, but never held up the idea of a *partial* pardon, *i. e.* God's forgiving the believer the punishment of his sins in the future world and punishing him in this. Does not this new doctrine set aside in some measure the efficacy of the blood of Christ of which the apostle John affirms; "and the blood of Jesus Christ his Son cleanseth us from all sin."

INQUIRER.

The best answer we can give to "Inquirer" is that the sentiment above quoted did not strike us, on reading before, as it does now.—We then supposed that the language of the writer conveyed the idea that God, when the sinner repents, forgives his sins, but still, being imperfect, chastizes him by the afflictive dispensations of his providence, for his good, the better to prepare him for heaven. This we presume was the intention of the writer, although his language certainly will bear a very different construction.

For the Observer.

Much has been said and much has been done in the cause of Temperance, and yet one important part is greatly neglected or entirely overlooked; I mean that of furnishing the means of making ardent spirits. Men will unite with Temperance Societies and agree by signing constitutions to do all in their power to suppress the evil of Intemperance and to discourage the making &vending of ardent spirits, and yet drag their corn and their apples to the distillery and by so doing encourage the making of the fatal poison. Are these things honest? Do they act in the cause of Temperance from principle? My heart often bleeds when I see my brethren in the church so doing. Do they realize that they are the direct agents in making drunkards; of ruining both the souls and bodies of their fellow mortals. Would to God they did! Would they did realize the inconsistency of their conduct.

C.

The second Quarterly meeting of the Young Men's Temperance Society of this village, was held at the 2d Presbyterian Church on the evening of the 17th of October, pursuant to adjournment.

On suggestion that the President, vice President and Recording Secretary were absent, and on motion of Wm. S. Bishop, Esq. Doct. H. N. Fenn was called to the chair, & A. Wentworth appointed Recording Secretary, *pro. tem.*

Prayer on the opening of the meeting by the Rev. Mr. Lyons.

The minutes of the last meeting were read and approved. The Society then proceeded to elect an Orator for the next meeting, and E. D. Smith, Esq. was duly elected.

The reports of the Ward Committees and of the Curators were heard and accepted.

Mr. Freeman, agreeably to his appointment, delivered an address on the subject of Intemperance.

On motion of E. D. Smith, Esq. and after a spirited and highly interesting discussion the following Resolutions were unanimously adopted.

Resolved, That we, as members of this Society will severally obtain at least one signature to the Constitution of our Society in each month and report the same to some one of the Curators or to the Society at its monthly meeting; and to accomplish this, we pledge ourselves each to the other and to Cause so long as there shall remain an ordinary possibility of obtaining one name.

Resolved, That these our exertions in the cause of Temperance shall not be remitted so long as a confirmed drunkard, an habitual tippler or a temperate drinker shall remain in our village.

Resolved, That we will pledge ourselves severally to attend all the regular meetings of this Society with uniform punctuality when in our power.

An address from the Young Men's Temperance Society in the city of New-York was read and approved.

On suggestion that one of the Curators had removed from the village, Dr. A. Kelsey was appointed in his place.

Five delegates, viz.: A. S. Alexander, S. Miller, E. D. Smith, Esqrs. John A. Sprague and H. L. Achilles were appointed to attend the annual meeting of the County Society in Jan. next.

Adjourned to the 1st Tuesday in Jan. next.

A. WENTWORTH, *Rec. Sec. pro. tem.*
H. N. FENN, *Pres't. pro. tem.*

For the Observer.

ANECDOTES AND REFLECTIONS ON TMPERANCE. NO. 1.

The efforts now making for the suppression of intemperance, will ultimately prove entirely successful.

Many doubt this, or affect to doubt it. So many doubt, or affect to doubt the authenticity of the scriptures, and the final triumphs of the cross of Christ. But their doubts do not affect the final issue of either the one or the other. The effect produced, is upon the individuals themselves who indulge in such scepticism—it deters them from action and debars them from a participation in the joy and the triumph. But that the success of the Gospel will be complete, the most irrefragible reasons can be adduced; and he who doubts, only proves the depravity and enmity of his heart. And that the cause of temperance will finally succeed maugre all opposition, there are abundant reasons to conclude.

The object at which the temperance movements aim, affords one argument This is not, as some suppose, to reform the drunkard. Were this the object, need might men doubt. *Nine-tenths* at least of the present race of sots are past hope, and beyond recovery. They will neither fly the vice nor drop the anchor. Motive upon them has lost its effect. To save them is not the object. True, now and then one turns back again to life and hope—breaks his fetters and escapes. Two thousand captives in three years of effort have thus been liberated in the U. S., "but what are these among so many?"

The object of temperance measures is in part *prospective*. The present race of inebriates is quickly passing away. In ten years not one will probably be left of all the 300,000 who now afflict their friends and their country. This fact is well understood by the advocates for total abstinence from ardent spirit; and acting upon it, they are using every effort to prevent any from entering the ranks, to supply the places of the fallen. For this they are acting upon the young—for this, they are pledging themselves to an entire disuse of that which makes men sots. And this design is patriotic in the highest sense of the word; and as such commends itself to every true friend of his country. Do away the use of ardent spirit and you do away the cause of two-thirds of our pauperism—nine-tenths of our crime; one-third of our maniacs, you save the lives of 30,000 of our citizens, and prevent an untold amount of wretchedness and woe.

And the object of temperance efforts is *benevolent*. If to bind up the broken-hearted—to carry supplies to the destitute—to restore joy and peace to the miserable—if these are acts of benevolence, then to prevent these is equally benevolent. And these things have been done in more than one instance—in many instances.

Patriotism and benevolence, when they appeal to the hearts of men, and especially of christians, will move their sympathies and call forth their efforts. And never were appeals made more loud, more commanding, and more justly than those made by the friends of temperance measures.—And these are such as will, as must prevail.

CH. YALE,
Agent of the N. Y. State Temp. Soc.

FOREIGN.

From the N. Y. Spectator.

LATE AND IMPORTANT FROM RUSSIA.

The brig Cronstadt has arrived at Boston from Cronstadt—having left that port on the 25th of August. It is stated in the Boston Daily Advertiser, that on the day when the brig sailed, "information was received from St. Petersburg that the Russian government had notified the French Ambassador that his presence was not necessary, and that his passports were ready to be delivered to him. This information was derived from the deputy of the American Consul at Cronstadt, who considered it authentic, and was confirmed by the Captain of the Guard House at Cronstadt, who signed the passport of the above named brig."—This information may be true; though it is not sufficiently direct to be received with positive certainty. What renders it somewhat probable, is the fact mentioned in our previous foreign advices, that the French and English Ministers at the Russian Court had been instructed by their respective governments to interpose in behalf of the Poles, and that the former was directed to *insist* upon the cessation of hostilities on the part of Russia. In fulfilling these instructions, the French Minister may have pressed the Russian Ministry so sharply as to have given offence—and hence the tender of his passports. We shall anxiously wait for further advices; for, if the report be true, it is the most decisive movement towards a general war in Europe, than has yet been made since the recent breaking forth of the revolutionary spirit. If the French Minister has been thus dismissed by the Autocrat, neither Perier, nor his master, would be able to retain their fiery countrymen from the onset.

POLISH PATRIOTISM.

The Poles have long been celebrated for their devoted patriotism. Bravery and fidelity in the exercise of official duties, are not uncommon, but to resign the highest post of honor and power and to return to the station of a private citizen—to exhort those who were recently subject to military control to transfer their respect and obedience to a successor and to pass upon that successor a high eulogium, is a manifestation of nobleness of spirit and of true patriotism which will raise a monument to the name of Skryznecki, which will endure when marble records shall have been obliterated by the rust of time.

The following is the article to which we allude. It is followed by the address of Dembenski on assuming the command of the Polish forces.

Warsaw, Aug. 13.

(BY THE WAY OF CRACOW)

ORDER OF THE DAY.

Head-quarters of Bolinow.

"Soldiers!—Called by the choice of the nation and your confidence, to exercise the commander-in-chief over you in the sacred cause of our country, I share at your head in all the glorious privations and dangers to which you have been exposed. Far from all feeling of self love, I never sought the power which was confided to me; I accepted it, and have hitherto exercised it. Though I was sensible that it was accompanied with many and great difficulties, it was not my intention to yield to those difficulties, but I was resolved to be the first to give the example of that preserverance of which we have so much need in our present situation.

A deputation, named by the Diet, found it advantageous for the good of the country to confide the chief command of the army to other hands. While I submit with resignation to this interference, I will address you for the last time, to testify to you the entire esteem with which I am filled for your bravery, your devotedness, and zeal. Your country judges by what you have hitherto done, of what it may expect from you in future. The commander, whom the representatives of the nation have placed over you, is already known to you by his bravery and his resolution, since by overcoming the greatest difficulties he saved your comrades from that destruction which, for a less resolute man, would have been inevitable. Let us surround him with the confidence and affection his merits deserve. Implicit confidence, obedience, the first virtue of a soldier of every rank, will be a powerful support on our side to the new commander; and I, who had the honor to be at your head, may now be allowed to aspire to another, that of fighting in your ranks, and giving you an example of the discipline which I have hitherto required from you, and to which I will with you willingly submit. Soldiers, let us always unite magnanimity and obedience with courage and zeal, and with God's help Poland will still rise from its ruin—Poland forever,

"The Commander in chief of the Armed National Force, "SKRYZNECKI.

ORDER OF THE DAY.

Head-quarters, Bolinow, Aug. 12.

"Soldiers!—Called by the will of the Diet from your ranks to your head, I take on me this post full of confidence and hope. The exercise of the chief command is not difficult where all are animated by one feeling—that of sacrificing themselves for the deliverance of the country. Yes, it will certainly find it in your courage, and in the perseverance which is able to conquer every thing. Citizens and Soldiers, I have served among you during this national war; I therefore know the spirit that animates you, and will not exhort you to obedience and order; so much only I will say, that extraordinary efforts are required—only one thought shall direct all our movements, that of renouncing every thing that men prize most highly in order to secure our independence. Whatever these movements may be, the zeal which inspires you in battle must not cool during the preparations for it. If my military life hitherto, and bringing back to their families some thousand of your brethren whom you perhaps already gave up as lost, can give me any title to your confidence, I claim it of you in the name of God and our country. I know that I can only be strong through your strength; I know also the demands of the nation and the army, and will not disappoint your expectations. You shall see me every where partake in your hardships and dangers; but I must also be allowed to hope, that when we go altogether to the combat, you will depend on me as I do on the country and on you. Its deliverance alone guides your steps as well as mine.—Let us keep away every thing that might weaken the moral strength of the army, and free ourselves, and we shall leave to our posterity a free country.

"Commander-in-chief, *ad interim*., of the Armed National Force,

HENRY DEMBINSKI.

At a meeting of delegates to the Genesee County Temperance Society held at Le Roy on the 25th inst. it was

RESOLVED, That the said meeting be adjourned to the third Tuesday of November next in the Presbyterian meeting house in the village of Middlebury at 12 o'clock at noon. A punctual attendance of the delegates to the annual meeting of said society is respectfully solicited at that time and place. J. B. WILCOX, *Sec'ry.*
Oct. 25th, 1831.

GENESEE SUNDAY SCHOOL UNION ANNUAL MEETING.

To the several County Unions comprising the "GENESEE UNION" and the friends of the cause generally, Greeting—

Notice is hereby given that the annual meeting of this Union stands adjourned to Wednesday the 16th day of November next, then to convene at the Baptist Church in Rochester at 10 o'clock A. M. for the purpose of choosing officers for the ensuing year—receiving reports from the respective County Unions and any other business connected with the interests of the Union.—Several addresses may be expected on the occasion.

The several County Unions are *earnestly* requested to forward their reports for the past year on or before the day of the meeting to Mr. Myron Strong of this place recording Sec'y, that due returns may be made to the "American Union," and above all that it may be apparent that the friends of Civil and Religious Liberty in this region where the Divine favor has been so signally manifest during the past year are "bringing forth the fruits of righteousness. On behalf of the Board.

CHAS. J. HILL, *Cor. Sec'ry.*

*** Editors of newspapers within the thirteen Western Counties of N. Y. who are opposed to a *union of "Church and State"* are requested to give the above notice one insertion.

New Agent for the Observer.—Otis Thatcher.

Letters received since our last.—W. Parsons; G. B. Fitch; S. Russell; E. C. Hyde; N. H. Whitcomb; H. M'Curdy; L. Clark; F. Dole; W. Y. Vincent; S. A. Johnson; A. P. Haskell.

NOTICE.—Those Subscribers for the NEW YORK EVANGELIST the past year, are informed that by leaving their dues at the office of C. J. HILL within a few days, they will save the proprietors the expense of sending an agent to their dwellings.—Those who wish to pay at once for the *past* and the *current* year will find their account in so doing.

October 6, 1831. 2w41.

NOTICE.

A special meeting of the Presbytery of Rochester, will be holden at Chili on the 3d of November next at 10 o'clock A. M.

J. PIERSON, *Moderator.*

MARRIED,

In this village on the 10th inst by N. Draper Esq. Mr. Jasiel Farr, to Miss Mary Bascom, both of Pittsford.—On the 16th by the same, Mr. Samuel C. Higgins, to Miss Mary Godby, of this village.

At Kidzie's Grove, Michigan, on the 6th of Sept. Mr Seeley Finch, of Caledonia, Livingston county, to Miss Eliza Clark, of the former place.

At New-Haven, Conn. on the 4th inst. by the Rev. Dr. Taylor, Mr. John B. Church, of Angelica, N. Y., to Miss Maria Trumbull, daughter of Benjamin Silliman, Esq. of the former place.

DIED,

In this village, on the 3d inst. Mary M. Norris, aged 18 years, daughter of Mr. John Norris of Penfield.

At Wapaghkennetta, about the first inst. Blackhoof, one the Chiefs of the Shawnese tribe of Indians, aged about 114 years. He was well known throughout the western country, as a formidable enemy in war, although the latter part of his warfaring life was devoted to the American cause. He was at St. Clair's, Harmer's, and Crawford's defeats, and perhaps at the time of his death, was the last man living which was in Braddock's defeat.

ROCHESTER MARKET.

Wheat, bushel	$1 00	Hay, ton	$12 to 14
Flour, bbl.	5 a 5 50	Potatoes,	20
Corn,	50	Butter, lb.	12 a 14
Oats,	25	Lard,	8
Beef, fresh	2 50 a 3 00	Cheese,	10
Pork, do.	3 50 a 4 00	Cider, bbl.	1 00
Salt, bbl.	1 50		

Rochester price Pot ashes $90 ton—Pearls 105

DUTCH BOULTING CLOTH.

THE subscribers keep constantly on hand a stock of Dutch Bolting Cloths of the different Manufactories, viz: Anchor, Plaat, Harlaem, and Star, which they will sell in all cases at retail, at a small advance from the New York prices. Large Flouring Establishments supplied at New York prices, and they will warrant all cloths sold by them.

Burr Mill Stones.

We are also agents for the sale of Burr Mill Stones, and will sell as low as they can be had, and will warrant as good as can be purchased in the State. THOMAS KEMPSHALL. & Co.

35 State (formerly Carroll) Street.

Oct. 27, 1831. 44

REMOVAL.

A. C. BURR, Jeweller and Watch Maker, has removed from his old stand, on State (formerly Carroll) Street, to the corner of Buffalo and State Streets.

Oct 27, 44

FOR SALE.

LOT No. 54, containing 54 Rods of ground pleasantly situated on Andrews Street, within one hundred rods of the bridge.

ALSO for sale 10 acres of heavily timbered Land 3 1-2 miles east of the village.

ALSO for sale or to rent, Slips Nos. 3 and 107 in the 3d Presbyterian Church in this village.

Enquire of D. BUSH,
Oct. 26, 1831. No. 29, Main-st.

THRESHING MACHINES.

THE subscribers have established a Threshing Machine Manufactory, in Rochester, on Water Street, next door North of Mr Gray'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

The subscriber having became sole owner of the stock in trade of the late Firm of Wm. Mc'Coy & Co. begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Sattinets &c comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a "nimble sixpence is better than a slow shilling," he is determined to sell! DAVID BUSH.

No 29, Main street Rochester July 26. tf.

LAMPS.

THE subscriber keeps constantly on hand a large assortment of Suspended, Stand & Astral LAMPS, Lamp Globes, and Wick.—Also, Britania Ware. Communion setts. Persons wishing to buy for Churches or private use, will find it to their advantage to call before buying elsewhere.

BENJAMIN SEABURY.

Exchange-st. Rochester. 3m33

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.

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 Manufactories 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, we hope to receive a share of public patronage.

Buffalo Street in the Arcade June 1.

"O SING PRAISES!"

THE subscriber takes this method to inform the Christian public, that he has in a good degree recovered his health and voice, and is again ready to engage in leading Psalmody in those societies and churches in this village and vicinity which are anxious to revive this important (tho' too much neglected) part of Divine Worship. All letters addressed to him through the P. O. will meet with prompt attention. Also, private instruction will be given to individuals living in the village who may desire it, on reasonable terms. D. CLARK.

☞ The subscriber wishes to dispose of a superior toned CHURCH ORGAN, comprising 8 stops Price, $800. Piano Fortes taned on short notice D. C.

NOTICE.—The partnership of the subscribers, under the name, firm & style of Wm. M'Coy, & Co. is this day dissolved by mutual consent, and all the property and debts due the firm are the property of David Bush, and all settlements to be made with him, and those having debts against the firm, will call on said Bush for settlement.

WM. Mc COY
DAVID BUSH.

Rochester, July 26th, 1831 3t

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the London British Magazine.

STANZAS BY WILLIS GAYLORD CLARK.

"How great are his signs, and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation." —DANIEL.

I marked the spring as she passed along,
With her eye of light and her lip of song;
While she stole in peace o'er the green earth's breast,
While the streams sprang out from their icy rest:
The buds bent low to the breeze's sigh,
And their breath went forth in the scented sky;
When the fields looked fresh in their sweet repose,
And the young dews slept on the new-born rose.

I looked upon Summer;—the golden sun
Poured joy over all that he looked upon;—
His glance was cast like a gift abroad;
Like the boundless smile of a perfect God!
The stream shone glad in his magic ray—
The fleecy clouds o'er the green hills lay,
Over rich, dark woodlands their shadows went,
As they floated in light through the firmament.

The scene was changed. It was Autumn hour:
A frost had discolored the summer bower;
The blast wailed sad 'midst the cankered leaves,
The reaper stood musing by gathered sheaves;—
The mellow pomp of the rainbow woods
Was stirred by the sound of the rising floods;
And I knew by the cloud—by the wild winds strain,
That Winter drew near, with his storms again!

I stood by the Ocean; its waters rolled
In their changeful beauty of sapphire and gold;
And Day looked down with its radiant smilee,
Where the blue waves danced round a thousand isles;
The ships went forth on the trackless seas,
Their white wings played in the joyous breeze;
Their prows rushed on 'midst the parted foam,
While the wanderer was wrapt in a dream of Home!

The mountain arose with its lofty brow,
While its shadow lay sleeping in vales below;
The mist, like a garland of glory lay,
Where its proud heights soared in the air away;
The eagle was there on his tireless wing,
And his shriek went up like an offering;
And he seemed in his sunward flight to raise
A chant of thanksgiving—a hymn of praise!

I looked on the arch of the midnight skies,
With its blue and unsearchable mysteries:
The moon, 'midst an eloquent multitude
Of unnumbered stars, her career pursued;
A charm of sleep on the city fell,
All sounds lay hushed in that brooding spell—
By babling brooks were buds at rest,
And the wild-bird dreamed sweet on his downy nest.

I stood where the deepning tempest passed:
The strong trees groaned in the sounding blast;
The murmuring deep with its wrecks rolled on,
The clouds overshadowed the mighty sun;
The low reeds bent by the streamlets side,
And hills to the thunder-peal replied—
The lightning burst forth on its fearful way,
While the Heavens were lit in red array!

And hath MAN the power, with his pride and his skill
To arouse all Nature with storms at will?
Hath he power to color the summer cloud—
To allay the tempest when the hills are bowed?
Can he waken the spring with her festal wreath,
Can the sun grow dim with his lightest breath?
Will he come again, when death's vale is trod?
Who then shall dare murmur *"there is no God!"*

From the N. Y. Observer.

TOUR IN MISSOURI.

St. Louis, September, 1831.

St. Louis is by far the most important town in all this part of the Valley of the Mississippi. It was founded in 1764. It stands on the western side of the Mississippi, two hundred miles from its junction with the Ohio, twenty miles below the Missouri, and forty below the mouth of the Illinois. The city is growing rapidly in importance. Situated on an elevated bank, it is above the overflow of the river, and must prove a healthy place, especially as the small ponds in its vicinity are becoming drained. Two streets parallel with the river are on the first bank; the rest of the city stands on the second bank, which spreads out in a vast plain to the west. The streets in the old part of the city are rather too narrow for convenience. But it is altogether a place of great business. It is the centre of trade for the states of Missouri and Illinois, and indeed for the vallies of the upper Mississippi and Missouri. The houses that have been built by the American part of the population, which greatly predominates over the French, and is perhaps two thirds of the whole, are principally of birch. The present population is about 7,000. The French population is Catholic. They have a large birch Cathedral, which is far from being, although it has often been represented otherwise, an elegant building. The Methodist and Presbyterian churches are flourishing. Those of the Episcopalians and Baptists are smaller but very respectable. The latter have a church of colored people also.

Sunday schools are flourishing here, and the efforts which are making to establish these excellent institutions, by the American Sunday School Union, are great and successful. On last Sabbath, the 28th ult. a very interesting public meeting was held at the Presbyterian church, to aid the efforts which the society is making to supply the Valley of the Mississippi with Sunday schools. Judge Carr presided, and in his introductory address spoke highly of the object. The Rev. Mr. Baird, General Agent of the American Sunday School Union, Mr. Gamble and Mr. Bates, distinguished lawyers here, Judge Peck of the U. S. Court and the Rev. Mr. Potts addressed the meeting. I have seldom heard as good addresses on this subject as were delivered by the four legal gentlemen on this occasion. About five hundred and twenty dollars were subscribed, in addition to two hundred before contributed by the Presbyterian church.

There are fifteen or twenty steam-boats lying here repairing, for the fall trade, and as many as seven or eight are constantly running to Louisville; several are engaged in the upper trade, and run to Galena, Beardstown, Chariton, &c. or up the Illinois, when it is navigable. Others run to New Orleans; and yet this is the dullest season, excepting two months in the winter, January and February, when the Mississippi is not only *low*, but often frozen over.

One of the greatest curiosities here, is the American Fur Company's establishment, where thousands of Skins may be seen at once, such as Buffalo, Deer, &c. &c. brought down the Mississippi and Missouri. They employ at present about one thousand men in this branch of the company, as hunters, trappers, &c. Their principal post on the Missouri is at the mouth of the Yellow Stone, 1800 miles above this place. A few weeks ago their steam-boat, the Yellow Stone, returned from a trip up the Missouri, up which she went 1400 miles, (but could not reach the Yellow Stone, as contemplated, on account of the low state of the river,) bringing a great number of Skins, and about 9,000 Buffalo Tongues, dried of course, and in a fine state of preservation! What a sacrifice of that noble animal there must have been, and only, or chiefly for their hides and tongues! This branch of the American Fur Company is managed by Mr. Choteau. The American Fur Company has its head quarters at New-York, as you know, and was founded by John Jacob Astor and others, many years ago. Mackinaw is the centre of the operations for the northern branch; as St. Louis is for the southern.

The influence of the Roman Catholics is great in this state. Besides their schools and churches in what may be called French towns, they have several important seminaries of learning.—They are divided in this state. The influence of the Jesuits prevails in the northern part of the state. They have the chapel and school at St. Charles; the large female school at Florissant, twenty miles north of this city; they have also the college in this city, which has now one hundred and twenty boys and youth attached to it. The president of this institution is a man of talents, it is said, as is also Mr. ——, the superintendent of all the Jesuits in the Valley of the Mississippi, and who resides here. They have also the female seminary of this place. On the other hand, Bishop Rosetti, who is Bishop of this diocese, and resides here, is at the head of the other party, who are opposed to the Jesuits. This party has the Cathedral here, in which the Jesuits are not allowed to preach. They (that is the Bishop's side) have the large female and male school near Perryville in the more southern part of the state. There is a large number of youth receiving an education there. Among them are twenty-five young men preparing to be priests. They talk of erecting another institution of a similar kind, in the same region. The prospect is, I think, that between them, the Jesuits and the anti-Jesuits, they are likely to have the control of education in this state. The Protestants have attempted only *two* measures of general importance, and which are likely to keep the people from the permanent influence of popish superstition. One of these is the general distribution of the Bible; and the other is the effort which is now making to establish Sunday Schools in every neighborhood. Let this measure succeed, and these institutions be kept up by proper efforts, and error will be counteracted. But *will* these efforts be continued long enough, and be made *thorough*? I know that the American Sunday School Union is now doing nobly for this western country. But will they be sustained and enabled to *continue* their efforts, not two years only, but three or four? Or shall they relax just when they have got nobly at work! This is a question of deep interest to me. What will christians in your city, in Philadelphia, in Boston say to this! It will rest much with them. The *west* will do nobly—it has done so; it has subscribed from ten to fifteen thousand dollars to promote the establishment of Sunday schools in the west, besides what they have done for depositories and libraries, for themselves immediately.

The Rev. Dr. Nelson got a charter last winter for a college which he is about establishing near Palmyra, in the northern part of the state.

St. Charles on the Missouri, twenty miles from its mouth, and the same distance N. W. from this place, is a considerable town. Franklin, Boonesville, Charitor, and Jefferson city, on the same river, are also considerable places.

But I must close this long letter. I cannot however do so without saying, in a word, that the cause of the blessed Saviour is making decided progress, though not so rapid as is desirable, in this state. I am yours, &c. P.

ARTIFICES OF NEOLOGIANS FOR CORRUPTING CHRISTIANITY.

The following is from an address before the London Continental Society, by the Rev. Mr. Thelwall.

"About the middle of the last century, there began in Germany a systematic attack on all that was dear to the hearts of Christians—not in the shape of open objection, but what was called Exposition. Those, who wished to undermine religion, thought it would be useless to begin by scoffing and ridicule; which, though it might have suited the character of their French neighbors, was ill adapted to that of the Germans. These opponents of Christianity stood in the middle of a people, who, though imperfect in many points, had still a reverence for the Bible, and an attachment to the doctrines and principles of the Reformation.

"The first thing they did was to set the BIBLE against the contents of the Bible. They began by praising the Bible; and by insisting that it was to that, and that alone, that they must look. In this manner, they quietly thrust aside all the books, catechisms, and works of instruction which were founded on the Bible, and which had existed or been published since the Reformation, as if they would uphold the dead letter of the book to adoration, and had forgot the salutary streams which had flowed from that Divine Fountain.—Having thus endeavored to get rid of all those books and works which fitted the mind for the study of the Bible, the next thing was to endeavor to get rid of the Bible itself: for this purpose they first began by objections to particular books which they set forth as not being canonical, or supported by the same authority as others: they then proceeded to particular texts in those books, the authority of which they affected to admit: these they tried to explain in a manner totally different from that in which they had hitherto been understood in the Church of Christ. In this manner they tried to explain away the Trinity—the Incarnation—the Divine Atonement—the doctrine of Justification by Faith; in fact, all that was dear to men as Christians: or, in other words, they endeavored to get rid of Christianity itself piecemeal.

"Another mode by which they endeavored to disseminate their opinions, was by getting into their hands all the SCHOOLS in the country; and, in this, they succeded to a fearful extent.

"But it was not only in Literature, and in the direction of Schools, that they sought to propagate these doctrines: they endeavored also, as much as possible, to get BIBLE SOCIETIES and other religious associations under their direction. We, in England, are in the habit of thinking, that when a man becomes a member of the Bible Society, it is a proof of the sincerity of his wish to circulate the Bible: in Germany, that fact affords no proof at all of the existence of any such disposition; for a friend, who had good opportunities of knowing, told me that he could name a country where a Bible Society had been set up for the purpose of hindering the circulation of the Bible: those who got it up were aware that private individuals were circulating the Bible to a considerable extent, and that they were obtaining large numbers for distribution; in order to relax such efforts, they set up a Bible Society of their own; and, the more effectually to prevent the circulation of that Sacred Volume, they obtained an order of the State to prevent the importation of Bibles by any others than the Bible Society.

"Many other instances could be given of the attempts made by these Neologians to undermine the doctrines of Christians; but these which I have mentioned will be sufficient to show how earnest they are in that impious work."

PROGRESS OF POPERY.

☞ We recommend the following authentic facts collected from 'only one official' Romish Paper; to the serious consideration of all religious intelligent Protestants.

BEAST MARKING.—*One hundred and one* persons were *confirmed* in Popery at Blairsville—and 135 were also confirmed in the worship of the Beast at Lepontmen's Hall, Pennsylvania.—To this notice the Popish paper, from which it is extracted adds, "the Valley of the Mississippi [illegible] Popery."

In Augustine's Masshouse, Philadelphia; 160 persons were recently confirmed in idolatry; and 300 new Papists were manufactured in the Masshouse Armstrong county; 83 persons publicly avowed their attachment to the Beast, and were *crossed* at Laurenceburg: and 74 persons professed to be Babylonians, and received the image of the Dragon on their foreheads, at Freeport, Armstrong co. Pa. last month and 126 persons were confirmed for the service of the Pope and the Devil, in Paddy's Masshouse, at Pittsburg.

MASSHOUSES.—A Masshouse was opened in August at Bellefonte, Centre co.; and another temple of Idols in September at Ereeport, Armstrong county, Pa.

INDIANA.—"I see no way at present to prevent Vincennes from becoming the seat of Satan's empire for the states north of the Ohio. The County Seminary is taught by a Papist. The Nuns have 50 or 60 Protestant girls under their care. In Washington co. is a popish congregation of 3 or 400 people. New Albany is just coming into notice among them, where they are proposing to build a Masshouse; and other towns are now touching by the "feelers" of the Roman Priests; who are making every possible effort to get into notice." SPY.

From the Boston Recorder.

LETTER FROM A PRISONER.

We find in the Connecticut Observer (a letter from Dr. Butler, imprisoned missionary, to his brother in Connecticut. It is dated at Lawrenceville, Sept. 16, (the day on which sentence was pronounced.) He says:

We have got to go to confinement for simply living at home. I will make no comment. Many of the people here are our warm friends. We have not much the appearance of prisoners; shall perhaps have more when we are confined in the penitentiary. Do not weep for me so much as for my family, the church, the Cherokees, the United States, and more than all for Georgia. I have yet had much to support me and do beleive I shall have enough to carry me through the confinement. Our case will be carried to the Supreme Court by a writ of error.

In a P. S., dated Sept. 19, Dr. B. adds, The Sheriff was hindered so that we could not start on Saturday; and we petitioned him to remain here over the Sabbath, which was granted.

We expect now to start in a few moments. All of us are in good health, and mostly in good spirits. A number of petitions are on the way to the Governor for our reprieve; some have a good many names attached to them, and some are from individuals. Judge Clayton has himself requested the Governor to release us. I beleive the petitions are generally on condition that we will remove our families from the charter. Mr. Worcester and myself cannot accept a conditional reprieve.

From the Same.

PUBLIC OPINION.

We copy from our exchange papers a few paragraphs respecting the question between Georgia and the Missionaries. A Georgia paper thinks the actual imprisonment of the missionaries will occasion "considerable excitement." We think so too.

All that the opponents of the Indian bill predicted is being fulfilled. The strong man is trampling on the weak—the sanctuary of the Indian's home is violated—the ministers of the Cross are *chained, imprisoned, and beaten* by men who boast of the sanction of the general government; In the view of these things we cannot but exclaim with Jefferson "I tremble for my country when I reflect that God is just, and that his vengeance will not sleep forever."—*N E.. Review, (Conn.)*

Even in this land, it appears that persecution has its instruments, and its prisons, by which the innocent may be arraigned, and in which the devoted missionary of the cross may be immured! Will the legislators of these free States look on such wrongs, and give the sufferers no redress!—*Presbyterian, (Pa.)*

"It is currently reported, (says the Macon Telegraph of the 24th ult.) in some of the upper counties, that Gov. Gilmer,s Guard have, without the intervention of Judge or jury, lately put to death three Indians, by shooting, for digging gold on the Cherokee land." We must hope, for the sake of humanity, the feelings of our people, and the character of the State, that this cannot be true; but, when we reflect how much all these have lately and frequently been outraged, in the same quarter, and by the same men, we cannot help fearing the worst.—*Augusta Chron' (Ga.)*

We consider the oath which, by the Constitution of the United States, no State has a right to require from a citizen either of itself or of another State, under any circumstances. If a man take an office, he must take the corresponding oath, but for a State Government to undertake to call upon private citizens to take oaths of allegiance, we hold to be illegal and that it ought to be resisted. But it is a long time since there was a law in Georgia.

For a long time we labored to excite the press and the people to a manful stand against the insolent usurpations and impudent nullifications of Georgia, but the apathy was immoveable. We begin to think that, like the Romans in their degenerate days, the people of this country wish for nothing but *panem et circenses*, money and pleasure.—*Nass. Jour.*

We rejoice that amidst the apathy and timidity which so generally prevail, there are men in this land who are determined that the law on this point shall be declared, and who are willing to encounter insult, imprisonment, chains, and death itself in defence of the rights of 12,000 of their fellow-men. Such conduct speaks nobly for the individuals; for the religious denomination to which they belong; and for the country which gave them birth. It requires no prophet to foretel that the names of these men will be repeated in future time in the same breath with the Hampdens of other ages. Their memory will be embalmed while that of their poor proud oppressors "will rot."—*New-York Observer.*

The high-handed measures of the State authorities in Georgia, with respect to the Cherokees and their gold mines, will some day meet a terrible and just retribution; if not from the frowns and censure of an indignant people, yet sooner or later from Him who will smite the oppressor in his wrath.—*Col. Gaz. (Georgetown, D.C.)*

We have not room to express our feelings respecting this gross outrage, and the stain which Georgia has indelibly fixed on herself and on the country. At a future day her sons would give untold millions to be permitted to tear out this page of her history. But it is too late—the memory of the persecutors will be embalmed in all their infamy. They will stand beside Nero and Domitian, and be the scorn of the world to the end of time.—*Conn. Obs.*

Some of our friends here wish us to test the laws. More than half the principal men of this place are our warm friends. Some of the most influential men of the State are mortified at the decision of the court, and feel that the State is greatly disgraced.—*Letter from Dr. Butler to the Commissioners, dated at Lawrenceville, Ga.*

We do not beleive that there is a case in the history of free Governments, at least within a hundred years, of such gross injustice and oppression—such a total disregard of the rights of property, as well as personal security, as has been exhibited in Georgia for the last three years; And the object is, to plunder a feeble, helpless people of their property, and to banish them from their possessions, and their home. Who ever heard of such felonies as the Legislature of Georgia have enacted! It is a felony, by their act, for a man *not to take the oath of allegiance*—a mere negative offence, to say the most: and in our view, a direct violation of an express provision of the constitution of the United States—an instrument which Governor Gilmer, and the legislature of Georgia may have the capacity to break, but the protection and preservation of which, fortunately, belongs to another power.—*N. Y. Dai. Adv.*

'KENTUCKY CHURCH AFFAIRS.'

'STRANGE DOINGS IN OHIO.'

Under the former of these titles, the October number of the Protestant Episcopalian, published at Philadelphia, contains an article on the Journal of the Convention of Kentucky held last June. In this diocese there are but three or four parishes, and eight Episcopal clergymen. Our readers will recollect that at their Convention in June, Rev. B. B. Smith, not long since Editor of the Philadelphia Recorder, and a moderate Churchman, was elected bishop of Kentucky. The writer in the Protestant Episcopalian is very much annoyed by the fourteenth article of the proposed Constitution of that diocese. The amount of the article seems to be that 'whenever the parishes in *any district of the State* shall *desire* to have the services of a bishop to themselves exclusively,' they shall have one, if at a district convention a majority is in favor of it, and the bishop of the diocese consent; or in case there is no bishop, if two thirds of the convention are in favor of the measure. The writer with a good deal of spirit and some of it not a little caustic, opposes this proposition. He thinks it would tend 'to make bishops numerous—multitudinous—cheap—or to make the house of bishops a housefull.' He thinks that Kentucky may be designing to imitate the example of 'Asia Minor, a territory not much larger than the island of Great Britain, which once contained almost four hundred bishops.'

Under the title of *'Strange doings in Ohio,'* another writer makes some rather severe comments on the resignation of Bishop Chase, which he says is uncanonical, and cannot be admitted by the House of bishops. The Standing Committee of the diocese of Pennsylvania have refused to consider the subject of the election of Rev. Mr. M'Ilvane to be bishop of the diocese of Ohio, on the ground 'that bishop Chase has no right to resign the episcopate.'—*Connecticut Observer.*

From the Boston Recorder.

HOW A CHRISTIAN PHYSICIAN MAY DO GOOD.

I am of that profession, and am located in a small country village, with a population of less than fifteen hundred souls. There are two other practitioners beside me in the place, which makes the business comparatively small.—I have ever considered the Sabbath as a day *sanctified* and *set apart* by God himself, and a day which *should be* consecrated to *his service*. I long ago resolved in my own mind, that I would make no calls on that day which were not *evidently necessary*; and I hope that I have been able to keep that resolution. But, *still*, duty has obliged me to *labor*, when God had commanded *rest*.

About two years since it occurred to me, when thinking of this subject, that although duty obliged me to *labor, yet I might still* labor *entirely for God*. Satisfied with this idea, I formed the resolution, that I would keep a book purposely for this business, and in it I would register every call which I might make on the Lord's Day, with the amount of the sum charged. At the end of the year or oftener, I would *cast up* and *settle* this account, and *pay over* the amount into the Lord's *treasury*. My account as I find it on my books, for the last two years, is something over $50. The greater part of this sum has already been paid over; the balance is *ready* whenever opportunity offers. RABBATISMOS.

The Editor of the Vermont Chronicle, in speaking of the Circular signed by Dr. Green and others, which we published some weeks since, makes the following reflections.

To our Congregational eyes, all this looks very much like some of the doings of Cæsar's kingdom. We know that political parties have their Central, State and County Committees, who help each other scramble for office; but the introduction of the same machinery into the church strikes us as the commencement of a new era in ecclesiastical management. We would not impeach, for we do not doubt the purity of these men's views; but we are glad they are a minority, and likely to continue so. For however distant it may be from their intentions, such measures as this, if successful and continued, cannot fail to secularize the whole spirit and character of that church, and convert it into a great civil government for regulating the externals of religion among its members. The forms of political management can be used successfully, only in the spirit of political management; and these men, if they go on, will furnish a practical illustration of it.

"At the bank of England," says a paragraph in the Lady's Magazine, for December 1786, 'the sum of 471,000*l* was transferred by Mr. Van Otten, on account of the Landgrave of Hesse, so much being due for Hessian soldiers lost in the American war, at thirty pounds a man.' According to this calculation, the number of Hessians lost in the said war was 14,00.

From the Norfolk Beacon.

Since the late insurrection, a number of families of Free People of color, amounting in all to about 100 individuals, have determined, in consequence of the annoyance they have suffered by the frequent visits and rigid treatment of the Patrols, to emigrate to Liberia, by the first opportunity which may be afforded them. They have, for the purpose of temporary security and protection, entered into a written engagement, had their names registered, and have chosen Mr. Henry Lenow as their Agent.

Special violation of the Sabbath.—The New York Courier and Enquirer in making known its high merits, informs the community, that it takes special pains by its news-boat to collect intelligence on the Sabbath, and that in consequence of this the number of its subscribers has greatly increased!!—*Bos. Rec.*

New-England Rum, since the introduction of temperance societies, has been converted to a purpose that may enliven the desponding hopes of its venders. It is made to give a liquid spirit gass light very clear and brilliant. It is now redeeming its character, as it has sent many a hapless soul into the dark.—*Phil. Sun.*

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage executed by Moses Adams of Penfield to Monroe county to Laura M. Ely, and Winslow Heath, of the same place bearing date the twenty eighth day of November 1829, & recorded in the Clerk's office of Monroe county in Liber 8 of mortgages at page 318, and on which there is due at the date of the first publication of this notice, the sum of one hundred and ninety seven dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely.—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises deeded by the said Laura and Winslow to the said Moses Adams by deed, bearing even date with said indenture of mortgage, and being the same premises, also conveyed by Basham Dunham and wife to B. H. Eb and Winslow Heath, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot numb'r four teen, and township number thirteen, in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and so far distant as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided Dated October 6th, 1831.

LAURA M. ELY,
Mortgagee and Assignee.
B. MATHEWS, Att'y.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the sixteenth day of May in the year one thousand eight hundred and twenty seven, and recorded in Monroe county Clerk's office in Liber 3 of mortgages at page 352, executed by Adam Packer to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of forty nine dollars and twenty eight cents.—Notice is hereby given that the mortgaged premises, to wit—All that certain piece or parcel of land lying in the town of Gates in the county of Monroe and in lot No. forty three, Township No. one, and distinguished on a map of Carthill (a subdivision of said lot No. 53) as lot number eighty eight, reference had to said Map on record in Monroe county, will be sold at public auction, pursuant to a power contained in said mortgage and by force of the statute in the Arcade Hall in the village of Rochester in said county on the second day of April next, at twelve o'clock at noon of that day. Dated October 6th, 1831.

HENRIETTA BISSELL, Executrix.
ASHBELL W. RILEY, } Executors of
EVERARD PECK, } J. Bissell jr.
SELAH MATHEWS. } deceased.
V. & S. MATHEWS, Attorneys.

DEFAULT having been made in the payment of the money secured to be paid by a certain indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty, and recorded in Monroe county Clerk's office, in Liber 8 of mortgages, at page 408, executed by Edward Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of five hundred and forty seven dollars and thirty four cents, being the purchase money of the mortgaged premises herein after mentioned.—Notice is hereby given that the mortgaged premises to wit—All that certain piece of parcel of land lying and being in the town of Brighton, in the county of Monroe, being lot number twenty nine, in sub division of lot No. Seventy two, bounden south by lot no. 28, east by part of lot No. 71, north by lot No. 30, and west by Clinton Street, containing four acres and eighty hundredths of an acre of land more or less, will be sold at public auction in the Arcade Hall in the village of Rochester in said county on the second day of April next at twelve o'clock at noon of that day. Dated October 6th 1831.

HENRIETTA BISSELL, Executrix.
EVERARD PECK, } Executors of
ASHBELL W RILEY, } J. Bissell, jr.
SELAH MATHEWS. } deceased
V. & S. MATHEWS, Attorneys

IN CHANCERY.

Franc's Williams, Complainant, vs. Peter Brocket and Elizabeth his wife, Jared N. Stebbins, Charles Venzie, William Hardwick, George A. Avery, Walter Lyon Ellen Evan Griffith and Matthew Brown 3d, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause, at a Court holden at the Court house in the village of Rochester on the 29th day of August, 1831, I shall sell at public Auction, to the highest bidder, on the 14th day of December next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, and county of Monroe, the following described premises viz. "One certain house and lot lying situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Elm Street, being the same house and lot deeded to the said Peter Brocket by Harmon Bissell, on the twelfth or thirteenth of January instant, and being part of lot twenty six, on the Everard Peck purchase of Enos Stone."

ASHLEY SAMSON,
Master in Chancery
6w 35

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 584 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, 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 agreeably to the survey of James Seymour, 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.

I. ADAMS, Att'y. 23 24w.

STATE OF NEW YORK, } Albany, Sept. 1st
SECRETARY'S OFFICE. } 1831.

Sir—I hereby give you notice, that at the next General Election, to be holden on the first Monday in November next, and the two succeeding days, a Senator is to be chosen in the 8th senate district, in the place of *Timothy H. Porter*, whose term of service will expire on the last day of December next.

A. C. FLAGG, *Sec'ry of State.*

To the Sheriff of the County of Monroe.

N. B. Members of Assembly, Sheriff and Clerk, are also to be chosen at the General Election.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the Election, & forward their bills to the undersigned.

J. K. LIVINGSTON, *Sheriff.*
Rochester, Sept. 20th, 1831. 7w39.

BY virtue of an Execution issued out of the court of Common Pleas, in and for the county of Monroe and to me directed, against the Goods and chattels, lands and tenements of Stephen B. Bartlett I have seized and taken the following described pieces of land, viz. all those certain pieces of land situate in the town of Brighton, county of Monroe being—one lot lying near the generals of the Genesee River, beginning at the N. W. corner of village lot No 101—three chains northerly from the S. W. corner of village lot No. 102, on the corner of Atwater and Clyde street and running from thence north, 3 ° west, along the Eastern line of Clyde street 2 chains, thence north 87° 30' East two chains and fifty links, thence south 158 west, two chains, thence south 83° west, two chains and fifty links to the place of beginning—containing one half acre of land, being part of one lots numbers five and six, reference being had to the map and field notes of David Hudson Esq. in the survey of lots numbers 4 & 5 and 7 and being the same land that was conveyed by Stephen Bartlett, to W. P. Sherman and wife by deed of June 25th 1830—which property I shall expose for sale at public vendue at the Tavern of Mrs. Brosson in East Rochester on Monday the 14th day of Nov. next, at 2 o'clock P. M. Dated Sept. 29th 1831

For JAS. SEYMOUR, late Sheriff.
W. J. MCRAKEN, late Under Sheriff.

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.*

ADMINISTRATOR'S NOTICE.

ALL persons are hereby notified that if they have any demands or claims against the estate of Ish Northrup deceased, late of the town of Brighton, they are hereby requested to call on me for settlement within six months from date.—Also all persons who are indebted to the said estate, are requested to call and settle the same without delay. BENJAMIN COWLES, Adm'r.

6m 38.

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.*

DISSOLUTION.

THE co-partnership heretofore existing between the subscribers, under the firm of E. PECK & Co. is this day dissolved by mutual consent.

EVERARD PECK,
DAVID HOYT,
may 6, 1831. SAM'L D. PORTER.

☞ The subscribers having purchased the Stock in Trade of the late firm of E. PECK and Co., will continue the business of Book Selling, Printing, and Book Binding, at the old stand, under the firm of HOYT, PORTER and Co.

DAVID HOYT,
SAM'L D PORTER,
may 6. LUTHER TUCKER.

☞ The subscriber, having connected himself in business with DAVID HOYT and SAMUEL D. PORTER, has removed his Printing Establishment to the old stand of E. PECK and Co., where he will continue the publication of the *Daily Advertiser, Rochester Republican,* and *Genesee Farmer,* under the firm of LUTHER TUCKER and Co.

may 6. LUTHER TUCKER.

BOOKS, STATIONARY, &C.

THE subscribers, successors to E. PECK & Co. at the old stand, No 33 Carroll-street, Rochester, have now on hand the most complete stock of Books, in the various departments of Science, Literature and Art, ever offered to the citizens of the "Genesee Country." Among them are comprised most of the works ever required by the Attorney, Physician or Divine, to make up their Library, and all the School Books used in the Common and Classical Schools of the State. Town and Social Libraries furnished on the most liberal terms, and at very low prices. Any work not on hand, furnished if to be found in the eastern cities, on short notice. They have also gone very extensively into the PAPER HANGING trade, and have now on hand a great assortment of *Paper Hangings and Borders,* of every description, from 38 cents to $1,25 cents per piece. In the variety, beauty and quality of this article, they stand unrivalled. Having a *Book Bindery* and *Printing Office* attached to their establishment, they are prepared to do Job Work in either of those branches of business in superior style. Their stock of stationary is very complete, comprising almost all things ever called for in that line. They have now on hand 500 reams super royal, medium, demy and royal *Printing Paper, from some* of the best manufactories in the state. Printers supplied with *News Paper* and *News* and *Book Ink,* of superior qualities, at low prices. Country Merchants supplied on the most liberal terms. The customers of the late firm of E. PECK & Co. are particularly requested to call. Orders from abroad thankfully received and promptly attended to.

HOYT, PORTER & CO.

H., P. & Co., are agents for the North American Review, American Quarterly do., London Quarterly do., Edinburgh do. Westminster do., Christian Spectator, Biblical Repository, American Journal of Medicine, delivered in Rochester at subscribers price.

HOYT, PORTER & Co.

HAVING now completed their assortment of Books suited to the wants of the public, offer a catalogue of a few of the leading works in their extensive stock, all of which will be sold low Among them are the following

SCHOOL BOOKS:

Geographys.—Hart's Geography & Atlas, Olney's, Woodbridge's, Cumming's, Worcester's, Malte Brun's, Peter Parley's, Cumming's, and Willett's.

Grammars.—Kirkham's, Murray's, Ingersoll's, Brown's, Smith's, Cardell's.

Arithmetics.—Smith's, Daboll's, Willett's, Emerson's, Colburn's, Filer's, Pike's, and Ostrander's.

Spelling Books.—Webster's Elementary, Webster's American, Sears', Cobb's, Marshall's, Mavor's, Murray's.

Reading Books.—Scott's Lessons, Historical Reader, English Reader, Introduction to English Reader, Sequal to English Reader, American First Class Book, Pierpont's Introduction to National Reader, Merriam's American Reader, National Orator, American Speaker, Barber's Elocutorist, Porter's Analysis of Rhetoric, Jack Hazard.

Classical Books.—Ainsworth's Latin Dictionary, Virgil Delphini, Gould's Virgil, Cooper's Virgil, Cæsar Delphini, Cicero Delphini, Justin Delphini, Horace Delphini, Græca Majora, Græca Minora, Davidson's Virgil, Adam's Latin Grammar, Gould's Latin Grammar, Goodrich's Greek Grammar, Valpy's do., Buttman's do., Ovid Delphini, Anthon's Horace, Stewart's Cicero, Dugdale's Horace, Hutchinson's Xenophon, Grove's Greek and English Lexicon, Pickering's do., Boyer's French Dictionary.

Mathematical Books.—Cambridge Mathematics, Hutton's Mathematics, Day's Algebra, Bonny Castle do., Byan's Algebra, Colburn's Algebra, Playfair's Euclid, Simpson's Euclid, Roche's Euclid, Gibson's Surveying, Art without Science by Eaton, Gummere's Surveying, Flint's Surveying, Bowditch on Navigation, &c. &c.

Miscellaneous School Books.—Blair's Rhetoric, Duncan's Logic, Watt's Logic, Hedge's do, Blake's Natural Philosophy, Comstock's do., Conversation on Chemistry, Ryan's astronomy, Wilkin's do., Ferguson's do., Watt's on the mind, Mason on Self Knowledge, Walker's Dictionary, Jameson's Rhetoric.

Histories.—Yale's Outlines of History, Goodrich's History of the United States, Hale's History of the United States, Wheipley's Compend, Tytler's Universal History, Butler's Compend

MISCELLANEOUS, HISTORICAL &c. *suitable for Town Libraries.*—Rollins' Ancient History, Josephus', Plutarch, Marshall's Life of Washington, Lives of the Signers of the Declaration of Independence, History of the Late War, Scott's Napoleon, Life of Charles 12th, Mary Queen of Scotts, Nelson, Byron, Pitkin's History of the United States, Encyclopædia Americana, Buck's Theological Dictionary, Arabian Nights, Spectator, Shakspeare, Waverly Novels, Cooper's Novels, Harper's Family Library, Gibbon's Decline and Fall of the Roman Empire, Hume's, Smollett and Bissett's England, Ferguson's Rome, Tacitus' Annals of Rome, Goldsmith's Works, Course of Time, all the Modern Novels, Lives, Franklin, Marion William Penn, American Biography, Scott's Poetical Works, Byron's do., Milton's, Pope's, Dryden's, Cowper's, Thompson's, Moore's, Shelly's, do, Morses' Revolution, Life Richard Henry Lee, Library of Entertaining Knowledge, Pike's Expedition, Denham and Clapperton's Travels in Africa, Flint's Recollections of the Mississippi, Mignet's French Revolution, Segur's Russian Campaign, Bain's French Wars, The Unique, &c. &c.

Religious.—Bibles of all descriptions, Watts', Dwight's, Methodist, Baptist, Village, Camp Meeting, Win

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | THURSDAY, NOVEMBER 3, 1831. | VOL. V. NO. 45.

ROCHESTER, MONROE Co. N.Y.

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Village Subscribers, $2 50 in advance.

COMMUNICATIONS.

For the Observer.

ANECDOTES AND REFLECTIONS ON TEMPERANCE. NO. II.

THE PRESENT TEMPERANCE EFFORTS MUST SUCCEED.

The means are such as to insure the end.

No coercion is used. No man's natural or moral rights are invaded. No laws are called for—none are enacted. No man is compelled to abstain, who chooses, on the whole, to drink—to use the very means which thousands have used and been ruined. Men are dealt with as reasonable and rational beings. Motives to abstain, drawn from the entire uselessness of ardent spirit as a beverage; from the imminent hazard of the practice of so using it; from facts and from experience; from patriotism and benevolence; yea from Heaven, Earth, and Hell, are brought to bear upon the mind, and if in view of all these, any man chooses to be so irrational, so unreasonable, as to continue in the use of spirituous liquors, there is no coercion. The results of three years exhibition of these motives are manifest, and as the same cause must produce the same effect, so a continued operation of the same motives will continue to enlist new friends and new advocates. In this country, public opinion, once awakened, never slumbers till the object is gained.

And the means in use by the temperance friends ensure the end for another reason. Total abstinence, ensures the person practicing it from ever becoming an inebriate. This is self evident. Now in the U. S. not far from 300,000 persons have given the pledge of total abstinence. Not one of these, if they keep their pledge, will ever become a drunkard. This in the ratio of one drunkard to every forty of our whole population, will lessen the ranks of the intemperate 7,500—*i. e.* if these 300,000 had never given their pledge, 7,500 of them would, as things have been, have probably become intemperate. But in addition to these 300,000 who are pledged, as many more are convinced of the inutility and the danger of using ardent spirit, tho' not of the propriety and expediency of giving their pledge. These are acting on the principle of total abstinence, and acting in most cases from conviction. Here then we have another 300,000 who will probably escape the snare; and if they continue to act on the principle, will lessen the future ranks of intemperance another 7,500.—Here are 15,000 who would have been drunkards as things have been, had it not been for the temperance efforts.

This is a direct diminishing of the future number of the intemperate; and these same causes are still continuing their operation. Light is diffusing more and more, and every flash carries conviction to some mind, and to more than one—to thousands. Some it is true, object to the means in use, as unjust, unfair, illegal, immoral and dangerous. But of these hereafter.

These means have already been pre-eminently successful.

From the operation of some cause, public opinion has awakened—the constant use of ardent spirit has become unpopular;—the amount manufactured and imported has decreased 53 per ct., and numbers have been reformed who were given up as lost. Some cause has produced these effects; and what cause shall we assign, but the influence of temperance measures? Many of the reformations which have occurred are certainly attributed to this. The writer knew a man, who but for the influence of temperance combinations, would in all probability have slept, long since, in a drunkard's grave. His character, property, happiness, and family, all were ruined. From the kind, affectionate husband, and tender father, he had degenerated into a savage, a brute. His case was regarded as past hope. A temperance society was formed in the place where he dwelt, —some of his former grog-shop companions united—looped their hands and were free. He witnessed the change, sighed for liberty, took the pledge and became alarmingly ill. His physician prescribed a moderate quantity of ardent spirit. "No," said he, "if I must die, I die a sober man." He recovered—has regained his character, his property, his happiness, and his family are blessed He is now a member of a christian church—active, useful, and serving 'his generation' faithfully. More han 100 similar cases have fallen under the notice of the writer; and some who are now shining as lights in the world, were once sots—outcasts.

The means used by Temperance Societies have reclaimed them. CHARLES YALE,

Agent of the N. Y. St. T. S.

For the Observer.

Dear Sir:—If you think the following intelligence, (received from a Presbyterian brother in Millbury, Worcester Co. Mass., dated Oct. 17th 1831) will be conducive of good to christians here, if you think it will occasion them in confidence to lay hold on the promises of God, if you think it will quicken them to the prayer of faith that the chariot wheels of salvation may roll through these streets, and the sovereign grace of God make effectual the preached word to the conviction and conversion of those who are now dead in sin, that the declarative glory of God may be made manifest in their salvation, and that the good work of grace may extend through our country, and world, until the mountain of the Lord's house, shall be established upon the tops of the mountains, and be exalted above the hills and all nations flow unto it, you have leave to insert it in your columns.

Dear Brother:—I hasten to tell you what the Lord in his rich, free, and sovereign mercy, is doing in this town and vicinity. About six weeks since, there began to be a little more feeling than usual upon the subject of religion, in all this region, and there have been protracted meetings in most of our towns, and in every case so far as I have learned, they have been attended with the special outpourings of the Holy Spirit. In our society from fifty to sixty indulge a hope of the new birth, and there are about the same number enquirers. In the other society about the same number, and the work we would hope is but just commenced, many heads of families, are seen at the enquiry room, some aged sinners, some children, but mostly the blooming youth are subjects of the work. Oh what a change in the dear young people in this place.

In the towns of Worcester, Uxbridge, Menden, Sutton, Grafton, Ward, Charlton and Oxford, the Lord is doing wonders, I cannot name numbers they are not known to their own ministers, they cannot stop to count converts.—Time and room will not permit me to be particular, but praised be the name of the Lord, He does not consult ungodly ministers or laymen when or where he may work.

Very truly, your Brother.

SABBATH SCHOOLS

From the Sabbath School Instructer.

MY JOURNAL SCENES IN PENOBSCOT COUNTY.

I have just returned from an interesting visit to a family, living a little distance from the house of a friend, who is superintendent of a Sabbath school, in the pleasant village of——. While going with me to the house, the superintendent told me that the woman we were going to visit, had recently expressed hope in Christ, and that she was awakened to a sense of her guilt, and need of a Saviour, by the conversation of her little daughter, one day, when she returned from the Sabbath school. He had talked to the scholars about the broad way and the narrow way, of which they had been reciting and conversing with their teachers. He asked them where they thought the narrow way turned out of the broad way—and told them they must try to find out and must ask their parents. After learning this fact, I was anxious to hear the mother tell her own story. We were soon at the house and after the usual salutations, the conversation turned upon the subject of religion, in which Mrs. M. manifested deep interest. I asked her how long she had enjoyed religion, and by what means her mind was drawn to the subject. In reply to my inquiries, she gave, as nearly as I can recollect, the following account.

"I was very much awakened several years ago by the conversation of my minister, who talked with me about bringing up my children, But something told me to put it off, and I was not willing that any body should know that I was anxious. So I concealed my feelings and tried to get rid of them, and finally succeeded, so that I was worse than I had been before. My children wanted to go to Sabbath school, and though I did not much like the school, I let them go, and thought that would be some excuse for neglecting, as I had done, to instruct them at home.—I think I have been more wicked this year, than ever before—more hardened and stupid—more disposed to complain, till one Sabbath, Mary came home from the school, and asked me which was the broad way and the narrow way, and where the narrow way turned out of the broad way. I was not in a very good natured mood, and this question made me feel dreadfully. I could not bear to hear her talk so; nor say a word to her, but she kept teasing me and asking other questions about the lesson. I asked her what she asked such questions for. She said the broad road leads to destruction, and the narrow way leads to life, and the gentleman at the Sabbath school told us we must be careful to find out which is the broad way and which is the narrow way. This made me feel worse yet, but I did not want to have her know it, and I felt a little vexed. Some bad feelings would come up then, and I told Mary I should think the gentleman might tell the children himself, and not send them home with such questions.—But it did not do any good—and I kept thinking how I had neglected to tell my children the right way, and had been leading them in the broad way, because I was always going in it myself. Just as if all would be well. I tried to think of something else that would not make me feel so, but all the time these questions kept coming up, and I could not get away from them day nor night. When I waked up in the night the question would come up, which is the narrow way? And so it was, day after day. It stuck in my heart so that I could hardly eat or sleep. I wanted to tell some body how I felt, but was ashamed to tell, till one day, thinking that I could not put it off any longer, I went and told Mrs.——all about my feelings. She and I had been very intimate, and I was struck to find that she now felt very much as I did. I did not know that there was any thing on her mind, and thought no body ever felt as I did.—She told me not to try to get rid of my feelings, but to seek religion. I afterwards went to an inquiry meeting, and there received some good advice. I thought I would do any thing if I could only have religion, but knew not what to do. I tried to contrive a great many ways to make me better, but all did not answer, I found I could do nothing right, but go and throw myself into the hands of Jesus Christ, and beg for salvation through him. It did not seem as if I could be saved, or could be happy, because I had been so wicked, but I knew I could not be happy any other way, and if I must perish, I would perish begging for mercy through Jesus Christ. When I felt so, and tried to pray for help, it was but a little while before I felt that my load was gone, and that I cold praise God with all my heart.—Now I feel at peace with every body. I think I have happiness that the world cannot give nor take away, and I desire forever to bless God for it."

After she had finished her story, I asked how old her little girl was. She said, "Seven years old." I asked her, if she seemed to think as much about the Sabbath school lesson as she had done. "O, yes," she replied, "Mary is quite a thoughtful child, and she loves to tell me something about the lesson and the school every Sabbath."

The writer of this narrative has three reasons for offering it to the readers of the Instructer. 1. The hope that superintendents and teachers will be encouraged to talk familiarly to their scholars, and use every plain and simple language, in explaining their lessons, so that the scholars can understand them. 2. That the scholars may be led to think more of the lessons they learn, and of the instructions they receive from their teachers and superintendent, and converse with their parents about these things. 3. That parents will feel more desirous to have their children attend the Sabbath school punctually—prepare their lessons well; that they may converse more with them respecting their lessons, and especially that they will explain to them "the broad way and the narrow way," so that children may not make a mistake and take the wrong road, saying at last, "My farther and my mother led me in this broad way." C.

From the New-Hampshire Observer.

EARLY PIETY.

Died in Hanover, 17th inst. ADDISON PINNEO, aged ten years, the eldest son of Deacon O. Penneo. His death was caused by the throat distemper after a sickness of little more than a week. He died in the triumph of youthful piety. He was a member of the flourishing Sabbath school in this parish. He was one, among more than forty who are connected with the school that indulge hopes. The writer of this brief notice, has read many an interesting account of the death of pious children, but never was eye witness of such sweet and lovely piety in a sick and dying child before. It was on the day of the last commencement in Dartmouth College that he gave himself to Jesus. The little children of this district were then considering whether it was best to go to commencement or have a religious meeting in the schoolhouse. But Addison says—"I am decided—I shall go to the religious meeting."—The merciful eye of Jesus followed him there, and the glorious Shepherd of the sheep took this lamb into his bosom; and we believe he has carried him now to the mansion of his Father's house. In a few days after this, he became sick unto death. He wished to see his pastor. I went to his bedside and took his hand—his bodily distress was great—his breathing very laborious—but he said with a smiling countenance, "I am going to see God—and Jesus—whose feet and hands were nailed to the cross—who died for me." He was asked, if he did not wish to live, he answered, "as God would have it to be." He desired prayers, not for himself alone, but for all the family. We kneeled around his bed and prayed, but it was in a great degree, with groanings that could not be uttered. He seemed to be more reconciled than any of us. He saw the family weeping, and said—"Why do you weep? weep not for me." He mentioned the little children in the neighborhood who had hopes, and those who had not. He entreated his little brother seven years old to give himself to Christ —all the rest of the family were rejoicing in hope. But above all, his dying message to the Sabbath scholars, and particularly to his class, was most solemn and affecting. "O, tell them to repent and come to Jesus now, and not put it off." This was Friday night.

He died early Saturday morning. His remains were brought to the house of God on the Sabbath. All the Sabbath school formed in funeral procession. The message of Addison was delivered unto them and his class—and thanks be to God it was not in vain. Two little boys of his class came to meeting on the very next Sabbath with tears of joy and gratitude sparkling in their eyes, for they had remembered all the week the dying words of their little class-mate, and had given *themselves* to Christ. And now let me say to you, children of the Sabbath school, every where, give your hearts, and your affections and all to God. You know not how soon you may die. O, how rich the blessing to die as Addison Pinneo did, in the bosom of the Saviour.

Encouragement to Pious Mothers.—In the college of ——, there has lately been an extensive revival. Having myself, a praying mother, it occurred to me to inquire of the subjects of the revival, whether their mothers were pious. I did so; and found that scarcely one sinner was brought into the fold of Christ, who was not blessed with a pious, prayerful mother. This is a *fact*, and oh, that mothers would let it make the proper impression upon their hearts. Are your sons without hope and without God in the world! then pray; and that God who heareth and answereth prayer, will not reject your petition. Have you taught them, in early life, by precept and example, the doctrines of Christ? Then you may hope that the seed which you have early sown, and which you have watered with many tears, will not be suffered by God, to lack of increase. Mothers—pray.—*S. S. Herald.*

SABBATH SCHOOL IN KENTUCKY.—One 100 and twenty-five Sunday-schools are in successful operation in this State, that were in being six months ago, and all with a library from ten to thirty dollars worth of books. In Caldwell county alone, where there was not one Sunday-school at the commencement of the present year, there are now ten well conducted schools, containing 650 scholars.—*Sunday-school Jour.*

MAGAZINE DISCONTINUED.—It has been determined by the Board to discontinue the Sunday-School Quarterly Magazine at the close of the current volume.

The number for the present month will be published in a few days; and the fourth and last number may be expected on the thirty-first day of December.

It may be found expedient, to publish annually a collection of documents in the form of *Sunday-School Annals*, and if so, due notice will be given.—*Ib.*

ADVANTAGES OF SUNDAY-SCHOOLS.—A premium of *Fifty dollars* is offered for the best approved Tract, not exceeding 12 pages, 18 mo., showing the advantages of Sunday-Schools—*Ib.*

From the Sabbath School Instructer.

INTELLIGENCE.

The first case of special conviction in the revival in *Ware, Mass.* was a female who attended a Sabbath school. I have no doubt, adds a correspondent of the Christian Watchman, that at least *seven eights* of those born into the kingdom of Christ during this *precious revival*, have been connected with the Sabbath school.

In *Addison County, Vt.* as many as *thirty* teachers, and *three hundred* scholars have become hopefully pious during the last year.—*Ib.*

From Badger's Weekly Messenger

MR. BADGER.—In a late number of the Messenger, you state that the students at Kenyon College, Ohio, are sustaining seventeen Sabbath Schools: and you then inquire significantly, how many by our older institutions, as Harvard or Yale?

In answer to your inquiry, I will state the following facts in relation to Yale College.

1. There are in that institution fifty Sabbath-school teachers employed in the city of New-Haven and its immediate vicinity.

2. About fifty more have solicited of the superintendents the privilege of becoming teachers; and have been refused, on the ground, that when teachers can be found among the youth of the city, they ought to have the preference.

3. There were in the last college year about two hundred professors of religion in Yale College; and from a personal knowledge of nearly all of them, I am confident that if there were the same demand for teachers of Sabbath schools in Connecticut as exists in Ohio, there is scarcely one individual among them who would not cheerfully devote himself to this object.

C. A. G.

Rev. Mr. Babcock of Salem, in a letter to the Editor of the Tract Magazine, writes respecting the revival there—

"All our teachers but one, who were not before professors of religion, are now cherishing hope: and in almost all the classes where the teachers have been faithful, there are now found the subjects of converting grace. Our school consisting of about 300, is now a delightful spectacle—one on which angels, and I trust the Lord of angels too, look down with joyful interest."

REVIVALS.

From the Connecticut Observer.

STATE AND PROSPECTS OF RELIGION IN WINDHAM COUNTY.

It is now about a year since God began to appear for the churches in this county,—in his reviving mercy. During this period, the influence of the Spirit and of truth, has been becoming more extensive and glorious.

In *Brooklyn*, during the winter and spring, there was universal attention to religion. As the result, about 20 have joined churches during the summer; and more are expected to join soon. The prospect of future good is now brightening.

In *Hampton*, there was a precious revival during the winter; and about 50 have made a public profession of religion.

In *Canterbury*, as was reported in one of your late papers, about 50 have joined the church, during the last year; a majority of them within a few months.

Ashford. In two of the three societies, viz, in the 1st Society, and in Eastford, there have of late been protracted meetings, and very precious results. Between thirty and forty in each of these societies, have become hopefully pious; and the cause of Christ is still advancing.

Killingly. In the North Society, the state of religion has for years been very low. During the *last* year, however, there has been a regular and constant advance of piety.—About thirty, have joined the church, nearly as many more are to make a public profession soon. Several are now anxious inquirers; more than at any former time.

In *Westfield* Society, there have of late been several hopeful conversions; and the prospect of a general revival is flattering. A protracted meeting is to commence there on the last day in October.

In *Plainfield* there have been about 30 hopeful conversions during the summer. Divisions are healing, and the prospects of the church and society, brightening.

In *Thompson*, a protracted meeting was held a few weeks since. The revival has progressed; and the number of the hopeful converts, is considerable.

Windham. In two of the Societies, viz. the 1st, and Wilmantic, protracted meetings have been held, and revivals enjoyed. The number in each Society, of those who have, in the judgment of charity, become pious, is between 30 and 40. Some of the most influential men are among the number. The change in each Society, is very happy.

In *Scotland*, the other Society of the town, a protracted meeting is to be held this week.

Woodstock. In all the four Congregational churches and Societies, the state of religion has been, and still is, very interesting. At protracted meetings, recently held in North, and West Woodstock, the number of inquirers was very large, probably not less than 150. The kingdom of God has come near to them, and multitudes are pressing into it.

In *Abington*, a Society of Pomfret, the state of religion has been growing more interesting for several weeks. A protracted meeting was held a few weeks since. Its influence was very powerful. Religion had long languished there but now the change is sudden, and wonderful. Praised be the name of the Lord.

Never, probably did religion flourish so much in this County, within so short a time, as within the last few months; and never perhaps were the prospects of the church brighter in this county, than now. Several of the churches a few months since, were "as sheep without a shepherd;" five of them have within six months, settled pastors with great unanimity. The Monthly Tract distribution is pretty general in the county; and the cause of Temperance prospers. —We trust no church in the county will be left unblessed, in this time of God's general visitation.

Extract of a letter, to the Editor of the Telegraph dated, Schodack Landing, Oct. 17th, 1831.

Dear Sir—Yesterday we enjoyed another pentecost. It was the Sabbath of the Lord, and our communion season. The church was at an early hour crowded to overflowing, and by the solemnity which prevailed, proved it to be none else than the house of God and the gate of heaven. Fifty seven more came out from the world, embraced the promises, obeyed the command, and publicly before angels and men avouched the Lord to be their God, and yielded themselves up, exclusively and everlastingly soul and body to his service. In four months one hundred and thirty have joined themselves to the Lord by a perpetual covenant, that shall not be forgotten; saying Lord I am thine, save me: other gods have had dominion over us, but by thee, will we make mention of thy name. This moral wilderness has become fair as Eden, and fruitful as the garden of the Lord. This prophecy on which so many Pastors and parents have hoped, has been verified here. One shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. This great and blessed work is still progressing. It entered some weeks since the neighboring Greenbush congregation under the Pastoral care of the Rev. Mr. Liddle, and is now spread over the whole of it, forty eight were added to that church last sabbath; and as near as we can judge at least a hundred and fifty inquirers. We are looking for an extensive harvest here. It is the Lord's doing and marvellous in our eyes. The multitude have retired from these solemn meetings and exclaimed we have seen strange things to-day. May the Lord keep them by his power through faith unto salvation—and add to their number many more of such as shall be saved.

HOW RELIGION DISTURBS FAMILIES.

How is it that religion disturbs the families of the irreligious? We can tell how; for, alas, we too well know the usual course of proceeding to be mistaken on this subject.—Here is an individual in such a family; a wife or a child, who becomes anxious for her soul, and is hopefully converted. She is faithful and affectionate, more so than before, and no fault can be found with her, 'except concerning the law of her God;' but she soon finds by sad experience, that all 'who live godly in Christ Jesus must suffer persecution.' It is painful to her to think of separating herself from the rest of the family in public worship; but her conscience and the interest of her soul require it, and she asks permission;—but no, she is prohibited. She feels bound by an obligation higher than man can impose, to profess Christ according to her own views, and come to his table; but when this is suggested, she is again prohibited. 'A man must bear rule in his own house and she shall do no such thing.' Feeling that religion is a concern in which she must act and answer for herself, and in which she ought to obey God rather than man, she ventures occasionally to assert her rights, and goes where she can worship God according to the dictates of her own conscience; but when she returns, she is reproached, chided, scolded, and it may be *beaten*, by the hands of her husband or her father. A friend gives her a religious tract, but this is torn from her, and thrown into the fire. Another loans her a book suited for her instruction and consolation, but this is taken away, and ordered to be sent home. As a last resource, she retires to her chamber, to pour out her soul to God and pray for her persecutor; but the sanctuary of her devotions is burst open, and she is ordered to depart out of it. And having thus disturbed and distracted his whole house, and set it in a flame, the *liberal* husband or father now sallies forth, to curse protracted meetings and revivals of religion, and to tell how they divide families, and disturb and destroy domestic peace. And, sad to relate, he finds professed ministers of the gospel ready to listen to his complaints, and give an echo to his denunciations from the pulpit and the press. We do not mean to say that *all* professedly liberal husbands treat their orthodox wives and children after this manner. Far from it. But that this is the way in which not a few (with the exception, perhaps, of personal violence) are treated, and in which disturbance in families is usually created in consequence of revivals of religion, *we certainly know.* We are ourselves acquainted with instances, in which Unitarians and Universalists—farmers, mechanics, merchants, men who think themselves respectable and would be accounted gentlemen—hold the religious inmates of their house in a state of bondage and of fear. Their wives and daughters have little more freedom on that great subject which, of all others, lies nearest to their hearts, than though they were the tenants of a Turkish *harem.*

Nor is this treatment, so much to be wondered at; for this is the way, it appears, in which liberal gentlemen are taught by their ministers to treat their families. In the tract on which we are remarking, Mr. Farr exhorts his readers not only to keep away from the protracted meetings themselves, but to keep their families away.—"*Keep at home,*" he says, "*and keep those under your authority at home also.*" 'Don't go to hear this orthodox preaching. You may be convinced by it, and thus be drawn away from your loving Unitarian teachers.' Mr. F. it will be recollected, is of those who have insisted so strenuously, and for so long a time, upon the importance of *free inquiry* in matters of religion. how often has it been said, 'Be not afraid to hear and think for yourselves; and to examine the subject of religion freely. Prove all things, and then you will be able to distinguish that which is good.' But no sooner do some of the members of Unitarian congregations begin to assert the right to hear and think freely—begin to drop into orthodox meetings and listen candidly to the preaching of the gospel, than their teachers are alarmed, and cry out to warn them of their danger, and exhort them to keep out of the way.—And not only must they keep at home themselves, they must *keep their families at home also.*—True, your wives and children must answer for themselves, but they are not to be permitted to act for themselves,—unless they shall choose to act as you choose to have them. They are not to be permitted to hear such preaching as they please, but such as you please,—not to have the religion which is most agreeable to them. "*Keep those under your authority at home also!*" Mr. F. it will be recollected, is a strong advocate of *religious liberty*, as well as of free inquiry,—and he laments, in the pages before us that our religious liberties are in so much danger from the Calvinists.

Now Calvinists as we are, and sensible as we are of the *danger* of erroneous teaching on religious subjects, (a feeling of which the *principles* of the liberalists leave them scarcely susceptible) the advice which we should give to those under our influence in regard to the subject here discussed, would be directly the opposite of that given by Mr. Farr. We would say explicitly to the Evangelical Christian householder, (though we know of no facts which make it necessary to say it) if you have a wife who is conscientiously a Unitarian or a Universalist, and who wishes to worship with either of these denominations; by all means let her go. And not only let her go, but bid her to go; furnish her with a seat; and treat her with the same kindness when she returns as though she had worshipped at your own meeting. The danger of attending such places of worship is indeed great, but the responsibility in this case is hers, not hers, not yours, and forcibly to restrain her would only be to increase the evil.—And if you have children of sufficient age and capacity to form an enlightened opinion on religious subjects, who, after all your instructions, are seriously and conscientiously inclined to attend a different place of worship from yourself, we would give the same advice in respect to them. By no means restrain them. And if this is not Christian liberty, then we will consent to take lessons from those who say to their readers, "*Keep at home, and keep those under your authority at home also.*"—*Spirit of the Pilgrims.*

DO NOT TOUCH IT.

Sin is like pitch, it will only cling to you if you handle it, but it will defile you if you only *touch it.* Set your faces against it, in whatever shape it may appear.

I remember hearing a tale on this subject. A poor man who was employed in digging, every now and then left off his labor, and said aloud, as he leaned on his spade, "Oh, Adam, Adam!" It chanced that a rich man for whom he was working, passed by and heard him. The rich man asked him why he so frequently called on Adam? "Oh!" said the poor man, "I cry out Oh, Adam! Adam! and much reason have I to do so, for had not Adam, the father of us all, been so foolish as to eat the forbidden fruit, I should not now be thus obliged to get my bread by the sweat of the brow. Had I been in his place *I* would have had nothing to do with the forbidden fruit. No! *I* would not have touched it.

A short time after the rich man sent for the poor man & took him into a room where a sumptuous table was spread over with dainties; he told him to sit down and eat his fill. "Every day," said he, "you may return and do the same, on condition that you will not eat of the dish that is covered over in the middle of the table;—but if you even touch that, you shall return here no more."

The rich man went away, and the poor man man left to himself, began to eat of the dainties, thinking in his own mind, "So long as I can have such fare as this I do not care a fig about the dish in the middle of the table."

When he had satisfied his hunger, and tasted of almost every dish, he looked at the cup in the middle and felt that he should like very well to know what was under it. Not that he had any wish to eat of it, whatever it might be, for he had taken enough already, but he wanted sadly to look at it: if he could only know what it was, he would be satisfied.

From the moment this desire entered into his heart it grew stronger, and stronger and stronger. He remembered however, that he was forbidden to touch the dish, and so he sat looking at the cover in a very discontented spirit.

Whenever a person is about to commit a sin, and begins to reason upon it, instead of going directly away from the temptation, he is pretty sure to find out some way of committing the sin, and justifying or excusing himself. The poor man looked towards the middle of the table until the thought struck him, that though he was forbidden to touch the dish, he had not been forbidden to touch the cover which was placed over it: there could be no harm in doing that; besides, it was impossible that any one could ever know that he had touched it.

One single peep, then, he was determined to have; so he gently lifted up one side of the cover, when to his dismay, out ran a mouse.

In vain he endeavored to catch the little creature, but it was too nimble for him, and hid itself first behind one dish and then behind another.—He tried again and again, to lay hold of the mouse until in the confusion he knocked down a dish upon the floor. The noise of the broken dish brought in the rich man, who dismissed the poor man from his house forever. "Go," said he, "and return again to your labor and never more complain of Adam for eating the forbidden fruit. When you think of Adam, and of the tree in the middle of the garden, think also of the dish in the middle of the table."

I believe that many of us, like the poor man, are apt to think more of the errors of others, than we do of our own; but let us learn from him, not to venture a little way in disobedience, lest we go farther than we intended and meet with our deserved reward. Never mind how trifling sin may appear: it is still SIN, therefore let it alone; *do not touch it.*—*Col. Star.*

FROM THE GEORGIA PENITENTIARY.

The Washington Spectator states that the Rev. Mr. Potter, lately saw Messrs Worcester and Butler in the Penitentiary at Milledgeville; and that they were *cheerful and happy.* This should excite no surprise. Men of a like spirit and character have often suffered imprisonment, and even death in defence of their rights as subjects of Christ's kingdom, without repining. Nay, they have triumphed over the tortures inflicted by their malicious oppressors, and confounded their enemies by rejoicing in the agonies of death.

One of these missionaries is employed in making bedsteads, and the other is turning a large wheel—"grinding like Sampson in his prison house." They are clothed in the coarse uniform, worn by thieves, felons and murderers, with the criminal badges attached. If it be the purpose of the government of Georgia by depriving these faithful ministers of Christ of liberty, confining them to hard labor, in the foul and gloomy precincts of a prison, to destroy or injure their characters—if it is the object of their persecutors, they will be sadly disappointed. The character and worth of Worcester and Butler are too elevated—are too well known, to be impaired by machinations of this kind, though sanctioned with the forms of law. *Their* names will be remembered with gratitude, will be venerated as patriots and martyrs in defence of the rights of freemen, while the names of their tyrannical opressors will rot, or be recollected with detestation.

It is stated that in Alabama and Tennessee in the immediate vicinity of Georgia, the people are greatly excited, and that probably an army of Citizens, ten thousand strong, might be raised at once, to deliver these men with a force like that used to arrest and imprison them. We hope, however, that justice will be effected in their case without recourse to arms. Their case will, it is hoped, be heard in a few months, before the highest judicial tribunal in our country.

PRESENT RELIEF OF THE CHEROKEES.

The injustice under which the Cherokees suffer, meeting with no effective opposition, has already made such havoc of their rights, that it will require time to restore to them the confidence of perfect security and quiet. Whether indeed that will ever be the case, is a question yet pending before the people, and for the just decision of which the people are responsible. The National and State authorities are but our agents; and we cannot throw off our accountability for what they shall do. Were this accountability felt as it ought to be, we should soon witness such an expression of public opinion, as those in power would feel themselves compelled to obey. But this by the way.

As we observed, the Cherokees have no prospect of *present* relief, legislative, judicial or executive. Mean-time they are delivered over to their oppressors, the means of improvement in a great measure taken from them, and the ministers of the Gospel who were teaching them the way of life, banished or imprisoned. Can any thing be done for their benefit during the few months that must intervene before any relief can be expected from the national authorities?

A friend suggests the following: Many gentlemen, clergymen and others, who enjoy the confidence of the public, visit the southern States during the winter for their health. Let some of these—no matter if 15 or 20, proper men—visit the Cherokees—learn ther circumstances, wishes, and expectations—afford them such aid as may be in their power, &c. Especially and above all should it be the object of these travellers to preach that GOSPEL which has been iniquitously banished—to preach in public assemblies and from house to house, endeavoring in all possible ways to bring it home in its power to the hearts of that afflicted and distracted people.

The country is elevated and healthy, and the climate delightful. To invalids who are not too weak such interesting duties would be a hundred times more salutary than any employment, or want of employment, that they would be apt to find in a city boarding house.

Many of the more intelligent Cherokees understand the English language well; and it is easy to find interpreters when one wishes to address those acquainted only with their native tongue. The missionaries generally have practiced preaching through an interpreter.

Should the expense of travelling be an objection, we presume there are benevolent individuals who would cheerfully defray it. If thought desirable, it is presumed that the Am. Board, being deprived of the services of their missionaries there, would readily give commissions to a few itinerants.

Finally, should no northern men undertake this work, are there not ministers of the Gospel in the neighboring states who can devote a few weeks to it? Must the Cherokees, now, when they so specially need it, be utterly deprived of religious instruction?—*Bost. Rec.*

Central Library of Rochester and Monroe County
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TEMPERANCE.

CURIOUS TEMPERANCE DOCUMENT.

The following article, cut out of a Pennsylvania paper, printed more than fourteen years ago, has been forwarded us from that state for publication. It has been embodied in a Report of the Cumberland Temperance Society, and appears to have excited considerable attention in that region at an early period.—We follow the typographical arrangement and punctuation of the copy.—*Genius Temp.*

THE

COLD WATER

System,

cureth Intemperance.

Intemperance

is a disease of the stomach,—— this: the *feverish heat*, of the stomach naturally points out, and *cold water*, is; of course the remedy. For; *cold* counteracts (*cures,*) heat.

'Tis the remedy of NATURE, herself.

'Tis a law, of GOD; which is *superior*, and goes before the Laws of Man.

Therefore:

Whenever you, feel an inclination, to drink spirituous liquor, (grog,) drink, cool, fresh WATER, and eat a Cracker or a piece of bread.

This;——is an effectual CURE, and in a very short time, you will make a sober man, out of, the most intemperate one.

For:

on the following principle, sayeth the book, (on the effects of the *Cold Water System,*) the sure is performed.

PRINCIPLE OF CURE.

1st.

COLD WATER,

put into the stomach is a substitute for spirituous liquor.

2d.

COLD WATER,

quenches the artificial heat, caused by drinking spirituous liquor.

3d.

COLD WATER,

produces a disgust for spirituous liquor, and this very disgust is the object;—the secret:—the object, of cure.

DANIEL L. GREEN.

Reading, State of Pennsylvania.

September the 10th, 1817.

THE DANGER.

It is a solemn consideration, which must have great weight with such as reverence the Bible, that even *moderate* drinking *may forever exclude the influences of the Holy Spirit.* Says one distinguished by his writings and his extensive usefulness as a preacher. "If, while under conviction, a person allows himself to *sip* a little—*he is sure to grieve away the Spirit of God.*" And his testimony, the result of long observation, is in perfect accordance with reason and Scripture. For, (to say nothing of the deadening influence of ardent spirit on the conscience,) unless heaven and hell can work together, God *cannot*, consistently, send *his* Spirit to *co-operate with that spirit*, which Satan employs, more than any other agent, in fitting men for his service and kingdom, for, "what communion hath light with darkness! and what concord hath Christ with Belial!" and how "can two walk together except they be agreed!" If then "ye know these things," and desire salvation, O, beware of "sinning against the Holy Ghost!"—*Dickinson's Address to youth.*

From the Genius of Tem.

REFORM NEEDED.

A striking illustration of the need of additional effort in the Temperance cause, will be found in the following occurrences, which have taken place within the past week, in the neighboring town of W——B——, in N. J. where unusual success has already crowned the efforts of the friends of Temperance. Two deaths have just taken place there, in consequence of strong drink. On the 19th inst. a stranger was found dead in a cornfield. A jury of inquest was called who gave a verdict of "death by intemperance." No traces of his name or residence have yet been found. The person who first discovered him was also an intemperate man, who, on the very next day applied to a gentleman who had employed him to labor, for a small sum which was due him. "What do you want to do with it," said the gentleman. "That is no business of yours," said the man. "Yes it is," said the gentleman; "you know you often drink to excess." "Well," said the man, "I shall never drink any more. I shall not trouble you again."—When receiving his money, he intimated that he was no longer of any use in the world, and might as well leave it. Little notice was taken of this at the time, but he went immediately to an apothecary and procured some laudanum, pretending it was for his sick child, but swallowed it all himself, and was soon a corpse.—When the poet Pollock described the robber robbed by a robber, and the highwayman in the street, he meant it as a picture of the last degenerate age. But here we have a similar picture—drunkards stumbling over dead drunkards—calling juries over drunkard's to-day, and filling a drunkards grave themselves to-morrow! This, without exaggeration, is the picture, in one of our most favored and moral country towns, in the midst of the Temperance Reformation, and at the dawn of the millennium. "Watchmen! what of the night!"—Reader; do you drink! Drink no more. Boast not of your "resolutions" and "good sense," while you drink. No drinker, according to our informant, ever possessed better "good sense," than the drunkard who has just stumbled over a dead drunkard into his own grave.—Friends of Temperance—Is it true that "the cause is going on very well already!"

PROGRESSING BACKWARDS.

The Portland Reader tells us of a town in the county of Waldo, in which it had been *voted*, that the Selectmen be authorised to give license for retailing ardent spirits, to be drank in the stores. About twenty shops were in consequence resuscitated and put in operation. No wonder. The "friends of the cause" had doubtless concluded "the work was going on very well," and therefore slackened their efforts, lest there should be a "reaction!"

Intemperance.—Between 5 and 6 o'clock last evening it was discovered that the dwelling house No. 46 Mulberry street, a few doors from Cross street, was on fire. On entering a back room occupied by a female named Curran, it was found that she had lain down on a heap of shavings in a state of intoxication, and that by some means the shavings had caught fire and the flames were surrounding the poor creature, who was severely burnt, yet hopes are entertained that she will recover.—*Com. Adv.*

A circular letter has been prepared by the State Temperance Society, and signed by Chancellor Walworth and the Executive Committee, which is intended to be presented to every family in the state. It is said to be written with much talent, and is calculated to make a powerful impression. In a single [illegible] names were added to the Temperance list by its influence. Measures have been taken by the Temperance Society of this county, for its immediate distribution, and it is hoped that it may be favorably received.

From the Temperance Advocate.

IS THIS SO?

"SENT BACK FROM ROCHESTER—TEMPERATE ENOUGH WITHOUT IT.

This was endorsed on the wrapper of a paper returned to this office, which was directed to the "*Secretary Temperance Society,*" at Rochester.—Now if this assertion is true we are glad of it: we wish it was so of every other place in the country—in the world. But we have some misgivings on that point—and rather fear, that the person who endorsed *such* a note on a temperance paper, is *not* 'temperate enough.'—We might say some severe things, did we know to whom they could be said. If the Secretary of the Temperance Society at Rochester, is the author, it is time his place was filled by some person who does not think the temperance reformation yet completed—or, that the *community* is 'temperate enough without' the circulation of information on that subject. It may however, be the handy work of some person connected with the post office at that place; who feels a little galled at the decline of the fashion of drinking intoxicating liquors. If this is the case, he did wrong: for a post master has *no right* to return a paper without special direction; and in that case, not to consider its discontinuance, (by the way we have since received a proper notice from the P. M. to stop this paper)—but if the person who returned it thought so, he doubtless intended to enforce the *reason*, as he is sworn to do, that it was not taken out. Did the Secretary of the T. S. give such a reason as was returned? We cannot believe it.

Temperate enough! when scores if not hundreds of rum-holes line the streets! When any day, and almost any hour in the day, may be seen in some parts of that village, bipeds, wearing the human face divine,' reeling under the influence of intoxicating potations!—when assault, riot, robbery, theft, violence, domestic discord, pauperism, and suicide, are the frequent visitors of that place! when churches are cursed with drinking members and officers, and those who for the sake of gain (perhaps, counting that 'gain is godliness') are scattering firebrands, arrows and death,' from those engines of destruction—groceries, taverns and distilleries! 'Temperate enough,' with all this accumulation of abominations! 'O, shame! where is thy blush?'

We insert the above from that able and spirited auxiliary in the cause of Temperance, the Temperance Advocate published at Sandy-Hill, that the subject may be enquired into. We feel as if our citizens had a right to know who is authorized to make the endorsement "*Temperate enough.*" The Secretary of our Temperance Society is called upon to explain. We omit the remarks which the case naturally suggests, as there may be some way of explaining this business that we have not thought of.

We certainly have a great curiosity to know who the person is that passes so favorable a verdict in relation to our village. We strongly suspect however that he would judge us "temperate enough" if every man woman and child should occasionally get "*genteelly drunk!*" Is it not so?—*Ed. Obs.*

From the Baptist Weekly Messenger.

A correspondent has communicated in substance, the following melancholy occurrence, and requests its publication.

Two men had met at a neighbor's house in ——. One of them held in his hand a pint of spirits, which he was about to drink. He was told by the other he could not drink so much without injury, he replied, he could, and said, pointing to a lad present, about eight years old, that boy can drink it and not hurt him. His mother said he must not drink it. But upon her going from the room, it was given the boy drank the whole. To his father's coming, and reproving him, for what he had done, he said, relying on his reckless adviser, "It will not hurt me Father." He spake no more—it was a fatal draught.

GOOD TESTIMONY.—Dr. Cheyne, the celebrated English Physician, says, that in the cases, of apoplexy with which he has been acquainted in nineteen out of twenty the disease might have been averted, had the subjects been temperate, and that the habitual use of spirits or wine, even in moderate quantities, will lead a man of a certain age and constitution to apoplexy, as certainly as habitual intoxication.

From the Christian Soldier.

RUINOUS EFFECTS OF LOTTERIES.

A poor, but industrious and economical man, in a town in this Commonwealth, was induced by the hope of becoming speedily rich, to purchase a lottery ticket. He drew a prize of $5,000, which raised him from poverty to independence. He immediately exchanged his humble tenement for a valuable farm. After paying for this, he had a small sum at interest, and with prudence might have lived above want or embarrassment. But, like all those whose property comes to them on the "wheel of fortune," without laudable exertion to obtain it, he fancied himself beyond the reach of poverty and vainly supposed that his riches would never fail. Instead of cultivating his farm, and taking care of his business, he spent his time at the tavern, or in idle sport. As might have been expected, his riches 'took to them wings and flew away.' Having lost his property, at last, in a fit of despondency, he *cut his throat.* His children, meanwhile, had learned to follow the example of their father, and were consequently left in poverty and disgrace. The oldest son is now intemperate, and in all probability, will soon lie in the drunkards grave. Another son is a fit subject for the house of correction.

Who will not sigh over such examples of human folly and guilt! Could this poor man have been satisfied with his humble cot and homely fare, he might perhaps have lived and died in peace. But he was allured with the hope of becoming rich, and as the consequence must lift up his soul in anguish forever; & there is too much reason to fear that he will have to endure the reproaches of his own children for having led them in the paths of destruction. But guilty as is the unfortunate man, his crime is not greater than that of him who held out the fatal allurement. The latter will be held accountable for the blood of souls at the last day! Awful thought!

STAGE ROBBERY.—On Sunday night last, two trunks were taken from the hind boot of the Telegraph Stage, going west, somewhere between Auburn and Waterloo; one belonging to a merchant of Batavia. The trunks we understand, contained, besides clothing and a few articles of merchandise, invoices of goods, re-

[illegible] the individuals to much inconvenience. It is hoped, therefore, as these can be of no use to the [illegible] they may be restored to the owners.

POPERY.

From the Southern Rel. Intelligencer.

SPREAD OF POPERY.

Frequent and large remittances, and several missionary reinforcements from the College de Propaganda at Rome, have been sent into the great field of the west and south within the last four years. The astonishing increase of papal influence in this short time ought to be regarded as a fact of the most alarming nature, by every patriot and Christian. What Roman Catholics aim at, is not freedom of religious worship, but political power. And it is the testimony of all history, that whenever they have become numerous and strong enough, they have imposed what dogmas they pleased upon the people, and enforced them with fire and the rack. The church claims the right to do this as her prerogative; she has done it in every country without exception, as soon as she had gotten the power; and being an infallible church, she will do it here, under the same circumstances. A train of measures seems actually begun to bring about this state of things here. All the open and secret enemies of religion are looking towards the Romanists as their natural allies, and these do in some places receive them with open arms. Her creed is broad enough to receive all. Soon it will be seen that these like kindred drops, will "mingle into one," and then who can set limits to the furious torrent that may overflow the land!

Whether it is the design of heaven to permit popery to overspread this land, none can tell.—But one thing is certain. Papists are on the tiptoe of expectation. Limb after limb has been severed from this body in Europe; they see their cause falling there; their great hope is turned towards this country; and well it may be, for this is the only protestant country on earth where popery has free toleration. They will not neglect so fine a field. Every thing is in their favor. The country is new; it admits and even invites thousands of Romish emigrants, every year. Our land and laws are emphatically free. There are no restrictions upon any creed: And the majority of Protestants of every name, are asleep to the accumulating strength and dangers from this system of impiety, cruelty and imposture. Most of the persevering activity and zeal are on the other side. Hence they are announcing to us in the journals, the annual accessions of many thousands to their ranks.

These remarks are general, but the appeal is confidently made to the reader for their correctness. The activity and success with which they are laboring in the west and extreme south, can be fully understood only by those who have the opportunity of reading their publications. They themselves are very sanguine in their expectations. We give below an extract from a letter, received several months since from a Catholic near Port-Gibson, Mississippi. It is written in the temper, and with the spirit, of a genuine papist. We have some reason to think it was from a priest. The letter enclosed a slip, cut from our paper, stating a fact well known to us, of a bible being taken from a family in Maryland, by a priest and thrown into the fire in the presence of the family.—The following is the extract from the letter:—

"*Sir*—Inclosed you will *not* find five dollars—but you will find the Coppy of a ——— Lie—published by you for the purpose of deceiving the Public, if Possible—it wont do—the Church and the Only True one—(it is not Martin Luther's—or John Calvin's of Holy memory) that you attempt to Slander is beyond the Malice of any petty Dr[illegible]—and will be the prevailing Religion of this Country before 20 years. 'Magna est veritas et Prevalebit.'"

NUNNERY AT BROOKLYN.

A young Lady of this city, by the management of the priests has resolved to enter the nunnery at Brooklyn. Who was aware that a regular conventual establishment for the accommodation of Massmen and their sisters, had been organized by the Jesuits at Brooklyn?... and yet on the sixteenth day of October, 1831—Miss ——, herself avowed, that she was about to enter that "cage of unclean and hateful birds."—*Protestant.*

JESUIT KIDNAPPING.

A woman some time since lost a child—and after every search had been ineffectually made, she endeavored to compose her mind to the melancholy bereavement. By a kind providence, she was temporarily engaged where a Papist of this city was employed, who mentioned, that a child had been taken to the Roman orphan establishment, or as it ought to be denominated, the Massmen's Kidnapping dungeon. The time, description, and other particulars of the statement, so exactly coincided with the circumstances of the lost child, that the Mother and other persons went to that nursery of wickedness, and identified her offspring. The managers refused to deliver the child to its Mother—pretending that they had no proof of her maternal relation; that the child was delivered there by proper authorities; and that they must retain the orphan; with all the *cant* which the Jesuits and their Sisters can so fluently display. The jurisdiction of a Magistrate and his officer having been resisted—the more authoritative legal process was resorted to for the recovery of the child—and the Papists who govern that base cringing establishment of children, the Prince st. Orphan Asylum, were obliged to appear with the child, who was legally restored to its Mother, after it had disappeared for several months.

To close all controversy upon this subject; we are authorized to state, that the judicial Administrator of the laws, who delivered the child from Papisical fangs, was Judge OAKLEY.

☞ Parents who lose their children, should immediately examine that den of iniquity; *the Prince Street Roman Orphan Asylum.*Ib.

From the Sunday School Journal.

HIGHLY INTERESTING JOURNAL FROM GREEN COUNTY, ILLINOIS.

I had seen enough of Calhoun county to ascertain that very little could be done without furnishing them with books. I took a quantity of such as I thought most suitable for that quarter; and immediately on my return commenced operations again. I have traversed that county in every direction, and visited not a small portion of the inhabitants at their own houses, besides the public meetings that I have held. I have paid more attention to that county, and spent more time there than I shall find it necessary to bestow on any other; for no other has been so much neglected by the christian world as Calhoun county. Altho' no county in Illinois appears on the map to be so accessible as that, yet almost the very reverse is the fact; there are very few places on either river at which a boat can land, and most of the country near the river is either subject to inundation or composed of high and rugged bluffs. One of our agents once visited the county-seat, but no Sunday school was ever in operation previous to my visit. The greater part of Calhoun is high, broken land. Many families are to be found on the small patches of level land, generally with a field of a few acres, often two or three miles from any settlement. The land belongs to the United States, and its inhabitants live principally by means of the rifle. I have sought out these people [illegible] would not, I am sure, think my time misspent, could you follow me to their rude habitations, be concerned with them and their families. I have [illegible] of these hunters while explaining the object of the American Sunday School Union. That you should feel interested in their temporal and eternal welfare, and furnish them with books, and try to have their children taught, and all this only for the sake of doing good, goes directly to their hearts. One example may give you some idea of the people remote from the settlements.

A few miles from the Mississippi river I overtook a boy on horseback, of about twelve years of age. On inquiry, I found that his father lived on government land, two miles from any neighbor, and had a family of ten children, all except the eldest, living at home, and *unable to read.* I felt deeply interested for the little boy, who had a fine countenance, and whose answers to my questions were so manly; and I went home with him. I told the father, in the midst of his family, what was my business, and explained the objects of your institution. I spoke to him in a tender and affectionate manner of his children, growing up in ignorance—for not one could read. He, as well as his wife, wept, and appeared to feel much for their children. He told me there was no chance of giving them schooling, as no school was near, and he was too poor to pay for the tuition of even *one.* He could read *some,* and promised me solemnly that he would teach them, every Sabbath, to the best of his ability.—I engaged with the children to be faithful in study, and use every effort to learn and left them some books; promised to visit them, if spared during the summer, and see their proficiency. Invoking the aid of Omnipotence upon that lonely abode of neglected but immortal beings, I left them, receiving a warm pressure from their hands and a look of gratitude from eyes filled with tears. Subsequently I engaged a family, two miles distant, to join them in a Sabbath-school, and obtained the promise of a man of some education, that he would occasionally visit their school.

I have completed my labors in that county for the present, but expect, if spared, to visit all the schools again. I think it important to afford the means of religious instruction to the insolated inhabitants who live at a distance from a settlement. They are poor, and I have always been obliged to supply them with books. I have now completed the two counties of Green and Calhoun. In every settlement is a Sunday School; and every family in each county have it in their power to obtain the benefits conferred by that institution. I have been thorough and left none to grow up in darkness. There is an exception, if it may be called one, of a small settlement of Deists whom I visited. In that settlement I failed. The principal inhabitant, a Mr. ****, a distillery owner, talked to me of priest-craft, and produced his newspaper, "The ***** *****," to prove it. I could not suppress my emotion as I gazed around upon his children, growing up with the belief that a man perishes like the brute. I talked till past midnight, upon the evidences of christianity, and gave them all as solemn and earnest an admonition as I was capable. The eldest son, eighteen years of age, sneered at religion; and, more than once, boasted of his freedom from its shackles. The next day he was taken ill of the prevailing epidemic, and in three days was laid in the grave. He died without hope. Poor, misguided youth, how fearful is the responsibility of your hardened father. Hundreds of such youth in our country, is the precious Sunday School Union, I trust, destined to save. Infidelity is extremely common here, and "The ***** *****" is extensively read.

From the N. Y. Observer.

THE SABBATH IN '75.

The following letter, addressed by a Committee of the citizens of Cherry Valley to a more general Committee in the memorable period of the Revolution, is copied from the "Annals of Tryon County." It will show in what light the Sabbath was regarded by "the free born sons of liberty" of that day.

Cherry Valley, June 9th, 1775.

SIRS—We received yours of yesterday relative to the meeting of the Committee on Sunday, which surprised us not a little, inasmuch as it seems not to be on any alarming circumstance; which, if it was we should readily attend, but as that does not appear to us to be the case, we think it is very improper; for unless the Committee sitting, superexceed the duties to be performed in attending the public worship of God, we think it ought to be put off till another day; and therefore we conclude not to give our attendance at this time, unless you adjourn the sitting of the Committee till Monday morning; and in that case, we will give our attendance as early as you please. But otherwise, we do not allow ourselves to be cut short of attending on the public worship; except the case be so necessitous as to exceed sacrifice. We conclude with wishing success to the common cause, and subscribe ourselves the free born sons of liberty.

JOHN MOORE.
SAMUEL CLYDE.
SAMUEL CAMPBELL.

"If you proceed to sit on the Sabbath, please to read this letter to the Committee, which we think will sufficiently assign our reasons for not attending."

EDUCATION SOCIETIES.

The Baptist denomination formed a society in Bristol, England, for the purpose of educating pious young men for the ministry, in 1770. In 1825, they had assisted in the education of 120 young men.

The Theological Seminary at Andover, in Ms. was formed in 1807.

The Benevolent Education Society in Mass., was formed in 1813, embracing the counties of Plymouth, Bristol and Barnstable.

The Massachusetts Baptist Education Society was formed in 1814.

The Baptist Education Society of N. Y. was formed in 1816.

The Protestant Episcopal Education Society was formed at the City of Washington in the district of Columbia, in 1818.

Board of Education of the General Assembly was organized in 1819.

The Baptist Education Society of Conn. was formed in 1820.

The Presbyterian Education Society united with the *American* Education Society in 1827.

The American Education Society was projected in the summer of 1815 by a few individuals in Boston. The first meeting was holden in July, when a Committee was chosen to prepare a Constitution to be presented at an adjourned meeting in August, at which, about fifty gentlemen attended, when a Constitution was adopted; and in December the Society was organized, and Lieut. Gov. Phillips was chosen President. In March 1816, four beneficiaries were received, and in December following, the Society was incorporated by the Legislature.

During the fourteen first years of the existence of this Society, it assisted in the Education of 872 young men, for the ministry. The Society has appropriated for this purpose, $123,097; average sum to each, $143. Forty-eight thousand one hundred and twenty-nine dollars, are invested in scholarships; $26,143, in a perma- [illegible] for contingent expenses during [illegible] years, including printing, agents and officers, &c., making the whole receipts $216,869.

During the three last years the Beneficiaries have refunded $1,737, and have earned by manual labor, $17,877.

INTERESTING FROM SMYRNA.

Letter from Rev. J. Brewer, to the Editor of the Boston Recorder, dated Smyrna, Aug. 1, 1831.

My last communication was at the beginning of a visitation from that awful scourge, the plague. We ourselves have been absent from the city most of the time, one at Constantinople, and the remainder on a cruize among the Turco-Greek Islands, and have reason to bless the Lord for his merciful preservation. The Lord has been our keeper, and the shade upon our right hand, so that the sun has not smote us by day, nor the moon by night. The Lord has preserved our going out and our coming in. In great mercy too, may this whole people say, his chastisements have been lighter than our sins. For though much distress was experienced by the 30 or 40,000 who fled from the city, and by the 100,000 who remained, yet of the latter not more than 2 or 300 are supposed to have fallen victims to the pestilence. How different was the history of the last great attack in 1814, when 30,000 were computed to have died! As yet we have heard of the death of but two of our pupils, and these from other diseases.

While, however, we bless a gracious Providence for his preservation of us and ours, we are called on to weep over the fate of another mission family, and another great city of the East. Mr. Groves, whose work on Christian Devotedness, and the practical comment of whose life, had endeared him to the public, writes from *Bagdad*, that Mrs. Groves had died of the plague; also all his Arabic and Armenian masters, and most of the children of his school; and that 12000 houses and two thirds of the population of the city had been swept away by inundation. Most frightful too are the ravages which the cholera is still making in different parts of Russia; nor is Turkey wholly exempt from alarm on account of it. When will the inhabitants of the world learn righteousness at the judgments of God, which are thus abroad in the earth!

Contrasted with the condition of this Eastern world, how thrice blessed is that of the goodly land of our fathers, where the sun goeth down! Instead of storms of wrath, the richest showers of mercy are descending on our villages and towns. How shall we show our gratitude to the Lord for his distinguishing blessings, but by manifesting towards the less favored children of his providence, a lively and operative sympathy! From all the churches of the West, should there not go up to the throne of the Heavenly grace more earnest supplication for the regions of primitive Christianity?

Our missionary company here has been increased by the removal of Rev. Mr. Jetter and his family from Syra. We are much cheered at the prospect of their active co-operation in the department of Greek schools. Already in the neighboring village of Bougli they have opened one for girls, the more indigent of whom are provided with clothing through the generosity of the Frank residents there. Rev. Mr. Lewis is accompanying, by invitation, the Arch-Bishop of Ephesus in the visitation of his diocese, and finds him like his predecessor, friendly to the cause of education. In Greece there is reason to anticipate a speedy overthrow of the mushroom system of tyranny which has grown up within the last three years. Meantime Messrs. King, Robertson, and Hill, find themselves safe under Turkish protection at Athens. Commending our several labors to your prayers, I remain yours truly, JOSIAH BREWER.

From the Boston Recorder.

PICTURE OF THE CHOLERA.

The following is an extract of a letter from Rev. Richard Knill, dated at St. Petersburg, July 20, 1831. It gives a vivid picture of the distress which that awful visitant which is now desolating some parts of Europe often doubtless brings into the bosom of happy families. The alarm at St. Petersburg commenced early in June. Mr. K. and his family had spent a little time at their country residence; but he thought it his duty in such a season of distress and of sudden deaths, to be with his flock. After stating these circumstances, he proceeds:

Friday 19th we returned to town. The disease was going on with its ravages; but nothing particular happened among our friends until Wednesday the 24th, when Mrs. Dixon, one of our earliest friends, was attacked, and was soon thought to be dying. I went to see her, and took, as I thought, my last farewell—but she is now recovered.

25th. My dear little Joseph was seized with convulsions. These are alarming at all times, but were rendered peculiarly so at present.—But this was not enough. God had more in reserve to exercise our faith and patience, and love and resignation. About midnight, Mr. Venning's steward sent us word that he was seized with cholera, and entreated us to come to him. We ran—and after consulting for a few moments what should be done, I hastened for a Doctor, and found one who administered immediate assistance and relief. By the prompt assistance afforded this man his life was preserved. Indeed, in almost every instance where *immediate* aid could not be procured, the patient died. I remained up all night, lest the malady should take some sudden change. This, together with the circumstances of my dear suffering child, greatly affected me. But I was not permitted to rest; for early on Friday (26th) a note came from Mrs. Chapman, the excellent mistress of our lancasterian school—written with her own hand saying that she was very ill. Our good friends, Mrs. Gillebrand and Mrs. Merriless, immediately went to her, and procured for her all possible assistance—but alas! it was of no avail. This was a dreadful day in St. Petersburg. Among the hundreds of people who were attacked with the cholera, I never heard of one who recovered. A kind and excellent doctor came and wept like a child—every one whom he had visited that day, died under his hands.—Dear Mrs. Chapman left a delightful testimony.—She rejoiced in God her Saviour. On Saturday morning, at four, she expired. Dear Mrs. Gillebrand, took her little orphan daughter to live with them. In the afternoon I performed the funeral service, and together with the members of the School Committee, accompanied the body to the ground expressly appointed for persons who died with the cholera. Here the scene was truly awful. Numerous coffins were resting, some on carts, others on the ground, waiting till graves could be dug for them. We procured two men to dig a grave for our friend, and we saw her committed to the dust, in secure and certain hope of a joyful resurrection to eternal life. Little did I then think that her grave would soon be opened to receive my sweet boys—but so it came to pass.

About ten in the evening I returned from the funeral, and found my wife unwell. This was Saturday night. My next business was to go in search of a doctor, and happily met with one at home. He ordered bathing, bleeding, &c. This kept me up all night. A dear Christian friend watched with us. It was a good preparation for the pulpit, as far as it respected the *subject* but it exhausted my strength. Our morning service was thinly attended. Some were sick, others were watching, and others were afraid to venture out. My text was, 'Blessed is that servant whom his Lord, when he cometh, shall find watching.' It was my last text; and I have often thought since, that I should never preach again. Monday passed over pretty peacefully; but on Tuesday, the 30th, my little Joseph was seized with symptoms nearly resembling the Cholera, yet we fondly thought that children were exempt from the malady. The night came on and the child grew worse. It was spent in watching and prayer. The dear little fellow frequently said "I thirst;" and I believe he never repeated it but I thought of the Redeemer and his agonies, and drew comfort from his dying love. At four the following morning, when the child appeared to be dying, I called my wife into an adjoining room, where our other two boys were sleeping, and we kneeled down together, and once more gave up ourselves and our offspring to the Lord, committing in an especial manner the spirit of our Joseph into the Saviour's hands. Ah! dear fathers and mothers, who have been bereaved of your children, *you* will understand what were our feelings. And now, while we stood in silent waiting, to see the child expire, another wave was preparing to roll over us. A sound from another quarter pierced our hearts—"Johnny is seized." This seemed like a sword in our bones. I hastened to a dear friend, Mr. Ropes, from America, who was now staying with us, and begged him to arise and help us. Two doctors came. My wife, and servants and friends were employed in bathing, rubbing, blistering, &c. this lovely boy, while I was left to watch and weep over the dying child. The Cholera made dreadful havoc on John. He seemed death-seized, and amidst tears, and sighs, and groans, and efforts of no common kind, he sunk into the arms of death before noon. So rapidly did death execute his commission! In the evening our friends conveyed his body to the Cholera burying ground, and placed him in Mrs. Chapman's grave.

My heart sinks at the recital, but I must go on. At this moment; when we needed every assistance, our servant man became alarmed, and requested his wages, that he might go to his family in the interior; and I was actually compelled to dismiss him at the very time when the undertaker was putting my darling John into his coffin. Thus wave after wave rolled in upon us, redoubling all our woe. But this is not all. As soon as the corpse was carried out of the house, my beloved wife who had rallied all her strength, to nurse her lovely children, immediately sunk, and was confined to her bed for several succeeding days. I felt amazed and bewildered, and threw myself on my couch to compose my troubled mind for a few minutes, but another wave was preparing! I had scarcely laid my head on the pillow, when a person came and roused me with "Your kitchen maid is attacked with cholera." "Is it possible," said I, "Is it possible?" I really trembled. If I thought at all about any thing beyond the present moment, "Surely God is going to make a short work of it with us; but we shall not be lost, for He is our God." We ran to the kitchen and found the woman suffering, and gave her powerful medicine. Two doctors were called in, and I rejoice to add, she is now convalescent.

My house was now in complete confusion and distress. One child dead—another in the agonies of death—my wife confined to her bed—and one servant also sick in bed.

The next morning dear Mrs. Merriless took our eldest, and now only child, to reside with them.

On Saturday, about mid-day, our sweet little Joseph expired; and, in the evening, our friends carried him to the grave, where he rests with his dear sister—our first-born. I was now unable to support any longer, both body and spirits were exhausted—I took to my bed also, and was much afraid of cholera, though it was checked at the commencement, and was not permitted to prey upon me. As my dear partner and myself lay bemoaning our afflicted state, and endeavoring to console each other with the consolations of the gospel, we looked around and rejoiced to see our precious sons still spared to us. But as if to complete the scene of our distress, about midnight this faithful servant was also seized. Now the house was turned into a hospital; and we were thrown into the hands of strangers.

Thus in the course of ten days, my happy, healthy family, were shattered in pieces; and we are now attempting to repair the wreck against another storm. When *that* will come, God only knows.

During this short sickness we have had seven doctors; as we are happy to tell in the first we could meet with. Three silent Sabbaths have been our portion. *This has grieved me,* but we cannot resist the will of God. I believe that the best relief for a preacher with *an afflicted mind is to preach;* but the duty of a preacher with an *afflicted body is to be quiet;* for, by attempting to preach when he is unable, he may injure his usefulness through all his future days. On this plan I have acted. We are now in the country, but I hope to be able to preach next Sunday.

Whom the Lord loveth he chasteneth, and we bless him for his fatherly chastisement. May it make us more than ever the partakers of his holiness; "Every branch in me that beareth fruit, he pruneth it."—He has pruned off two boughs from us at a stroke, but our prayer is that it may render us more fruitful.

MONEY FINDING EXTRAORDINARY.

For several days past a curious scene has presented itself at Tutbury, distant about five miles from Burton-upon-Trent, and noted for the ruins of its castle. A new cut of water-course lately been made, which has affected the height of the water in the regular course of the river (the Dove.) On this account it has been deemed necessary to lower the bed of the river immediately below the bridge. In doing this the laborers discovered, amongst the stones and gravel, a quantity of small pieces of coin which proved to be silver, and of the reign of Edward the First. On farther investigation it appeared as though one of the buttresses of the bridge, in a direct line for forty or fifty yards, from the whole bed of the river, was one entire mass of coin. On Wednesday there were hundreds of laborers and others, up to their middle in water, with shovels and riddles, at work the whole day, exhuming this long concealed treasure. It is not the slightest exaggeration to state that upwards of 200 pieces of silver coin have been brought up at one time in the shovel. On the most moderate possible calculation, more than 20,000 pieces were found on Wednesday. Single parties found upwards of 1,500. The coins, which are evidently of the reign of Edward the First, appeared to have originally been of the value of 4d. There are at least five distinct coinages of the same reign. The coins are in a very good state of preservation. It would appear as though a trench had originally been made, and filled with these pieces.—*London C. Advocate.*

Fatal Duel.—A letter from Augusta, Ga. states that a duel had just taken place between John F. Lamar, late President of the Macon Bank, and Dr. Woodson, a physician of Macon. The parties agreed to fight at Augusta, but were prevented by the benevolent interference of the Augusta Anti-Duelling Society. The meeting, in consequence, took place at Fort Mitchell. Woodson was killed. The difficulty was of a domestic character.

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OBSERVER.

THURSDAY, NOV. 3., 1831.

An unusual press of business, and necessary absence of the Editor from home for four days since our last paper was issued, must be our apology for the want of the usual quantity of editorial matter, and for other deficiencies in our paper this week.

DIVISIONS IN THE PRESBYTERIAN CHURCH.

It must be matter of deep regret to every soul that feels for the cause of Christ, to see the difficulties which divide and distract it, especially at the South and West. We perceive that in the Presbytery of Cincinnati the lines between *High* and *Low* Church are as distinctly drawn as are the lines of any of the political parties in our country.

How must the enemy of souls rejoice at such a state of things. What can be more gratifying to him than to see the church of Christ rent by divisions? Why do those divisions exist, and the bosoms of those who should be brethren, rankle with heart burnings and animosities?

While we lament the existence of such things in a part of the Presbyterian Church, we rejoice, but with trembling, that we are in this section of country in a great measure exempt from them.—We say we rejoice with trembling, lest the *Spirit* of God should be so grieved by our coldness and our unthankfulness for the great and distinguished blessings we enjoy, that the spirit of party jealousy and animosity should be let loose upon us. But we do hope that there is not a minister of Christ in this part of his vineyard, who dares to take any measure to kindle up the flames of party strife among us. Not one who will not before he takes any step which may have this tendency, go and prayerfully lay it before God and ask his wisdom to direct. Can it be possible that any one dare take upon him the tremendous responsibility of diverting the attention of Christians from their appropriate duties, the cultivation of harmony and brotherly love, and faithfulness in warning sinners, to an unprofitable contest about matters of minor importance—a controversy in which the Devil alone can be the gainer.

SLAVES IN LOUISIANA.

"A petition is circulating at New Orleans among the citizens, praying the Governor to take measures to prevent the farther introduction of slaves into that state."

We have thought it very probable that the late insurrectionary movements among the slaves, would render our Southern brethren *chery sighted* to discover some practicable expedient to get rid of the curse of slavery, which they appear so sincerely to deplore. We should esteem it much more honorable to our national character, and certainly as better comporting with the principles of humanity and religion, to see signatures obtained to such a petition, than to see our northern troops marching to the South, to acquire laurels in assisting slave holders to rivet more firmly the fetters of slavery.

We deplore the suffering which the blacks have inflicted in the late revolt, but we rejoice to see that God is already *overruling it for good.* Slave holders may as well look about them at once, and devise some measure to strike at the root of this evil, and avert the awful catastrophe which, sooner or later, must overtake them, if they persist in retaining their fellow men in bondage. If they refuse to do it God will ere long interpose, strike off their fetters, and "let the oppressed go free." We believe that the Millennium will come—and we do not believe that when "love to our neighbor" shall universally prevail that slavery *can* exist.

AN INCENDIARY:—On Monday evening last, the School House of Mr. D. B. Crane on Buffalo street, in the west part of the village, was discovered to be on fire, but was extinguished before any damage was done—On examination a parcel of shavings was found under the building, on which, to render them still more combustable, a quantity of British oil and Spirits of Terpentine had been poured—That the fire had been communicated by design, therefore was placed beyond a doubt—And a Frenchman who had taken offence at some of the lads belonging to Mr. Crane's school in the course of the day, was arrested on suspicion, by Constable Steel, and after a long examination sufficient evidence to justify his committal was obtained, and on his way to the jail, we understand that he confessed his guilt, and offered to bribe the constable to set him at liberty.—This is the second attempt of the kind, which has been providentially defeated within a few days.

PROVIDENTIAL ESCAPE.

On Tuesday last a boy of 10 or 12 years old (name unknown) was seen to fall into the mill race 6 or 8 rods above Beach & Kempshall's mill. He was drawn by the force of the current through under the Acqueduct towards the water wheel, but was arrested in his course by the rack placed before the wheel, by which he must have inevitably been killed had not one of his hands providentially appeared above the water, which was discovered by a person in the mill, who caught him just at the moment he would have been drawn to the bottom.

The communication of Mr. Willcox Secretary of the Genesee Temperance Society complaining of improper interference on the part of Rev. Mr. Crawford in giving a second notice was sent too late for this paper.

THE POLES.

The last accounts are, that the Russians were within two and a half miles of Warsaw—The situation of the Poles is desperate; and the worst of their case is that there is want of harmony among themselves. The next news we fear will be, that Warsaw has surrendered.

CHEROKEE AFFAIRS.

We have just received the Phoenix of the 7th Oct. What can be the cause of the delay in the arrival of this paper which, at this time, we look for with peculiar interest, we do not know. Indeed we think that we do not receive it oftener than once in three or four weeks. We have two or three times concluded that it was suspended, or that there was some derangement in the mail on the route through the Cherokee country. There is obviously something wrong about it, as it has, until the last two or three months been received regularly.

It appears from the last paper that the Georgia Guard are still prowling [illegible] ready to prey. They have, it appears [illegible] the members of the Cherokee Council, but have not succeeded. The Council were in session at Chattooga, which we suppose is out of the limits assigned as the hunting ground of Governor Gilmer's troops.

It appears from papers received that the Missionaries have been assigned to the hardest labor in the Penitentiary, but are cheerful—like Paul and Silas, when confined by a similar act of despotic power, they can still sing praises to God.

We cannot but hope that the present Governor of Georgia will pursue a policy, with regard to the Indians, more consonant with the principles of common justice than that which has characterized the administration of the petty tyrant who has been thus relieved by the good sense of the people, from the responsibilities of the Chief Magistracy. Governor Gilmer has immortalized his name and *embalmed his memory* in the execrations of every honest man in the nation, whose mind has not been perverted by misinformation or steeled by prejudice.

FIRE.—On Saturday afternoon, the house of Mr. S. D. Moor, on Main st. quite at the east part of this village, was discovered to be on fire, and before it could be got under, the roof of the back part of the house was nearly destroyed and other damage done the building estimated at $300.—The fire was communicated by a child which had been left in a chamber over the wood house by a joiner, who had been a few minutes before at work there. The child left the room just in time to escape with life; but when the fire was discovered, the room and the one adjoining, were so full of smoke, that no one could enter them, and every article they contained was either burned or nearly ruined.

For the Observer.

Mr. Chipman:—Having seen in the Philadelphian of October 14. a letter from Rev. N. H. Hall of Lexington Kentucky and a reply to a part of it by Rev. Dr. Ely. I wish to give some information to those gentlemen and some others which may tend to settle a matter which is in dispute among them.

1. Some Presbyterians in the Western part of New-York, have received ministers from corresponding bodies, without requiring their assent to the confession of faith. In the same way it is possible "that nearly, or quite one-half of the members of the western reserve Synod of Ohio, may not have adopted the Confession of Faith of our church!!"

2. Presbyterians in this section of the state are in the habit of appointing Commissioners to the General Assembly who are neither Elders nor Committee men, but private members of the church.

If there is any thing improper or unconstitutional in this, let it be corrected, and let not the question whether this is the fact, be made any longer a subject of dispute. Yours

PETER.

For the Observer.

Mr. Chipman,—In the Observer of Oct. 20, you have given a short extract from a sermon by Dr. Woods of Andover Seminary. The sermon is from 1 Cor. 13: 7, *So then neither is he that planteth any thing—neither he that watereth; but God that giveth the increase.* The day after its delivery Dr. Green of Philadelphia, in an address to the students of the Theological Seminary at Princeton, thus speaks of it. "It is with more pleasure than I can easily express, that yesterday I heard in common with yourselves, the scriptural and sound teaching, on this topic, (revivals of religion) of the learned and eminently pious professor from the Andover Seminary, in a sermon, which in all its parts, was one of the most excellent to which I have ever listened."

Now the inquiry which I would make of you, Mr. Editor, is, whether you cannot furnish your readers with the sermon of Dr. Woods by dividing and letting us have it in three or four numbers of your useful paper? A READER.

We will thank any person who has a copy of the above Sermon to oblige us with it.—*Ed. Roch. Obs.*

MONROE COUNTY S. S. UNION.

In accordance with a notice of the Monroe County Sunday School Union, a numerous meeting of Teachers and friends of Sunday Schools, was held on Sabbath evening Oct. 30th at the first Presbyterian Church in this village, to consult on measures for promoting the interests of Sunday Schools in this county during the winter.

After prayer, and some interesting and important remarks by the President, E. Pomeroy, Esq. stating the objects of the meeting and alluding to the happy results of the volunteer agency appointed last Spring, and the necessity for increased labor to sustain Sunday Schools through the winter, a request was made for any who were willing to volunteer their services for such labor to leave their names with the Secretary, and meet the Board Monday morning at the Session Room of this church. The meeting was also addressed by other gentlemen with much spirit and effect.

The Board met agreeably to the above, and the following appointments were made:

Brighton—S. W. Lee, Wm. S. Bishop, Esq. and Wm. C. McClintock.—*Henrietta*—H. L. Achilles, J. Sperry, and T. R. Chipman.—*Bush*—Judge Samson, S. Mathews, Esq. and J. F. Bush.—*Mendon*—Z. Freeman, H. B. Shearman, Judge Barnard, and Dr. Allen.—*Pittsford*—Judge Chapin, E. Beach, and S. Holland.—*Penfield*—F. Starr, Z. Freeman, E. Cook, L. Adams, Esq. Rev. J. Rolurds, and Rev. J. Huestiss.—*Perrinton*—D. Bush Esq. and Everard Peck.—*Greece*—S. Tower, T. C. Hill, and Wm. P. Johnson.—*Parma*—J. H. Thompson, S. W. Skinner, Lemuel Clark, and O. Palmer.—*Clarkson*—F. Starr, A. C. Burr, Mr. Pond, and J. Woodard.—*Sweden*—B. Campbell, and Mr. Ingersol, (of Ogden.)—*Wheatland*—Mr. Bronson, J. Blackmer, and John Mitchel.—*Riga*—J. C. B. Mount, C. M. Lee, Esq. and F. S. Howe. *Chili*—C. R. Ward, O. Sage, and J. Colt.—*Gates* H. Bush, N. Aldrich and J. N. Bear.

On motion, it was

Resolved, That we recommend the immediate formation of town societies in every town where they are not already organized.

E. POMEROY, President.

Z. FREEMAN, Sec'y.

From the N. Y. Observer.

SYNOD OF ALBANY.

Extract from the narrative of the state of Religion within the bounds of the Synod of Albany.

In speaking of the progress of religion in the revivals which have taken place during the past year, the Synod find it difficult to descend to particulars without far exceeding the ordinary limits of their annual narrative; indeed it were a far briefer task to enumerate those churches in which only a common degree of divine influence has been experienced, than those which have enjoyed a plentiful refreshing from the presence of the Lord. In the Presbytery of Champlain, the churches which are reported as having been specially blessed are those of Malone, Moira, Constable, Chateaugay, Port Covington, Beekmantown, Champlain, Keeseville, and Clintonville. Besides these, the churches of Bangor, Westville, Mooers, Plattsburgh, and [illegible] powerful revivals have influence in a greater or less degree, that God has not forgotten to be gracious. In the Presbytery of Troy, God has manifested himself with special power and grace, to the several churches in Troy, to the church in Lansingburg, Waterford, Cambridge, Hebron, Salem, W. Granville, Whitehall, Nassau, Brunswick, Schagticoke, Sand Lake, Chester, Caldwell, and some others. In the Presbytery of Columbia, which includes the counties of Columbia and Greene, the towns in which this work is reported to have been most extensive and powerful are Catskill, New-Lebanon, Green River, Greenville, Lexington, Windham and Hillsdale, though it has existed to a greater or less extent in other places, and especially in the city of Hudson, where there has been, if not the copious shower, the gentle and almost constant dew of divine influence. In the Presbytery of Albany, the several churches in the city of Albany, the church in West Galway, in Mayfield 2d, in Stillwater, and in Westerlo, have been specially revived, and greatly increased; while the church in Kingsboro' and some others have received considerable additions, and may be regarded as on the whole in a prosperous state. From the Presbyteries of Newburyport and Londonderry, there has been no representation, though the Synod are happy to be able to state in general from other sources, that the work of divine grace has extended to them, and that several of the churches within their bounds are at this moment rejoicing in a rich manifestation of God's power and love. It deserves here to be mentioned that there are many churches within the bounds of the Synod which have not been represented, and in respect to the present state of which the Synod have no particular knowledge; though they have reason to believe that some of these might be added to the list of churches on which the Spirit of God has been, or now is, plentifully descending.

Of the character of the revivals which have been reported, one of the most prominent features is that they have been rapid and powerful; and in a greater number of instances have been introduced or sustained through the instrumentality of the protracted meetings. Many instances have occurred in which the moral aspect of whole neighborhoods and considerable communities have been completely changed in a single week; plants of righteousness have been seen shooting up simultaneously to clothe with spiritual luxuriance an extensive region which had before brought forth nothing but briars and thorns, and seemed nigh unto cursing. The good natured and exemplary moralist has suddenly found out the secret that his morality was good for nothing in the concern of his salvation, and has thrown himself at the feet of mercy to be clothed with the righteousness of Christ. The old and hardened transgressor has been waked up on the margin of the pit, and has made a rapid escape from its fearful burnings. The downright skeptic, the confirmed infidel, who has gone to a prayer meeting to cavil, has gone away from it to pray; and the open scoffer has found himself melting down at a throne of mercy, when he had but just left off assaulting that throne with his malignant blasphemies. And what is more lovely than all, childhood almost fresh from the cradle, has struck up its sweet hosannahs to the Lamb that was slain; and has most delightfully evinced how effectual are the teachings of God's Spirit even upon an infant mind; and in its strong and intelligent and holy aspirations, is already antedating the maturity and vigor of spiritual manhood. The Synod would dwell with gratitude not only upon the extent and power of this work, but especially upon its influence in confounding infidelity, in reforming profligacy, and in moulding the character and destines of the rising generation.

REVIVAL PRAYER MEETINGS IN ENGLAND.—At a meeting of the Shropshire Baptist Association, June 29th, it was resolved, "That a meeting be held on the last Monday in every month by all the churches in the Association, for special prayer to God for a revival of religion."—*London Baptist Magazine for Sept.*

GREAT GOOD EFFECTED BY SMALL MEANS.

The Home Mission Society has frequently accomplished great good by granting even a *little* aid to feeble churches and congregations. In this way they have been enabled to help themselves, and to gain strength, so as to need no foreign aid. We here insert an interesting illustration of this from the Connecticut Observer.

"Last year an appropriation of 80 dollars was asked for from the Domestic Missionary Society of Connecticut, to enable a feeble church in this state to settle a pastor. They had agreed on their pastor, but did not feel able, in their circumstances at that time, to offer him a salary sufficient for his support, without aid from some other source. The appropriation was voted—the pastor settled—a revival of religion followed—thirty-five have been added to the church, by profession, the last year, and there are as many more who give good evidence that they have been 'born of the Spirit.' In consequence of this additional strength, they have called but for fifty dollars of the appropriation, having raised the remainder among themselves. One of the members of the church writes, 'I think for the future, instead of drawing from your treasury, we shall be humble contributors to its funds.' In return for the fifty dollars, they have raised ten dollars for the Education Society—fourteen dollars and sixteen cents for the Colonization Society—thirty dollars and twenty five cents for the Bible Society—twenty dollars and thirty six cents at Monthly Concert collections—and sixty five dollars for Foreign Missions—in the whole one hundred and thirty nine dollars and seventy seven cents."

REVIVAL IN NEW-YORK CITY.

The meetings were continued in Mr. Parker's new church, in Dey street, as mentioned in our last, throughout the week, prayer meetings at six and seven o'clock, and preaching morning, afternoon, and evening, with a meeting for inquirers at the close of each evening service. The number was generally from fifty to one hundred. In the evenings the house was always crowded. Considerable numbers professed to find peace in surrendering themselves to Christ. The meetings are continued this week for morning prayers, and evening preaching. Mr. Kirk of Albany, has labored abundantly, in connection with the pastor; and the Lord has greatly owned his labors. To him be all the praise, both for qualifying the instrument, and giving effect to his preaching.—*N. Y. Evan.*

FEEBLE MEANS BLESSED.

The adorable sovereignty of Jehovah is sometimes displayed in blessing the feeblest means in the conversion of sinners, that the excellency of the power may be of God and not of man. A circumstance illustrating this position, we here insert from the Christian Watchman. The truth of it is sustained by satisfactory evidence.—*Christian Journal.*

A person in a country town not thirty miles from Boston, in conversing with an acquaintance, was asked by the latter why he had not attended to the subject of religion, and examined the evidence for its truth with attention and care. He replied that he intended to do so, as soon as he had got off a vessel, which he had been occupied in building, being a ship builder. As soon as he had made this reply, the question arose in his mind with great force, flashing terror and conviction to his heart. "What if he should be suddenly arrested by death, before the business alluded to should be completed, where would be the safety of his soul!" The thought followed him by day and by night, and he could find no peace. The fact is, he was an unpardoned sinner was in his view, and he was constrained to cry to God for mercy. It pleased God, in a few days, to enlighten his mind in the knowledge of the gospel, and he is now rejoicing in the hope of eternal life, through the merits and mediation of the Lord Jesus. He had long been an esteemed and respected citizen, but till within a few weeks unacquainted with experimental religion. The case appears to be peculiarly marked with the tokens of divine sovereignty.

From a correspondent of the N. Y. Observer.

CUMBERLAND PRESBYTERIANS.

This denomination began in 1810, and had its origin out of the Cumberland Presbytery, which had belonged to the Synod of Kentucky. In 1809, this Presbytery, or rather the Presbytery of Transylvania, out of which the Cumberland Presbytery was formed that year I believe, licensed one or two men to preach the gospel, whose attainments were not such as are required by the discipline of the Presbyterian church. The Cumberland Presbytery licensed several more. The Synod appointed a commission to examine into the affair, which met the Presbytery and claimed the right of re-examining the licentiates not only on the subject of acquirements, but also doctrines; and when this was denied by the Presbytery, they cited the Presbytery to appear before the Synod. After much discussion in the Synod, and censure passed, the Presbytery appealed to the Assembly. At the first Assembly a decision of a mild character was obtained; but the next Assembly affirmed the decision of the Synod of Kentucky. The Cumberland Presbytery, or a part of it rather, then proceeded to organize a body of their own, independent of the Assembly. During twenty years they have increased with astonishing rapidity. They have now *twenty* Presbyteries, four *Synods* and a *General Assembly.* How many ministers and churches they have I cannot ascertain, for they have not published, I believe, any statistics of their church. But their ministers cannot be much short of two hundred, and churches far exceed that number. They have adopted the Methodist plan of having both an itinerant and stationed ministry. They have ten or twelve circuits in Tennessee alone. They are making very laudable efforts to promote education among their candidates for the ministry. They have recently established a college at Princeton, Ky., which is ably instructed, and had last winter more than sixty students, several of whom are preparing for the ministry.—They publish at that place a weekly religious paper, called *the religious and Literary Intelligencer.* They are very friendly to the great and benevolent operations of the day, and are active in promoting them. They are zealous, ardent, and active in their Master's service; and many of their ministers are very powerful speakers. Their doctrines differ, in several points, from those of the General Assembly—particularly on the subject of predestination and election. In manner of preaching and laboring they greatly resemble our Methodist brethren, and like them, are remarkably successful. The Lord will bless those who preach in earnest, if they preach the great saving doctrines which Presbyterians, Methodists, and Cumberland Presbyterians all hold.

You will rejoice to hear that the Spirit is poured out from on high upon *Danville*, and the college established there has now upwards of *ninety* students. May they all be gathered into the kingdom of Christ, and may this good work spread through all this region, and all divisions in the church be healed.

THE METHODIST MISSIONARY.

Among the individuals "pardoned" by Gov. Gilmer on condition that they would remove from the country claimed by Georgia was Mr. Trott. Methodist missionary. The Methodist Herald, of this city, thus alludes to the course of Mr. T.—*Boston Recorder.*

We learn with some regret, that one of the Missionaries has finally succumbed to the Georgia laws, to prevent going into the Penitentiary. His case, we admit, was a trying one, but it was also a glorious one; and we should much rather have heard that he met his fate with fortitude, than to learn that he had preserved his liberty by a dereliction of principle. But perhaps we are not in possession of circumstances enough to form a correct judgment, and we will say no more at present.

SLAVE INSURRECTIONS.—A public meeting was held at Bethesda, in Richmond County, Georgia, on the 14th inst., in which a preamble and resolutions were agreed to, to the following purport:—That those present, pledged themselves to prosecute with all rigor, all persons disseminating such publications in the state, as Garrison's Liberator, or Walker's pamphlet;—that slaves absent from their master's plantations should be under strict surveillance, and in particular, that the intercourse should be checked, and narrowly watched, between those in the town of Augusta and in the country;—that all collections of colored persons, should be forthwith dispersed; that volunteer patrolls, should be organized, that the legislature should pass a law, to prevent the return of any colored person who may travel north of the Potomac; that no necessity can exist for allowing them to frequent separate churches of their own, and that such as are now open, ought to be closed;—that no night meeting should be allowed, and that they should not be allowed to hire out their own time, or their own horses and drays; that measures should be adopted to remove from the state all such as can read and write, and all free negroes in general; and that they should no longer be employed in printing offices. A committee was appointed to carry into effect the resolutions recommending the Mayor and City Council to prevent night meetings, &c.

A meeting was held in the fourth election district of Anne Arundel County, Maryland, on the 5th inst., to consider the same subject. It was resolved that the late insurrections in Virginia called for the formation of associations, to visit the houses of negroes regularly, and to restrain them from misconduct. The meeting protested against the practice of treating blacks with cruelty, or inflicting superfluous punishment upon them, but recommended a series of precautionary measures to be ridgidly observed. It was also resolved to petition the Legislature to pass a law, prohibiting the maunumission of slaves, unless on condition of their emigration to Liberia. The annexed resolution was likewise adopted:

Resolved, That they be requested to recommend to the members of the State Legislature generally, the propriety and importance of instructing our representatives to Congress, to support a law granting an annual appropriation out of the treasury towards transporting the free colored population to the United States colony in Africa.

MURDER OF MR. LEWIS.—The burning of Mr. Lewis house in Prince George County, and the death of that gentleman, have been already mentioned. The following extract from a letter to the Editor of the Richmond Enquirer, contains further details.

Last Friday evening, Mr. John Henery Lewis was murdered by his negroes, in the night, while he was in bed. They robbed the house of all the most valuable articles and then destroyed it by fire—burning up the body of their master. Mr. Lewis had no family, and was one of the most respectable inhabitants of the county. The neighbor's of Mr. Lewis generally believed for a day or two, that the house had caught fire by accident, but circumstances afterwards arose to cause suspicion, that the whole of this atrocious affair, was the act of Mr. L's Negroes.—They were taken up, and finally made a full confession. Many of the articles were found upon them, and some of the negro fellows, upon examination, had actually on the shirts of their Master, with the *initials* of his name. They are now lodged in the jail of this county, (five of them) to take their trial. There is no doubt that all of them will be condemned—the evidence is so conclusive against them.

Postage on Newspapers.—It has been proposed in several papers to apply to the Post Master General, to have him recommend to Congress, an alteration in the rates of postage on newspapers, viz.: to let papers to regular subscribers pass *free of postage.*

While this reform was making, it would, perhaps, be well to raise the postage on every printed article sent in the mails, which was not intended for regular subscribers.

This would be a great relief to the poorer class, and be a benefit to the rising generation, who in country places receive much information and instruction by a regular perusal of newspapers.

It would be in accordance with the spirit of the age, in the administration of an enlightened government, to do all they can to diffuse intelligence among the people, for "intelligence is the life of liberty."

In the present prosperous times, as to revenue to the government, it would be doing a good thing to *reduce the tax on intelligence.* It was never intended that the Post Office Department should yield a revenue to the Treasury.

We hope that the editors of newspapers generally will express their opinions freely on this subject.—*Roch. Dai. Adv.*

THE CONFLAGRATION AT CONSTANTINOPLE.—The report of a great fire at Constantinople is fully confirmed; it took place on the 2nd Aug. in Pera, where all the Europeans reside. The destruction extends to nearly 7,000 houses; indeed only eight houses are left, among which is the residence of the English Consul, Mr. Cartwright, and the English merchant, Mr. Hanson. The fire was the work of incendiaries; it broke out in four districts at the same instant. The dates from Constantinople are of the 17th Aug., by the way of Odessa.

NEWSPAPER.—One cent a day, carefully saved from the earnings of one of the poorest class of our citizens, would be more than sufficient to pay the whole expense of the most useful newspaper in the country. Such a measure would insure for his children a treasure of knowledge, which could never be spent by them, however prodigal, and fit them, however poor in vulgar wealth, to become the most useful of all the members of our republican family.

AN EJECTED CURATE.

The Rev. H. B. Bulteel, who now signs himself "the ejected curate of St. Ebbe's," has communicated to the London Times a statement of which the following paragraphs are a part:—*Boston Recorder.*

"On Tuesday last, August 9, I received a letter from the Bishop of Oxford, stating, that he had withdrawn my license on no other charge than that of preaching the Gospel: his words are as follows: "After your admission of having, in various instances, preached in Dissenting Meeting houses, and in the open air, it becomes my duty to withdraw your license to the curacy of St. Ebbe's;" and the very next day received the official notification of the same, bearing the episcopal arms, seal and signature.

"As the law of England gives bishops a right to turn out curates from *within* the walls of their church, just at their will and pleasure I could therefore do no other than submit to the episcopal decision; thinking it right, however, before service, last Lord's Day, to protest, in the presence of the churchwarden and officiating minister, then in the vestry, against the arbitrary measure of the bishop; but as there is now a law which invests bishops with the power of gagging their curates *outside* the church walls, I therefore gave notice that divine service would be performed in my own garden at six o'clock in the evening."

The "World" says that Mr. B. had before this transaction preached to very large audiences in the open air in Devonshire. He had also commenced a course of out-of-door services at Oxford. He must now either be silent, or preach as a dissenter.

$250 PREMIUM.

It is hoped the premium of $250, offered for the best tract on "*the manner in which christians should show the spirit of their Master in efforts to promote the conversion of the world,*" will engage the attention of able evangelical writers. The manuscripts, should each be accompanied with a sealed envelope, containing the name of the writer, and may be addressed until December 1st. to William A. Hallock, 144, Nassau street, N. Y., or committed to Rev. Joel T. Benedict, No. 31 N. Fourth street Philadelphia; or of Mr. A. Russell, No. 5, Cornhill Boston. Committee of award, Rev. T. H. Skinner, D. D. of Philadelphia; Rev. C. B. M'Ilvaine, Brooklyn; Rev William Patton, and Arthur Tappan, Esq. New-York.

The premium tracts *On Prayer* are to be presented to Mr. Hallock, or Mr. Russell, as above, on or before November 1st.

To the several County Unions comprising the "GENESEE UNION" and the friends of the cause generally, Greeting—

Notice is hereby given that the annual meeting of this Union stands adjourned to Wednesday the 16th day of November next, then to convene at the Baptist Church in Rochester at 10 o'clock A. M. for the purpose of choosing officers for the ensuing year—receiving reports from the respective County Unions and any other business connected with the interests of the Union. Several addresses may be expected on the occasion.

The several County Unions are *earnestly* requested to forward their reports for the past year on, or before the day of the meeting, to Mr. Myron Strong of this place recording Sec'y, that due returns may be made to the "American Union," and above all, that it may be apparent, that the friends o Civil and Religious Liberty in this region where the Divine favor has been so signally manifest, during the past year are "bringing forth the fruits of righteousness.

On Behalf of the Board.

CHAS. J. HILL, *Cor. Secretary.*

***Editors of newspapers within the thirteen Western Counties of N. Y. who are opposed to a *union of "Church and State,"* are requested to give the above notice one insertion.

At a meeting of the delegates to the Genesee County Temperance Society, held at Le Roy on the 25th inst. it was

RESOLVED, That the said meeting be adjourned to the third Tuesday of November next in the Presbyterian meeting house in the village of Middlebury at 12 o'clock at noon. A punctual attendance of the delegates to the annual meeting of said society, is respectfully solicited at that time and place. J. B. WILCOX, *Sec'ry*

October 25th, 1831.

PROCLAMATION,

By ENOS T. THROOP, *Governor of the State of New-York.*

Being conscious that a periodical public oblation of our hearts to Almighty God is acceptable to him, and a pleasing duty; and that it is highly becoming in nations, recipients of his favors, as well as individuals; I do, in humble reverence, and in conformity to usage, recommend to the people of this state, the observance of *Thursday the eighth day of December next*, as a day of Prayer and Thanksgiving. Let us, with united hearts, on that day, renew to Him our acknowledgments of gratitude, for those peculiar national institutions by which he Has distinguished us among the nations of the earth, and whereby all our civil, religious and personal rights are secured; and for having established schools among us, and other means of public instruction, whereby our capacity for enjoyment is enlarged, and we are enabled better to understand and defend our civil and social privileges: And among the innumerable favors which we have received from his bountiful providence, during the past year, let us particularly thank Him, for healthful and fruitful seasons, for the growing spirit of laudable enterprize and diversified industry, and for his remarkable interposition in staying the desolating moral pestilence of intemperate drinking.

In witness whereof, I have hereunto set my hand, and affixed the privy seal of
L. S. the State, this twentieth day of October, in the year of our Lord one thousand eight hundred and thirty-one.

E. T. THROOP.

ENGLISH LANGUAGE.

☞A meeting at the Rochester Institute of Practical Education of all the Teachers of common and select Schools, of Academies & High Schools in Monroe county, together with the patrons of those institutions, and of all literary gentlemen who regard the uniformity and perfection of our own language important, is to be held on Thursday Nov. 3, at half past 6, P. M.

TRACTS.

To the Superintendents of the Monthly Distribution of Tracts in the county of Allegany.

Whereas a benevolent individual in Rochester, some time since proposed to bear one half of the expense of supplying each month, for three months, every family in the county with a Tract published by the American Tract Society, you are hereby informed that if you will extend the Monthly Distribution of such Tracts over the whole towns in which you reside, or will extend your operations each way for three months until you shall meet other societies, your bills for one half of the expense for that time shall be allowed you by the depositary at Angelica, who is hereby authorized to receive such accounts and to charge them to the Parent Society. WARREN DAY, *General Agt. and Superintendent of the Monthly Distribution in the Western District of New York.*

Geneva, Oct. 31, 1831.

MARRIED,

In Homer, by Rev. J. Keep, Jacob M. Schermerhorn Esq. of this village, to Miss. Louisa A. Barbour of Homer.

In Phelps, on the 18th inst. Mr. Augustus Banister, to Miss. Mary Vandemark.

In Newport R. I. Mr. Walter Whitcomb, merchant of York, Liv. co. and formerly of this village to Miss Hannah Richmond, of the former place.

In this village on the 27th inst. by the Rev. L. Lyons, Mr. James Conklin of Brighton to Miss Hersula, daughter of Philip Paddock of this village.

DIED.

At Sunderland, on the 10th inst. REV. JAMES TAYLOR, aged 48, pastor of the Congregational Church in that place. At the time of his death, his wife was afflicted with the same malignant fever which terminated *his* earthly pilgrimage, and died on Saturday evening the 15th inst. By this mysterious dispensation of providence, their family of nine children the oldest under twenty-one, and the youngest two years old, are made orphans; and the Church and Society in Sunderland are called to mourn the loss of one, who for twenty-four years, has been their faithful, successful and much esteemed pastor. Mr. T. possessed, in an eminent degree, those talents, acquirements, and peculiar traits of character, which constitute a useful minister of the gospel. Mrs. Taylor was highly esteemed by all her acquaintance. She was the daughter of the Rev. John Taylor, who was a native of this town, and for several years, pastor of the church in Deerfield.—*Westfield Register.*

ROCHESTER MARKET.

Wheat, bushel	$1 [illegible]
Flour, bbl.	5 [illegible]
Corn,	20 [illegible]
Oats,	2 [illegible]
Beef, fresh	2 [illegible]
Pork, do.	[illegible]
Salt, bbl.	1 [illegible]

Rochester price Pot ashes $100 ton—Pearls 108

SAXONY SHEEP,
At Auction.

ON Saturday next, Nov. 5th, 1831, at 11 o'clk A. M. I shall sell in front of the Market, Buffalo Street, Rochester,

50 Saxony Ewe Sheep,
30 Bucks,

imported, and from imported stock. They are in good health, and from one of the choicest flocks in New England. Certificates can be produced of the purity of the blood, as also from Manufacturers, of the superior quality of the wool.

An opportunity is now offered by which the farmers of this, and the surrounding counties can supply themselves with the above desirable stock of sheep. They will be sold in lots to suit purchasers, and credit given if desired.

The will be ready for examination from 9 o'clk to 11, on the day of sale.

LEVI W. SIBLEY, Auctr.
For the Observer.

More New Books!!

Willson's Evidences.
Baxter's Call to the unconverted.
Advice to a young Christian.
Pleasantness of a religious life.
Church Member's Guide, by J. A. James
Jay's Lectures.
Payson's Sermons.
Pleasing expositor.
Consistency. By Charlotte Elizabeth.
Payson's Memoirs.
Scougal's Works.
Mental Discipline. By H. F. Burder, 3d. Edition.
Wardlaw's Discourses on Prayer.
Sumner's Expository Lectures, on Matt. & Mark
Paschal's Provincial Letters.
Willson on the Divine Authority and Perpetual Obligation of the Lord's Day.
Wilk's Christian Essays.
Fuller's Holy State.
Boston's Fourfold State.
The Christian Ministry, in 2 vols.
Paley's Works.
Life and Times of Rev. Richard Baxter.
Spring's Essays on Christian Character.
Sprague's Lectures.
Hawe's Lectures to young men.
Linsley's Lectures to the middle aged

Just received and for sale at the New BOOKSTORE of SKINNER & PHELPS, where those who wish to purchase *cheap*, will do well to call.

☞Store 1 door South of the Bank of Rochester, No. 24, Exchange St. Nov. 2.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE TWENTY SECOND ANNUAL MEETING OF THE

Board of Commissioners for Foreign Missions.

A correspondent writes to the Editors of the New York Observer, under date of New Haven, Connecticut, Oct. 7, 1831, the following account of this most important American anniversary:—

I have this afternoon attended the closing exercises of the twenty-second annual meeting of the *American Board of Commissioners for Foreign Missions*. The meeting was interesting and solemn. The Sacrament of the Lord's Supper was administered to a large Assembly in the North church. The occasion, the services, the closing scene, every thing tended to impress the mind with the vast importance of the work in which the Board are engaged.

The meeting of the Board commenced on Wednesday, at 10 o'clock, A. M. and closed to-day, at 5 P. M., occupying nearly three days.—The business meetings during each day have been marked with a degree of christian harmony which I have seldom witnessed in any deliberative assembly. The members seemed to feel the responsibility of their station. The important topics presented before them in the report of the prudential Committee received their strict attention. According to their usual custom, the different parts of the report were referred to separate committees, who reported in favor of accepting the same.

The committee on that part of the report relating to the financial and other concerns of the Board, presented the following statement, which was approved by the Board, viz: "That the Board are called upon gratefully to acknowledge the goodness of God in directing the attention of the churches for several months past to the pecuniary necessities and claims of the missions and missionaries under its care, and that it becomes the Board and its Committee to evince great enterprise and courage in its future plans and efforts, aiming at a constant and rapid extension of the system of means by which it is endeavoring to reclaim the unevangelized portions of the earth to God. The Committee would also recommend to the Board to express their approbation of the course pursued by the Prudential Committee hitherto, in accepting the services of every preacher of the Gospel, who has offered to become a missionary to the heathen, and has produced satisfactory testimonials of his qualifications for that work."

The Hon. Jonas Platt, Rev. Drs. M'Auley and Spring, Professor Goodrich, and Hon. Wm. Reed were appointed a Committee to report on the expediency of memorializing the Government of the United States in behalf of the missionaries among the Cherokees, now imprisoned. This was a subject of much interest to the Board, and one which called forth the deep feelings of their hearts. But little time, however, was occupied in discussing it. The following is the report of the Committee.

"The Committee to whom was referred the consideration of the present state and prospects of the missionary stations among the Indians in the south western part of the United States, would respectfully report the following preamble and resolutions for the adoption of this Board.

"Whereas, this Board, with the consent and approbation of the President of the United States and in conformity to the laws thereof, did establish missionary stations in various parts of the south western territory of this country, and particularly among the Cherokee nation of Indians, then under the acknowledged jurisdiction of the United States as qualified by treaties:

"And whereas the state of Georgia has recently laid claim to an exclusive jurisdiction over the said Cherokee territory, and enacted laws which are represented to the missionaries of this Board by able counsel, to be contrary to the constitution and laws of the United States, and subversive of their rights as citizens of the same;

"And whereas SAMUEL AUSTIN WORCESTER and ELISUR BUTLER, missionaries of this Board, have chosen to consider themselves as being and remaining under the laws and protection of the United States, until the question of jurisdiction shall be definitely decided by the highest legal tribunals thereof; and have therefore declined either to take the oath of allegiance to the state of Georgia and obtain a license from the Governor to reside in said territory or to depart therefrom, and are in consequence now under sentence of imprisonment for the term of four years, in the Penitentiary of said state, therefore,

"*Resolved*, 1. That as far as the facts of the case are now before this Board, this Board do APPROVE of the conduct of their missionaries under these trying circumstances.

"*Resolved*, 2. That the Prudential Committee be directed to prepare and publish a concise statement of facts respecting the missions established by this Board among the South Western Tribes of Indians; comprising a notice of the circumstances of those tribes prior to, and at the commencement of our missionary operations among them, with a view of the progress of social, intellectual, moral, and religious improvement among the Indians, and of the aid, sanction, and encouragement originally, and from time to time, extended to these missions by the government of the United States; with estimates of the monies expended in the establishment and progress of these benevolent operations, and all the essential particulars respecting the state and prospect of these tribes, and of the several missions among them, in connexion with a statement of the proceedings of the United States' Government, and of the State of Georgia, affecting the rights of the Indians, and finally interrupting the missions and arresting and imprisoning some of the missionaries.

"*Resolved*, 3. That the Prudential Committee be, and they are hereby directed to address a respectful memorial to the President of the United States, claiming the protection of the Executive government for the missionaries of the Board among the South Western Indians, and at their discretion, to present a memorial to Congress on the same subject.

"*Resolved*, 4. That it be recommended to the churches, to make the present condition and trials of these suffering imprisoned missionaries of the Board, the subject of special prayer to Almighty God, and particularly at the monthly concert on the first Monday in December next, that this dark dispensation may be overruled to the extension of the Gospel and the ultimate prosperity of the missionary cause."

A Committee consisting of Rev. Samuel Miller, D. D., Rev. David Porter, D. D., and John Tappan, Esq. were appointed to prepare a minute expressive of the sense of this Board of the character and services of their late Corresponding Secretary. They made the following report, which was accepted and adopted:

"Jeremiah Evarts, Esq., the late beloved and revered Corresponding Secretary of this Board, departed this life on the 10th day of May last, in the city of Charleston, in South Carolina, on his return from a voyage to the island of Cuba, which he had taken for the benefit of his health, long enfeebled by a pulmonary complaint, and by labors of the most unwearied and exhausting kind in the great cause of Christian benevolence.

"This excellent man had for a number of years, devoted all the powers of his active and gracious, and sanctified mind, to the cause of missions among the heathen, with a degree of judgment, zeal, disinterestedness, and indefatigable diligence and perseverance, which has, probably, never been exceeded by any one occupying a similar station, and which commanded the universal confidence of the friends of missions to whom he was known, in every part of the world. His departure, like his life, was marked with that lively faith, and triumphant hope in the grace and truth of the gospel, which were eminently adapted to edify and animate the friends of the Redeemer's kingdom.

"The Board cannot forbear here to record their deep impression of the distinguished talents, the ardent piety, and the peculiar devotedness of their departed brother and fellow laborer; and their grateful recollection of his long, faithful and invaluable services. And, while they bow in humble submission to the sovereign wisdom of God which has removed him from his earthly labors—they desire to cherish a solemn sense of the new call which this bereavement presents to every surviving member of the Board to increasing zeal and diligence in the great work to which he was so eminently devoted in life and in death."

Rev. Drs. McAuley and Richards, as a Committee from the General Assembly of the Presbyterian Church, appeared before the Board for the purpose of conferring with them on the best measures for increasing the energies of the Presbyterian church in the cause of Foreign Missions. Rev. President Day and Rev. Drs. Beecher and Wisner were appointed to confer with them on the subject. This committee agreed in reporting that "the A. B. C. F. M. is suited in every respect for a national institution, and that the three denominations of christians of which it is principally composed, are represented in this Board in a ratio nearly equal to the ratio of the number of communicants in said churches, and that the missionaries have been received from each of these, and the churches formed by them are, and may be of either denomination, and in view of these considerations and of the importance and efficiency of *union* in this great work, they are of opinion that this Board should, by sending agents and otherwise endeavor to enlist the energies of the Presbyterian Church in this work."

On Wednesday evening a large congregation assembled to hear the annual sermon from Rev. Leonard Woods, D. D.; text Is. lxii. 1, 2. Subject; Hindrances to the spread of the Gospel. This sermon will soon be given to the public.—On Thursday evening the Centre Church was again crowded, to hear extracts from the annual report and addresses on the subject of missions. The services were introduced by singing Bishop Heber's Missionary Hymn, and prayer by Rev. B. B. Rice of New York. Extracts from the Report of the Prudential Committee were then read by Rev. Rufus Anderson, Assistant Secretary of the Board, after which resolutions were offered for the consideration of the meeting, by Rev. Dr. Cornelius and Beecher, and seconded by Rev. Drs. Lansing and McAuley, each of whom addressed the meeting in an impressive and forcible manner. They presented to view the magnitude of the work in which the Board are engaged, the progress already made, the necessity of making greater sacrifices for this cause, the happy effects resulting from this enterprise in our own land as well as among the heathen, and many other considerations suited to awaken a deep interest in the objects of the Board. A collection of a little rising of $300 was taken at the close of the meeting.

I regret that I am not able at this time to give you a full notice of the report, as I think it would greatly interest your readers, and tend to encourage christians to go forward with increasing energy in this work. It is filled with interesting facts which show the progress of the Gospel, and the power of God as displayed among the heathen. Revivals of religion have been enjoyed within the year at many of the stations, both among the Indians in our own country, and at the Sandwich Islands and in India. The church never had more occasion to give thanks to God for the success of missions to the heathen than at this time, and the call for increased energies was never more imperious.

The next annual meeting of the Board is to be held in New-York, on the first Wednesday of October, 1832, and Rev. Dr. McMurray and Spring, and Eleazor Lord, Esq. were appointed a committee to make arrangements for the meeting. The Rev. President Allen was appointed to preach on that occasion, and Rev. Dr. McAuley is his substitute.

Rev. Elias Cornelius, D. D. of New York, was elected Corresponding Secretary of the Board, and member of the Prudential Committee. O. E.

P. S. The following resolution, which was adopted by the Board, I omitted to notice in its proper place:

"*Resolved*, That the A. B. C. F. M. have regarded with deep interest, and now gratefully acknowledge the aid which the mission at the Sandwich Islands has received from the kindness of ship-owners and ship-masters concerned in the whale fishery, and especially would the Board acknowledge the aid they have received from the officers and crews of those ships which have taken no ardent spirits for use or for sale."

The following summary view of the missions of the Board was prepared from the report for the Religious Intelligencer:

The Board has eighteen distinct missions under its care; four in Asia, three in Europe, ten among Indian tribes of North America, and one in Polynesia. These missions embrace 51 stations, and are composed of 61 preachers, 45 lay assistants, and 126 female helpers, married and single; in all, 232. Fourteen preachers of the gospel have received appointments, with a view to their proceeding into different fields as soon as possible. One of these is, indeed, already on the way to the place of his destination. Eight, with a physician and printer, are expected to embark, during the present month, for the Pacific. One is destined to liberated Greece; another to Palestine; another to the Jews of Turkey; and two to Bombay.

"The number of schools in the several missions is 1,045, containing upwards of 50,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and 47,000,000 of pages have been issued in eleven different languages. Thirty three churches have been organized, and contain upward of 1,300 members; and within the period embraced by this report, not less than five of the missions have been visited with copious effusions of the Spirit of God."

MR. AND DR.

A writer in the N. Y. Evangelist says, of one who *from principle* and *in earnest* rejected the title of D. D. that "whenever his name appears in the transactions of Synod or the General Assembly, or upon whatever occasion it comes before the public in print, it is Mr. and not Dr."

Now we respectfully ask, if Mr. is not an abbreviation of MASTER! Is it not quite as unscriptural to call any one *Master*, as to call him *Doctor*? Were not the Pharisees under condemnation for the use of the latter term, has he not most explicitly told us to "call no man *Master*?" If it is a sin to call any one Dr. that is, *Teacher*; is it not a greater sin to address any one as *Master*? Mr. is as good a translation of *Rabbi* as Dr. can be in any language. If the spirit of Christ forbids terms of respectful and complimentary address, it must have been no matter of praise in Sarah to have called her husband "lord;" and Paul should have been too much of a Quaker to have said, "Most Noble Festus." In our apprehension, he who founds his doctrine on any man, or pins his faith to his sleeve, and thus exalts him to the place of Christ, as the head of his religion, calls a man *Rabbi*, or *Master* in a forbidden sense; but to address any man as Sir, my lord, Master, Mister, or Doctor, is as innocent as to say "Most Excellent Theophilus." Our Quaker friends renounce Mr. but feel at perfect liberty to say, *Doctor*. A. B. and A. M. and M. D. and L. L. D. and D. D. and S. T. P. we regard as harmless appendages to any name.—*Philadelphian.*

SOLEMN ADMONITION.

Col. J. H. Lumpkin, in a communication to the Charleston Observer, respecting a temperance meeting in Georgia, says:—"A worthy Christain present from a neighboring Church, rose and gave in his adhesion. He neither made, used, nor sold ardent spirit; but, until now, did not feel it his duty to join a society. At last, the clergyman offered himself for membership, confessing that he could stand out no longer without doing violence to his conscience. He then related a fact which had pained his own soul with much sorrow. An acquaintance of his had been reclaimed from intemperance; but seeing his minister drink this *good creature* of God, *moderately*, determined that he would not abandon it altogether, but use it in the same way; saying to his appetite, "Thus far, and no farther shalt thou go." He now lies low in the drunkard's grave—his estate scattered; his wife a widow; his children orphans!!

From the New-York Evangelist.

PRIDE THE DESTROYER OF VIRTUE.

Mr. Editor:—When a person who has for many years been a distinguished member of society, an ornament in the church and a blessing to mankind, pays the last debt of nature, and is gathered to his fathers, it is both customary and proper to record his merits as an example worthy of imitation. On the contrary, the character of those who have lived and died the decided enemies of God; whose deeds of wickedness ought to be held up as beacons to guard the young and thoughtless from the paths of the destroyer; is generally left to be forgotten.—While the former ought to be done, the latter ought not always to be left undone. The subject of the following sketch, affording an instance of the latter class, and having sometime since closed his earthly career, I hope it may be proper and profitable to give a brief narrative of his life.

C. manifested in early life, that he was blessed with a good degree of talent, which, if properly cultivated, might render him useful in society. But he soon discovered a wicked propensity within, to depart from the living God; and yielding to its inclination, he became a friend and doer of that which was entirely offensive in the sight of his Creator, even before he arrived at the age of twenty.

About that time, a revival commenced in S., and C. was one of the first, upon whom the spirit of holiness descended in mighty power. His convictions were pungent, and it was hoped lasting. After a long struggle with sin and the powers of darkness, he hoped that the light of the sun of righteousness had beamed upon his dark and ignorant soul. His evidences of piety were apparently clear and decisive. For a season, he was the first in meetings, in conversation, in activity. And he seemed to evince that he was seeking for a better country, even an heavenly." He continued in this state for some time, but at length, his holy zeal, manifestly declined. His appetite for spiritual food daily decreased, until he returned to the world, "having taken to himself seven other spirits worst than the first."

Another revival took place in S. Now I saw C. but he was quite an altered person. An exalted idea of his attainments in science, and of his superior talents, was deeply rooted in his heart. He considered himself almost equal to Omnipotence, or at least, that he knew quite enough to be his servant. Indeed, I heard him declare, "that if God should see fit to call him to labor in his vineyard, he was *well qualified* for the work." Building upon this foundation, he fell from all his hopes. Still, even in the last revival, he felt some conviction and uneasiness, yet he hardened himself against it all, and plainly showed that he was sealed over to fearful perdition.

Already the strong man armed, that demon of unrighteousness, intemperance, had laid his iron grasp upon him. And C. yielded to his power, with scarcely one effort of resistance. Soon all his faculties, and every thing he possessed was sacrificed to this almost unconquerable vice.—He became more and more, like an inhabitant of the bottomless pit.

At length the time arrived, when he was to join his kindred spirits in another world. For some time, he had been deprived of his reason to a greater or less degree. One cold winter morning, with no other warmth but that derived from the stimulating influence of liquor, with no other company or comforter than his bottle, he departed as was supposed, to a neighboring village. Nothing more was seen or heard of him till several weeks after, when his *mortal* part was found rotten in the field, but his *immortal spirit*—whither had it fled? No doubt to dwell in the lowest depths of despair.

From his example, let young, yea, let all Christians "take heed how they stand, lest they fall." JUVENIS.

From the Baptist Christian Index.

POPULARITY OF METHODIST DOCTRINES.

A series of Nos. under this title are now in course of publication in the Methodist paper called the Christian Advocate. The writer undertakes to show that Calvinist preachers are only successful, in proportion as they symbolize with the Arminian Creed. We quote the following sentence from the writer referred to:

"But since this vain philosophy has been in some measure laid aside, since men are told they *can* and *must* do something in order to obtain eternal life; in a word, since our Calvinist brethren appear in Methodist armor, one can chase a thousand and two can put ten thousand to flight. But how could they effect a conquest over a sinner by preaching the peculiarities of Calvinism! Could they persuade him to cease to do evil, by telling him that God had decreed whatever comes to pass? Could they induce him to come to the Saviour, by preaching either a *limited atonement* or a *limited application* of an infinite atonement? We are sure that nothing effectual toward pulling down the strong hold of Satan can be done by such preaching. But Methodist doctrines are mighty through God to accomplish this, and have done much toward it already as the world well know."

"*What are Methodists are?*" Was Edwards an Arminian? Was Whitfield an Arminian? Were all those Presbyterian and Baptist worthies who preached with so much effect in this country before Methodism was known, Arminians? We are glad that such boasting as that contained in the sentence above quoted is not from a Calvinist. If Methodist doctrines choose to court the popular ear, they may do so. "*We preach Christ.*" We hold that the salvation of men depends, not on themselves, but upon the pleasure of God—upon the covenanted mercies of the atonement. We said one day to bishop Heading whom we casually met, "Why cannot Methodists and Baptists agree about the doctrine of Election? The *Election* which we maintain is merely this,—*Salvation by Grace.*" "That," said the bishop, "is the *Election* which I too maintain." The truth is this—all good Methodists are Calvinistic in their prayers. It is only when they talk about their Creed that they change their tone.

ACCESSIONS TO THE CHURCH.

It often happens that churches measure their success by the members which come into their communion. If they be favored with repeated additions, and have a register of extended enumeration, all seems well. Prosperity is thought to attend them. But if paucity of numbers and accessions be the leading features of their history, the impression is that their spiritual state is truly bad. *Few come up to their solemn feasts.* But there is one sort of accessions which is not always accompanied with numerical additions, but which is hardly less important. It is the increase of grace among those whose names are already enrolled on the register of the church. When such are duly actuated by the Spirit of their Master; when they are employed in walking in Christ according to the principles and Spirit in which they received him; when they gain daily conquests over themselves, the world, and the evil temptations with which they are assailed, they are adding to their stores and resources of grace, the most valuable accessions—and such accessions will be speedily followed by all that could be desired in numbers.—*Ib.*

GENEROUS DONATIONS.—We learn from the African Repository, for September, that Professor Upham, of Bowdoin College, become a subscriber to the funds of the Colonization Society, on the plan of Gerret Smith, that is, has engaged to pay to the Society $100 per annum for ten years.

A donation of $2,000 has been received from a benevolent individual in New-York.

BIBLES AND TRACTS FOR THE COLONY.—A gentleman in Baltimore has made a donation of $200, one half to be expended in Bibles, and the other half in Tracts for the Colony.

BIBLES IN NORTH CAROLINA.—From an individual engaged in supplying North Carolina with Bibles, that great and praise-worthy undertaking is ascertained to be nearly accomplished. More than 30,000 Bibles have already been distributed, and a few thousands more will be required to complete the supply.

From the Observer & Telegraph.

A DEATH BED SCENE.

Y——, Oct. 7, 1831.

Mr. Editor—

If you think the following account of a young man who recently died in this place, will promote the cause of truth, you are at Liberty to insert it in your useful paper.

The individual referred to, came into this place a few months since, from one of the eastern states. He brought with him his industrious habits, which, with his uniform propriety of conduct gained for him the respect of all with whom he became acquainted. He was unusually reserved, and on account of this but little was known of his religious views; until brought upon his sick bed. It was then found that he had embraced the fatal doctrine of Universal salvation. All that could be said seemed not to shake his belief. When his disease became alarming, he was told that it was very doubtful whether he recovered. But he still hoped that he should recover, and clung to this hope even after it was evident to those standing by that he was dying. Soon his eye sight began to fail, when he became convinced that he could not recover. He then for the first time seemed to realize his situation. As eternity opened upon his views, the foundation of his hope was shaken from under him. In tones the most heart-rending he cried out, "O my poor soul! what will become of my soul! O! O! O!"—He attempted to pray, and after uttering a few incoherent expressions, said 'I cannot pray—I cannot express my feelings.' His reason soon left him, and after lingering a few hours, exercised by the most excruciating pains, he died. O why will men build their hopes of heaven on a foundation that will not stand in the day of trial! O why!—when there is a sure foundation—a stone—a *tried* stone, upon which all may build and have their hopes firm and bright even in the agonies of death. J.

AFFECTING INCIDENT.—A writer in the Richmond Herald, under the date of Charlottesville, Sept. 9th, relates the following interesting anecdote of an occurrence at a recent meeting in that vicinity.

A young lady who has been deaf and dumb, from her birth, exhibited during the three days a deep contrition for sin, weeping bitterly and refusing to be comforted. She pointed at times to heaven, with a frown on her countenance, accompanied with a flood of tears, intimating that she knew that God was angry with her. At length, she suddenly arose, with a sweet smile on her countenance, lifted her eyes towards heaven, and with outstretched arms, made great efforts to praise God. Casting her eye on me, she broke through the crowd, threw her arms around my neck, and distinctly articulated the words "God, love, over and over again. She then went round among her acquaintance, pointing to heaven, and fixed her hand upon her breast in token of what she felt; thus giving us satisfactory evidence of her being a subject of the new birth. During the meeting, which continued for nearly six days she continued to show by evident signs, that she was still in the same happy frame of mind. Kneeling before the penitent, she pointed to them, and to heaven, with a look expressive of the mercy of God. This scene made the most impenitent, and hardened sinners in the congregation look solemn, and confess that it was indeed the work of God.

Restitution.—A letter of which the following is a copy, inclosing three dollars, was found a few days since, deposited in the Post Office in Aurora, directed to H. Hurd, Esq., P. M.

"Here is two dollars, the principal, and one for interest, as near as I am able to get it. About eight years ago, it was obtained fraudulently, and now, Sir, it is restitution or Hell with me.

N. B. It is for a counterfeit bill on Geneva Bank. REFORM.

"H. HURD, *Aurora.*"

It was soon after the four days' meeting in Aurora, that the letter was found.

DISSOLUTION.

THE co-partnership heretofore existing between the subscribers, under the firm of E. PECK and Co. is this day dissolved by mutual consent

EVERARD PECK,
DAVID HOYT.

may 6, 1831. SAM'L D PORTER.

☞ The subscribers having purchased the Stock in Trade of the late firm of E. PECK and Co., will continue the business of Book Selling, Printing, and Book Binding, at the old stand, under the firm of HOYT, PORTER and Co.

DAVID HOYT,
SAM'L D PORTER,
may 6. LUTHER TUCKER.

☞ The subscriber, having connected himself in business with DAVID HOYT and SAMUEL D. PORTER, has removed his Printing Establishment to the old stand of E. PECK and Co., where he will continue the publication of the *Daily Advertiser*, *Rochester Republican*, and *Genesee Farmer*, under the firm of LUTHER TUCKER and Co.

may 6. LUTHER TUCKER.

BOOKS, STATIONARY, &C.

THE subscribers, successors to E. PECK & Co. at the old stand, No 33 Carroll-street, Rochester, have now on hand the most complete stock of Books, in the various departments of Science, Literature and Art, ever offered to the citizens of the "Genesee Country." Among them are comprised most of the works ever required by the Attorney, Physician or Divine, to make up their Library, and all the School Books used in the Common and Classical Schools of the State. Town and Social Libraries furnished on the most liberal terms, and at very low prices. Any work not on hand furnished if to be found in the eastern cities, on short notice. They have also gone very extensively into the PAPER HANGING trade, and have now on hand a great assortment of *Paper Hangings and Borders*, of every description, from 30 cents to $1,25 cents per piece. In the variety, beauty and quality of this article, they stand unrivalled. Having a *Book Bindery* and *Printing Office* attached to their establishment, they are prepared to do Job Work in either of those branches of business in superior style. Their stock of stationary is very complete, comprising almost all things ever called for in that line. They have now on hand 500 reams super royal, medium, demy and royal Printing Paper, from some of the best manufactories in the state. Printers supplied with *News Paper* and *News* and *Book Ink*, of superior qualities, at low prices. Country Merchants supplied on the most liberal terms. The customers of the late firm of E. PECK & Co are particularly requested to call. Orders from abroad thankfully received and promptly attended to.

HOYT, PORTER & CO.

H., P. & Co., are agents for the North American Review, American Quarterly do., London Quarterly do., Edinburgh do. Westminster do. Christian Spectator, Biblical Repository, American Journal of Medicine, delivered in Rochester at subscription price

HOYT, PORTER & Co.

HAVING now completed their assortment of Books suited to the wants of the public, offer a catalogue of a few of the leading works in their extensive stock, all of which will be sold low. Among them are the following

SCHOOL BOOKS.

Geographys.—Hart's Geography & Atlas, Olney's, Woodbridge's, Cumming's, Worcester's, Malte Brun's, Peter Parley's, Cumming's, and Willett's.

Grammars.—Kirkham's, Murray's, Ingersoll's, Browne's, Smith's, Cardell's.

Arithmetics.—Smith's, Daboll's, Willett's, Emerson's, Colburn's, Filer's, Pikes, and Ostrander's.

Spelling Books.—Webster's Elementary, Webster's American, Sears', Cobb's, Marshall's, Mavor's, Murray's.

Reading Books.—Scott's Lessons, Historical Reader, English Reader, Introduction to English Reader, Sequal to English Reader, American First Class Book, Fierpont's Introduction to National Reader, Merriam's American Reader, National Orator, American Speaker, Barber's Elocutorist, Porter's Analysis of Rhetoric, Jack Halyard.

Classical Books.—Ainsworth's Latin Dictionary, Virgil Delphini, Gould's Virgil, Cooper's Virgil, Cæsar Delphini, Cicero Delphini, Justin Delphini, Horace Delphini, Graca Majora, Graca Minora, Davidson's Virgil, Adams Latin Grammar, Gould's Latin Grammar, Goodrich's Greek Grammar, Valpy's do., Buttman's do., Ovid Delphini, Authon's Horace, Stewart's Cicero, Dugdale's Horace, Hutchinson's Xenophen, Grove's Greek and English Lexicon, Pickering's do., Boyer's French Dictionary.

Mathematical Books.—Cambridge Mathematics, Hutton's Mathematics, Day's Algebra, Bonny Castle do., Byan's Algebra, Colburn's Algebra, Playfair's Euclid, Simpson's Euclid, Roche's Euclid, Gibson's Surveying, Art without Science by Eaton, Gummere's Surveying, Flint's Surveying, Bowditch on Navigation, &c. &c.

Miscellaneous School Books.—Blair's Rhetoric, Duncan's Logic, Watt's Logic, Hedge's do., Blake's Natural Philosophy, Comstock's do., Conversation on Chemistry, Ryan's astronomy, Wilkin's do., Ferguson's do., Watt's on the mind, Mason on Self Knowledge, Walker's Dictionary, Jameson's Rhetoric.

Histories.—Yale's Outlines of History, Goodrich's History of the United States, Hale's History of the United States, Wheipley's Compend, Tytler's Universal History, Butler's Compend

MISCELLANEOUS, HISTORICAL &c. *suitable for Town Libraries.*—Rollins' Ancient History, Josephus', Plutarch, Marshall's Life of Washington, Lives of the Signers of the Declaration of Independence, History of the Late War, Scott's Napoleon, Life of Charles 12th, Mary Queen of Scotts, Nelson, Byron, Pitkin's History of the United States, Encyclopedia Americana, Buck's Theological Dictionary, Arabian Nights, Spectator, Shakspeare, Waverly Novels, Cooper's Novels, Harper's Family Library, Gibbon's Decline and Fall of the Roman Empire, Hume's, Smollett and Bissett's England, Ferguson's Rome, Tacitus' Annals of Rome, Goldsmith's Works, Course of Time, all the Modern Novels, Lives, Franklin, Marion William Penn, American Biography, Scott's Poetical Works, Byron's do., Milton's, Pope's, Dryden's, Cowper's, Thompson's, Moore's, Shelly's, do, Morses' Revolution, Life Richard Henry Lee, Library of Entertaining Knowledge, Pike's Expedition, Denham and Clapperton's Travels in Africa, Flint's Recollections of the Mississippi, Miguet's French Revolution, Segur's Russian Campaign, Bein's French Wars, The Unique, &c. &c.

Religious.—Bibles of all descriptions, Watts', Dwight's, Methodist, Baptist, Village, Camp Meeting, Wincheil's and Worcester's Hymns, Hymns of Zion, Zion's Songster, and Rochester Selection, Dwight's Theology, Newton's Works, Wesley's Works, Wesley's Sermons, Dwight's Sermons, Davies', do., Saurin's do., Blair's do., Village do., Baxter's Call, Baxter's Saint Rest, Doddridge's Rise and Progress, Daily Bread Dew Drops, Newton on the Prophecies, Paley's Works, Dick's Christian Philosopher, Philosophy of Religion, and Philosophy of Future State, Boston on the covenants and Four Fold State, Wilson's evidence, Scott's Works, Cecil's Works, Jay's Closet Exercises, Common Prayers a complete assortment, Jay's Prayers, Cotterill's Prayers, Family do., Martyn's Memoirs Life Scott, Mrs. Graham, Mrs. Huntington, Harriet Newell, Pliny Fisk, Jowett's Christian Researches, Stewart's voyage to the Pacific, Erskine on Errors of Religion, Erskine on the Truths of Religion, Edward's Works, Brown's Dictionary of the Bible, Cruden's Concordance, Brown's do Butterworth's do., Filer's Works, Magee on the Atonement, Scott's Commentary, Henry's do., Gill's do., Clark's do., Pulpit Assistant, Christian Library, Thomas A Kempis, Alexander's Evidences, Pilgrim's Progress, Watson's Theological institute.

Stationary.—Imperial, Royal, and Medium Printing Paper, Royal, Medium, Post, Demi, Letter and Cap Writing Paper, Quills, Fancy, Morocco, Embossed, Gold, and Silk Paper, Penknives, Everpointed Pencils, Pocket Books, Paint and Brushes, Blank Lines, Rice Paper, Bristol Board, Ink Stands, Sand Boxes, Ink, &c. &c.

Blank Books of all descriptions made in superior style. july 19.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage executed by Moses Adams of Penfield to Monroe county to Laura M. Ely, and Winslow Heath, of the same place bearing date the twenty eighth day of November 1829, recorded in the Clerk's office of Monroe county in Liber 81 of mortgages at page 319, and on which there is due at the time of the first publication of this notice, the sum of one hundred and ninety seven dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises deeded by the said Laura and Winslow to the said Moses Adams by deed, bearing even date with said indenture of mortgage, and being the same premises also conveyed by Graham Dunham and wife to L. M. Ely and Winslow Heath, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot number fifteen, and lot number thirteen, in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and so far distant as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided. Dated October 6th, 1831.

LAURA M. ELY,
S. MATHEWS, Att'y. Mortgagee and Assignee.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the sixteenth day of May in the year one thousand eight hundred and twenty seven, and recorded in Monroe county Clerk's office in Liber 84 of mortgages at page 352, executed by Adam Packer to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of forty nine dollars and twenty eight cents,—Notice is hereby given that the mortgaged premises, to wit—All that certain piece or parcel of land lying in the town of Gates in the county of Monroe and is lot No. fifty three, Township No. one, and distinguished on a map of Cornhill (a sub division of said lot No. 83) as lot number eighty eight, reference had to said Map on record in Monroe county, will be sold at public auction, pursuant to a power contained in said mortgage and by force of the statute, in the Arcade Hall in the village of Rochester in said county on the second day of April next, at twelve o'clock at noon of that day. Dated October 6th, 1831.

HENRIETTA RISSELL, Executrix.
ASHBELL W. RILEY,
EVERARD PECK,
SELAH MATHEWS.
V. & S. MATHEWS, Attorneys.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty, and recorded in Monroe county Clerk's office, in Liber 84 mortgages at page 368, executed by Edward Father to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of five hundred and forty seven dollars and thirty four cents, being the purchase money of the mortgaged premises herein after mentioned,—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises deeded by the said Laura and Winslow to the said Moses Adams by deed, bearing even date with said indenture of mortgage, and being the same premises also conveyed by Graham Dunham and wife to L. M. Ely and Winslow Heath, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot number fifteen, and lot number thirteen, in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and so far distant as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided. Dated October 6th, 1831.

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HENRIETTA RISSELL, Executrix.
EVERARD PECK,
ASHBELL W. RILEY,
SELAH MATHEWS.
V. & S. MATHEWS, Attorneys.

IN CHANCERY.

Francis Williams, Complainant,
vs.
Peter Brooks and Elizabeth his wife, Jared N. Stebbins, Charles Vernay, William Hall, George Graves, William Evans and Thomas Evans, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause, at a court holden at the Court House in the village of Rochester on the 25th day of August, 1831, I shall offer at public Auction, to the highest bidder, on the 6th day of December next at 10 o'clock A. M. of that day at the Eagle Tavern, in the village of Rochester, all the following described premises viz. "One certain house and lot lying situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Elm Street, being the same house and lot deeded to the said Peter Brooks by Harmon Bissell, on the twentieth of January instant, and being part of lot twenty six, in the Everard Peck purchase in Enos Street."

ASHLEY S AMSON,
Master in Chancery.

Rochester, Sept. 25, 1831. 8w35

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. Faddock to Henry Champion and recorded in the Clerk's office of the county of Monroe in Liber 8 of Mortgages at page 384 on the 15th day of September 1828, and is claimed to be due thereon on the 30th day of June, the first publication of this notice, the sum of two hundred and twenty-three dollars and 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 piece or parcel of land situate in the township number thirteen of the fourth range of townships in the county of Monroe, 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 lot, 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 buildings of any there be—will be sold at public auction at the house now occupied by Simeon H. Scovil, in the town of Penfield in said county of Monroe, on the second day of December next at two o'clock in the afternoon of that day. Dated the 16th day of June, 1831. HENRY CHAMPION.

I. ADAMS, Att'y. 2t 24w.

STATE OF NEW YORK, } Albany, Sept. 1st
SECRETARY'S OFFICE. } 1831.

SIR—I hereby give you notice, that at the next General Election, to be holden on the first Monday in November next, and the two succeeding days, a Senator is to be chosen in the 8th senate district, in the place of *Timothy H. Porter*, whose term of service will expire on the last day of December next.

A. C. FLAGG, *Secry of State.*

To the Sheriff of the County of Monroe.

N. B. Members of Assembly, Sheriff and Clerk, are also to be chosen at the General Election.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the Election, & forward their bills to the undersigned.

J. K. LIVINGSTON, *Sheri

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, NOVEMBER 10, 1831. VOL. V. NO. 43.

REPORT,

AND PROCEEDINGS OF

MONROE COUNTY S. S. UNION.

The Annual meeting of this Society was held agreeably to previous notice. It being the Anniversary of the birth day of the venerable Robert Raikes, the observance of which was recommended by the Am. S. S. Union; more than ordinary interest was felt. At an early hour the Court House was nearly filled. Prayer was offered by the Rev. Dr. Penney; after which appropriate remarks were made by the President (E. Pomeroy Esq.) showing some results of the Society's operations, alluding to the interesting circumstances under which we were assembled. The annual Report of the Society was then called for and read by the Secretary (Z. Freeman,) of which the following is a copy.

The Board of Managers of Monroe County Sabbath School Union would respectfully Report,

That at the time of their appointment last fall, the season had so far advanced, it was not thought advisable to make any particular efforts to establish new schools out of the village; but as far as possible assist in sustaining through the winter those already established.

Early last spring an effort was made to extend the influence of S. schools to every district in the county where it was practicable, and volunteer agents were appointed to carry this measure into effect. Although the Board have not the satisfaction to say with regard to every town "it is done" yet so far as they have been able to learn, the result of these labors has been peculiarly gratifying and promises to give an impulse to the cause which shall long be felt and which we pray may never cease till every child in the county shall feel the happy influence of S. S. instruction.

So far as reports have been received the following statistics will show the state of schools in the several towns.

BRIGHTON.—A town society was organized here last season which embraces 9 schools. District No. 2 has 14 teachers and 60 scholars—since September last, there have been 25 hopeful conversions—the school is now in a very flourishing state. District No. 6, has ten teachers and 35 scholars—10 hopeful conversions. District No. 1, has five teachers 15 scholars and *four conversions*. District No. 9, has *four* teachers, 15 scholars;—*2 conversions*. The district at Young Henrietta has seven teachers, 30 scholars, and a Bible Class of 12. School in King's neighborhood has 5 teachers—40 scholars and a Bible Class of 12,—12 *conversions*. School at Cobb's has 8 teachers, 38 scholars, and a Bible Class of ten, 2 hopeful conversions. School at Carriage in 15 scholars & 3 teachers—prospects somewhat discouraging. There is also a school at the Poor House of 16 scholars and 4 teachers. Making in all an average attendance of 57 teachers—250 children, and 56 *conversions*. Number of children between 5 & 15, including E. Rochester, according to the returns of the Commissioners of common schools last year, is 1772.

HENRIETTA—Reports six schools—10 male and 32 female teachers, and 204 scholars—14 hopeful conversions—volumes in library not known. A town society was organized last spring and prospects are more encouraging than at any time previous. No. of children between 5 and 16 is 764.

RUSH.—The Baptist school has 8 teachers and 20 scholars, and is quite flourishing. There have been a number of conversions. School at the village in other neighborhoods—six teachers and 15 scholars. There have been one or two other schools established, but have since or altogether declined. There is another school adjoining Avon of 5 teachers & 20 scholars. No. of children between 5 and 16 is 672.

MENDON.—A society was organized here early in April under very encouraging circumstances. Measures were immediately taken to establish schools, and so far as practicable secure the attendance of every child of suitable age in the town. This desirable object has been in part accomplished, and more children have been brought under Sabbath School influence, than in any preceding year. There are 2 schools under the direction of the Presbyterian society at East Mendon established in 1825 one at the village which is continued through the winter, and one two miles north, embracing 2 Superintendents, 2 assistants, 17 teachers and 81 children, with a library of 150 volumes: no. of conversions unknown. The Baptist Soc. has 4 schools, established in 1825, 2 of which had been discontinued through the winter, and 2 not regularly sustained for more than 2 years past. There are 4 Superintendents, 2 assistants, 35 teachers and 174 scholars, with 300 volumes in their libraries——teachers and scholars hopefully converted to the truth.

There is one school in connexion with the Congregational society, embracing 1 Superintendent, 8 teachers and 40 scholars with a library of 80 volumes. The Methodist Episcopal Society of West Mendon has 1 school established in 1826, not connected with this Union, which consists of 54 scholars under the direction of 1 Superintendent and 9 teachers, all of whom are professors of religion, 4 have recently become pious. They have a library valued at $20.

The Presbyterian society have 2 schools, 1 in the village, the other adjoining Rush, both in prosperous circumstances.—There are 95 scholars under the direction of 2 Superintendents and 14 teachers, nearly all of whom are hopefully pious. Their libraries are valued at $30. The Monthly Concert of prayer is observed here with increasing interest by both parents and teachers. It is also observed in East Mendon. The *Christians* have recently established a school of 4 teachers, and about 20 scholars, under favorable circumstances.

In view of the past year their report says that already do they see that it is not in vain that moral culture has been bestowed upon the children in their S. Schools and the most cheering encouragement is afforded for unceasing efforts in the good cause till the attendance of every child of suitable age is secured. In all they have 11 schools, 464 scholars, 14 Superintendents, and 80 teachers ——— professed religion, and 300 volumes (besides books to the amount of $50 not reported in volumes) in their libraries. No. children between 5 and 15 is 900.

PITTSFORD—Has 3 schools, one at the village connected with the Presbyterian society, embracing 89 scholars 15 teachers and 1 Superintendent—4 teachers and 7 scholars have professed religion. The other 2 schools are in the west part of the town and have 2 Sup'ndts 11 teachers and about 60 scholars: making 3 Superintendants, 26 teachers, and 149 scholars: 11 hopeful conversions. No. of children between 5 and 15—558.

PERRINTON—Reports 5 schools; 1 at Fairport of 35 scholars and 5 teachers; 2 teachers and 3 scholars have recently professed religion. The character of this school is increasingly interesting. District No. 8 has a school of 20 scholars 4 teachers and 75 volumes in the library; 1 teacher has become hopefully pious. District No. 4 has a school recently established of 20 scholars and 5 teachers. School at Elliot's Mills has 25 scholars instructed by 1 superintendant and 4 teachers and is increasingly interesting. The school at Bushnell's Basin has 20 scholars, 1 superintendent and 4 teachers; as yet but little interest excited in its support, although 2 teachers and 3 scholars have become hopeful converts to the truth: in all 5 schools, 120 scholars, 4 superintendents and 22 teachers; 5 teachers and 6 children have professed religion. These schools were established so late in the season that no great results could be expected. Prejudices, however, are gradually wearing away and the prospects for future usefulness very cheering. No. of children between 5 and 15—741.

PENFIELD—Has made no report; but so far as we have been able to collect facts the following are the statistics: 11 schools from 9 only have we information: in these are 340 scholars under the direction of 60 teachers & Superint's: 10 hopeful conversions. The schools have suffered considerably from the prevailing sickness among children, especially in the north part of the town. A new impulse has evidently been given to the cause of S. S. during the year, and it is hoped that it may be increasingly felt till the 1163 children of the town shall be brought under the influence of Sabbath School instruction.

GATES—Has six schools (not including any in the village) embracing 233 scholars and 28 teachers. A number of new schools have been established and some old ones revived.—The general prospects are encouraging. The number of conversions are not known. Including West Rochester there are 1187 Children between five and sixteen.

CHILI—Reports 6 schools, 43 teachers, 132 scholars, and 200 volumes in their libraries—26 teachers and 23 scholars have professed religion during the year. No. children between 5 and 15—668.

WHEATLAND—Reports have been received from 3 schools—one in the Baptist Society of 60 scholars, instructed by 13 teachers, with a library of 100 volumes—7 teachers and 6 children have become hopefully pious. Their report says a deeper interest has been felt and more permanent instruction given this than any previous year. School at Grant's mills has 5 teachers and 32 scholars—1 teacher has professed religion.—Central school reports 8 teachers and 30 scholars—5 hopeful conversions. The school is in a prosperous condition. No. of children between 5 and 15—559.

RIGA—From this town also no official report has been received, but the following statement is believed to be substantially correct: Their town society was reorganized last May, which now has 4 schools under its direction embracing 40 teachers and 135 scholars: most of these are quite flourishing.—5 scholars and 17 teachers are hopeful subjects of grace. No. of children between 5 and 15—524.

OGDEN—Reports 6 schools connected with the Congregational society, embracing 57 teachers, 293 scholars, and 300 volumes in their library—28 teachers and 57 scholars have become hopefully pious. One school in the Baptist society of 75 scholars, and 14 teachers, and 180 volumes in their library. No. of children between 5 and 16—691.

PARMA—Only one school has reported which is at the centre of the town and has 14 teachers and 72 scholars—4 have professed religion. Their library has 64 volumes. This school is continued through the winter. No. of children between 5 and 16—644.

GREECE—Has made no official report. There are 7 schools 5 of which are reported & embrace 159 scholars & 20 teachers. The school at the mouth of the river is in a prosperous state—has 59 scholars and 9 teachers. They have raised between 20 and 30 dollars for a library. No. of children between 5 and 16—635.

SWEDEN.—Three schools have reported. One at Sweden Centre has 65 scholars, 10 teachers and 80 volumes in their library. Five teachers have professed religion; one in the Baptist Society has 30 scholars, 6 teachers and 30 volumes in their library. The Methodist Episcopal school has 6 teachers, 24 scholars and 100 vol. of books—6 teachers and 5 scholars have hopefully embraced the Saviour.

CLARKSON—Reports 7 schools, 75 teachers and 287 children, and 280 volumes in their library—7 teachers have professed religion; two schools are continued through the winter. Their report says, most of these schools are very prosperous and opposition & prejudice are fast decreasing in every part of the town. No. of children between 5 and 16 is 993.

BROCKPORT VILLAGE—Has 3 schools; the one connected with the Methodist Society, has 12 teachers, 75 scholars and a library for teachers and scholars, of 225 volumes—ten hopeful conversions. The Congregational Society has 3 schools containing 145 scholars, 35 teachers and 250 volumes of S. S. books—ten hopeful conversions. The Baptist Society has one school, 12 teachers, 60 scholars and 66 volumes in their library—fifteen professed religion; two of these schools only, are continued through the winter.

ROCHESTER—1st Presbyterian Church has 2 schools, 69 teachers 441 scholars, average attendance 180; and a library of 250 volumes—36 teachers and 26 scholars have professed religion; and about 20 others are indulging hopes in the Saviour. The 2nd Church has 2 schools and an average attendance of 180 scholars and 52 teachers; their report says, that during the year, they have experienced a glorious refreshing from the presence of the Lord—twenty eight teachers (embracing every teacher in school who had not previously professed religion) and 16 scholars have as we trust felt the power of regenerating grace. Our library of more than 200 volumes, has been by a vote of the children, given to destitute schools in the country.—" 3rd Church reports one school, 47 teachers, 307 scholars and a library of 160 volumes—7 teachers and 76 children have hopefully embraced the Saviour. The state of the school is now quite interesting, a number of recent conversions, and a number are anxious. The Secretary of Baptist S. S. Society says, "that with in the last year our schools have increased very considerably in numbers and in mental and spiritual improvement and blessed be the name of our glorious Redeemer, 50 children and 22 teachers at the church, and 15 at the other school are rejoicing in hope of a blissful immortality of the just. The average attendance of scholars has been 232 and 54 teachers—whole number 400 scholars and 68 teachers—225 volumes in the library.

AFRICAN SCHOOL—Has 50 scholars and 15 teachers; one hopeful conversion—the average attendance is about 30; there is a small library connected with the school; all these schools are continued through the winter: making in Rochester 8 schools connected with the Union, embracing 1378 scholars, 259 teachers and 295 cases of hopeful conversion—And in the County, from a review of these statistics, we find 103 schools 955 teachers, 4899 children enjoying Sabbath school instruction; and 619 teachers and scholars who have become hopeful subjects of renewing grace during the past year—Only 24 schools are reported as having been continued thro' the winter.

Besides this number embraced in the Union's Report, we have been favored with the following statements from schools connected with other Unions; viz.; In Rochester, St. Luke's Church reports 3 schools 45 teachers, 230 scholars and 250 volumes in their library. St. Paul's Ch. has 1 school embracing 22 teachers and 150 children, and a library of 200 volumes—three teachers have professed religion. The Methodist Episcopal church has 1 school, 109 scholars 26 teachers, average attendance, 80. Seven teachers and 65 children have professed a hope in Christ. Making the total for Rochester, 18 schools, 356 teachers and Superintendents, 1827 scholars 370 hopeful conversions among teachers and children with 1185 volumes of S. S. books, and 11 schools continued through the winter. And for the County, 111 schools (28 kept up during the winter.) 1076 teachers and Superintendents, 5323 children, and 733 teachers and children who profess to have passed from death unto life.

According to the returns of the Commissioners of common schools last year there are in this county between the ages of 5 and 15, 14131 children, which would leave 8818 destitute of that salutary system of instruction, which in connexion with our common schools, is laying the broad foundation for the perpetuity of *our Free Institutions*, and which, during the past year has been a savour of eternal life to some hundreds of precious souls.

In reviewing the history of the past year, the Board feel constrained to call upon every *Christian* and *Patriot* for devout gratitude to Almighty God, for the distinguished manifestations of divine favor and mercy that have attended the efforts of the active friends of this cause, and ardently desire those who have hitherto been inactive, to co-operate with us in diffusing the blessings of Sabbath school instruction, till every child in the County of Monroe shall be snatched from the grasp of vice, intemperance and consequent misery, and our whole rising population be redeemed from the power of sin, and made alive in the service of God.

The Board would here urge upon teachers and the friends of the cause, the necessity of more vigorous efforts to sustain their schools through the winter. In almost every instance when persevering efforts have been made to continue schools during the winter, they have succeeded beyond the most sanguine expectation, and in many cases, the attendance has been better than in the summer. The Board would also recommend the formation of town societies auxiliary to the county Union in every town where they are not already organized, & would especially require the officers of such associations promptly to forward a full report of all the schools in their town to the Sec'y of this Union, which would prevent the delay and imperfection which necessarily attends this report. It is with satisfaction the Managers have learnt that the M. Concert of prayer for S. S., is regularly observed by some of the friends of the Institution, in several towns, and a collection taken up for Sunday school missions; but they have to regret that its importance is not more deeply and generally felt by those who profess to be the friends of Christ, and believe in the efficacy of prayer. It is earnestly recommended that this concert be established in every town either unitedly, or in the several congregations, as shall best promote the general interest. It is also hoped that the *important* subject, *Temperance*, will find a prominent place in the system of instruction. Here "the axe is laid at the root of the tree," and such an influence may be exerted upon the tender mind as will rescue many an unwary youth from the grasp of this destroyer, and be felt for generations yet to come.

ON MOTION of Mr. J. H. Thompson of the 2nd Presbyterian Church, seconded by Rev. Dr. Penney, of the 1st Chh. accompanied by some very appropriate remarks; It was *Resolved* that the report just read, be accepted and published.

On motion of Mr. O. N. Bush of the 3d Presbyterian Church seconded by Rev. Mr. Clark, of Troy, in a train of interesting and impressive remarks, it was

RESOLVED—That the Divine favor manifested to the Sabbath schools in this county the past year, affords the most cheering encouragement to perseverance, and unceasing effort to advance this glorious work until there shall not be an unconverted child, an unbelieving teacher or an opposing bigot.

On motion of Mr. F. Starr, seconded by Mr. C. J. Hill, it was

RESOLVED—That the efforts and success of the Am. S. S. Union demand our gratitude our prayers and more efficient co-operation.

Adjourned till 2 o'clock.

Met agreeable to adjournment. Prayer by Rev. O. C. Comstock.

On motion of Rev. O. C. Comstock of the Baptist Church, seconded by Rev. Mr. Wisner of the 2d Presbyterian Church, it was

RESOLVED—That while a La Fayette has by his pure and generous patriotism called forth the admiration of nations: We are this day called upon to pay a tribute of respect to the memory of the man who was permitted first to introduce a system which, with the blessing of God, is designed to convert a world and send a thrill of joy through Heaven.

On motion of J. H. Thompson seconded by Mr. Ingersol of Ogden it was

RESOLVED—That this meeting recommend to every town in this County the propriety of giving to every regular Sabbath school scholar a New Testament on their giving a pledge of continuing in the school.

On motion of Mr. Z. Freeman, seconded by Mr. Ingersol, it was

RESOLVED—That the volunteer agency, appointed last spring for town visitation, be re-appointed until the semi-annual meeting of the Board next spring, with instructions to visit their respective towns as often as possible & assist in sustaining through the winter as many schools as shall be found practicable, and that the Board fill any vacancies that may occur in this agency.

Proceeded to the election of officers for the ensuing year. After balloting, the following were found duly elected, viz:

E. POMEROY, Esq.,	Rochester,	*President.*
C. CHURCH,	Ogden,	*V. President.*
Z. FREEMAN,	Rochester,	*Secretary.*
M. STRONG,	do.	*Treasurer.*

Adjourned without day.

Z. FREEMAN, *Secretary.*

E. POMEROY, Esq., *President.*

Opinions of Politicians

RESPECTING SABBATH SCHOOLS.

At the great Sunday School Meeting which took place at the city of Washington last February, which was attended by many of the most distinguished Members of Congress of all political parties, a mass of testimony in favor of this invaluable institution was afforded by the speeches delivered on that occasion which ought forever to shield it from the base insinuations which have been thrown out against it by the enemies of religion.

Among those who addressed the meeting and bore the most unqualified testimony in favor of Sabbath School instruction in forming our national character, in giving stability to our national institutions, and in perpetuating the blessings of our Republican government, were Francis S. Key, Esq. of Georgetown, D. C.—Felix Grundy, of the U. States Senate, from Tennessee—Hon. Wm. Wirt late Att'y General of the U. States—Hon. Mr. Whittlesey, member of Congress from Ohio—Hon. J. H. Crane, member of Congress of the same state—Hon. Nicholas D. Coleman, member of Congress from Kentucky—Hon. Chas. E. Haynes, member of Congress from Georgia—Hon. Mr. Frelinghuysen, of the U. States Senate, from N. Jersey—Mr. Wickliffe, member of Congress from Kentucky—Hon. Danl. Webster of the U. States Senate, from Massachusetts, and Walter Lowrie Esq., Secretary of the Senate of the U. States.

MR. FRELINGHUYSEN said:—

"Mr. Chairman, if farther proof were needed, we might find it in the history of all the profane. Take any convict of your penitentiary, and his brief and sad biography would form an appropriate history for the great majority of his fellows in crime: ask him sir, what it was that brought him to his wretched dwelling place, and he must reply; "I was trained up for it. I early broke away from the restraints of conscience. I had no friend to instruct me, or I despised his counsels.

"No Mother's tender care,
Shielded my infant innocence with prayer."

From a youth, I have defied my maker. I thought it manly to blaspheme his sacred name. I made a mock at sin, entered the broad way of trasgression, and disregarded the beacon lights, that warned me of my danger. Such has been my training, and here I reap its bitter fruits; I ought not to be disappointed. For from such a childhood and youth who could expect other than such a doom! Let us then, Sir, assiduously cultivate these moral influences."

MR. WEBSTER:—

"Most great conceptions were simple. The present age had struck out two or three ideas, on the important subject of education, and the diffusion of religious knowledge, pertaining, in a very high degree, of this character. They were simple; but their application was extensive, direct, and efficacious. Of these, the leading one, perhaps, was the distribution of the Holy Scriptures, without note or comment; an idea, not only full of piety, and duty, and of candor also; but strictly just and philosophical; since the knowledge of the general truth must, of necessity, be communicated, before there can exist a capacity to examine and decide on those different views and inferences, embraced by Christians of various denominations and various opinions.

"The object of Sunday Schools, and of the particular resolution now before the meeting, was as he understood it, of similar large and liberal character. It was to diffuse the elements of knowledge, and to teach the great truths of Revelation. It was to improve, to the highest of all purposes, the leisure of the Sabbath; to render its rest sacred, by thoughts turned towards the Deity, and aspiring to a knowledge of his word and will."

MR. WICKLIFFE:—

"I can well remember, Sir, when to the children of the villages in the west, that day, from which this institution takes its name, was the day of mischief and vice. It is now otherwise in those places in our native state where Sunday schools have become objects of interest and advantage to all. It is gratifying to witness the interesting scenes at one of those schools.—Children, instead of a desire to engage in mischevous idleness are ambitious to appear first and best at the place where practical, moral and religious truths are instilled into their youthful minds, by the gratuitous agency of some moral or pious instructor.

"Sir, it is no objection with me to this institution, that it proposes to make the rising generation acquainted with the principles of the christian religion, and the truths of the Bible. No community thus instructed can be otherwise than free and happy. A people ignorant of these blessings cannot long enjoy civil liberty; they must sooner or later become the slaves of power, and victims of oppression."

MR. HAYNES:—

"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, (and 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 on any other, in the providence of God, has been cast the solemn charge of preserving and perpetuating christian knowledge, and the principles 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 through 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 resolution may be adopted."

MR. KEY:—

"To confine myself within proper limits, I must give but a slight sketch of its advantages. It proposes to supply the means of education, of a most useful and important character, to all the children of a great and growing country. It provides teachers and books—teachers, whose only motive and object is to do good—and books that can have no other tendancy.—They are made familiar with the Bible—a book that even infidels have admired, and all admit, is the greatest moral work in the world. They have other books collected in little libraries, in the schools, for their use; written by judicious and pious men suited to their tastes and ages, and calculated to improve their hearts and understandings.

"The whole population of the country included in the resolution of the Union, exceeds four millions—of these, it is estimated that one million are children of a proper age for instruction, and one third of these, it is supposed, are destitute of any means of education. Upwards of three hundred thousand children therefore are to be the immediate recipients of these benefits. Nor is this all—when taught, they will become teachers. A society thus favored, can never be so insensible to their advantages as to lose them, and the blessings of instruction will be handed down from generation to generation."

A CHILD'S NOTION OF INSPIRATION.

Just after entering the school a few Sabbaths since, a little boy about six years of age, came and asked me for the charity box. I inquired what he wanted with it. "I want to put a half-penny into it," said he. To examine his motives and his knowledge of divine things, more particularly, I asked him what good he supposed it would do to put his money into the charity box. "I want to send it to the heathen," he replied. "Do you know" said I "who the heathen are?" "They are folks who haven't got any Bible and live a great way off." "What is the Bible?" "The word of God." "What use would it be to the heathen, if they had it?" "It would tell them how to love God and be good." "Where did the Bible come from?" "From heaven." "Was it written in heaven?" No; the prophets and good men wrote it." If good men wrote it, how then is it the word of God, and come from heaven?" "Why, the Holy Ghost told them how to write it." "Did they see the Holy Ghost, and did he speak to them?" "No; but he made them *think* it." This was enough. I presented him the charity box, he dropped in his money; a smile of joy glowed upon his countenance; and he returned to his seat, filled with "the luxury of doing good."—*American S. S. Visitant.*

INFANT SCHOOL FACTS.

"Faith—the evidence of things not seen."—In the course of some brief oral instructions on the history of the flood, the teacher remarked that sea shells had been found on the tops of the highest mountains, which was proof that the land had been entirely covered with water. A little boy instantly said—*"God says so*—and that is proof enough." It was not in vain that his listening ear had heard the testimony of Moses and Peter as witness for God.

Sick bed Reflections.—A little girl who was sick at home, said to her mother, "I wish there was no *sin* in the world." Why do you wish that?" asked her mother. The little one replied, because I should not be sick if there was *no sin*; for sin brought sickness and death into the world."

A young Millenarian.—One of the little boys of an infant school who had heard at home some conversation on the subject of the Millennium, took the first opportunity of saying to his teacher, "What is the Millennium? I heard some one say it would begin in 1836." The teacher converted on the subject, and took occasion to remark on the blessing of peace, and said that would prevail, should there be a general extension of christian spirit in the world. This little boy, eagerly and interestedly inquired, "Will the Poles and Russians fight then, when the Millennium day is come.

Rational Confession, without Philosophy.—A teacher, speaking of the existence of the Deity, remarked—"There are those who say there is no God." The following dialogue then took place between some of the scholars; a little boy said, "he did not care how they could believe *that*, for if they only looked at *themselves* they *must* believe that some body made them." Another replied, "Oh! they might say man made us." "But," said another, "who made the first man? Indeed none but God could make us out of a piece of dirt!"

Grammarians.—A little boy of five years old was sick: he said to his father attending him—"Please, father, place my pillow right." His father attempted to do so, but did not suit him; when our little scholar notwithstanding his sickness, smartly said—"Oh! I want it in a *right line*." While at school the teacher was speaking of the passage of the Israelites through the Red Sea, a little boy asked—"Did they go down on an *inclined plane*?" Doubtless having in mind the natural descent of the shores of a river.

Little Grammarians.—During some exercises on Grammar, the children were desired to compare the word *material*—one said, "How can that be compared?—if any thing is material can it be *more material*?" Another said—"If round could be compared, then round as would only be round."—*Bolder's Messenger.*

SLAVERY.

Our readers can form no conception of the panic which is felt in the Slave States on account of the late insurrection in Virginia. We give the following articles which we copy from the "Liberator," the fearless advocate of emancipation. The Editor of that paper takes the correct ground—that is that all men have an inalienable right to their liberty, therefore to deprive any portion of them of it on account of color, or any other cause which is not in accordance with love to our neighbor, is oppression. Mr. Garrison has repeatedly received threats from the south that if he continued to advocate the cause of African liberty, his life would be in danger, and we acknowledge that we should not be surprised at any time to learn that his life had paid the forfeit of his fearless intrepidity in the cause of oppressed humanity.

The following articles will give our readers some idea of the warfare which is carried on between the Liberator and the Southern papers.

From the Liberator.

A VOICE FROM ROCHESTER.

A large number of the colored citizens of Rochester having convened themselves together, for the important object of taking into consideration the anti-republican principles of the American Colonization Society, the Rev. Mr. Johnson was called to the Chair, and Mr. A. Lawrence was appointed Secretary. The meeting was then briefly addressed by the Secretary, as follows:

Countrymen and Brethren—When viewing the inhumanity and anti-christian principles of the American Colonization Society, in plotting our removal to Africa, (which is unknown to us as our native country,) it seems as though we were called upon publicly to express our feelings on the subject. We do not consider Africa to be our home, any more than the present whites do England, Scotland or Ireland. This is the land our fathers have tilled before us; this is the land that gave us our birthright.

The meeting then Resolved, That we never will remove to Africa: but should any of our brethren wish to emigrate, we would recommend Canada as a country far more congenial to our constitutions;—that we give our most sincere thanks to our friend y advocates Messrs. Garrison & Knapp and Mr. Benjamin Lundy, who are crying unto their fellow men, night and day, to let their countrymen go free; they will be called blessed by many generations yet to come. The Colonization Society say that they cannot treat us as men while we are with them: but if we will go out of their reach, they will beg in their charity. What should we think of such religion as this! Because our skin is a little darker than theirs, they say they cannot think of treating us as men. The scripture says, 'Beware of wolves in sheep's cla-

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thing'—and such they seem to be. We earnestly believe, with our generous friend Garrison, that it would not be a hard matter to exceed them in doing right. Our blessed Lord said, that we should do to all men as we would have them do to us. Now what would they think, if we should tell them that they would be better off in N. Holland or in Tartary?

Resolved, That we will do all in our power to support the Liberator, printed by Mr. Garrison, and all other works in our behalf.

Resolved, That the foregoing proceedings be published in the Liberator. Signed,

HENRY JOHNSON, *Chairman.*

A. LAWRENCE, *Secretary.*

From the Liberator.

"A Citizen of Seaford," in the Delaware National Republican, gives a most ludicrous account of the rumored insurrection in that State. After minutely detailing the particulars of the panic, he reveals the cause of it as follows:

'As soon as it was known that there was little or no cause of all the ado, a messenger was sent out to correct the despatch boy's statement; but the panic was so great, many would not believe, and our town was soon thronged to a considerable degree with armed men, and enquirers after the certain news, from different directions. The negroes who belong to the place, at the request of the whites, had volunteered themselves as artillery men. But hear the conclusion of the whole matter. Five young men took it into their heads on Tuesday, with the consent of their parents, to go a rabbit-hunting. They made some noise in the woods, hallowed to their dogs, and fired off several guns. The women in the neighborhood took fright, the men being chiefly at the election some distance off, and ran screaming towards the river, each supposing murderous deeds had been committed on their neighbors, and all anxious to escape the fearful slaughter. One of the hunters heard something of the alarm, and thinking some negroes had started from the forest and murdered his neighbors, came to Seaford, and, in course of enquiry, the whole matter came out. The magistrate issued and sent for the company of huntsmen, and upon investigation, all parties together, the true causes were ascertained. No charge of bad intention or design is attributed to any one. All seem to be innocent—all satisfied—and now all is tranquil. The people are now better satisfied than before, that the negroes of Delaware are not disposed to insurrection or hostilities; and hat if they were, such are the resolution and intrepidity of the citizens, that present death would necessarily follow such an attempt.'

☞ *Information Wanted.*—The Hon. Robert Y. Hayne, of Columbia, S. C., (through the mediam of a letter,) wishes to know of the Mayor of Boston who sent a number of the Liberator to him, a few weeks ago? The Mayor of Boston (through the medium of a deputy) wishes to know of Mr. Garrison whether he sent the aforesaid number to the aforesaid individual? Mr. Garrison (through the medium of his paper) wishes to know of the Hon. Robert Y. Hayne of Columbia S. C. and the Mayor of Boston, what authority they have to put such questions?

☞ We have received a letter from Petersburg, Va. containing the figure of a slavite, (cut from the vignette of the Liberator,) with a thread tied about his throat, signifying that somebody is to be hung—probably the author of the letter.—We cannot compassionate his fate. He ought first, however, to be scourged by a slave, for defrauding Uncle Sam of fifty cents.—*Liberator.*

The extravagances to which our Southern bretiren are proceeding is quite amusing, as well as reprehensible. We are told by a North Carolina paper, that Garrison and Knapp, the two indiscreet Editors of the Liberator printed in Boston, have been indicted by a North Carolina Jury, for sending that paper to the sovereign State of North Carolina, and that the Governor will demand Garrison and Knapp to be delivered up by Gov. Lincoln, for them to *"fine, whip and hang,"* the punishment which North Carolina imposes for circulating the Liberator. The next step will be to pass a law to hang all the Editors north of the Potomac, who do not advocate *slavery and free trade*, and our Governors will be civilly requested to deliver up the offenders.—Whenever Garrison and Knapp offend against the laws of Massachusetts, they will be punished; and when the Southern Governors will hang all their citizens who send us free blacks, we may hang ours for writing against slavery.—*Microcosm.*

REAPING IN HEAVEN.

The Rev. Mr. Kirk, of Albany, preaching on the duty of perseverance in well doing, made the following striking illustration:—

A Sunday School teacher in England going to his class, saw a little ragged boy by the way-side, and carried him to his school and endeavored to interest him in religious instruction. The levity of the child's mind, his wandering eyes, and seemingly irreclaimable habits of inattention, render this an apparently hopeless task. Sunday after Sunday, unavailing attempts were made to interest the mind of this body. The words of truth and soberness made no impression, and a season of deep discouragement succeeds in the teacher's mind, in regard to the little fellow, who seems so far removed from the influences that affect most minds. The teacher about to give him up as one on whom all his strength and time is wasted and thrown away, bears his case to the throne of mercy, and there, almost without hope, resolves to persevere a little longer. In a short time, the teacher thinks he discovers a small ray of hope—a little softening on the surface of the boy's heart. Soon the tear starts and rolls down his cheek—and at last the extorted cry breaks from his heaving bosom, "What shall I do to be saved!" The teacher takes him apart and points him away to Jesus. He sees by the eye of faith, as it were, the Holy Ghost coming down in baptismal power upon the soul of this little fellow: renovating him, soul, and spirit, and faculties, and filling him with strange joys, new hopes, and purposes. He leaves the school. The teacher loses sight of his pupil for a season.

By and by a young man finds his way into the heart of China, and commences the translation of the Holy Scriptures into a language spoken by the darkened millions of that vast empire.—His labors attract the attention of the Christian world. What is this teacher's surprise and joy to find that this same man was once the little subject of his discouraged efforts and almost hopeless prayers!

The teacher dies—and in Heaven sees a poor Chinese come home to glory. He asks, with wonder, "How did you find your way here?" The redeemed pagan answers, "one of Morrison's bibles taught me the way of eternal life." Others follow from China. They are the souls saved through the instrumentality of Morrison—and Morrison was the little Sabbath scholar! Oh! now that teacher is reaping his harvest. As years roll away, his harvest comes in more. Oh, what a harvest he is reaping.—*Badger's Weekly Messenger.*

TRUST IN GOD.—Five natives of one of the South Sea Islands, in a small canoe, in going in the night, from one island to another, were driven utterly beyond their reckoning. For six weeks they were floating, they knew not whither, in a fathomless and pathless ocean. Yet their faith never failed. When asked, if, in their forlorn situation, they did not expect to perish of famine, or be drowned in the ocean, they replied, "Oh, no; for we prayed to God!" When first carried away they had with them a quantity of pine apples, cocoa-nuts, bananas, a little water, and two bamboos (about a gallon and a half) of cocoa-nut oil. On these, by taking only a small portion twice a day, they subsisted five weeks, when the solid food, being all exhausted, and every drop of water long ago spent, they kept life in them by dipping a few fibres of the cocoa-nut husk in to extort the slight nourishment, and moisten their mouths, parched with tormenting thirst. Thus, morning, noon, and night, as long as they were able, they worked at the oars, prayed and sang; they read the Scriptures as the daily bread of their souls, and duly remembered the Sabbaths. It is very affecting to hear one of them say how, amidst the roaring of the sea, they sang till their *"voices went away."* Yes truly, but it was "into heaven', that their voices went away. Their prayers of faith, and their songs of thanksgiving, were heard before the throne, even when their lips had no longer power to utter them, and they were answered by deliverance. At the end of six weeks they were drifted, by the millions of waves on which they had been borne, to a place near the island of Atui, (one of the Harvey islands,) when some of the natives found them, worn to skeletons with hunger, and strengthless with fatigue, but "rejoicing in hope, patient in tribulation." By these they were fed and nursed, and as soon as they could bear it, removed to Atui, where they gradually recovered health, and afterwards preached the gospel with such power, that the remaining half of the population, till then unconverted, believed and cast away their idols.—*Conn. Obs.*

From the Am. Tract Magazine.

AN AGED BAPTIST ELDER,

IN ONE OF OUR NEW SETTLEMENTS.

An agent of the American Tract Society in Chautauque Co., N. Y. states that a meeting was convened at a private house in a town which is very new and poor, when, after laying before them the nature and claim of the Tract cause, an aged Baptist elder arose, and with eyes filled with tears, spoke as follows.

"My dear friends and neighbors, I know and feel that this object is important. I know that these messengers of mercy and salvation have been the means in the hands of God, of the conversion of thousands; and I would rejoice in sending them to every family in this town, that at every fireside they might tell the story of redeeming love. But what can we do! We are poor! What can I do! I am poor! I am in debt! I must be honest before I am liberal. If I have a sixpence in my pocket more than will buy my daily bread, I should give that sixpence to my creditors, who have waited long with me. But while I have been sitting here, hearing of Tracts and the blessing of God upon them, I have been thinking how I could help on this good cause, and not injure my creditors; and I have at length thought of the plan. I will go home to-night and go to bed without my supper, and will do the same to-morrow night; this will enable me to give 25 cents for Tracts. O my friends, let us all do this, and we can send the Gospel to every family in this town; and then we can with confidence lift up our hearts to God for his blessing on the labor of our hands."

After this, says the agent, wa formed a Society; nearly all in the house joined, young and old; about $6 was subscribed; and our aged Baptist elder was unanimously elected President.

From the Am. Pastor's Journal.

A FRAGMENT.

From a Missionary's account of his labors.

Our meeting was in a grove. To this spot came one whom we shall always remember. He was an infidel, who had long neglected public worship, and despised the people and ordinances of God. As he kept a public house, directly opposite the church, it became noted for the gathering together, on the Lord's day, of those who fear not God, nor regard men. He felt bitter against this meeting, and opposed the attendance of his wife.—He remarked in scorn, "I will wait till Sabbath, when they will be red hot, and then I will go and take a welding." Accordingly he made his appearance in the grove, and heard a heart searching discourse from the text, *"Behold ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."* It took effect. The Holy Ghost pierced him with the truth. He came, a wounded and distressed sinner, among those who were anxious, crying, *'What shall I do to be saved?'* This day was glorious for the letting down of an Almighty arm, for the salvation of lost man. One hundred and fifty came to the anxious seats, in the morning, and two hundred in the afternoon. This convicted infidel was converted the next day; and the day after, he excluded all ardent spirits from his bar.

THE PILGRIMS NOT PERSECUTORS.

None of the persecutions practised on our early brethren are chargeable upon the pilgrims or their government. They are not responsible for the excesses and cruelties practised by adventurers who followed them. At this distant period, those acts are not unfrequently alluded to, as errors of the "Pilgrim Fathers," than which nothing can be farther from the fact. The records of the Plymouth colony are not stained with acts of persecution, during the period of her existence as a separate government. The influence of her more powerful and relentless neighbor, Massachusetts, who eventually swallowed up the Plymouth government, sometimes induced her to arrest some of the Baptists. But when it was ascertained that they were guilty of nothing but worshipping God according to their own peculiar belief, they were generally set at liberty. The Baptist church at Swansea, in Plymouth colony, was fully tolerated by the Pilgrims, whose religious creed was essentially different from that of the persons who came over after them, and settled the Massachussetts colony.—*N. E. Bap. Reg.*

INTERESTING ANECDOTE.

Extracted from the Fifth Report of the Boston Society for the Moral Instruction of the Poor.

Wherever religion has spread her banners and enrolled her armies, order, discipline and efficiency have characterized her followers. We need not to go to other countries for proof. Our own exhibits it. Let a single instance suffice. A man had been a notorious Sabbath-breaker. He was often met on that day, ragged and barefoot, accompanied with one or two of his children in a similar condition, strolling with a gun or fishing pole to his accustomed employment of the day. His house was the picture of wretchedness. After the lapse of a few years, a gentleman in the town where he lived, noticed on the Sabbath morning a decent waggon proceeding to church with a well dressed family. He thought he knew the driver, who appeared to be the head of the family, and accosted him by name. He did not make out the identity, and inquired if he had not moved into town. "Yes, sir," was the reply, "I have moved from the house of correction." He had been a sabbath breaker and idler. He had become a religious man, and his appearance evinced, while his tongue confessed it. His house was found to exhibit economy and industry. Its windows, which were once stuffed with rags, were now glazed. His children attended the Sabbath school. He was himself respectful, clean, and thriving—at peace in his own mind, and living peaceably with his neighbors. Such are some of the trophies of religion—showing herself, as indeed she is, *profitable unto all things, having promise of the life that now is, and of that which is to come.*

TRACT SOCIETIES.

The first Tract Society, organized for the purpose of promoting Christian knowledge, was incorporated in England in 1647. In 1823, this society had issued 1,400,711 books, tracts, and other small pamphlets.

The London Religious Tract Society was formed about the year 1797. Mrs. Hannah More and her friends commenced the publication of the Tracts of the *Cheap Repository.*—Rev. George Burder & Rev. Samuel Greatheed seeing the moral influence of these pamphlets upon Society, and soon put into circulation a great number called *Village Tracts.* Upon the suggestion of Mr. Burder several friends of religion united with him in forming a religious Tract Society, in which all denominations might unite. The influence and interest of infidels being combined to circulate infidel publications, which had a mighty effect upon the lower class of community, for in less than ten months, 300,000 were distributed. They in 1805 issued a distinct series of Tracts, adapted to counteract the mischievous tendency of those profane and immoral books. In 1814, this evangelical society published a sheet to be put up in colleges, public houses, ships &c. They have published a number for children, a Tract Magazine, Child's companion, &c. In 15 years, they put into circulation 111,862,970 tracts. In 5 years, 60,000 books and tracts, have been printed in Italian, modern Greek, Armenian and other languages, and circulated in the countries around the Mediterranean Sea.

The London Tract and other societies have caused to be circulated immense numbers of Tracts, in Sangapore, Java, Calcutta, Serampore, Benares, Surat, Bombay, Bellery, Madras and Jaffina, besides many places in the Islands of the Pacific, and in Southern and West'n Africa. They have also been circulated in Spanish America, Poland, Saxony, Norway, Denmark, Hamburg, France, Lausane, in England 600,000, and in Ireland 118,000 have been gratuitously distributed.

The first Tract Society in the United States was formed in Boston, in 1803, at the suggestion of Hon. Samuel Philips and professor Tappan. In 1815, this society printed 8225 books, and 30,350 tracts. In 1807, the Connecticut Religious Tract Society was instituted at New-Haven. It published a series of 26 tracts. In 1808, the Vermont Religious Tract Society was formed. In 1810, the Protestant Episcopal Tract Society at New-York was formed, and in 1815, the New-York Religious Tract Society; which has in 12 years, published 1,561,744 tracts—but is now united with the American Tract Society. The Religious Tract Society in Philadelphia was formed in 1815, and merged in the American Sabbath School Union in 1824, when it had published 750,000 tracts. The Religious Tract Society of Baltimore was formed in 1815, and in 9 years distributed 330,000 tracts. The New-York Methodist Tract Society was instituted in 1817. The New-England Tract Society, now the American Tract Society, has received into its treasury from 1814 to 1829, $90,223—expended, $101,662—published 6,472,515 copies, amounting to 20,083,896 pages. In 1825 the N. E. Tract Society at Boston, became Auxiliary to the American Tract Society at New-York. Since this union, the Society has received into its treasury $145,891, and expended $179,754, and put into circulation 128,038,778 pages. There are 630 Auxiliary societies.—*Quarterly Journal.*

HOTTENTOT DINNER.

The word Hottentot was not long since synonymous with all that is stupid and filthy. What a delightful contrast to the stories we used to hear, have we in the following picture! It is an account, by a French Missionary, of a dinner given by the Hottentots to the Rev. Dr. Philip, Missionary of the London Society, as an expression of gratitude for his exertions in behalf of their liberties.—*Bos. Rec.*

The School-house alone was large enough to contain all the guests; who, if we include the children, amounted to about 250. At 3 in the afternoon, the bell announced that all was ready; and at this signal, we directed our steps toward the school.

The first thing that struck me, on entering the room, was two long tables, one with eighty dishes, the other with forty, containing different kinds of meat and vegetables, all dressed in the English manner. That which next drew our attention was the clothes of the Hottentots, which were much better made than those of our peasants in France. The cleanliness of those who waited at table, the good quality of the different meats which were served, and the harmless gaiety which the repast inspired, were well calculated to remove the repugnance which is felt in Europe, when we speak of dining with Hottentots. But what struck us more than all, was the promptitude and skillfulness of the boys and girls who waited at table, whether they changed the plates, handed the bread, poured out the beverage, or helped the dishes; they ran, crossed, passed, and repassed one another, and acquitted themselves with as much dexterity as the waiters at the hotels of London or Paris.

You will perhaps think, after all I have told you of this dinner, that we were entirely occupied with our Hottentots in eating and drinking; but you mistake; for at the same time a scene was passing before us which raised our thoughts above material things. We had scarcely begun dinner, when thirty young girls entered, decked in their holiday dress, and placed themselves on a little gallery at the end of the room; they soon began to sing in chorus, English and Dutch hymns. Nothing could be more sweet and melodious than their voices, for the Hottentots are naturally musicians. I have heard children of four or five years old, sing different accompaniments perfectly; and they have, in general, so decided a taste for music, that they will sing a whole day without fatigue. When the young girls had ceased, all the assembly sang a hymn of thanks.

Soon after, the little children of the Infant School entered and ranged themselves in a circle in the midst of the room, and commenced their exercises under the conduct of a little monitor. Arithmetic, the principles of reading, geometry, mechanical arts, &c., all was executed singing: their motions were appropriate to the words, and the most perfect measure and harmony were observed. Constraint is never employed in this school, and the infants never feel that dislike which is generally seen in children when at their lessons. They go to school with joy, and at their own free will; even the youngest, forgetting the bosom of their mothers, cry to go, and join their companions; and their little companions, not contented with what they have done during their lessons, they cheer the village with their songs, and repeat every where what they have learned. Dr. Philip, addressing himself to the parents of the children who were present, said—"Let the fathers who do not love their children visit this school; their hearts will then melt, and they will be constrained to love them. Let the mothers who feel no tenderness for them, and who know not how to make them obey but with the rod, come here, and they will learn that neither the rod nor constraint is necessary." Many shed tears; and this sight, joined to that of the children before us, presented the most interesting and touching scene.

And what has raised these degraded Hottentots to their present condition?—Christian benevolence and christian enterprize. Yes, the men who are represented as having evil desires upon their fellows—as engaging in these missionary enterprizes for the sake of honor. Look at this inviting field—what a harvest of pleasure and honor the country of the Hottentots promised a few years ago. What except the religion of Christ, would move to this; and who but christians, have ever made such sacrifices for the sake of their fellow men?—and what but the christian religion has ever raised the savage from his degraded condition and transformed him from the brute to the civilized man? Where has *infidelity* achieved conquests like this? Where have the principles of Owen and Fanny Wright entirely changed the moral characters of the lowest grade of human beings, banished crime and introduced the customs of civilized life. Indeed where has infidel philanthropy attempted this?—And yet there are those among us who with facts. What sacrifices has it made to elevate the savage before them, dare to sneer at Missionary efforts and villify the Missionary character. But they belong to the same class who rejected the Saviour when on earth. We ought not to be surprized at this.—*Ed. Obs.*

From the Conn. Observer.

ASK FOR THE OLD PATHS.

It does seem to us that there is peculiar need for thinking of this injunction at the present day. The doctrines which our forefathers regarded as of so much importance to the success of religion, and to the preservation of truth, have been to some extent neglected in the preaching of later times. Various causes have contributed to this. A desire not to excite controversy among the denominations springing up in the midst of our congregations, has doubtless been one cause. Another has been a desire to unite different parts of the church of Christ in the same benevolent enterprises. To promote this the peculiarities of doctrine which distinguished them have been, to a considerable extent, waved. And we doubt whether something of this effect is not to be ascribed to placing activity so far above truth that the latter has been undervalued. If men would only act, would only urge on benevolent plans, some have seemed to think this is about enough—that regard for abstract doctrine might have done very well for our fathers, who left their native land rather than yield up a particle of their doctrinal belief, but is too old fashioned for the present age of activity. From these causes or from others, it has come to pass that 'the old paths,' are trodden by many of the rising generation almost unwillingly—and it is no great stretch of imagination to suppose that one in whom they place confidence might lead them, without their perceiving the difference, in a direction far aside from 'the old paths.' Error has almost always come into the church of Christ in consequence of a previous keeping back of truth, from whatever cause. The effect of this is to make men uneasy when it is taught, and to disqualify them for detecting error when hat is taught. We do not wish to see the day when abstract discussion shall take entire possession of the pulpit, and banish the life and ardor which it now exhibits. And we should forbode evil were we ever to see the day when doctrinal truth is trowned into forgetfulness. In fact the pulpit will send forth doctrine of some kind. There may be a short transition, when sound doctrine is not taught, but it will ere long be followed by the teachings of error. If for years in succession the preacher does not inculcate the doctrines of the Gospel—if he does not state them distinctly—if he does not support them by strong and cogent reasoning, he may rest assured that in the natural course of things, doctrines—but of a different stamp will be zealously taught from the very desk whence he now excludes the doctrines of grace.

USE OF THE TELESCOPE.

On our arrival at Muscat, we were visited by men of all nations and colours. A good telescope happened to be placed so as to give a complete view of one of the farthest fortifications. I called on an Arab to look through it, and he did so for about a minute, then gazed with the most eager attention at me, and without saying a word, dashed over the ship's side. When the boat that he was in got to a little distance, he exclaimed, "You are magicians, and I now see how you take towns; that thing (pointing to the telescope,) be they ever so far off, brings them as near as you like." We were much amused with his simplicity, but no arguments could prevail on him to return and receive such a lesson on optics as might dispel his delusion.—*Sketch. of Persia.*

SINGULAR CIRCUMSTANCE.

Several months since a Mr. Eldrige, of this place, lost a gold breast pin, which he found last week in the following singular manner. He was dining from the head of a pig, which had been fatted by the family, and in eating a piece of the tongue which had been placed upon his plate, he discovered the long lost pin, completely imbedded in the flesh., with the exception of the ornamental part, which was probably swallowed by this *swinish* devourer of fine things.—*Barnstable Jour.*

A HOPEFUL SON.

Sam Marsh, Soldier in the U. S. army, was lately advertised as a deserter. He found ways and means to visit his parents at Exeter, who were honest people, but in indigent circumstances. He watched his opportunity while his parents were absent, and took $18 in cash, which his mother had been several months collecting, to effect some special purpose—his father's best coat—a silver watch, and other articles—and has not since been heard of.

A most unprincipled son, and who may yet meet his deserts.

This we copy from the 'Herald of Freedom'—and but just above it is a notice that a Universalist clergyman will preach at Danbury Sunday the 30th instant. 'A most unprincipled son, and who may yet meet his deserts.' But on the principle that virtue is its own reward and vice its own punishment, that sin and punishment are inseparable, this 'most unprincipled son' has already met 'his deserts.' 'May meet his deserts!' Can there be any doubt on this point in the minds of those who hold that men are punished as they go along in life, to the full amount of their desert! 'May meet his deserts! Are we not told, that sin and misery are inseparable, and that even if men appear prosperous outwardly while they are great sinners, yet they suffer inwardly from the stings of conscience! Is not then this 'most unprincipled son' meeting 'his deserts', from the stings of conscience!—Who can doubt that he is now suffering intensely from a wounded conscience! Let us have consistency in our sentiments—and if men are really punished to the full amount of their deserts as they go along through life, let us not represent even hypothetically that they may escape punishment here.—*Con. Obs.*

'HERALD OF FREEDOM.'—This is the title of a newspaper published at Bethel, in Danbury, Conn. We have received the first number. *'Herald of Freedom!'* Freedom from what!—O, from priestcraft, from ecclesiastical tyranny, from the restraints of orthodoxy. The Editor promises to contend manfully against *'Bigotry, Superstition, Fanaticism, and Hypocrisy.'* A formidable list of formidable foes!—It is time for the *'Church and State party'* to be on their guard, for the "Herald of Freedom" is coming among them—that is, if its Editor can find them—and he gives them fair notice, that in him 'they will find an enemy who will not flinch from the task and cry 'Hold enough.' He will, we doubt not, fight bravely when he meets the *'Church and State party,'* but the great difficulty we apprehend in this case will be to find the enemy. The Editor would do well as soon as possible to offer a reward to any one who will tell him where this deadly foe is to be found. Some have thought they had discovered marks of his having been here and there, but no one has been fortunate enough to see the very foe himself. The nearest approach to him that we have noticed, was mentioned in the Religious Inquirer some months since, where 'brother Jacob Grosh' and several others are said to have actually discovered a commission given by the Board of Missions of the General Assembly to a missionary. He must be of a sceptical turn of mind who can resist evidence like this!—*Con. Obs.*

OBSERVER.

THURSDAY, NOV. 10, 1831.

DO PRESBYTERIANS REALLY BELIEVE THAT THE FOURTH COMMANDMENT HAS NOT BEEN ABROGATED?

This may appear like a strange question to ask at this day, but there is more pertinency in it than many of our readers may suppose.

If the commandment, "Remember the Sabbath day to keep it holy," is of equal authority with that which says, "Thou shalt not kill," how should it happen that obedience to the former is so often viewed as mere matter of expediency. Should the latter be viewed in the same manner, what awful results would follow. Indeed there *is* a class of persons in our country who make the murder of a fellow being a matter of *expediency.* The duellist and the Subbath breaker can meet on the same ground, shake hands and talk about the exceptions which they would make to the *fourth* and *sixth* commandments. The one finds it expedient to maintain his ideas of honor by exposing his own life, and attempting to take that of his enemy. The Sabbath breaker deems it expedient to continue on board a stage, or Steam or Packet boat, a few hours in the morning of the Lord's day, in order to save the expense of putting up over the Sabbath, or that he may have the pleasure of spending the day with his family, or be prepared to attend to his business on Monday morning. The duellist holds his character *dearer* than life, and cannot believe that God will condemn him for vindicating it by just civilly killing the man who has dared to traduce it. The *pious Sabbath breaker* will shudder at such an avowal, will lecture him on the awful criminality of murder—will tell him that God has made no exception in favor of what is termed honorable murder. That the duellist violates the sixth commandment under circumstances of peculiar aggravation. That it is done deliberately—that he often murders his best friend, &c. &c.—But let us hear what the duellist might say in reply. Let us hear him *excuse* some of our good *Presbyterian church members.* "You tell me that I am guilty of breaking a commandment of the decalogue when I kill a man in a duel—that it is murder in the sight of God although public opinion, would brand me as a coward and drive me from all honorable society, and consign my name to utter contempt should I refuse to fight, while *you*, a professor of religion, break another of these commandments which you acknowledge is *equally* binding, just to save a few shillings of the property which God has given you—or to see your family a few hours sooner—or to get home where you may very piously spend the remainder of the day in worshipping God in his house. Very important reasons these for your disobedience when compared with those that I have urged in vindication of my conduct!!"

We may exclaim when will there be piety enough in the churches to resist the temptations which our public conveyances present for a profanation of the Sabbath. There is a tremendous evil here. It must be checked or our churches are ruined. The religion of Jesus Christ never did flourish where the Sabbath was disregarded.

We might say a great deal on this subject—but———we will lift up our voice like a trumpet—we will not, as the conductor of a religious newspaper, participate in this sin by keeping silence. Names shall be given if this hint does not prove sufficient.

PROTRACTED MEETING IN BRIGHTON.

A protracted meeting commenced on the 1st inst. at the village of Brighton (3 miles east of Rochester) and closed on the 7th.

All that we think proper to say of it at present is that immediately on the opening of the meeting it was manifest that God was there by his spirit.—Deeper feeling among christians, and more wrestling, agonizing prayer, has been witnessed there than we have, perhaps, ever known at a similar meeting. One thing should be especially noticed. The church had for a long time been looking forward with deep anxiety to this meeting, and instead of calculating that a revival would accompany it as matter of course, they had held a prayer meeting *every day* for a number of weeks with special reference to it. Indeed a revival may be said to have began before the meeting commenced.

The number of conversions, we have not heard. A powerful revival was enjoyed in this society a year ago.

SYNODICAL CONVENTION.

We mentioned week before last that this Convention was in session in this village, and we promised to give in our last some of their proceedings.

The fact was, the convention remained in session until a late hour on Friday evening, and as none of the subjects which had been discussed, were definitely acted upon, and the business was left in an entirely unfinished state, it was thought expedient not to publish any thing at present, especially as the Convention adjourned to meet in this place on the *second Tuesday* of January next.

We will barely say of this convention that it was the most interesting meeting of an ecclesiastical body that we ever attended. We look forward to the next meeting with much solicitude, and should the members come together at that time with a spirit of prayer, feeling that they are to transact business which must have an important influence upon the church of Christ, we anticipate the happiest results.

We shall be prepared to give the doings of the convention, and our readers may look for matters of high interest. The two questions which occupied most of the time of the convention were "What can be done to promote greater harmony among different denominations and to prevent the evils arising from the divisions of christians into sects"—and "Is regeneration (or evidence of a change of heart) to be considered the only test for the admission of members to the privileges of the church." This is the amount but not the precise language of this question.

We are *happy* to say that neither of these questions were definitely disposed of, so that the very interesting and highly instructive discussions which they gave rise to, will come up again at the next meeting.

MONROE S. SCHOOL REPORT.

We give place to this entire report which occupies nearly the whole of our first page.

We presume that the friends of Sab. Schools, among whom we class all the readers of the Observer, will require no apology for the length of the article. The fact which the Report abundantly shows, that the system of volunteer agency which was adopted at a meeting held in this village last winter, has in a great measure effected the object designed—that of exciting a deeper interest in this important subject and bringing a larger number of the children of the county under Sabbath School instruction, will alone more than compensate for any deficiency of the usual variety in our columns.

All that has been done, however, ought only to be considered as a beginning, and there must be no relaxation of effort until every child in the county is gathered into these nurseries of the church.

FALL OF WARSAW.

As we feared last week, we are compelled to announce the fall of Warsaw in this paper.

The deep interest felt in the cause of Poland by Americans, indeed by the civilized world, leads us to presume that our readers will be gratified with some of the details of the movements of the two armies, preceding, and subsequent to that disastrous event which has blasted the hopes of a brave, oppressed and patriotic nation.

They are again thrown upon the tender mercies of a barbarous despot. This news it will be seen has excited a great deal of feeling in Paris, and murmurs of dissatisfaction at the policy of the King are not whispered in secret, but have been manifested by acts of no equivocal character.

Serious consequences to France, may be the result. The whole of Europe appears to be in agitation. The year to come will probably develope great events.

For the Observer.

ANECDOTES AND REFLECTIONS ON TEMPERANCE. NO. III.

THE PRESENT TEMPERANCE EFFORT MUST SUCCEED.

God has set his seal upon it.

The three past years have been years of decided and successful effort in the temperance cause; and the year now closing, will probably show greater results than any former year.—And who does not know that American Zion has been more greatly blessed during the twelve months past, than many former days? And how large a proportion of these revivals have followed decided temperance efforts? The truth is, and the sooner men learn it the better, the Spirit of the Holy One, and the spirit of devils, has no communion. Facts bear us out in the assertion, that for a christian to engage in making, vending or habitually using ardent spirit, is a sure method of grieving the Holy Ghost, and inducing a fearful apathy of soul. And facts too, warrant us in saying, that an awakened sinner, having recourse to the bottle, will stifle his convictions and endanger his eternal interest.

The writer is aware, that some professed christians use ardent spirit, and while under its influence talk eloquently, fervently, piously. But as said a pious lady to me, not many days since, respecting the deacon of the church, of which she was a member, "It always makes me shudder." A professor lately, while transacting business with a merchant of my acquaintance, suddenly commenced walking the room, exclaiming "poor sinners! What will become of their souls!" He was so much under the influence of ardent spirit, as to be incapable of walking straight.

A deacon at the west, seldom goes out to visit families, warn sinners, or pray with the awakened unless he has first kindled his zeal at the altar of Bacchus.

A certain professor of religion living in * * * * * * * *— is in the habit of frequenting the bar-room during the interval of public worship on the Sabbath and he has been seen to call for and drink his brandy—and water. O away with such rum-drinking, heaven-daring deacons and professors of religion!

But temperance and revivals have gone hand in hand; and the observation of twelve months close connection with the temperance cause has shown me. But in six tenths of the cases of hopeful conversions in the counties I have visited, the subjects were members of the temperance society. And another fact; in most of those cases of hopeful conversion, in which the subjects had not previously united with a T. S., no sooner did they find peace in believing, than they gave the pledge of abstinence. And another fact: in two cases where men who were engaged in vending ardent spirit, and were awakened—expressed a hope, but refused to relinquish the traffic—they are both now without hope, *and just verging towards infidelity.* And another fact—more than one hundred cases of reformed drunkards being awakened and hopefully converted, have come to my knowledge within six months past. And but few instances of revivals of religion, have fallen under my notice in places where they had not a T. S. and in every such case, a T. S. has been immediately formed.

The only instance of a decided failure in a protracted meeting, which has come to my knowledge, was in a place where they have a rum-drinking and rum-selling Society, called a T. S. but mis-named. And the only place I have seen in which a T. S. could not be formed, was

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place where there is not a praying soul—no sabbath—no religious meetings—no Sabbath Schools, and nothing that looks like religion.—And revivals have been felt all around that place, yet it has remained as a barren heath in the desert.

CHARLES YALE,
Agent N. Y. S. T. S.

For the Observer.

Mr. Chipman:—Permit me to ask for information and explanation, in regard to a notice, which appeared in your paper of the 29th October, over the signature of G. Crawford.

The time for the annual meeting of the Genesee County Temperance Society is fixed, by the Constitution, on the last Tuesday of October.—Accordingly the Secretary by authority committed to him by the Board of Managers, gave due notice, which was inserted in your paper, that the meeting would take place at that time.

And besides this, he had sent the same notice to all the papers in the county, and letters to all the auxiliaries, that they might by no means fail of sending delegates to this annual county meeting. But, two or three days previous to the time appointed, out comes this very strange and unauthorized notice, putting off the annual meeting one week later, and appointing it at another place. And what was the effect of this? Why, just what the writer of the notice might have expected. Those who saw it, supposing it to come from proper authority, staid at home. And those who did not, (among whom was the Secretary and a few delegates from different towns,) attended, according to regular notice, and found that the object of the society, in this meeting, was entirely defeated.

The writer of the notice, has very generously offered to perform the Secretary's duty, and requested that reports of auxiliaries may be sent in to him. This is very kind surely. But the offer was not made to the Secretary, but to the *public*. The reason assigned for this proceeding, is, that the Secretary of the county Temperance Society has left the county." That he now resides in an adjoining county, is most true. But has any one a right to infer from this, that the Secretary, as such, has neglected his duty? If not, then why send forth to the public a notice which implies it?

It may not be improper to ask another question. With what propriety can any individual member, take upon himself the responsibility of altering the time of the annual meeting, directly in the face of the Constitution, and the authority of the Board of Managers? I shall not be understood as questioning the good *intentions* of the writer of the said notice, but good intentions, sometimes, as in the present case, result in much evil.

There has been all along, a great degree of apathy in the society, and it has had little else than "a name to live." Its moral sensibilities, for some time, seem to have been growing weaker—it has lately exhibited but little life, its pulse beat feebly, and many of those who *should* have nourished it, have, as in the case of the "man who fell among thieves," "passed by on the other side." The last pang in its dying struggle, seemed already approaching, when, instead of "the good Samaritan," out comes this spurious notice, with its deadly influence, and suddenly claps the extinguisher upon the little life that yet remained. And now you may come and place over it, the inscription "this facet" while, in its winding sheet, it lies mournfully along side of the County Bible Society, the County Sabbath School Union, and the County Union for the Observance of the Sabbath. And the respective officers of these Societies, if, indeed they have any tears to shed, may now come and weep over their remains, and the cause of their dissolution, *their own suicidity*.

It is but *just* to say, however, that *some* of the *Auxiliaries* are yet alive, and rejoicing in their strength. Among these, the Arcade Temperance Society has taken the lead, and is worthy to be held up as a noble pattern for universal imitation.

Yours, in the cause of Temperance forever.
Mt. Morris, Oct. 27, 1831. J. B. WILCOX.

REVIVALS IN MASSACHUSETTS.

We have frequently *conversational* news respecting revivals, of which perhaps we ought to make more use. We should do it, but for the hope and expectation of soon receiving more full and satisfactory accounts from persons acquainted with all the circumstances. Intelligence respecting *revivals in progress* is so manifestly and greatly useful—as has been noticed by attentive and judicious observers from Edwards down to this day—that we are very anxious to publish more of it. Pastors of churches may surely give it such a shape as to answer its good purposes without doing any injury at first.—Nor, need the preparation of a suitable article require much of a pastor's valuable time. A full account of a revival is better given after the writer has had time to study the circumstances of its origin and progress. But the present question relates to revivals in progress. And it is not whether intelligence respecting them shall be published at all—it is and will be published every week in parts of the Union—but whether the articles shall be prepared by men well acquainted with the events and with the religious state of the community in which they occur.

Protracted meetings were held last week in Newton and Lowell, and the week preceding in Haverhill and Marblehead. Appearances, we understand were promising in all, especially in Haverhill and Lowell, where the audiences were crowded and the number apparently anxious on the subject of religion, very great. Similar meetings held lately in Worcester, Leicester, and many other towns in that county, have been followed by most gratifying results.—*Bos. Rec.*

Stephentown, Oct. 25, 1831.

A four days meeting was held in the Presbyterian congregation under my care, commencing on the 8th of September, which was blest to the hopeful conversion of from twelve to twenty souls.

A pleasant state of things exists at the present time; a few conversions within the last two weeks. Protracted meetings have also been held in the two Baptist congregations in this town, and have also shared in the blessing of God. E. A. BEACH.

OPPOSITION TO REVIVALS.

The following disgraceful scene exhibits the spirit of that kind of *toleration* which the enemies of religion would always manifest, were they not restrained by public opinion.—We wonder if there was ever a mob collected in Columbia County, or thereabouts to *prevent* a horse-race!

DISGRACEFUL PROCEEDINGS IN HUDSON.—We learn that a most unaccountable excitement, leading to acts of violence and the disturbance of public worship, has existed in Hudson, in this state for some days past. The facts as far as we have learned them are these:—The Rev. John N. Maffitt, of the N. E. Conference of the Methodist Episcopal Church has been preaching for a few weeks in that city; an awakening has followed his labors, and the number of hopeful conversions, week before last, were estimated at about thirty. Matters proceeded on quietly until Wednesday evening of last week, when a large mob surrounded the church with intentions evidently hostile to the Rev. Mr. Maffitt. His friends, we understand, saved him from violence with much personal hazard. The next day the city was in much commotion, and the authorities expressed their fears that they should not be able to protect the Rev. gentleman from harm. He however persevered and preached in the evening; as the house was surrounded by thousands, the meeting interrupted, and he was attended to his house by a strong guard of gentlemen, who volunteered to protect him from the exasperated and passion-tossed multitude.

We learn however, that the tumult has subsided. It is a fact highly honorable to that city, that the Mayor, the Recorder, and other distinguished individuals exerted themselves to the extent of their power in restoring order.—*Badger's Weekly Messenger.*

EFFORTS OF CATHOLICS IN FRANCE.

There is a powerful effort made to bring over every Protestant that enters the land to the principles of Romanism. A young lady lately spent some time in France, for the purpose of learning the language, and she has borne her testimony that twenty-four hours never passed, without an effort being made to convert her to the Church of Rome, and several letters have been written to her with the same view. A gentleman searched two large towns in Italy, and could not discover a Bible, and also several towns in France with no better success; at last however, on inquiring for a Bible at a Bookseller's shop, they told him, to his delight, that they had one, and immediately handed him a book, entitled "*The Mouth of Mary*," giving an account of the various manners in which the Virgin Mary should be worshipped, and the advantages derived from serving her.—*Prot.*

The following note is from a gentleman recently from the Cherokee country, whose memory is at least as good as Col. Nelson's.

Messrs. Editors,—Col. Charles H. Nelson alleges that his severe treatment of the Missionaries was on account of their instigating the Cherokees to rescue them from his power; and as proof intimated that a gun was fired near Mr. Worcester's for that purpose.

The treatment complained of was endured by the Missionaries in *June*, and the firing of the gun was in *August*,—entirely without the knowledge or concern of Mr. Worcester.

Yours respectively.
EARTHEN WARE.

NEW COUNTERFEIT.—A ten dollar U. States bill on the Bank at Philadelphia, was presented at the Branch here yesterday, and detected as a counterfeit. It was the first which had appeared. The vignette Justice, surrounded with stars. The imitation is so accurate, that it is impossible to give any marks by which the Counterfeits can be detected. The ten dollar notes payable at the Branches, are printed from a different plate, the vignette is an eagle.—*Journal of Com.*

In looking over the New Orleans ship news, in the latest papers, we see that the amount of specie imported on the last three days, was about $200,000. It was brought in sloops and schooners which ply constantly to various ports in Mexico, where specie is the principal article of export.—*Ib.*

NEW ORLEANS, Oct. 10—Three affairs of honor have taken place in the city, within the last two days; in two instances, the parties fought with pistols, in the third with swords; three of the persons concerned are said to be badly wounded one of them dangerously.

SINGULAR TREATMENT OF "CRIMINALS."

Messrs. Butler and Worcester have been condemned to an infamous punishment and are now confined with thieves, robbers and murderers. The Judge, in pronouncing sentence upon them, thought it necessary gravely to argue that, in the matter alleged in the indictment, they could not have acted from "any principle of sound religion, or from a rational and discreet desire to serve the cause of piety." Who ever thought before, of proving that a convicted felon could not have been induced to commit his crime by sound religious principle? What Court till now ever attempted to show that "rational and discreet" piety could not have led to the commission of robbery, or theft, or any other crime associated with these by the law?

There is another singular circumstance. When the "Cherokees" arrived at Milledgeville, an officer was instructed to ascertain their views respecting a removal from the disputed territory, if pardoned.—Most of them were found disposed to go, and had been recommended as proper objects of executive "mercy." They were accordingly discharged on their *simple promise* to remove. Suppose half a dozen horse-thieves, when brought to the doors of the Penitentiary, should be set at liberty together, on a simple promise from each that they would not commit the same crime again? No man ever dreamed of such an absurdity in the administration of justice. But yet more: Two of the convicts; Wheeler and one of the Thompsons we believe, were destitute of recommendations to the Executive clemency, and yet were disposed to comply with the proffered terms. Recourse was had to their *fellow convicts* for information, and Messrs. Butler & Trott stated that they were respectable, &c. On this they were set at liberty. What a company of 'criminals' these must be! Their testimony to each other's good character is perfectly satisfactory, and their "word as good as a bond." Is such the integrity and trustworthiness of *criminals* in Georgia?—*Bos. Recorder.*

FOREIGN.

From the N. Y. Spectator.

EUROPEAN INTELLIGENCE.

DETAILS OF THE STORMING AND CAPTURE OF WARSAW BY THE RUSSIAN TROOPS—TUMULTS IN PARIS—DEFEAT OF THE FRENCH MINISTERS.

The ship Colossus has arrived at Philadelphia, from Liverpool, bringing London papers, of the 20th, and Liverpool of the 23d September, both inclusive. The melancholy intelligence of the fall of Warsaw, is amply confirmed. But it was entered by the victors, over the bodies of the slain, after an obstinate resistance, in which the Poles again covered themselves with glory in their fall. Our extracts which are as ample as our limits this evening will allow, are from the National and Philadelphia Gazettes, United States Gazette, the Chronicle, and Poulson's Daily Advertiser. Among the most interesting of these extracts, is the latest letter of O. P. Q., glowing and burning with indignation at the cold and cowardly policy of Europe, which allowed this gallant and chivalrous people thus again to be sacrificed. Upon these events the Editor of the Morning Chronicle remarks:—

"We have more than once stated that the reduction of Poland would in all probability be the end of the reign of Louis Philip; and we are much mistaken if the aspect of affairs at Paris do not now lead to a change of government. The French are greatly incensed that the Poles, who by their rising enabled them to give consistency to their revolution, and place themselves on a footing of equality with the military powers, have been rather injured than aided by the government of Louis Philip. The papers are, however unjust towards the government. The French and English could not have prevented the military operations of Russia, by any thing short of war, and the Poles must in the long run have been overpowered without a warlike intervention in their favor. We need hardly observe that diplomacy is always unavailing in matters of consequence. *It would not surprise us if the indignation of the French should prompt a declaration of war.*

It will be seen that O. P. Q. does not consider the conflict as ended in Poland: and several Editors with their correspondents, adopt the same opinion.

Our own impression is different. At the first view of the account that 36,000 of the Polish troops had withdrawn from the capital upon Modin, a slight hope remained that the fire of freedom might again be re-kindled. But by a closer perusal of the accounts, we perceive that these brave men were indeed marching away as prisoners of war, to await the descision of the Imperial conqueror. The sensation in Paris consequent upon these events, has been of a very alarming character. But we hasten to the details.

POLAND

The capitulation of Warsaw, and its entry by the Russian troops, is but too true. The sensation this intelligence has created in Paris, is as we anticipated, most intense, has already given rise to tumults and will, we apprehend, give rise to many more. The Ministry too, have been defeated, on a point which the Minister of Warsaw seems to have considered of great moment, and this defeat occurring at a crisis of peculiar excitement, cannot fail materially to endanger their stability. But the foolish question absorbs all others in the French capital. It is felt there as a national calamity, & in some degree a national disgrace, and so indeed it is;—for had not the heroic Poles thrown themselves in the way, the army of Nicholas would long ere this have reached the bank of the Rhine. The Poles may therefore be considered as having to a certain extent, sacrificed themselves for the French.

"A letter dated Warsaw, Sept. 8, says; Poland is again subject to its lawful sovereign.—On the 5th inst. Field Marshall Count Paskewitsch sent a confidential officer to Warsaw, to demand in the name of his majesty the submission of the city, and to promise on the other hand, amnesty and pardon. With an infatuation which cannot be sufficiently deplored, these words of peace were rejected by the leaders of the insurrection. On the 5th, at day break, the Russian army advanced to storm the city. After a desperate and sanguinary resistance, our brave soldiers with rare intrepidity, made themselves masters of four redoubts which lay upon our line of attack, as well as the first line of intrenchments which surround Warsaw itself, and of which Wola is a perfect fortress. The task, however, was not ended with this; there remained a second line of intrenchments, and a broad moat round the city, defended by bastions.

At 4 o'clock in the morning of the 7th the F. Marshal was preparing to overcome these last obstacles, when Gen. Krukowiecki sent Gen. Prondzynski, to him to announce the intention of the nation to submit to its legitimate King. These sentiments were, however, not confirmed by the Chief of the Government, who soon after came in person to the Marshal. He affirmed that the consent of the Diet was necessary for such a submission. After the most urgent exhortations and representations of the inutility of further defence, and the disasters which it would inevitably bring with it, the General withdrew at 10 o'clock in the forenoon. Hereupon, three hours more were granted to General Krukowiecki, within which time he was to announce to the Marshall his final resolution. As this was not given by one o'clock the Marshal sent word that he should give orders to attack. Half an hour more was requested for consideration, but this also elapsing without satisfactory evidence being given, the Marshal issued orders for the attack. It was terrible, and very successful; flags of truce were sent, but they brought only dilatory answers. The attack was, therefore begun upon the second line of intrenchments, which was carried at the point of the bayonet. The enemy, who in the mean time received reinforcements, vigorously defended the gardens and the ditches towards the Jerusalem barrier, and even made our troops give way for a moment; but the ardor of the latter revived; they quickly scaled the walls of the city, which presented a most formidable line of defence. The prodigies of valor which had a ready distinguished the two days were renewed, and at ten o'clock in the evening the intrenchments, the gardens, ditches, walls—every thing, in short, was in the hands of our brave troops. Mean time, night had set in, and the army required repose.

The lines of intrenchment carried by storm, 6,000 prisoners and nearly 100 pieces of cannon, were the trophies of these two memorable days.

Nothing could now save the city, and the enemy's army. But it, therefore, implored the clemency of the Emperor, and this circumstance, made it the Marshal's duty to restrain the vengeance of the soldiers, which was excited to the utmost by such an obstinate resistance. To-day our troops are in Warsaw. The Polish army and the nation, have submitted to their monarch; the former, in conformity with the Emperor's manifesto, is gone to Plozk, there, to await his orders. In some days we shall be able to give a more detailed account of these important events. The glorious success which we have obtained has been purchased by severe losses. The Field Marshall himself has received a contusion on the left arm and breast. Krukowiecki has resigned his power.

Gen. Malachowski, has announced to the Field Marshal, in two letters signed by his own hand, that he leads the army to Polzk, with the intention of waiting there, for the commands of his Imperial Majesty. We must hope that the Polish army will persevere in the good sentiments, and disregard the perfidious insinuations which may perhaps, have been addressed to it.

The Berlin State Gazette of the 15th Sept., contains a second report, dated Warsaw, Sept. 8, relating with more detail, the circumstances of the attack on the intrenchments of Warsaw. The following quotation is given.—

"On the 2d day, (Sept. 7) Count Paskewitsch received a contusion from a cannon ball, which struck his left arm, in the first quarter of an hour of the combat, and, though no dangerous consequences were apprehended, he was obliged for a while to quit the field, and leave the command to Gen. Toll." After reciting the circumstances of the combat till the Russians had got possession of the ramparts, the report concludes in the following terms. "The Poles retreated to the interior of the city; the Russians occupied the ramparts, and erected batteries for 80 cannon, to chastise the rebellious city, in case it should persevere in its resistance. In the course of the night, Gen Kruckwiecki sent a flag of truce, announcing that the Diet had dissolved itself; and that he as a Dictator, governed alone, though he was not sure of his life.

At day-break, orders were issued to all the troops not to commit any hostilities, as both the Capital and the country, had submitted to his Majesty the Emperor and King, and the army was marching to Plozk, as the Field Marshall had ordered, to await his Majesty's commands. This morning, Gen. Malachoski, caused a report of the Polish army to be delivered to the Field Marshal. The Imperial Guard occupied the city this morning. At the Jerusalem barrier a deputation presented to his Imperial Highness, the keys of the city, bread and salt. A brigade occupied the Tete do Pont of Praga.—The Field Marshall will come this morning, to the Belvidere; His indisposition prevents him from getting on horseback. Gen. Count Witt, is appointed Governor of Warsaw, and Gen. Korff, Commandant. The suburbs on the west side, are almost entirely burnt down. In the city itself, the artillery has done little damage;—its effects would have been felt to-day. The loss of the Russians, could not be inconsiderable: it is estimated at between 4000 and 5000 men, but positive details are still wanting.

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FALL OF WARSAW—IMPRESSION PRODUCED AT PARIS—DEFEAT OF PERIER.

To the Editor of the London Morning Chronicle.

Paris Sept. 17, 1831.

Sir: Warsaw has capitulated! The White Eagle has fallen; dyed in blood of the bravest, the noblest and the best; and the Grand Duke Michael occupies the former palace of the Grand Duke Constantine! Do you tremble as you read these lines! Do you turn pale with rage, and does your heart cease to beat, and your warm life blood, does it chill in your veins!—This is natural, just and patriotic. But your tears will be unavailing; your sighs will not reach the iron heart of the tyrant of Russia and the Despot of the North; and the Poles will refuse the sympathy of all men; for they have received the protection of none. Warsaw has fallen! The Russian army has feasted its rapacity on the treasure of the city—pilaged, sacked, burnt, ravished, destroyed. The father and the husband have fled the city, to associate with their brethren, in order to defend at Modlin the last vestige of national independence, and have left their wives and their little ones to the tender mercies of savage Cossacks, and the fatherly humanity and sympathy of the Russian Despot. They were not merely justified, but commendable for making this sacrifice. They abandoned all for their country: and liberty is now seeking an asylum in the entrenched camp of the Polish army, under the walls of Modlin. Do not imagine that she will demand a shelter in England, or ask for protection in France. Let us hear no more of the wretched trash of England being "the classic land of liberty," and let us reserve all our praises for the Poles: all our regrets for France and England; and all our courage and resolution for the hours of danger and of woe which approach us.

Do not suppose that we shall longer follow your discussion on your Reform Bill, or take an interest in your local discussions; do not suppose that we expect even the immense topic of an Hereditary, or Non-Hereditary Peerage in France to interest the real friends of freedom in Europe or the world. No, no; we have now a subject more pressing than these, interests more important than these, for in the fate of Poland, is involved the fate of liberty, of the existence of free institutions, and of Constitutional Governments, as well as the principle of popular sovereignty. We are not to abandon Poland, because Warsaw has fallen; and though the White Eagle may for a while be crimsoned with the blood of thousands of victims, yet it shall re-appear as the standard of universal freedom, and the butcheries of Warsaw shall be avenged by the independence of more countries than Poland. Warsaw has fallen! Oh how the Metternichs of Europe have rejoiced! how the halls have rung with rapture, and how the goblets have sparkeled with wine! "To triumphs of Despotism!" drinks the Nero of Warsaw who has shed the blood of the brave, the virtuous and free. "To the long life of the Emperor Nicholas," drinks the Courts at Berlin, at Vienna, and at Hague; and the humane, pious, and intellectual Monarchs of Spain, Portugal, Rome and Naples, will embrace the priests, say extra Masses, and offer up *Te-Deums* for the success of the Russian arms.

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The Rentiers, the Bankers, the Bank and East India Directors, and the pursy, sleepy, gold loving men of London, will hope for other results. They will hope that the Emperor will manifest his "clemency," prove his "forbearance," publish an amnesty! appoint a Polish Viceroy! "grant a Constitution," "retain his sovereignty—!" but "pardon his offending children," and thus restore "peace and order!" They will exclaim "Brave Poles!" Magnanimous heroes!" "wonderful people!" But if you look for their names amongst the holders of the Polish subsidies, you will discover not even one of them, though, after this signal success, they will purchase Russian bonds at a rise of five or ten per cent. But the friends of freedom, of civil and religious liberty all the world over and of the greatest happiness, principle, will not thus feel or thus hope. No, no; the Poles must come to no terms; must listen to no proposals; must carry the war into the enemies country; must keep the Russian forces from obtaining provisions of forage: must proceed to Volhynia, Lithuania, and the Russian provinces, and excite all the empire to revolt and insurrection. They must take the cholera to one province, and the pest to another, and war and famine every where: and compel the Emperor Nicholos to evacuate Poland, or to establish national and representative governments where now no law is known but his will, and where no rights are enjoyed but those held by virtue of Royal decree. The Poles must not, and I believe will not, lay down their arms. They must not, and I believe will not, ever recognise the Emperor of Russia as their sovereign. But the battle must be fought inch by inch with despotism, while a soldier or a sword remains on the field. Hungary may rise, Posen may rise, Prussia may rise, the small German states may rise; the cause of Poland is every where felt to be European, but in France and Great Britian: and though Warsaw has fallen, I am not reduced to despair.

The impression produced by this news at Paris has been marked, decided, profound. It has not been confined to a party; nor to the students—or to the journalist, or the Deputies, or the middling or lower classes. The funds have fallen—even the public funds, cold and cruel as they are; have found this triumph of despotism to be a vast evil; the Theatres are closed; the streets are the scenes of agitation; the residence of Sebastiani has been attacked by the people; some citizens have sought for arms, as in July 1830; the Marseillaise has been sung under the windows of Pozzo di Borgo; the Deputies expressed their regrets, their shame and their disgrace in no measured language, or in no set phrases of terms or oratory; the Journals are full of bitterness and invective, and the most moderate men hang down their heads and mutter, "We are certainly for peace, but not for peace dishonor, disgrace and shame."

At the Palais Royal mobs assemble; the journals are read aloud; bursts of indignation are heard from all parts, and there is but one cry; "Vive la Pologne!" and "a bas les Ministres." The black flag has been hoisted in Rue St. Martin. A gun-smiths shop has been entered, and all the arms seized on the Boulevard Poissonnere, and every where we meet crape hat bands, crape weepers, and we hear the loud and deep curses of those who made the Revolution against those who have thus been ruined. On Monday, M. Manguin, the General Layfayette, and M. Laurence, will bring on the subject for discussion in the Chamber of Deputies. The Minister must be overthrown. M. Perier must be sent back to retirement, obscurity, and even disgrace. The Revolution must march, and if war be necessary to assure the independence of Poland, and the progress of the Revolution of July, then we must make war, and defeat all our enemies, rather than the principle of our Revolution should be overcome either in France, Poland, Italy, Belgium, Spain, or Portugal.

In the Coamber of Deputies, M. Perier has been defeated—both yesterday and on Thursday—signally and triumphantly defeated. You know that the jabberers about politics told you that this man had a majority in the chamber for his system, as well as for himself. I told you no, and each day confirms my statement.—The titles conferred by Napolean during 100 days were of course taken away by the cruel and ignorant Restoration. Those entitled to honors and pensions, have, since the Revolution, applied to re-wear, and re-enjoy them! But M. Perier has refused his assent, and has pleaded the question as one of finance, and not of honor—of pounds, shillings and pence, and not of justice or of national feeling! Yesterday and Thursday Marshal Soult opposed a project for re-inforcing the grades and pensions, but he opposed in vain, and the chamber adopted the measure by a great majority.

The drums beat to arms! The mobs are assembled in the streets! The place Vendome is full of citizens! There is but one cry, "Viva la Pologne!" "Down with the Ministers!"—Patience and you shall see who is right—Casimir Perier, or Your obedient servant.

O. P. Q.

POLISH ENTHUSIASM.

A German Physician at Warsaw gives the following singular instance of the enthusiasm of the Poles in the cause of their unhappy country. He states, that on the day following the last proclamation addressed to the army, having gone to the Hospital, at which it was his duty to attend about thirty soldiers, he was astonished to find the hospital quite empty. The attendants told him that the patients, on hearing of the proclamations, had repaired to the appointed rendezvous. The Physician went in search of his half dead patients, whom he very shortly found, and who upon seeing him declared that they were perfectly cured; at the same time requesting him to interpose in their favor, that they might be restored to their respective corps. Although a great many of these brave fellows were sick with typhus, and the remainder in a very feeble state enthusiasm had so strengthened them for the moment that the physican could scarcely believe his own eyes. The effect, however, did not long continue, and he succeeded in getting his patients back to the hospital, though not without the assistance of some attendants and others on the spot; for the greater part soon became so exhausted that they could not return without assistance.

NOTICE.

At a meeting of the delegates to the Genesee County Temperance Society, held at Le Roy on the 25th inst. it was

RESOLVED, That the said meeting be adjourned to the third Tuesday of November next in the Presbyterian meeting house in the village of Middlebury at 12 o'clock at noon. A punctual attendance of the delegates to the annual meeting of said society, is respectfully solicited at that time and place. J. B. WILCOX, *Sec'ry.*
October 25th, 1831.

For the Observer.

Tuscarora Village Oct. 31st 1831.

Mr. Chipman:—Please insert the following in the Observer. Received the 18th inst. of the Rev. Mr. Halsey, Cambria, Niagara Co., for Missionary Herald; $3,00. Of the Union Female Missionary Society in said town and county, seven yards flannel cloth, one pair socks, $2,37 in cash contributed to the A. B. C. F. Missions to be disposed of at their station among the Tuscarora Indians.

The Spirit of the Lord is still with us, a number are anxious, and a few Christians begin to feel deeply.

The Indians are very busy and active in finishing their Shool-House, this accounts for the fact that I have not as yet sent you their subscriptions for the Observer.—I hope to do it soon.

Yours truly, JOHN ELLIOT.

ROCHESTER MARKET.

Wheat, bushel	$1 07	—mess, b.	$ 12 to 14
Flour, bbl.	5 a 5 50	Potatoes,	25
Corn,	50	Butter, lb.	12 a 14
Oats,	28	Lard,	7 a 8
Beef, fresh	2 50 a 3 00	Eggs, doz.	13
Pork, do.	3 a 3 50	Cider, bbl.	1 00
Salt, bbl.	1,75		

Rochester price Pot ashes $100 ton—Pearls 105

MARRIED,

On the 29th ult. by Rev. L. Lyons, Mr. Sullivan Beny, to Miss Errena M. Wells, all of this place.

In Boston on the 25th ult. by the Rev. Mr. Blagden, Alonzo Chapin, M. D. of Rochester, N. Y. to Miss Mary Ann Tenney, daughter of Samuel Tenney, Esq. of Boston. Dr. and Mrs. C. belong to the reinforcement now fitting out by the A. B. C. F. M. to join the missionaries among the Islands of the Pacific.

In Albany, on the 20th inst. by the Rev. Dr. Sprague, Mr. Edgar Jenkins, of N. Orleans, to Mary Elizabeth, daughter of Chancellor Walworth.

DIED.

In this village of a Consumption, on Friday the 4th inst. Mr. Salmon Scofield, aged 39 years.

Sabbath School Books.

UNION Questions, 1st, 2d & 3d vols. A full supply of all the publications of the AMERICAN S. S. UNION. Also, A variety of Miscellaneous Books, suitable for Sabbath Schools.

Among the more recently published, will be found the following: British Officer—Helen and her Cousin—Young Freethinker—S. Bacon—Grandfather Gregory—Oberlin—Life and travels of St. Paul—Mrs. Judson—Little Susan—Francke—Child's Expositor—Dick's Future State—Dwight's Vocabulary—Evening Recreation—Mrs. Huntington—Incidents in the Life of Dwight—Letters from Europe (Sprague's)—S. J. Mills—Nathan Dickerman—Pious Shepherd—Pious Sisters—Pleasing Expositor—Temperance Family—Memoirs of Howard, &c. &c.

For sale at the DEPOSITORY, *No. 36, State, (formerly Carroll) Street.*

Selling off at Cost, for CASH.

WISHING to close up our business at Pittsford, we now offer our

GOODS AT COST.

Our assortment is good, having received a *fresh supply from New-York.* All who are prepared to pay Cash for Goods, will do well to call, as a similar opportunity may not soon offer.

BEACH & VOORHEES.

Pittsford, Nov. 7, 1831.

DEFAULT having been made in the payment of the money secured by a mortgage executed by William C. Tillman to Josiah Bissell Junior, and by him assigned to Artemethea Champion, dated the ninth day of April 1827, recorded in Monroe County Clerk's office, in Liber 4 of Mortgages, page 282, and on which is due at the date of the first publication of this notice, Two Thousand One Hundred and forty eight dollars and twenty five cents—NOTICE is hereby given, that by virtue of the power of sale contained in said mortgage, the mortgaged premises, to wit. "The Water house and lot, so called, situate in Rochester, Monroe County, bounded north by Peckham Barker's lot, south by F. F. Backus' garden, west by Fitzhugh Street, and east by Court Alley, containing one eighth of an acre of land," will be sold at public auction at the Court House, in Rochester, Monroe County, on the first day of May next, at two o'clock in the forenoon. Dated, November 7th, 1831. ARISTARCH CHAMPION.
S. MATHESON, Jr. 45 7w

HOYT, PORTER & Co.

HAVING now completed their assortment of Books suited to the wants of the public, offer a catalogue of a few of the leading works in their extensive stock, all of which will be sold low. Among them are the following.

SCHOOL BOOKS.

Geographys.—Hart's Geography & Atlas, Olney's, Woodbridge's, Cumming's, Worcester's, Malte Brun's, Peter Parley's, Cumming's, and Willett's.

Grammars.—Kirkham's, Murray's, Ingersoll's, Brown's, Smith's, Gardell's.

Arithmetics.—Smith's, Dilbell's, Willett's, Emerson's, Colburn's, Filer's, Fitch's, and Ostrander's.

Spelling Books.—Webster's Elementary, Webster's American, Sears', Cobb's, Marshall's, Mavor's, Murray's.

Reading Books.—Scott's Lessons, Historical Reader, English Reader, Introduction to English Reader, Sequal to English Reader, American First Class Book, Porpont's Introduction to National Reader, Merriam's American Reader, National Orator, American Speaker, Barber's Elocutionist, Porter's Analysis of Rhetoric, Jack Halyard.

Histories.—Yale's Outlines of History, Goodrich's History of the United States, Hale's History of the United States, Whelpley's Compend, Tytler's Universal History, Butler's Compend.

Miscellaneous, Historical &c. suitable for Town Libraries.—Rollins' Ancient History, Josephus', Plutarch, Marshall's Life of Washington, Lives of the Signers of the Declaration of Independence, History of the Late War, Scott's Napoleon, Life of Charles 12th, Mary Queen of Scotts, Nelson, Pyrac, Pitkin's History of the United States, Encyclopedia Americana, Burk's Theological Dictionary, Arabian Nights, Spectator, Shakspeare, Waverly Novels, Cooper's Novels, Harper's Family Library, Gibbon's Decline and Fall of the Roman Empire, Hume's, Smollett and Bissett's England, Ferguson's Rome, Tacitus' Annals of Rome, Goldsmith's Works, Cruso of Time, all the Modern Novels, Lives, Franklin, Marion William Penn, American Biography, Scott's Poetical Works, Byron's do., Milton's, Pope's, Dryden's, Cowper's, Thompson's, Moore's, Shelly's, do. Morses' Revolution, Life Richard Henry Lee, Library of Entertaining Knowledge, Pike's Expedition, Denham and Clapperton's Travels in Africa, Flint's Recollections of the Mississippi, Mignet's French Revolution, Segur's Russian Campaign, Bain's French Wars, The Union, &c. &c.

Religious.—Bibles of all descriptions, Watts', Dwight's, Methodist, Baptist, Village, Camp Meeting, Winchell's and Worcester's Hymns, Hymns of Zion, Zion's Songster, and Rochester Selection, Dwight's Theology, Newton's Works, Wesley's Works, Wesley's Sermons, Dwight's Sermons, Davies', do., Saurin's do., Blair's do., Village do., Baxter's Call, Baxter's Saint Rest, Doddridge's Rise and Progress, Daily Bread, Dew Drops, Newton on the Prophecies, Paley's Works, Dick's Christian Philosopher, Philosophy of Religion, and Philosophy of Future State, Boston on the Covenants and Four Fold State, Wilson's evidence, Scott's Works, Cecil's Works, Jay's Closet Exercises, Common Prayers a complete assortment, Jay's Prayers, Cotterill's Prayers, Family do., Martyn's Memoirs Life Scott, Mrs. Graham, Mrs. Huntington, Harriet Newell, Pliny Fisk, Jowett's Christian Researches, Stewart's voyage to the Pacific, Erskine on Errors of Religion, Erskine on the Truths of Religion, Edward's Works, Brown's Dictionary of the Bible, Criden's Concordance, Brown's do Butterworth's do., Filer's Works, Magee on the Atonement, Scott's Commentary, Henry's do., Gill's do., Clark's do., Pulpit Assistant, Christian Library, Thomas A Kempis, Alexander's Evidences, Pilgrim's Progress, Watson's Theological Institute.

Stationary.—Imperial, Royal, and Medium Printing Paper, Royal, Medium, Post, Demi, Letter and Cap Writing Paper, Quills, Fancy, Morocco, Embossed, Gold, and Silk Paper, Penknives, Everpointed Pencils, Pocket Books, Paint and Brushes, Blank Lines, Rice Paper Bristol Board, Ink Stands, Sand Boxes, Ink, &c. &c.

Blank Books of all descriptions made in superior style. july 19.

More New Books!!

Willson's Evidences.
Baxter's Call to the unconverted.
Advice to a young Christian.
Pleasantness of a religious life.
Church Member's Guide, by J. A. James.
Jay's Lectures.
Payson's Sermons.
Pleasing expositor.
Consistency. By Charlotte Elizabeth.
Payson's Memoirs.
Scougal's Works.
Mental Discipline. By H. F. Burder, 1st. Edition.
Wardlaw's Discourses on Prayer.
Sumner's Expository Lectures, on Matt. & Mark.
Paschal's Provincial Letters.
Willson on the Divine Authority and Perpetual Obligation of the Lord's Day.
Wilk's Christian Essays.
Fuller's Holy State.
Boston's Fourfold State.
The Christian Ministry, in 2 vols.
Paley's Works.
Life and Times of Rev. Richard Baxter.
Spring's Essays on Christian Character.
Sprague's Lectures.
Hawe's Lectures to young men.
Linsley's Lectures to the middle aged.

Just received and for sale at the NEW BOOKSTORE of SKINNER & PHELPS, where those who wish to purchase *cheap*, will do well to call.

☞ Store 1 door South of the Bank of Rochester, No. 24, Exchange-St. Nov. 2.

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

IN CHANCERY—Joseph Strong vs. Silas Olmsted. } By virtue of a decretal order of the Court of Chancery, made in the above entitled cause, on the 7th day of Sept. 1831, I shall sell at public auction to the highest bidder on the twenty third day of December next, at two o'clock in the afternoon of that day at the Eagle Tavern in the village of Rochester, the following described premises, viz: All those certain lots of land situate in the village of Rochester and County of Monroe, in the subdivision of a part of lot number fifty, in township number one short ranges west of the Genesee river, distinguished on a map or plot of Canal track made by Elisha Johnson as lots number two on the corner of Broad and Allen streets, bounded easterly on Allen and Broad streets, westerly by lot three, northerly by lot one, southerly by Allen street. Also, lot four, bounded easterly by lot thirty five, northerly by an alley leading from Broad to Elizabeth street, westerly by Broad street, southerly upon Hill street. Also, lot forty nine bounded easterly by lot fifty, northerly by lot forty eight, southerly on Hill street.—Dated Nov. 8th, 1831. ASHLEY SANDON, Master in Chancery.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE RELIGION OF ROME.

Dr. James Johnson, of London, in his "excursions thro' France, Switzerland, Italy," &c. recently published, furnishes the most melancholy testimony to the degraded state of morality and religion in Italy. His description of its morals, as drawn by himself and other travellers of respectability and veracity, we cannot copy into our columns.—"That religion," he says, "cannot offer very formidable checks to immorality or even crime, which hangs up 'PLENARY INDULGENCE' on every chapel door. He who can easily clear the board of his conscience on Sunday, has surely a strong temptation to begin chalking up a fresh score on Monday or Tuesday."

The following are his remarks on the *Religion* of Italy. We should be much better pleased to throw a veil over the scenes described in the conclusion, but for the reasons stated in a late number of our paper, we feel it a duty to exhibit to our readers a true view of THE FOUNTAIN HEAD OF ROMANISM.—*Episcopal Recorder.*

RELIGION.

I approach this sacred subject not AS A BIGOT, who condemns every mode of faith that differs, even in shade, from his own; nor as a SCEPTIC, who believes in no religion—but as a philosopher, who wishes rather to estimate the moral influence of different systems of religion on earth, than to weigh their intrinsic merits in the eye of Heaven. The latter task, not less dangerous than difficult, I leave to the province of the divine.—The fundamental objects of every religion I imagine to be these—first, to foster the good and check the evil propensities of man's nature in this world—and, secondly, to procure him immortality and happiness in the next. How far the Catholic system of faith, and worship, as professed and practised on the classic soil of Italy, is calculated to secure the salvation of the soul, I will not venture to judge, for the reason abovementioned. But I deem it not out of my province to form some estimate of its influence over virtue and vice—and of its tendency to good or evil actions in the common affairs of life.

Forsyth, while speaking of certain scenes which took place at Naples during a memorable epoch still fresh in the recollections of the present race, has the following passage.

"They reeled ferociously from party to party, from saint to saint, and were steady to nothing *but mischief and the church.* Those cannibals, feasting at their fires on human carnage, would kneel down and beat their breasts in the fervor of devotion, whenever the sacring bell went past to the sick; and some of Ruffo's cut throats would never mount their horses without crossing themselves and muttering a prayer."

The perpetual intercession of saints and angels, not to speak of priests and relics of the dead, in pardoning sins and saving souls, must inevitably diminish, if not destroy that awful solemnity which attends, or ought to attend, a direct appeal from man to his Maker.

In respect to the pompous formalities, the gorgeous imagery, the superstitious rites, the solemn mockeries and the sickening delusions of Italian WORSHIP, whatever influence they may have on people immersed in ignorance and trammeled in priestcraft—they can have but one of two effects upon Englishmen—that of turning the Romish religion into ridicule, in strong minds—or that of overpowering and *converting* minds that are weak! The *latter* is probably the less deplorable of the two evils. I suspect that the habit of despising religions different from our own, does not always strengthen our veneration for that which we ourselves profess. I speak of those who have travelled through various countries, and who have contemplated the superstitions, as they call them, of the people among whom they have sojourned. Experience, not very limited, has convinced me that the genuine precepts and doctrines of Christianity inculcated in early life at home, have not gained, *in general*, by intercourse with foreigners, whether Christian or Heathen. * * * * * * *

"The Chapel of the Quirinal on Sunday morning, is at last filled to suffocation. The tribunes on either side are occupied by *the elegantes of London and Paris, Petersburgh and Vienna, Cracow or New York.* In the central nave the throng is composed of abbots, priors, and dignitaries in grand costume,—the Mamelukes of the Church! Roman generals, all armed for the military service of the altar, the only service they have ever seen—monks, guards, friars, Swiss soldiers, and officers of State! Outside a *cordon*, drawn round the choir, are placed the foreign gentlemen. The choir, the scene of action, all brilliant and beautiful, is still a void. When the signal is given the crowd divides! and the procession begins!—'Mutes and ushers' form the *advantgarde* of the pageant, and lead the way.—Then comes, personified forsubtlety! feeble as worm-eaten! helpless as infancy! withered by time, and bent by infirmity; but borne aloft, like some Idol of Pagan worship, on the necks of men, above all human contrast. The Conclave follow, each of its princes robed like an Easter Sultan! His train of scarlet brocade, glittering with gold and silver, supported by crimson velvet, and vestments of point lace, the envy of an empress. The toilette of these Church coquettes is perfect: not a hair displaced, not a point neglected, from the pyramidal mitre to the diamond shoe-buckle. The Pope is at last deposited on his golden throne: his cardinals attendants fold round him his ample cassock, white and pure as the virgin dress of bridal guests! they arrange his dazzling mitre; *they blow his nose; they wipe his mouth, and exhibit the representation of Destruction in all the disgusting helplessness of driveling caducity.* His Holiness being thus excluded from the touch of profane eyes and hands, the Conservators of Rome, the caryatides of the Church, place themselves meekly at its steps, and the master, who represents the Roman Senate, precisely in the costume and dress rehearsing Bodkin's son, in the '*Marriage de Figaro*,' takes his humble station near the Imperial seat, more gorgeous than any the Cæsars ever mounted. Meantime the demi-gods of the Conclave repose their eminences in their stalls on velvet cushions, and their *cardatarj* (or trainbearers) place themselves at their feet. In the centre, stand or sit, on the steps of the high altar, the bishops, with their supers in lace and tissued vestments. Then the choir raises the high hosannas: the Pope pontificates: & the Temple of Jupiter never witnessed rites so imposing, or so splendid. Golden censers fling their odors on the air! At the elevation of the host, a silence more impressive than even this solemn concord of sweet sounds, succeeds! Tall priests to the ear h; and the military in a ring lower their steel, lay their arms of destruction at the feet of that mystery operated in the memory of the salvation of mankind.

"The ceremony is at last concluded. The procession returns as it entered. The congregation rush after; and the next moment, the antiroom of this religious temple resembles the saloon of the opera. The abbots and priors mingle among the lay crowd, and the cardinals chat with pretty women; sport their red stockings, and ask their opinions of the Pope's Pontification, as a *Merveilleux* of the Opera at Paris, takes snuff, and demands of his *Chere Belle*, '*Comment trouvez vous ca Comtesse!*' Bows, and courtesies, and recognitions—nods, and becks, and wreathed smiles—fill up the waiting time for carriages; and [illegible] Quirinal to re-congregate at [illegible] vespers, give rencontres, and make parties for the Opera, with which the English—*the Sunday loving English—close their Sabbath-day in Italy.* For English cant is left on English shores: and the most rigid observers of forms at home, '*being at Rome, do as Rome does!*"

Such is the FINISH which modern manners have rendered essential for the youth of our English nobility and gentry! It will produce glorious fruit in the course of time! Let fathers and mothers reflect on this, and be convinced that no sacrifice is too great in procuring for their sons and daughters such an admirable basis on which their religious and moral principles may repose.

From the National Gazette.

JULIA BRACE,

Deaf, Dumb, and Blind Girl, at the Hartford Asylum.

By far the most interesting subject at present in the institution, is the poor deaf, dumb and blind girl, whose situation has been described in so beautiful and affecting a manner by Mrs. Sigourney. A charity box, the proceeds of which are designed exclusively for her support, is placed at the main entrance, where it is certain no stranger can pass, after viewing the utter desolation in which she has been left by nature, without dropping his mite. Her name is Julia Brace, and she is a native of the immediate neighborhood of the asylum. She is the only instance of so great a misfortune, of which any record is extant, except one European boy, by the name of James Mitchell. He was so terrible, that few experiments could be tried for his benefit; but Julia Brace, it is said, has been mild and docile from her childhood; although when I saw her, from some temporary vexation or indisposition, she was evidently somewhat out of temper. She was seated at a table, her needle-work in her lap. "There is nothing disagreeable in her countenance, but her eyes, forever closed, create a deficiency of expression. Her complexion is fair, her smile gentle and sweet, though of rare occurrence: and her person somewhat bent, when sitting, from her habits of fixed attention to her work.—Many strangers have waited a long time to see her thread her needle, which is quite a myste-ious process, and never accomplished without the aid of her tongue."

She was the daughter of exceedingly poor parents, who had several younger children, to whom she was in the habit of showing such offices of kindness as her own afflicted state admitted. Notwithstanding her blindness she early evinced a close observation with regard to articles of dress, performing among those which are presented her as gifts, such as were of the finest texture. When the weather became cold, she would occasionally kneel on the floor of their humble dwelling, to feel whether the other children of the family were furnished with shoes and stockings, while she was without, and would express uneasiness at the contrast.

Seated on her little block, weaving strips of tan bark with pieces of leather and thread, which her father in his process of making of shoes rejected, she amused herself with constructing for her cat- bonnets and vandykes, not wholly discordant with the principles of taste. Notwithstanding her peculiar helplessness, she was occasionally left with the care of the young children, while her mother went out to the occupation of washing. It was on such occasions, that little Julia evinced not only a maternal solicitude, but a skill in domestic legislation, which could not have been expected. On one occasion she discovered that her sister had broken a piece of crockery, and imitating what she supposed would be the discipline of her mother, she gave the offender a blow. But placing her hand upon the eyes of the little girl, and ascertaining that she wept, she immediately took her in her arms, and with the most persevering tenderness, soothed her into good humor and confidence. Her parents were at length relieved from the burden of her maintenance, by some charitable individuals, who paid the expenses of her board with an elderly matron, who kept a school of small children. Here her sagacity was continually on the stretch to comprehend the nature of their employment, and as far as possible imitate them. Observing that a great part of their time was occupied with books, she often held one before her sightless eyes with long patience. She would also spread a newspaper for her favorite kitten, and prolong her finger on its mouth, and perceiving that it did not move like those of the scholars when reading, would shake the animal, to express displeasure at its indolence and obstinacy. These circumstances, though trifling in themselves, revealed a mind active amid all the obstacles which nature had interposed. But her principle solace was in the employment of needle work and knitting, which she had learned at an early age to practice. She would thus sit absorbed for hours, until it became necessary to urge her to that exercise which is requisite to health. Counterpanes beautifully worked by her, of small pieces of calico, were repeatedly disposed of, to aid in the purchase of her wardrobe. And small portions of her work were sent by her benefactors as presents into various parts of the Union, to show of what nearness of execution a blind girl is capable.

It was occasionally the practice of gentlemen who from pity or curiosity visited her to make trial of her sagacity, by giving her their watches and employing her to restore them to their right owner. They would change their position with regard to her, and each strive to take the watch which did not belong to him—but though she might at the same time hold two or three, neither stratagem nor persuasion would induce her to yield either of them, except to the person from whom she received it. There seemed to be a *principle* in the tenacity with which she adhered to this system to give every one his own, which may probably be resolved into that moral honesty which has ever formed a [illegible] natured in extreme poverty and after her removal from the paternal roof in the constant habit of being in contact with articles of dress or food, which strongly tempted her desires, she has never been known to appropriate to herself, without permission, the most trifling object. In a well educated child this would be no remarkable virtue; but in one who has had the benefit of no moral training to teach her to respect the right of property, and whose perfect blindness must often render it difficult to define the incorruptible firmness of this innate principle is truly laudable. There is also connected with it a delicacy of feeling or scrupulousness of conscience, which renders it necessary in presenting her any gift, to assure her repeatedly by a sign which she understands, that it is for her, ere she will consent to accept it.

Continuing to become an object of increased attention, and her remote situation not being convenient for the access of strangers, application was made for her admission into the asylum, and permission was granted by the directors in the summer of 1833. After her reception into that peaceful refuge, some attempts were made by a benevolent instructor to teach her the alphabet, by means of letters both raised above and inserted beneath a smooth surface. But it was in vain that she punctually repaired to the school room, and daily devoted hour after hour to copying their forms with pins upon a cushion. However accurate her demeanors were, they conveyed no idea to the mind sitting in darkness. It was therefore deemed wiser to confine her attention to those few attainments, which were within her sphere, than to open a warfare with nature in those avenues which she had so decidedly sealed.

It has been observed of persons who are deprived of a particular sense, that additional quickness or vigor is bestowed on those which remain. Thus blind persons are often distinguished by a particular exquisiteness of touch, and the deaf and dumb who gain all their knowledge through the eye, concentrate, as it were, their whole soul in that channel of observation. Julia Brace, whose eye, ear and tongue are alike dead, the capabilities of both *touch and smell* are exceedingly heightened. Especially the latter seems almost to have acquired the properties of a new sense, and to transcend even the sagacity of a spaniel. Yet keeping in view all the end which these limited faculties have, the power of imparting some of the discoveries and exercises of her intellect are still, in a measure unaccountable.

As the abodes which from her earliest recollection she had inhabited, were circumscribed and humble it was supposed that at her first reception into the asylum she would testify surprise at the comparative spaciousness of the mansion. But she immediately busied herself in quietly exploring the size of the apartments, and the height of the staircases; she even knelt, and smelled to the thresholds, and now, as if by the union of a mysterious geometry with a powerful memory, never makes a false step upon a flight of stairs, or enters a wrong door, or mistakes her seat at the table.

Among her various excellencies, neatness and love of order are conspicuous.—Her simple wardrobe is systematically arranged, and it is impossible to displace a single article in her drawers, without her perceiving and restoring it. When the large baskets of clean linen are weekly brought from the laundress, she selects her own garments without hesitation, however widely they may be dispersed through the mass. If any part of her dress requires mending, she is prompt and skilful in repairing it, and her perseverance in this branch of economy greatly diminishes the expense of her clothing.

Since her residence at the asylum, the donations of charitable visitants have been considerable in amount. These are deposited in a box, with an inscription, and she has been made to understand that the contents are devoted to her benefit. This box she frequently poises on her hand, and expresses pleasure when it testifies an increase of weight; for she has long since ascertained that money is the medium for the supply of her wants, and attaches to it proportionable value.

Though her habits are peculiarly regular and consistent, yet occasionally some action occurs which is is difficult to explain. One morning, during the past summer, while employed with her needle, she found herself incommoded by the warmth of the sun. She arrose, opened the window, closed the blind, and again resumed her work.

At the tea table with the whole family, on her sending a cup to be replenished, one was accidentally returned to her which had been used by another person. This she perceived at the moment of taking it into her hand, and pushed it from her with some slight appearance of disgust; as if her sense of propriety had not been regarded. There was not the slightest difference in the cups, and in this instance she seems endowed with a degree of penetration not possessed by those in the full enjoyment of sight.

Persons most intimately acquainted with her habits assert that she constantly regards the recurrence of the Sabbath, and composes herself to unusual quietness, as if in meditation. Her needlework, from which she will not be debarred on other days, she never attempts to resort to; and this wholy without the influence of those around her.

Julia Brace leads a life of perfect contentment—and in this respect, both an example and reproof to those who in trifling inconveniences indulge in repining, though surrounded by all the gifts of nature and of fortune.

'The genial influences of spring wake [illegible] gladness,—and she gathers the flowers, and even the young blades of grass, and inhales their freshness with a delight bordering on transport.—Sometimes, when apparently in deep tho't, she is observed to burst into laughter, as if her associations of ideas were favorable not only to cheerfulness but to mirth. The society of her female companions at the Asylum is soothing to her feelings; and their habitual kind offices, the guiding of their arm in her walks, or the affectionate pressure of their hand, awaken in her demonstrations of gratitude and friendship.—Not long since, one of the pupils was sick—but it was not supposed that amid the multitude who surrounded her, the blind girl was conscious of the absence of a single individual. A physician was called, and the superintendant of the female department who has acquired great penetration into the idioms of Julia's character, and her modes of communication, made her understand his profession by pressing a finger on her pulse. She immediately arose, and taking his hand, led him with urgent solicitude of friendship to the side of the invalid, and placing his hand upon her pulse displayed an affecting confidence in his powers of healing. As she has herself never been sick since early childhood, it is the more surprising that she should so readily comprehend the efficacy and benevolence of the medical profession. It would be easy to relate other remarkable circumstances respecting her, but it is not desirable that this article should be so far extended as to fatigue the reader.

From the Jour. of Humanity.

KEEPING FAST.

Sometimes a demure Moslemin may be seen looking anxiously round on all sides, to ascertain if he is not watched. The moment he thinks himself unobserved, he turns some of the Christian streets of Pera or Galata, and ascends the infidel hill.* Led on, as it were, by mere listlessness from one turn to another, the gentleman still advances, until perverse chance brings him just opposite a confectioner's or pastry-cook's shop. From sheer absence of mind he indeed steps in, but he buys nothing. Allah forbid he only from pure curiosity examines various eatables laid out on the counter. He handles, he weighs them, he asks their names, their price, and their ingredients. What is this! What do you call that! Where does the other come from! Thus discoursing to while away time, he by little and little reaches the inner extremity of the shop; and finding himself at the entrance of the recess, in which, by mere accident, happens to be set out, as if in readiness for an expected visitor, a choice collation of all that can recruit an exhausted stomach—he enters it from mere thoughtlessness, and without the least intention. Without the least intention also, the pastry cook, the moment he sees his friend slunk into the dainty closet, turns upon him the key of the door, and slips it into his pocket.—Perhaps he even goes out on a message, and half an hour or so elapses ere he remembers his unaccountable forgetfulness. He, however, at last recollects his prisoner, who all the while would have made a furious outcry, but has abstained, lest he should be suspected of having gone in for the purpose of tasting the forbidden fruit. The Greek unlocks the door with every expression of apology and regret; the Turk waves out in high dudgeon, severely rebukes the vender of cakes, and returns home weaker with inanition than ever. But when the pastry-cook looks into his recess to put things in order, he finds, by a wonderful piece of magic, the pies condensed into pastors, and the sugar plumbs transformed into sequins.

* The quarter of the Franks at Constantinople.

From the Monthly (London) Magazine.

DUELLING.

America has lately added to our examples of trans-atlantic gallantry in these matters. A pair of doctors quarrelling for something or for nothing, took out their pistols. They fired and missed during a round or two; but their open determination was death. Accordingly they went on with their shooting, advancing nearer to each other at every round, until the arm of one of them was broke. But this was not the compact. They must go on. The wounded man took the pistol in his left, fired, and broke his antagonist's arm. This of course could not satisfy either of the heroes; at last they both gained their object. They fired together; the challenger received the ball in his heart, and died on the spot. The challenged received the ball in his lungs, and died in three hours. While he was lying on the ground he inquired the result of his last bullet; and on being told that it had done its business, expressed himself "a happy man," and said, now he could die contented.

And this is duelling—the honorable arranger of scruples the delegate washer out of stains, the curer of scandals, and general peace-maker of society. Or is not this unequivocal barbarism, wilful murder! a determination to shed blood without mercy! And yet our law slumbers over such things. The judge pronounces a formal reprobation, about which neither he nor any body else cares a jot. The jury smile, the criminal arranges his curls, and prepares for a new celebrity among the fair. The verdict lets him loose—the mob huzza him. The ladies adore him, the gentlemen extol his heroism; and thus a scoundrel, black with malice and revenge; and dipped in blood from head to heel, a human tiger, is triumphantly sent forth to prey upon mankind.

Threatened disturbance in the South Sea Islands.—Sydney papers received last week, give a long and interesting account of a threatened disturbance in the above islands. It appears that the Queen Pomare, dissatisfied in her habits, and disinclined to walk in the footsteps of her father, had for several weeks visited the more leeward of the South Sea Islands, and had there, with her associates, indulged unhallowed propensities. On her return to Tahite, she evinced a desire to continue the excesses she had indulged in during her absence, and a disposition to set aside the laws of her father, and to govern arbitrarily and despotically. But the chiefs opposed her intentions, called a public meeting in order to defend the laws, and to support the missionaries and their Christian religion. One chief and his party sided with the Queen and her followers; but the more powerful were opposed to her. Ultimately, her majesty, just as disturbances were about to break out on an extensive scale, made promises to govern according to the laws and religion established by her father.—*London World.*

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the twenty-eighth day of November in the year of our Lord one thousand eight hundred and twenty-seven, executed by Moses A. Ives of Penfield in Monroe county to Laura M. Ely, and Winslow Heath, of the same place bearing date the twenty-eighth day of November 1827, recorded in the Clerk's office of Monroe county in Liber 8 of mortgages at page 418, and on which there is due at the date of the first publication of this notice, the sum of one hundred and seventy dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely.—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises conveyed by the said Laura and Winslow to the said Moses A. Ives by deed, bearing even date with said mortgage as mortgage, save being the same premises also conveyed by Graham Dunham and wife to E. H. Ely and Winslow Heath, on the twenty-fifth day of April, 1827, reference being had to said deed will more fully appear—And also all that certain undivided half of five acres of land situate in Perinton, county of Monroe and state of New York being the east part of lot No. 6 in the division of lot No. 6 fifteen, and bounded as follows, viz—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and at such distance as to contain the said quantity of five acres exclusive of the above mentioned [illegible] which will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April A. D. 1832, at two o'clock of that day, pursuant to a power contained in said mortgage, and the statute in such case made and provided. Dated the twenty-fifth day of October, 1831.

LAURA M. ELY.
By M. HOYT & A. GRANGER, Att'ys.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the twenty-ninth day of May in the year one thousand eight hundred and twenty-seven, executed by Edward Parker to Joseph Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of five hundred and thirty seven dollars and thirty four cents, being the purchase money of the mortgaged premises herein after mentioned.—Notice is hereby given that the said premises to wit,—All that certain piece or parcel of land situate in the town of Brighton, county of Monroe, being lot number twenty nine, in said division of the Ridge Road Tract, and bounded as follows, viz—Beginning at the south east corner of said lot No. 29, on the north line of Clyde Street, running thence north 2 chains, thence west 10 chains, thence south 2 chains, thence east 10 chains to the place of beginning, containing two acres more or less, which part of said premises has been laid out for a road, reference being had to the said deed of Edward Parker to the said Joseph Bissell, recorded in the Monroe county clerk's office in Liber 81 of mortgages at page 418, and on which there is due at the date of the first publication of this notice, the sum of one hundred and seventy dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely.—Notice is hereby given that the said premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises conveyed by the said Laura and Winslow to the said Moses A. Ives by deed, bearing even date with said mortgage as mortgage, save being the same premises also conveyed by Graham Dunham and wife to E. H. Ely and Winslow Heath, on the twenty-fifth day of April, 1827, reference being had to said deed will more fully appear—And also all that certain undivided half of five acres of land situate in Perinton, county of Monroe and state of New York being the east part of lot No. 6 in the division of lot No. 6 fifteen, and bounded as follows, viz—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and at such distance as to contain the said quantity of five acres exclusive of the above mentioned [illegible] which will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April A. D. 1832, at two o'clock of that day, pursuant to a power contained in said mortgage, and the statute in such case made and provided. Dated the twenty-fifth day of October, 1831.

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LAURA M. ELY.
By M. HOYT & A. GRANGER, Att'ys.

HENRIETTA RISSELL, Executrix of
ARNOLD W. RILEY, Executors of
EVE and PETER, Executors of
ARNOLD RILEY, Jr. deceased.
ELIZA MATHEWS,
V. & S. MATHEWS, Attorneys.

DEFAULT having been made in the payment of the money secured to be paid by a certain instrument of mortgage bearing date the twenty-ninth day of May in the year one thousand eight hundred and twenty-seven, executed by George W. Paddock to Henry Risley, Jr. and recorded in the Clerk's office of the county of Monroe in Liber [illegible] of Mortgages at page [illegible] on the [illegible] day of September 1828 and assigned to the undersigned on the [illegible] day of June the first publication of this notice the sum of [illegible] hundred and twenty-three dollars and [illegible] cents.—Notice is therefore hereby given that the said mortgaged premises to wit,—All that certain piece or parcel of land situate in the town of Brighton, county of Monroe, being [illegible] number [illegible] in said division of the Ridge Road Tract, and bounded as follows, viz—Beginning at the south east corner of said lot No. 29, on the north line of Clyde Street, running thence north 2 chains, thence west 10 chains, thence south 2 chains, thence east 10 chains to the place of beginning, containing two acres more or less, which part of said premises has been laid out for a road, reference being had to the said deed of Edward Parker to the said Joseph Bissell, recorded in the Monroe county clerk's office in Liber [illegible] of

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SABBATH SCHOOLS

From the S. S. Instructer.

THE COMMANDMENTS.

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6. 7.

THIS, my fellow teachers, is the command of Jehovah to the children of Israel respecting the commandments and ordinances which had been delivered to them from the mount. And considering the precept enforced equally binding on us, as on those to whom it was originally addressed, may we not profitably inquire, *Ought we not*, as Sabbath school teachers, as parents or guardians, to be diligently and constantly engaged in teaching them? To those who occupy either, or all of these responsible situations, I would suggest the inquiry, In what manner do you teach those over whom you are placed as teachers or guardians, the statutes, the ordinances, and commandments of the Lord? Do we ourselves understand the spirituality of God's holy law? Have we made it our study? Have we often asked God, that we might more and more comprehend, in all their length and breadth, the extent of its requirements? If so, we have not neglected to teach them diligently unto our children. But if, like the unconverted Jew, we seek for justification in the outward observance of a law of words—if by the law we have never been convinced of the knowledge of sin in our own hearts, then have we failed faithfully to teach the same to others.

I do believe that in many families, and in many Sabbath Schools, the study of the Commandments is too much neglected. I say the *study*. Children may be able to repeat them; and some children may know, that they may worship other than the true God, without bowing to an image fashioned by art or man's device; or they may have learned *that he that hateth his brother is a murderer*; and that they daily transgress the commandments of Jehovah—yet how very *few* are there who thus understand them. Is it not rather, a lamentable truth, that there are very many children, who are as ignorant upon this important subject, as if they had been born and educated in a heathen land! And if so, is it not time that a course of instruction should be pursued which will remedy this defect?

Such are some of the considerations which have induced me to attempt the series of Lessons on the Commandments, adapted to the capacities of children, the first of which may be found in the Instructer of to-day. Should the design of the writer be favorably received by the superintendents and teachers in our Sabbath schools, and should the exertion he may be enabled to present, appear to them calculated to advance the great cause in which they are engaged; (and that this may be the case is his most ardent desire and fervent prayer;) he will, in addition to the benefit he himself may receive, have reason to praise God, that in this humble way he may be instrumental in promoting his cause on the earth and in leading many to say with Zion's psalmist—"O! how I love thy law, it is my meditation all the day. How sweet are thy words unto my taste; yea, sweeter than honey to my mouth.—Thro' *thy precepts* I get understanding; *therefore* I hate every false way." Then shall we by true grace, be enabled to teach these statutes diligently unto our children, and they again to theirs.

My dear fellow laborers, if we are faithful in the discharge of this duty, if in the spirit of wisdom and love, we walk after his commandments and teach them to others, we shall not lose the things which we have wrought, but shall receive a full reward; for the divine love shed abroad in our hearts, will quicken, encourage and strengthen us, that the way of God's commandments shall never be grievous.

Pray then that all your efforts may be blessed in advancing the cause of truth; and that God's perfect law, convincing the unconverted of sin, may be the means of saving their souls, by leading them to the Saviour, who alone wrought out for us, by the sacrifice of himself, a perfect righteousness. For he in whom was no sin, was manifested to take away our sin. C. S.

From the S. S. Instructer.

After having addressed the people in P——, Rev. Mr. S —— arose and said—"About a fortnight since, I called at a house near my own, and found that both the parents were unhappy, in hope that they had just found the Saviour. I began to converse with them, when the woman said, 'Do deal faithfully with me, and if you think I am deceived, let me know it.' I then mentioned several things as characteristic of the *real Christian*. And knowing that they had heretofore neglected the religious instruction of their children, I referred them to the command of God to the Israelites—*And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* How do you feel about this subject? She said, 'I never felt so much before, respecting the instruction of my children. I have always neglected it. What will become of them! O, how anxious I feel for them. I have just been talking to them, and so has my husband.'"

"I saw that man," said Mr. S——, "two days after this conversation, and he said, 'Sir, you cannot think how different my children appear: two of them do not seem like the same.'"

What a comment this, upon the importance of parental example and parental faithfulness! But a few days before, these children were perfectly thoughtless about their souls—and to this course of life, they were no doubt encouraged by the example of their parents—but their father and mother began to pray with and for them, and talk to them about the solemn things of a future world, and they are melted into penitence. O, the judgment day! what a time that will be for *unfaithful, impenitent parents!*

ASA BULLARD.

A PRAYING FATHER.

The following extract from a biographical notice is not without its moral. It refers to the late Mr. Winslow, father of one of the Asiatic missionaries.

It is questionable whether he was ever known to express in any way to his children, a desire that they should become possessed of worldly distinction and wealth; but thousands of times has he earnestly prayed with them, and for them, that they might be saved from those snares, and give their undivided hearts to the great concerns of soul, religion, and eternity. "On a certain occasion," said his pastor, in his funeral sermon, "a child of his, overheard a voice in prayer in a place of retirement, and on listening, perceived it to be the voice of his father in prayer for him. On hearing a father's prayer offered in secret for him, that the Holy Spirit might renew his heart and make him willing to renounce the world and become an instrument of promoting the Redeemer's kingdom in the salvation of the souls of men, he became immediately serious, found no peace till he believed in Christ, and is now a minister of the Gospel."—*S. S. Instructer.*

From the S. S. Instructer.

NEVER DESPOND.

What if S. and J. do seem indifferent and trifling every Sabbath, when you are trying to do them good! I know it is enough to fill a benevolent heart with grief and pain, to see every effort of kindness and affection, regarded with cold indifference or a trifler's smile. But why be discouraged? Why not redouble your diligence; pray more through the week; and on the next Sabbath go from your closet, yes, go in the strength of the mighty God of Jacob, and speak to them, as though it were your last time! Perhaps their hearts may be softened.

A teacher informed me, not long since, that she had a young lady in her class, who had formerly caused her much unhappiness. She was exceedingly gay and volatile. It seemed almost impossible to confine her thoughts to serious subjects for a moment.

Her teacher was sometimes almost discouraged and ready to give her up, and make no more effort in her behalf. One Sabbath she met the class with these feelings of discouragement, bearing down her soul. She turned to this young lady, and said, "I feel that I have done all I can for your soul; I know not what more to do." It was a melting time. The teacher and whole class wept together; and that gay, thoughtless young lady, when she found that her teacher had become discouraged and was ready to do no more for her soul, immediately became anxious, and is now rejoicing in hope.

Why then should a teacher ever be discouraged or despond! Another effort may be blessed beyond his warmest hopes. "In the morning sow thy seed, and in the evening withhold not thy hands: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." ASA BULLARD.

In connection with the above we present to our readers the following fact from the S. S. Herald.

"When I was a Sabbath school teacher," said a minister, "some years since, there was one little ragged boy in the school, whose name was Isaac, and he was a most unruly rebellious boy; so much so, indeed, that the teachers knew not what to do with him, and really thought that they must turn him out of school—however, the teachers resolved to try and bear with him; accordingly they continued to pray *with* and *for* him, and repeatedly addressed him *personally*, and with the other children:—at length a difference was observed in his conduct; indeed it appeared the Lord had touched his heart; he gave evidence of a gracious change, continued many years to prove the reality of his religion, subsequently studied for the Christian ministry, and is now at this time, a *pious, useful*, and highly respectable pastor of a *Baptist church*, and I am rejoiced to say, this distinguished individual, once a little rebellious Sabbath scholar is now one of *my intimate and beloved friends*, and a faithful minister of the everlasting gospel."

From the Am. Pastor's Journal.

PROCRASTINATION.

"Be wise to-day—'tis madness to defer."

Mr. A. was married to a lady of serious turn of mind, who had a conscientious regard for the institutions of religion, and would gladly have availed herself of their instrumentality as the means of grace; but like many other hapless wives, she found the man who had pledged himself to comfort and assist her in her pilgrimage, her most determined opposer. Mr. A. was intemperate, and needs scarcely be added, was an enemy to religion. Her request to be allowed to attend on the preaching of the gospel he steadily refused, until in this way, twelve long years had passed over the matrimonial union.

But the circumstances of the case do not appear unpromising. The omniscient God has ways to reach men, although they may fancy they are escaping out of the way of his mercies; and often labors by means which their fancied security is employing. A *protracted meeting*—one of the most glorious efforts which are so generally blessed in reaching the hearts of the unconverted—was appointed in the town where A. dwelt. The solicitude of his wife so long repressed, prove unfruitless, and she proposed to attend the meeting, but as on all former occasions when she had made this proposition, so now, *she was denied*. But the fear of God was upon her, and the fear of a drunken husband, happily for her, had ceased to control her determination.

"I have obeyed you twelve years," said she, "and now it is time for me to seek the salvation of my soul. I will attend the meeting." She went—the truth took effect—she was awakened, and soon after hopefully converted to God.

Soon after this event, a neighbor of Mr. A. told him that "God was doing a great work in that town, and that some hundreds had been convinced of their sin, and had obtained a hope of pardon through the Lord Jesus Christ."—He listened with apparent interest, and after much solicitation, promised that after *another week* he would attend church,—that himself and family would join the Sabbath school, and begin even thus late in life, to seek salvation.

The next Sabbath came, the superintendent of the Sabbath school, and others, looked with solicitude for A. and his family, but they were not there. They continued anxiously to expect them, till the school closed, but they came not. Soon after, the bell tolled a funeral knell. The inquiry was made, "Whose remains are now to be committed to the silent tomb! Ah!—'Twas that man's who one week ago engaged to begin to-day to seek the salvation of his soul. Yesterday God laid his hand upon him, and in a few hours he died,—died without hope.

Behold the end of the scorner; of him who counts heaven's richest boon too *poor* for his *present* acceptance! As if the idle sophism with which we lull the conscience, and gain a temporary respite from its pangs, could also blind the eye of God, or dull his senses of the indignity which is done to his honor by the man who refuses *now* to listen to his demands. If there be such a thing in the universe as an outrage against *right* and *honor*, it is when a vile worm of the earth; a corrupt and miserable sinner, spurns the offer made him in infinite condescension, by the God of heaven, and puts him off with the poor subterfuge, "*I will attend to this hereafter.*" The whole stream of time is strewed with the wrecks of souls lost by this delusion. B.

From the Am. Pastor's Journal.

THE GREAT CONTROVERSY.

A College Anecdote.

[Furnished by a Clergyman.]

F. N. was a member of College with myself. He was a young man of amiable disposition, respectable talents, studious habits, and of blameless morals; but on the subject of religion, he was stupid as a block. He had been reared up under the sound of the gospel, and had a general notion of its doctrines, and professed to be unconscious of any opposition of heart to its requirements. He was simply a stupid neglector of religion, and quieted himself in his neglect by the innocence of his life, and the decent uniformity of his moral habits. Thus going about to establish his own righteousness, he pursued the "even tenor of his way," with scarce an interruption from the reproofs of conscience or the recognizing strivings of the Holy Ghost. And this is not so much to be wondered at, when we reflect that there was but little in the religion of his professedly pious associates to arrest his attention, or to impress him with the conviction that they had many joys to which he was himself a stranger, until a revival of religion, which gloriously prevaded the College, restored to the friends of the Redeemer the joys of his salvation. Then they began to "teach transgressors his ways, and sinners were converted unto him."—The breath of heaven descended like a rushing mighty wind, and it was a time of general heart-searching.

F. N., slow to believe, and hitherto securely entrenched in his morality, at length appeared among the inquirers; he was told of the depth of his depravity, of the sinfulness of his neglect, of his desert of eternal death as the wages of his sin, and of the sovereign right of Jehovah to punish him with everlasting destruction. This last declaration especially, made a lodgment in his soul, and his soul resisted it. He returned to his room and opened his Bible and read, "Therefore, hath he mercy on whom he will have mercy, and whom he will he hardeneth." His heart rebelled, and he closed up the book. He opened it again and read, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son;" and again his heart rose in opposition. These were hard sayings and he would not hear them. These declarations of the divine sovereignty, of the supreme dominion of God, his soul could not endure. It appeared to him unjust that the Almighty should thus deal with his creatures.—He at length determined that he would not possess a Bible that contained such doctrines. He formed, accordingly, the deliberate purpose to cut out from his Bible every leaf which exhibited the doctrine of divine sovereignty! He took out his knife and actually commenced the sacrilegious enterprise. He began with the leaves which he had read, and proceeded with the work laboriously, cutting leaf after leaf, till it became apparent that if he robbed the sacred book of every page containing the hated doctrine, he would have no Bible left! He paused in his hopeless task, and in a fit of anger threw the mutilated volume across the room! Then rising from his seat he walked the floor in agony, till by the mysterious influence of an unseen agency, this ultimate act of rebellion was made the occasion of his surrendering himself into the arms of sovereign mercy. As his eye fell upon the torn book at his feet, his spirit wrestled within him and he said, "Merciful God! what have I done! I have vilely cast away the Bible, with all its revelations of love, simply because it assures me that the KING OF THE WHOLE EARTH WILL DO RIGHT! Truly, this is rebellion! This is controversy between the thing formed and him that formed—between 'man and his maker!'" With such reflections as these, his sins were set in order before him. He saw that he was a rebel, and that in opposing the sovereignty of God, and wishing to expunge it from the Bible, he had cherished a disposition which would blot out one of the most sublime and glorious manifestations of the God-head. In this doctrine, more than in any other, he now seemed to see "the King in the Lord of hosts." Wherefore he loathed and abhorred himself, and repented in dust and ashes. This was the hour of his submission.—Here he yielded the contest, and gave himself away to God.

From that time, sixteen years ago, F. N. has been an exemplary Christian, and, for more than eleven years, a successful preacher of the gospel, rejoicing himself and persuading others to rejoice, that *the Lord God omnipotent reigneth, and he will do all his pleasure.* P. C. S.

From the Gen. of Tem.

MOB AT NEW HAVEN.

Attack on the house of Arthur Tappan, by the Enemies of the Magdalen Report and of African Emancipation.—It is known to our readers that Mr. Arthur Tappan, of this city, is President of the Magdalen Society; that he is also a principal donor to the proposed college for educating colored persons: and that both of these benevolent objects have been virulently assailed by the public press. In this city, meetings were held, at which a President of one of our banks presided, for the purpose of bringing the Magdalen Committee to "punishment." That meeting claimed an authority paramount to the regular courts of justice, and the orator more than hinted at the use of the Roman steel. At New-Haven, a meeting still more extraordinary, as being regularly conducted by the authorities of the city, not only deprecated the location of the college at New-Haven, but denounced the emancipation of the people of color.—That the leading demagogues who have disgraced both this city and New Haven, by their scandalous proceedings, would be upheld by the lawless rabble, whose support they seemed so obsequeously to court, could be doubted by no reflecting person; and some movement of a violent character has been expected. Some time past, a motly assemblage collected before the house of Mr. Tappan, in Beach Street, in this city, and were seemingly consulting the course to be taken. The family were at their summer seat in New-Haven, and probably a knowledge of this fact, transferred the scene of rendezvous to that city. Accordingly, a few nights since, a desparate gang surrounded the house in New-Haven, pelting it with stones, and giving evidence of the high source from whence they had derived their refinement, their ethics, and their warrant, by crying out "Magdalen Report!" "Negro College!" &c. &c. interlarded with such *delicate* expressions as might be supposed to correspond with the false modesty that is wounded by the Magdalen Report. As a brother of Mr. Tappan had been in New-Haven the day previous, it was probably supposed by the mob that he was in the house, which was not the case. The family we understand, were somewhat alarmed, but were providentially protected by some gentlemen present at the time. It would be easy to add columns of comments, but every reader can draw them for himself.

From the South. Rel. Tel.

ANECDOTE OF MR. EVARTS.

Mr. Evarts, the late Secretary of the Am. Board of Commissioners for Foreign Missions, was once, on his return from a visit to the Missionary Stations among the Indians, passing up the Mississippi in a steamboat. Just before Saturday night, he told the Captain that it was not his custom to travel on the Sabbath, and requested to be left at some convenient village on the banks of the river. The captain was surprised at a request so unusual, and began to reason with Mr. Evarts, and tell him that it was altogether uncertain when another boat would come along. But Mr. Evarts told him he could not travel on the Sabbath. It was soon rumored among the passengers, who were more surprised than the Captain had been. They looked upon Mr. Evarts as almost beside himself, and tried to dissuade him from his purpose by telling him that he might stay there a whole fortnight before another boat would come along. "No matter for that," was Mr. Evarts laconic reply; "Providence will take care of me. Duty is mine; consequences I must leave with God." Finding his passenger fixed in his purpose, the Captain landed him. On the Sabbath Mr. Evarts conducted a religious meeting in the destitute village at which he stopped; and early Monday morning another steam boat came along, and brought him to the place of his destination almost as soon as if he had continued in the first boat.—*Jour. of Human.*

ANECDOTE OF DR. WATTS.

As Dr. Watts was standing one day in a coffee house, he observed a gentleman looking very steadfastly at him, and presently heard him say to his friend—'That is Dr. Watts.'—'Is it?' replied the other; 'then he is a very *little fellow!*' On which Dr. Watts turned to them and said—

"Were I so tall to reach the pole,
And grasp the ocean in my span,
I would be measured by my soul;
The *mind's* the standard of the man!"

TEMPERANCE.

For the Observer.

ANECDOTES AND REFLECTIONS ON TEMPERANCE. NO. IV.

THE PRESENT TEMPERANCE EFFORT MUST SUCCEED.

God has set his seal upon it.

In one instance a temperance society was formed in a town in 1827 or 8. It did not prosper. Professors of religion were the great, probably the sole cause. Divisions rent the church—their Minister was dismissed, and desolation was before them. Less than a year ago, an effort was made to revive the T. cause. It succeeded. Many who had stood aloof, now took hold. A Youth's T. S. was also formed, and a large number united, few, if any of them professors. In a few weeks, a general and powerful work of grace commenced in the town, and by far the largest part of those who had united with the T. S were among the subjects. In another place a T. S was formed last June—a large number united—an interesting revival is now in progress in that town.

Now I do not wish to be understood as saying, that because a T. S. society was formed, the spirit of the Lord was poured out upon that, or any other town; I only wish to show, that there seems to be a marked connection, between temperance and revivals. And this connection has become so well defined, as to be apparent to even casual observers. In some instances the T. effort has *preceded* a revival—then the former promoted the latter. In some cases revivals have preceded the T. effort—then one has led to the other. Still there has been, and yet is, a close connection.

If God, then, has set his seal to the T. cause, owned it as his, and blessed it as his, those professors of religion who are refusing their evidence, are

1. *Neglecting a very important duty.*—Many are refusing to encourage a work which God encourages, and neglecting to use one very important means for building up His Kingdom, which he uses. How can they consistently pray, "Thy Kingdom come," and yet not use one of the most prominent means for injuring the kingdom of Satan?

2. *They are committing a very great sin.* They not only refuse their efforts and their influence to the cause, but throw them into the opposite scale. In this thing are they not honoring God with their lips, but their hearts are far from Him!

3. *They are taking the part of Satan against God.* It is for the interest of Satan's kingdom, to have the use of ardent spirit continued. It is one of the most prominent means he uses to support his cruel throne, and to people Hell. T. measures are one of the prominent means God uses to promote the interests of his kingdom. These two kingdoms and the means for promoting their interests, are just as opposite as God and Satan are opposite. He who virtually or practically opposes temperance efforts, opposes God, and aids the dark designs of Hell—the blood of souls is upon him. "He that is not for us is against us." But some may ask, "are you sure this is the best way to promote temperance, to form Societies on the principle of total abstinence!" Till a better way is pointed out, I am. When this is done, I am ready to pursue it.

CHAS. YALE,
Agent N. Y. S. T. S.

INFAMOUS.

'I belong to the Temperance Society,' said a New York wholesale grocer one day last week, while at dinner—'but I drink a little brandy now and then,' suiting the action to the word.

'Do you sell liquors, sir?' inquired a person present.

'O, yes! people *will* have them; they will purchase them *somewhere;* and as spirits are imported, they must be sold.'

'True sir, but merchants should not import them.

'Merchants *will* import them, so long as they can find a market. Why, there is the *deacon* of a church in New York who has imported more St. Croix rum, than any other man!'

'Who may that be, pray!

'B—— De F——. He has been a deacon of a church these many years; and sometimes I think he has'nt much religion—particularly when he asks 4 or 5 cents more for a lot of rum, than I wish to give. [A queer way to measure piety, truly—by the price of rum!] This temperance will not last long: it will be all over in about a year.

It is to be feared, this brandy drinking temperance man's profession may prove true, if churches allow their members and officers to be importers of and dealers in the soul's deadliest poison!—*Temp. Adv.*

From the New-York Evangelist.

RETURN OF DR. HEWITT.

This beloved brother has again landed safely on his native shores. He arrived from Liverpool, in the Packet ship Bottanna, on Saturday last, in good health. God has opened the way of usefulness and labor, before him, in England, far beyond any of the most sanguine expectations of the friends of temperance. Our countryman seems to have been the honored instrument of conciliating to the temperance cause a large number of enlightened Christian Philanthropists of England. He has also succeeded in inducing them to assume the responsibility of a Temperance Society for the whole world; the London Committee have assumed the title of "British Foreign Temperance Society," and a goes to the most noble "British and Foreign Bible Society."

In looking at the honorable list of their Vice Presidents, it is a gratifying fact, that all of them are pledged members of the society itself, and have actually signed the agreement, binding them to total abstinence. They also agree in understanding the temperance compact, to involve an obligation to the most strict and exemplary circumspection in regard to the use of stimulating drinks, particularly of the brandied wines of commerce.

Professor Stewart's *Essay* is in high favor there. A bountiful number of the society of Friends is publishing an edition at his own expense, for circulation. The celebrated theologian and biblical scholar Dr. John Pye Smith, pronounces it unanswerable, and avowed at the public meeting at Sheffield, that he had given up the use of wine, in consequence of reading it, and is much better for the change.—He is writing a commendatory preface for it.

There are many friends who will feel interested to know that Dr. Hewitt, has been enabled to meet the bereaving stroke which removed his eldest daughter in his absence, in a composed and Christian manner. Supported by divine grace, and the consciousness that, in leaving his family, he aimed to do his duty, according to what plainly appeared to be the will of God, as much as a man ought to do. In short, we may rest satisfied that our country, our temperance cause, our revivals of religion, have gained honor in the sight of our British brethren, by the visit of our recent delegation.

Dr. Hawes, of Hartford, has returned in good health. Mr. Nettleton remains in England, with encouraging prospects of usefulness.

MISSIONARY.

From the N. Y. Observer.

THE IMPRISONED MISSIONARIES.

A gentleman in New Jersey, in a letter of recent date addressed to the editors of this paper, says: "I yesterday had the pleasure of an interview with a gentleman recently from Alabama, who has resided ten years among the Cherokee Indians in that state. On his way he visited Rev. S. A. Worcester and Dr. Elisur Butler, missionaries of the A. B. C. F. M. in the Penitentiary at Milledgeville, Georgia. He related a few particulars respecting their situation which may be interesting and useful for christians to know, as it will aid them in commending these sufferers and their present associates to the throne of grace.

Mr. Worcester is employed mostly as a mechanic at the bench, and Dr. Butler at the lathe-wheel. They of course adopt the dress of the prison, made of very coarse cotton. The initials of their names are painted in large red letters across their breast and waist. Thus attired, they perform their daily task with quiet consciences in company with felons. Their fare, though coarse, is wholesome, and their health is good. The convicts generally are required to cook for themselves. They mess with one who is permitted to go into town, and who cooks for the three. He is permitted to bring in some articles which they would not receive under other circumstances.

Their habitation is surrounded by a high wall, enclosing about five acres. As the Penitentiary was burnt last spring, the present buildings are temporary. There are three apartments, for ONE HUNDRED PRISONERS. Mr. Worcester has about thirty with him, and Dr. Butler about twenty-seven. The rooms are large, say twenty feet square. Loose plank are laid down for the floor. Each convict has a blanket to lie upon or to cover himself with as he chooses.

After entering the prison, Mr. Worcester requested that the convicts might be assembled for public worship on the Sabbath. The keepers, with one exception, assented, but on account of his objection, the request was not granted. He is permitted, however, and Dr. Butler, likewise, to pray with those in their rooms at night, and preach to them, or in other ways to give them instruction on the Sabbath.

The gentleman on his way to Milledgeville called upon Mrs. Butler, and found her as quiet and happy as could be expected in her trying circumstances. She was engaged as usual in teaching school, and imparting instruction to the Cherokees. She wrote a letter to her husband, which was presented to the keeper of the prison, who is a pious man, of the Methodist church for examination. He declined reading it, and intimated that it was too trying to his feelings. Dr. Butler has left four children. Mrs. Worcester still remains in feeble health.

LA POINT.

We mentioned some time since, the arrival of Mr. Ayer, from this place, to Mackinaw, where, after remaining a short season, he would return with one or two of the missionaries recently sent out by the American Board, to establish a station there, and perhaps in time another station farther west. Mr. Ayer was formerly a resident of Utica; and when he left the place, about 2 years since, was superintendent of the Sabbath school of the Bleecker street church, a station which he filled with great usefulness. He went out, at first, as teacher to the Mackinaw station; but afterwards, as our readers will recollect, left that place for a similar occupation at La Point, five or six hundred miles distant. At this place he was much secluded, and shut out from the intelligence of the day. The letter, of which the following is an extract, was written to a young friend in Whitesborough, soon after his second arrival at Mackinaw, when the scenes of a whole year had burst upon him at once, and when he was about to return to La Point. We hope that the spirit it breathes will infuse itself into the bosom of many a young disciple of Christ.—*Wes. Rec.*

Your esteemed favor of 25th of May, I received at my arrival here from the Indian country, (near the head of Lake Superior,) where I have been attempting the year past to instruct the perishing heathen in the knowledge of the gospel of Christ.

The news of the work of God in Utica, and the conversion of —— and some others, in establishment of ——, and especially the hopeful conversion of many of the Sabbath school children, attached to the school where I labored with so little success, was a source of the most lively gratitude to God. I wept for joy, and felt that I could say—"Bless the Lord, O, my soul, and all that is within me." My cup of joy has been full to overflowing, since I returned from the moral waste among the heathen, at reading the accounts of the stately steppings of Zion's King in the churches of our Lord. It seems to me, that Jesus is about to take to himself his great power and reign.

Hosts of missionaries will spring out of these revivals, and present themselves before God, and say, "Here am I; send me" to the heathen.—May we not judge from the signs of the times, that the latter day of glory is already dawning on this lost world, and that ere long a "great voice from heaven" will be heard, saying, "The kingdoms of this world are become the kingdoms of our Lord!" How blessed are they who bear an humble part in this glorious cause. Yes, though you and I may be but hewers of wood, yet will we rejoice that we are counted worthy by our Lord of such a place; a place which we would not exchange for the throne of a king. What a privilege to be instrumental in winning souls to Christ! in pointing the ignorant, perishing heathen to our glorious Redeemer, as one able to save souls from hell, and fit them for the society of the glorified above. Does not your heart burn with desire to make known to them Christ crucified! If it does, my dear brother cultivate such a feeling, till like Paul you have continual sorrow for the lost heathen. Don't think that when fitted to enter the field, you will remain among Christians, and build upon another man's foundation. Not under God, without "conferring with flesh and blood," go forth in the field covered with dying heathen. Let the love of Christ constrain you to offer yourself a living sacrifice unto God for them. I rejoice to hear you say, "I am inclined to seek work far from this blessed country."

And now, dear brother, let me tell you of an almost boundless field of moral death, which, until very recently, has been under the almost entire dominion of the prince of darkness. Now He whose right it is to reign, has begun to scatter the darkness by the power of the Holy Spirit; & a cry breaks forth on the right and left, Come over and help us. Within two or three years past, five or six of the Indian traders have become the professed followers of Jesus. These traders feel a very lively interest in the cause of missions, and make very liberal donations to it, and to the bible and tract cause, &c. Most of them live at a distance of from four to six hundred miles from this place, and a considerable distance from each other. One lives about 1500 miles northwest, where he has been the past year very active in doing good to the heathen. Some of the traders are now under serious impression, as are some of their wives. Two Indian women (the wives of traders) have the past year hopefully been born again. One will unite with the church on the morrow, and an Indian youth living with one of the traders. This trader united with the church last year. He was formerly a bigoted Catholic, and was educated for a priest.

Here follow similar additional details, which as they have already been presented to our readers, we omit.

The country inhabited by these Indians, is immense, extending from Mackinaw, along the southern shore of Lake Superior, running down into the interior two or three hundred miles, and from the head of the lake west and northwest, probably one thousand miles. It is inhabited by the Ojibwas, a numerous tribe; many of whom live in Canada, along the northern shore of Lakes Erie, Huron and Superior, extending far into the interior, and far to the west of Lake Superior. Books are now published in their language, and we hope the Bible will soon be translated. Dr. J——, of the U. S. army, now residing at the Sault St. Mary, a gentleman of great research, has made great attainments in the tongue, and is warmly engaged in the subject. The Ojibwas every where manifest a willingness to be taught, and some of the bands express much anxiety to have missions and schools among them.

The American Board have the present season sent out two clergymen, to missionate among these Indians; to acquire a knowledge of the language, and as soon as practicable to locate in the Indian country.

FROM OUR CORRESPONDENT.

Great Fire at Constantinople—Loss sustained by Mr. Goodell, the Mission School, and the Bible Society's Agent—Appearance of the Cholera, &c.

SMYRNA, AUG. 13, 1831.

I wrote you a few days since of the distress which had been caused by the plague among the poor of this place, and of the severer calamities experienced by another city (Bagdad,) whose name is connected with oriental story. It is now my painful duty to speak of these which have befallen the capital of the modern descendants of the Caliphs, CONSTANTINOPLE.—On the 2d of the present month, a fire broke out in Pera, the Frank suburb, which in its progress swept away all but eight buildings in Pera and San Demetrio. All the palaces of the Foreign Ambassadors but the Austrian; the dwellings of the Frank merchants, dragomens, &c., (with the exceptions already named,) and the only shelter of tens of thousands of poor Greeks, Turks and Armenians, are now heaps of burning cinders.

At first the Turks appear to have been rather remiss in their efforts to extinguish the flames, but since the conflagration, the conduct of the government is said to have been most praiseworthy. The Sultan himself has caused more than 100,000 piastres to be distributed among the sufferers, and has given permission to the Turks to rent their houses to the Franks (a privilege not latterly enjoyed.)—Similar acts of generosity are mentioned of him, during his late tour through different parts of his dominions. In how many respects does this Turkish ruler come behind the other princes of Europe?—Should not Christians who believe that "the king's heart is in the hand of the Lord," pray earnestly for his conversion to the faith of the gospel? Should they not learn, too, with simpler hope and faith, to seek the prosperity of Christ's spiritual kingdom? But yesterday it was the almost universal prayer of Christendom, "God speed the sword of the Russians." Now, however, that the Poles are seeking to break away from the yoke which was then equally heavy upon them, who wishes the sceptre of the Czar to be swayed over half the globe?

Among those who have lost nearly every thing by this dreadful fire, is our missionary brother, Rev. Mr. Goodell. He was just quietly settled in Constantinople, and was making arrangements for establishing schools, when this calamity came upon them. The new building, furniture, books, &c. of the school which we had for some time sustained

Central Library of Rochester and Monroe County
Historic Newspapers Collection

there, and the dwelling of the British and Foreign Bible Society's agent, have also been destroyed.—Mr. Goodell removed at once to Boyukdere, a village on the Bosphorus, where he has comfortable accommodations for the present. On learning of his misfortune our countrymen here have promptly collected more than $150 in money which I shall forward to him by the next post.

Together with the five, the *cholera* has at length made its appearance; but thus far its progress has not been rapid. Among the now houseless thousands, however, it will it is to be feared, find many victims. We may also expect a visit from it in this quarter, & are preparing our minds for its approach. But like the plague which has so mercifully passed by, it is the *servant* of the Lord, and will smite only at his bidding.

In the midst of these visitations of providence, pray for us, that the Lord "in wrath would remember mercy." The *church of Smyrna* which reads with interest what God is doing for your western Zion, hopes also that the year of her redemption may speedily come. In behalf of a portion of her members, Yours truly. JOSIAH BARKER.

From the New-York Evangelist.

THE POWER OF PREJUDICE.

We have hardly ever witnessed a more striking instance of the power of prejudice, in perverting the judgment, and causing persons to see things exactly the reverse of what they are, than in the following estimate of the labors of Mr. Finney. It is a part of an article of nearly three columns, headed, "Rev. Mr. Finney," in the Boston Telegraph, for Oct. 22d. The editor thus gives his opinion, as to the character of his public performances, and the true secret of his success.

"Here, then we conceive lies the true secret of Mr. Finney's influence and popularity. He addresses the feelings, and not unfrequently, the coarser feeling of human nature. This is more or less grateful to a vast multitude of mankind, who will not endure to have the plain truth addressed to the understanding and conscience.—They are gratified with an excitement of passion, and can endure even much truth, if truth is not mad. the prominent object, and its edge is only blunted, so that it will not find its way to the conscience and the heart. Here is the main spring of these operations for the promotion of revivals, which have prevailed so extensively at the West; and it is the main spring of that kind of preaching, which is rapidly preparing the way for the introduction of the same measures, in this section of the country. Mr. Finney preaches some truth important and pungent, intermingled with not a little error, and presented in such a *manner*, as to drown conviction of sin in selfish inducements to immediate action, and to make immediate action, however selfish, if prompted by love to the soul, to be essence of obedience to the commands of God.—The sinner, indeed, is induced by self love, to embrace the gospel: and for this cause, he continually talks about *hell*, and makes the criminality of the sinner to consist more in neglecting the salvation of his soul from hell, than in disobedience to the divine law. Such an impression as this, must be an effectual bar to conviction, and must directly conduce to a false love, a false submission, a false repentance, and a false hope."

To any person in the least familiar with Mr. Finney's preaching, it will be strange to be told that he addresses the feelings instead of the understanding. Whereas it is well known that he is an uncommonly argumentative preacher. He does indeed make a tremendous impression on the feelings, but it is always through the medium of the understanding. He is one of the most doctrinal preachers in the world. A Connecticut minister, much accustomed to what is called the intellectual preaching of New England, and peculiarly qualified to judge of such matters, said, after hearing Mr. Finney, "He preaches more divinity in one sermon, than we should in a whole year." So far from his sermons being appeals to popular passions, that another New-England Minister said of him, after hearing him several times at Andover, "I never was so disappointed in my life. His sermons are calculated to arrest and hold hearers of the highest order of intellect."

Mr. Finney's hearers will be little inclined to credit this man's discrimination, when he thinks his preaching deficient of producing conviction of sin. If there is any one point more universal than another, among those who are awakened and convicted under his preaching, it is their deep and overwhelming convictions of sin, their sense of its loathsomeness, and its terrible baseness. The reason why he talks so much about hell with so much effect, is, that he first leads his hearers to feel as if they deserved it. His clear views of God's holy moral government, and righteous law, and free and sincere offer of mercy in the gospel, he transfers to his hearers, and makes them see how utterly they are "without excuse." We cannot conceive it possible that such preaching should tend to the production either of false submission, or a false hope.

From the Christian Mirror.

"THE HOUR OF ATONEMENT"

This is the title of a Sermon, founded on John 12: 27, 28, and forming one in a recently published volume by an English preacher. The extract which we transcribe below, we found in a review of the work in one of our London periodicals. It appears to us eminently instructive and affecting, and as proper a subject for contemplation, as we could possibly introduce to our readers, on the week preceding a communion Sabbath.

According to the reviewer, the view taken of the passage which forms the preacher's text, is conveyed under the threefold division: 1. 'The Redeemer contemplated an important period—*this hour.* 2. The Redeemer was affected by a powerful emotion—*now is my soul troubled.* 3. The Redeemer received a remarkable testimony—*then came there a voice,* &c.' In illustrating the emotion expressed in the words of our Saviour, the preacher thus expounds the source of that ineffable anxiety.

"*Now is my soul troubled, and what shall I say!* The perturbation thus expressed, arose from the vivid prospect of the sufferings before him. We are accustomed justly to expect, when men are concerned in the execution of arduous engagements, to which momentous consequences are attached, and around which difficulty and danger are placed, that there will be some fluttering, some agitation of mind, as they are watching the near approach of the hour of action. Anxiety, in such circumstances, we deem essential to the mental constitution of our nature. The bosom of the Messiah was the seat of human susceptibilities and affections; being, except as to sin, 'made in all things like unto his brethren.' And how much was there, in the work to which he was consecrated, calculated to excite this 'troubling of the soul!' when he meditated on the outrages about to be inflicted on his body, and on the spiritual agonies of which those of the flesh were but the feeblest shadows.—agonies in which he was to bear his Father's curse, and have the immortality of millions committed to him, in that one hour, or never, to redeem and to secure; when he reflected that the whole universe was bending an eager aspect towards him, that the divine plans so complicated and immense, here rested for completion, and would be jarred forever by a failure, and that here the inspirations of prophecies times directed all their hopes, and pointed all their mysteries; when he thought on the intense watchings of the angels, wrapt in solicitude for the issue, and on the efforts of the powers of darkness, leagueing all their might in one struggle, by the event of which they knew their empire would be established or overturned forever;—was there not indeed enough to produce on the sensitive spirit, a deep solemnity and perturbation without parallel and beyond conception! No wonder that for a moment he trembled; no wonder that the soul was darkened; no wonder that the sorrows so tremendous and so responsible created the agitation of apparent hesitancy and reluctance; well might the exclamation arise—Now is my soul troubled, and what shall I say!

"Whenever the Son of man surveyed the season of his ignominy, it was always with this emotion. The apostle Paul has stated the fact with affecting emphasis,—that 'in days of his flesh, he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death.' Behold him in the Garden of Gethsemane! He went thither after his celebration of the Passover; and he began to be sore amazed, and very heavy, and said to his companions, 'My soul is exceedingly sorrowful, even unto death.' He withdrew, and kneeled down and prayed,—'O my Father, if it be possible, let this cup pass from me.' Again and again he pleaded, until an angel came from heaven to strengthen him: 'and being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.' O thou Son of God, how bitter must have been the mighty wrestlings of spirit, with which thou didst prepare to pass the scenes of the judgment-hall and Calvary;—O my soul, remember and this was sorrow endured *for thee! Thy* welfare was identified with the dread forebodings of 'the hour,' and assisted to give them all their intensity and gloom; for thee was the trembling of the soul; for thee, the sorrow even unto death; for thee, the agony; for thee, the bloody sweat! Canst thou remember it, and yet not be dissolved in tenderness, penitence and love!

"The belief of an approaching atonement appears to us *necessary*, to account for the agitation exhibited by the Redeemer in prospect of his trying hour. If his death were nothing but an ordinary lot, a mere martyrdom, a simple attestation to the sincerity of his character, and the truth of his claims, it is clear he did not meet his fate with firmness in any wise equal to what we may frequently find in the common annals of the world. Is he not far surpassed by many of his own followers! Have there not been martyrs, whose last moments, amidst excruciating tortures, were much more triumphant and illustrious than the Leader whose name they bore, and for whose cause they died. Do not the records of profane philosophy and patriotism too, furnish us with examples of courage and fortitude that merit far greater admiration and praise! The existence of emotion like that we have seen in the sufferer of Gethsemane and the cross, every one, unwilling to assign to him a station of vast and dishonorable inferiority, will regard as an evidence of something being involved in his agonies peculiar and unparalleled; and the explanation alone adequate and satisfactory, is to be found in cordially receiving the testimony, that 'the Lord laid upon him the iniquity of us all.' On the principle that what he endured was propitiatory, his dignity is preserved inviolate; the emotion is in harmony with the occasion, and the occasion with the emotion; and we are witnesses of a scene fraught with the most potent excitements for the repentance and faith by which we shall be prepared for the salvation and gratitude of eternity."

From the South. Rel. Telegraph.

THE IMPRISONED MISSIONARIES.

Mr. Editor,—I take the liberty of enclosing for publication, the proceedings of the Synod of N. Carolina, in relation to certain missionaries in the State of Georgia.

I agree in opinion with those who think that this subject in all its details and bearings, ought to be kept constantly before the public; for when it is fully understood and believed, the result must be, one general burst of honest indignation through the whole length and breadth of the land.

The stab which has been given to our national reputation is, I apprehend, too serious, afflictive and humiliating to be regarded with cold indifference.

If such oppression and outrage are to be met by the great body of the American people with silence and tame submission, then I confess that I have been mistaken either in my views of the affair alluded to, or in the character of the country which has given me birth. CIVIS.

October 25, 1831.

The Synod of North Carolina in the exercise of a right which they possess in common with their fellow citizens, of freely and fearlessly expressing their views in relation to public measures and events, which affect the honor, the dignity, and christian character of their beloved country, feel it to be a duty which they owe to themselves and to that part of the community which they represent, to notice with expressions of deep regret and unqualified remonstrance, the treatment to which certain christian missionaries of different denominations have, under form of legal process, recently been subjected in the state of Georgia.

Having examined the subject as presented to them through the medium of the press, and presuming that the details which have been given the public are substantially correct, they are constrained to say that in the case alluded to there has been a spectacle exhibited more shameful & shocking than any within their recollection, which has hitherto disgraced the annals of our free institutions.

To the honorable and high-minded authorities of their sister state, they would say, respectfully in the words of the eloquent DESEBE, one of the learned council who defended Louis the XVI, on his last trial,

'Recollect that history will *judge your judgment.*'

And when the political agitations of the day shall have subsided, and when reason and humanity shall have resumed their ascendency over the baser passions of the human mind, the Synod cannot but believe that the transactions of the summer of 1831 will be remembered *only* to be associated with the fell deeds of the dark ages, when tyranny and oppression were deemed no crimes, and when the principles of toleration and the rights of conscience were but imperfectly understood and scarcely recognized: *Therefore,*

Resolved, I. That the unrestrained insults—wanton indignities, and brutal cruelties to which some of the missionaries were subjected after their arrest, by individuals of the Georgia escort, savor more of the lawless barbarities of an Algerine banditti, than of the customary decencies and civilities of an American Guard.

II. That the severity of the sentence which, according to the laws of the State, has consigned to imprisonment and hard labor for the term of four years, some of the missionaries in question can find no apology either in the moral turpitude of their general character, or in the heinousness of the offence which they have committed, but must be ascribed to the violence of party politics and imbittered feeling displaying themselves in the arbitrary enactments of a high-handed dominion.

III. That the following assertion found in a letter, bearing the signature of the Executive of the state, namely,

"The missionaries of the different religious societies stationed among the Indians, had found their situation *too lucritive* to give them up willingly"—contains an insinuation altogether gratuitous, and unworthy the high station whence it proceeds: and until the contrary is made to appear, must be regarded as ungenerous and unfounded.

IV. That the Synod recommend to their churches and to Christians generally, to unite (especially at the Monthly Concert) in fervent prayer to God, that he would direct and sustain by his Almighty power and grace, the missionaries of the cross of Christ in the State of Georgia, who have been traduced and persecuted for righteousness' sake. That he would pardon the sin of all concerned in the the transactions alluded to, and that he would not lay their sins to the charge of our beloved country.

From the Vermont Chronicle.

LETTER FROM FRANCE.

The following letter, dated St. Quentin, Aug. 17 1831, was addressed to Prof. Hodge, of Princeton, and communicated by him for the N. Y. Observer. Implicit confidence may be placed in the statements of M. Monod.

"MY BELOVED FRIEND AND BROTHER.—How often, I may say daily, your name is in my mouth when I offer thanksgiving to the Lord our God, for the abundant blessing he is pouring on his churches in the United States! but seldom it is given to me to talk with you. I am called upon to-day to break this long silence, to make an appeal through you to American charity in behalf of numerous sufferers, many of them children of God. It has pleased the God and Father of our Lord Jesus Christ to bless the preaching of his name in this part of our country. A good number of Protestants, and yet more Roman Catholics, I believe, have been converted, and embraced the faith. Almost all of them are poor. Their faith has excited the enmity of many who were once their friends, and has deprived them of many of their former resources. Besides the same Gospel which has been the savor unto life to the poor, has been the savor unto death to the rich, who have withdrawn from our church, and thus diminished the means of helping the poor. Add to this that trade is entirely fallen in our departments, where trade was the life of the whole population, and left them in such a distressed condition, that we have seen for months, hundreds and thousands of workmen, and women with their children, going from village to village and from house to house, to beg for their bread, and you will easily conceive what is the condition of the poor Christians in the north of France. Many have been obliged to beg. Christians have seen their families several days without bread. Many are burdened with debts, and unable to pay them. Many, and even whole families are out of work. Others are so weakened by hunger or bad food, that they could work with difficulty. It is a sad thing indeed, to behold their pale, downcast countenances, to see children of God, members of Christ's body, sitting at the door of a Catholic, with the crowd of beggars, and waiting an hour for a morsel of bread. Had it not been for the help we have received from Christian friends in England and Switzerland, some probably would have starved to death. The faithful pastors too, having lost the favors of their unconverted consistories, have lost with it the usual supply which they received from churches, and are obliged as Moses in the wilderness, to provide food for their flock, instead of being maintained by them. Blessed be the name of the Lord! he awakened a spirit of charity; so that we are generously supplied, though, it seemed little in comparison with our wants, by some of his children. But these means are now entirely exhausted, & the distress continues. Trade is in the same state; no prospect even till now, appears of a change. My heart is grieved daily by these sufferings, by the sight of the brethren who come to me for help, and I can afford none. On this account, I am indeed to write to you, my beloved brother. Perhaps you and some of your friends may be enabled to engage Christians of America to help their distressed brethren of Europe. I know what will be the wish of your heart, and that if you can, you will, because you love him who loved us. This would become a new bond of union between the churches of France and the United States. How glorious, how dear your churches are in our eyes! Pray for our poor France. Our countrymen boast of their liberty, but they are slaves of Satan, the great tyrant, and the hand of the Lord is heavy upon them. There is ground to hope, however, that deliverance is at hand for the people of God. Many persons have become attentive to the gospel, who formerly refused to hear. Numbers in St. Quentin have renounced the Pope and Virgin Mary, and expressed their faith in the true and living Saviour. They rejoice amidst their sufferings, and, as one wrote to me, bless God, because though they have no food, their souls are filled with joy. Pray for us. American brethren we pray for you.—Love us, for we love you.

May the peace of God keep your hearts in Jesus Christ. Yours, B. MONOD.

From the Am. Pastors Journal

THE MARBLE MONUMENT.

[Furnished by a Layman.]

Our readers will recollect that in the Pastor's Journal for the year ending 1829, (vol. 1. page 69, we published an article denominated the "SPIRIT OF MISSIONS," or the "*Little Pine on the banks of the Connecticut.*" It was an account of the conversion of L——S——, in 1815, then a member of Dartmouth College, and now a missionary in Ceylon, together with an interesting communication from him to the writer. The reader will be richly rewarded, if he will turn back to the No. of our "Journal" which contains it, and peruse that article again. "The Little Pine," as we then said, "will be remembered in heaven." L——S——still lives and labors in that far distant island of the sea; with what spirit the following extracts, which we have received of a respected correspondent in New-Hampshire, will show. Our correspondent writes:

"I cannot withhold from you an interesting fact concerning L——S——, and which is thus detailed in a letter from him to my brother B., at A., dated Oct. 12, 1830.—'For all I ever was at Hanover—for all I now am, or expect to be, in this world, I am indebted to a very little turn in Providence, with which you are acquainted. You recollect my brother Oliver, who was drowned in 1807, while a member of the junior class. You may recollect that the members of the United Fraternity erected the white marble monument to his memory. The generosity and kindness of strangers to one so dear to me, so took hold of my mind, that I often wept: and while my hand was hold of the plough, my heart was with those who had loved and buried my dear brother. These feelings however, I kept to myself for about two years.—I at last, began to fit for College, and was eventually introduced at Dartmouth college, just a year before I was fit for such a place. All this was the result of that marble which stands at the head of my brother's grave. All this time, God led me in a way I knew not, and was making use of that very marble to raise up a missionary for India. Happy, happy shall I be, if at last some in India may be able to testify, that I have been as useful to them as that monument has been to me."

"I will give you another beautiful extract from the same letter."

"Let us rejoice that, though on different sides of the world, we are included, if indeed we are the true followers of Christ, in the same Church—are engaged in the same cause—are members of the same body—baptized into the same spirit—have one faith—one hope. He that soweth and he that reapeth, shall rejoice together, and he that goeth out to battle, and he that stayeth by the staff, shall alike be rewarded. With these animating hopes and prospects, let us pray that we may be enabled to stand in our lot, and each build up that part of the wall which is over against his own house."

Such are the feelings with which the Christian remembers every object associated with his conversion to God. The "LITTLE PINE," and the "MARBLE MONUMENT," are objects of unspeakable interest to our distant brother, because they are inseperably connected in his remembrance of the grace of God, by which he is what he is. They shall perish, but the remembrance of them shall live in eternity.

INTERESTING LETTER FROM MR. JUDSON.

The following letter from Burmah, was addressed to Rev. James Grow, of Thompson, Conn. and by him furnished to the Christian Secretary.

RANGOON, *March* 4, 1831.

Rev. and dear Brother—Your letter of the 17th July last is before me, and your fifty dollars are in the hands of Mr. Jones, at Maulmein, who writes me, that he is ready to pay it to my order. The sentiments expressed in your letter, are cheering and encouraging to my heart. I wish that all Baptist ministers felt so, and would all make such presents, though I should prefer their being made directly to the board. My gratitude however, in both cases, is sincere.

I can spare time to write a few lines only, having a constant press of missionary work on hand, add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead.—Brother Wade and I are now the only men in the mission, that can speak and write the language, and we have a population of above ten millions of perishing souls before us. I am persuaded, that the only reason why all the dear friends of Jesus in America do not come forward in support of missions, is mere want of information, (such information as they would obtain, by taking any of the periodical publications. If they could only see and know half what I do, they would give all their property, and their persons too.

The great annual festival is just past, during which multitudes come from the remotest parts of the country, to worship at the great Shway Dagong pagoda in this place, where it is believed that several real hairs of Gaudma are enshrined. During the festival, I have given away nearly 10,000 tracts, *giving to men, but those who ask.* I presume there have been six thousand applications at the house!—Some come two or three months journey, from the borders of Siam and China,—"Sir, we hear that there is an eternal hell. We are afraid of it.—Dr., give us a writing, that will tell us how to escape it." Others come from the interior of the country, where the name of Jesus Christ is a little known,—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Brother Bennett works day and night at the press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, and the types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain, that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another into the grave, that many of our brethren in Christ at home, are just as hard and immoveable as rocks: just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still and see the dear Burmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls, that will shine forever in heaven, or burn forever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. And thanks be to God, our labors are not in vain. We have three lovely churches, and about two hundred baptized converts, and some are in glory. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Burmah is drawing near. O if we had about twenty more, versed in the language, and means to spread schools, and tracts, and Bibles to any extent, how happy I should be. But those rocks and those icy mountains have crushed us down for many years. However, I must not leave my work to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do. I took up my pen, merely to acknowledge your kindness, and behold, I have scratched out a long letter, which I hope you will excuse, and believe me, I am in your affectionate Brother in Christ. A. JUDSON.

A CHOICE SPIRIT.—Rev. Mr. Knowls, in his memoirs of Mrs. Judson, states, "that soon after the close of the war with the Burmans, Mr. Judson paid to the mission above $4000 chiefly received by him from the British Government as a compensation for his services as interpreter."

"Besides this, says the Ch. Watchman, he has paid into the Treasury of the Board, about $6000 being all his private property; making a total of $10,000. And every one knows that he has given his person to the work for more than eighteen years, and expects to wear out his life in the service of preaching the gospel to the poor Heathens in Burmah. Let this spirit be compared with the little that is done in the United States. Dr. Scudder of the Ceylon mission, in speaking of the little that has been effected by missionary effort says: Were the whole heathen populat on collected together, and those separated from it to whom the gospel is preached, their numbers would scarcely be missed!—Again he says; Nearly six hundred millions of our fellow men are on the road to eternal woe. These are exclusive of Jews, Roman Catholics, and the Greek Church." Oh, how few are the choice spirits, like Hall, Martin and Judson! Never will the missionary enterprise move forward in glory and power, till it shall receive an impulse from many such spirits as these, filled with the Holy Ghost and with zeal.

From the Christian Soldier.

RUM SELLERS TURNING UNIVERSALISTS.

We understand that two or three rum sellers, in this city, have left an evangelical church and gone over to the universalists. We suppose that they found it difficult to reconcile their business with their profession, and have therefore joined a society where they can deal out poison to their fellow men without restriction.

What a fine shelter for all kinds of wickedness does Universalism afford! Men can not only sell rum without reproach of conscience, but rejoice over the multitudes whom they send through the drunkard's grave, to Heaven! We most heartily wish that all those members of evangelical churches, who persist in this iniquitous traffic, would become Universalists. They would then fight under their appropriate flag, and maintain their character for consistency; while the churches, to which they are now a disgrace, would be rid of one of the worst of hindrances to spiritual prosperity.

It is a remarkable fact, that most of those who abandon a christian profession, and embrace Universalism, do it under the influence of some prevailing sin, and often plunge into a course of vice and dissipation; while those who renounce that sentiment, and embrace the religion of the gospel, become better members of society, and ornaments to the church of Christ.

PRIVATE DEVOTIONS OF ANCIENT CHRISTIANS.—The first Christians attended to the duty of secret worship; prayer and reading the word of God. Valens, deacon of the Church of Jerusalem a venerable old man, had so studied the Scriptures, that he could repeat whole pages together. So also could John, an Egyptian, who had his eyes put out and was condemned to the mines of Palestine. The word of Christ dwelt in him richly. What a consolation must this have been to himself and his fellow sufferers!—Secret worship is, indeed, a most important duty in prosperity & in adversity, to the young as well as to the aged. Satan is peculiarly anxious and artful to make Christians neglect, or perform without much earnestness this duty. Guard, reader, against the enemy. Be instant in prayer,—you stand defenceless, without your girdle, without your sword. How, then, will you be able to stand in the day of battle, when powerful temptations arise? The neglect of secret worship, is the first step of departure from the faith.—*Ch. Records.*

OBSERVER.

THURSDAY, NOV. 17, 1831.

☞The absence of the Editor for the past week must serve as an apology for the want of the usual interest and variety in this paper.

We publish the following article from the Vt. Chronicle as well worthy the *consideration* of Christians of every denomination.—We give no opinion as to the correctness of the Editor's views.—We rather throw it out at this time as a subject which we should suppose might come before the convention that is to meet here in January next. We think it belongs to the subject assigned to Rev. Mr. Day.—A judicious and temperate discuss on on the principles involved in the question what can be done to promote harmony between different denominations; &c., is of the first importance and plainly involves the matters treated of below.

LETTERS OF DISMISSION.

It sometimes happens, that a member of a church wishes to discontinue his connection with it, and to unite with another church, of a different denomination; and churches and ministers have been much at a loss how to manage such cases. Baptists, Methodists, Episcopalians, &c. we regard as holding and practicing some errors, and we cannot conscientiously encourage our brethren to adopt those errors, by joining those churches. Those churches feel the same difficulty, when one of their number wishes to leave them and come to us. This prevents giving a letter of dismission and recommendation, as when the proposed transfer is from one church to another of the same order. On the other hand it is a fundamental principle of Congregationalism that every man has a right to judge for himself in this matter, and to be governed by his own convictions of duty. We can neither impede him in the exercise of this right ourselves, nor counte nance others in doing it. How shall these seemingly opposite duties be reconciled?

When a member of a Congregational church wishes to remove to another denomination, let a letter be given of the following import.

"A. B. who is a member of this church in regular standing, informs us that he wishes to be released from his connexion with this church, and to unite with you. We think his present views erroneous, on those points in which you differ from us, [here, if necessary, the points of difference may be specified, and our views of them stated,] and therefore we think that he ought to continue his relation with us, or remove it to some church holding the same views. Yet we cheerfully acknowledge his right to judge for himself, and to be governed by his own convictions of duty; and if, in the exercise of this right, he shall unite with you, we shall, when informed of the fact, consider his connexion with us as dissolved."

We see no reason why other churches may not give similar letters to members who may wish to unite with us. In this way, the church from which the member departs, neither sanctions what is regarded by its members as erroneous, nor exhibits the appearance of unchristianness, or ecclesiastical tyranny.

In all cases, the church with which a person proposes to unite should see to it, that he treats the church which he leaves with becoming tenderness and respect. A want of this will be good ground for his rejection, as destitute of Christian character.

Where the necessary credentials are withholden; the church to which one wishes to unite himself may address to the other a letter like this.

"A. B. has offered himself as a member of this church; and no reason why he should not be admitted is yet known to us. We understand that he has heretofore been connected with you. We earnestly request you, therefore, if you know any thing against his Christian character, on account of which he ought not to be admitted, to inform us of it within days from this date."

If an answer is returned, containing charges against the candidate, they should be investigated, and have their proper influence upon the final decision. If no answer is returned, or no charges made, the way is opened for his admission by profession, in the usual mode. In this way, membership may be removed from one church to another, without any breach of charity, and without any act of the church from which it is removed.

In no case should a person who is under censure or who has any difficulty with the church to which he belongs, or with any of its members, be admitted to another church, without the most satisfactory evidence that he has done all he ought to procure an amicable settlement.

Such is the advice which we have given, whenever we have been consulted on cases of this nature. If any one can give better, we will thank him to forward it.

Niles Register estimates that the various manufactories of Baltimore create a trade of $5 000, 000 per annum—one coach factory employs 80 persons.

For the Observer.

POPERY EXCLUDES THE BIBLE FROM ITS VOTARIES.

Dear Sir—The relation which creatures bear to their Creator, involves obedience to his law.—That this law should be obeyed, it is indispensably necessary that it should be known. I am well aware that there are traces of the law of nature found in man, even in his savage state; but this law although it leaves him inexcusable, cannot exhibit the way of access to an offended God. This important instruction is only contained in the revelation given us in the scriptures of truth. Is it not then, I ask, murder of the most aggravated kind, to exclude millions of the deluded votaries of Antichrist from the knowledge of the word of God; by which means sinners are brought from the kingdom of Satan and darkness, into his marvelous light! yes sir, not murder of the body but murder of their souls.—What wrath! what shadows, clouds and darkness hang over the prospects of Popes, of Councils, and of Priests; who make a trade of trafficking in the souls of men.

That these are facts, a reference to the canons of their own church will plainly shew. See Council of Trent, Sess. 4. decret. de Can Scrip. "That it is not for the common people to read the Scriptures, and if they should, more prejudice than benefit would arise to them from the reading of them."—"That the Holy Scriptures are dark and obscure." Belarmine, de verbi Dei.—Others represent them as a nose of wax without the Pope; having no more authority than Æsop's Fables. Cereseus De Trad. page 41, declares "That it was the devil's invention to permit the common people to read the Bible." Thiereus, de Democrac. ch. 21, declares "That he knew husbandmen possessed of the devil, because they were able to discourse of the Scriptures." These tyrannical injunctions have been rigorously executed. A bookseller in Avignon in France, was put to death for selling French Bibles. The Popish bishop and his myrmidons, led him to the stake, with two Bibles tied round his neck, and he and they were burned to ashes. Vide Bishop Jewel's reply. A woman of Sansay in France, was convicted of keeping a Bible in her house: she was urged by the Jesuits to burn it, but she declared she would sooner burn her body than her Bible; it was burned before her, then she was stringed and dragged by horses through the streets. Let none imagine that these were practised only in days of *Auld Lang Syne;* or when the dense shades of ignorance more generally prevailed: on this principle Popery still acts, it is the same whether in the 15th or 19th centuries. In Ireland at the present time, (the fact is notorious, that) in the Catholic districts where the Hibernian Bible Society carries the Bible into the common schools; the priests immediately remove them, and threaten to curse them, bell, book and candle-light, if they read them.—I might easily fill up my paper with such details as these, but I proceed to bring these principles and practices to the law and the test more, if they stand not according to these, it is because there is no light in them; every one that doeth evil hateth the light, neither cometh to it, lest his deeds should be manifested.

Now for the ordeal. God commanded Israel, saying These words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down & when thou risest up,—they shall be as frontlets between thine eyes, and thou shalt write them on the posts of thine house and on thy gates.—This is addressed to all ranks of men. Jose his tells us, that the children of the Jews were so familiar with the law that they could repeat it without the book. God commanded Joshua the chief commander of Israel, saying, "This book of the law, shall not depart out of thy mouth, but thou shalt meditate therein day and night, then shalt thou make thy way prosperous." He commands the King to write him a copy of the law, and meditate therein all the days of his life. What Kings and generals, heads of families and children, read, study and understand the word of God! Yes, says God: No says Popery.—If we do it, it will be to your prejudice. Search the Scriptures (saith Jesus Christ,) for they are they which testify of me. No says Popery, searching the Scriptures, turns common men into devils.—They testify of me, saith Jesus. No says Popery, they are dark and mysterious, it is the oral tradition committed to the holy mother church, the key given to Peter, which unlocks their spiritual treasures. Let my word (saith Christ) dwell in you richly. No, says Popery, it must neither dwell in your schools, your houses, nor your hearts. I charge you, (says Paul to the Thess.) that this Epistle be read to all the holy brethren." I charge you, saith the Pope under the penalty of my curse that ye do not read it; I adjure you, says Christ, that it be read to all the holy brethren. I prohibit it, saith the Pope from being read to any. Blessed are they who hear the word of God and keep it, says Christ. Cursed are they who hear it and retain it in their possession, saith Popery. We have a more sure word of prophecy, whereunto we would do well to take heed, saith Peter. No saith the Pope, you must not take heed to it, for it would be to your prejudice. How wide the contrast between Peter and the Pope, now standing the prescribed relation! Christ commended the Bereans, for they were more noble than those of Thessalonica—because they searched the Scriptures daily, to see whether the things they heard were true, or not. But Popery anathematizes all who question for a moment, what his holiness, and the holy mother church declare to be law and gospel. In this contrast, I have endeavored to pull aside the mask; I have studied plainness so that every man of common sense, in this side of sheer deism, may at once perceive the usurpation and tyranny of Popes and Popery.

Tradition is their only subterfuge: once get the populace to believe that the Scriptures without the *ipse dixit* of the Pope, have no more authority than Æsop's Fables, and what absurdity cannot they be persuaded to believe! Hear the declaration of Bristow, when teaching his scholars how to grapple with Protestants. "You must (said he) first get the proud heretics out of the weak and slippery castle of Scripture, and bring them into the plain field of traditions; and then the rewards will run—set the Pope on the throne and Christ at his footstool; and you are sure of the victory." Similar to this is the declaration of Canus, who taught his followers "that there is more force in tradition, to confute heretics, than in Scripture." Doleful as this consideration is, the slavish principles of vain traditions and passive obedience have nearly run their round. Yes, yes, America has taught the nation of the world, that man is born free; she hath hoisted the beacon whose rays have already crossed the mountain wave of the Atlantic; disseminating a knowledge of the rights of man through every artery and vein of society; so that, the chains of Popish thraldom, which have so long bound the vassals of Popery in Europe; are parting like the cords and the withs which once bound Samson of old.—But sir, in proportion to the demolition of Popery in Europe, and the shaking of the tripple crown of Antichrist, in the same ratio does it spread in America; thirty or forty years past there was only one Popish bishop in America

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and now there are nine: like the locusts under Abadon, the advocates of Popery are overspreading the West and almost devouring every green thing.

Permit me to enquire; is there no remedy for this evil? It is not the persons but the principles I reprobate. As fellow men I lament their condition, that they are given up to strong delusion to believe lies; and this condition is almost hopeless. I am aware that it has been said, that of all human beings little can be effected with them. We cannot get them into our churches, nor the Bible into their houses—this is too true; while the wild Indian of the woods, and the savage of the Pacific Isles, yield submission to the gospel; the Catholic still clings to his images, and the traditions of priestcraft.—Notwithstanding all this, I am apprehensive something might be done; see what is now doing by the Reformation Society lately instituted in England: it is supporting agents, who travel through every city and town of England, Scotland and Ireland, particularly in the Catholic districts; and call on priests to public discussion. In some instances they have accepted the challenge, and been completely foiled, and in others they have prohibited their votaries to attend these public discussions; but cannot restrain them. This is effecting much in Britain; will America, proverbially enterprising, be behind? Surely not. Yours, J. F.

For the Observer.

THE MISSIONARIES IN THE STATE PRISON.

When Peter was apprehended and put in prison by Herod, "prayer was made without ceasing of the church of God for him," and it was not made in vain. God heard the supplications of his people, and sent down a heavenly messenger to take off Peter's chains, and lead him out, and set him at full liberty. Is there not the same encouragement to pray for our abused and persecuted brethren in the State prison of Georgia, that there was to pray for Peter in the prison at Jerusalem? And is not this a matter of sufficient importance, to call forth the united, fervent prayer of the church throughout our land?

I Peter had known that the church prayed for him so importunately, it is likely he would have felt a very deep interest in those prayers. And if our dear brethren, imprisoned in this boasted land of freedom, were to learn that their case was extensively made a subject of special prayer; it could not but be a great consolation to them. Would it not then be suitable that some day soon, say the last day of the present year, be observed as a day of fasting and prayer, that God would mercifully, and very signally interpose in behalf of these his suffering servants.

For the Observer.

I will be a Temperance man if it is for my interest. This is the language too frequently used on being presented with a Temperance paper, by many individuals. This temperance principle has been demonstrated to the full extent in this place recently. A Grocery was opened in this village (during the past season kept by a father and son * * * * young man being a member of the Young Men's Temp. Soc. They commenced without ardent spirit and in the report of the Young Men's Society read at a quarterly meeting a few weeks since it was stated that one respectable Grocery was in operation not consecrated to *Rum* and the destruction of mankind. The next morning however this respectable grocery, commenced the traffic in ardent spirit, the young man giving as a reason 'that they did not receive so much encouragement from the friends of Temperance as they expected, and therefore they must commence selling.' Thus for a few dollars and cents another engine of destruction is put in operation, and for a few dollars and cents all principle is bartered. Let such principles prevail throughout the land, and in a few years ruin will sweep through the land, 'Columbia is fallen.' This is the principle that actuated Benedict Arnold—Dollars and cents—shall it be applauded or despised?

COLD WATER FROM BLOCKPORT.

To the Editor of the Observer.

In your paper of the the 3d inst. we observed an article copied from the Sandy Hill Temperance Advocate, in which it was stated that a paper was returned to that office which had been directed to the '*Secretary of the Temperance Society*,' at Rochester on which was an endorsement "SENT BACK FROM ROCHESTER—TEMPERATE ENOUGH WITHOUT IT."

Presuming that a Secretary of the Monroe co. Temperance Society must have been intended, we think proper to state that we are the Secretaries of said Society, and have neither of us any knowledge of the transaction referred to, except what we learn from the foregoing article.—Although much has already been done in this county to promote the cause of Temperance, we are not quite prepared to endorse the sentiment expressed in the memorandum on the paper returned through the post office.

ASHLEY SAMSON,
Cor. Sec'ry Mon. Co. T. S.
EVERARD PECK,
Rochester, Nov. 15. *Cor. Sec'ry.*

"*Strong meat.*"—A company of Christians being together, one asked what was meant by the strong meat that the apostle said some needed? Why, says one, I suppose it means the doctrines of predestination, and others that cluster around it—another quickly replied, oh no, I think it means a strict church discipline! Well, says a third, I believe it means discharging Christian duties, being really engaged in doing something for the cause of Christ. That may be, said a minister, who was often preaching missionary sermons, and taking up collections, I am apt to think it consists in believers loving Christ and souls, more than money.—*Baptist Repository.*

AN EXAMPLE TO BE IMITATED.

The Transylvania Presbytery, at its late semi-annual meeting, resolved to support a Missionary in the foreign field. Several Presbyteries in the Eastern States have passed similar resolutions; but we believe this Presbytery has the honor of taking the lead in this good work in the west. Shall not this praise—worthy example awaken other Presbyteries to corresponding efforts!—*West. Lum.*

A NEW COMER.—We have received the first number of the *Hearld of Freedom*, published in Bethel, Ct. and devoted to the "*democratic* principle that all men are born *free*"—except the church and state men in politics, who are all born fanatics, and to bear the lash of freemen.—*N. H. Advertiser.*

VIEWS ABROAD.

Every thing concurs to show the extreme interest with which our American revivals are regarded by Christians in Europe. Recent travellers state, that there is nothing which so occupies the attention of British brethren. Doubtless great good would result, if two or three of their most spiritual and intelligent ministers would take the trouble to come over here, and see for themselves, for five or six months, what are the means, process and effects of a revival of religion. —*N. Y. Evangelist.*

At the last anniversary of the British Home Missionary Society, the Rev. H. Townly thus concluded a very interesting speech.

"I think sir, we stand greatly in need of some New-York Showers. I have been given to understand, that since the beginning of February last, in the city of New-York, it is supposed that about two thousand souls have been savingly converted to God by his blessing on the faithful preaching of the cross of Christ. I cannot hear of such things without giving glory to God, and taking shame to myself, and praying that a similar work may go on here, that similar showers of divine influence may come down, and visit our city and our whole land. We have been told that this kind cometh not out but by prayer and fasting: and if there were more prayer and fasting, we might rend the heavens, and an aperture be opened, through which, showers of blessing would come down."

Missionaries to the Pacific.—We understand that twenty Missionaries of the American Board, viz., eight preachers and their wives, a physician and his wife, and two printers, have received appointments, and are expected to sail from this port, in the ship Averick, about the 15th of next month, for the Pacific. They are destined, we believe, to the Marquesas and Sandwich Islands. —*New Bedford Register.*

Springfield, Otsego Co.—We have heard from this place, by a clergyman who left on Friday last; at which time a protracted meeting was in session, full of promise. The Lord was evidently present by his Spirit. Several interesting cases of hopeful conversion, had already occurred.—*Wes. Rec.*

Striking Providences.—When such men as Evarts, Cussman, Bissell, Rice and De Witt, are suddenly removed in the midst of great usefulness, and when missionaries, even in our own land, are condemned and imprisoned for preaching the gospel to the destitute and despised, ought not the churches to lay it to heart? The Lord means something should be learned by such providences. What is it? Is it that we may be more diligent, and work while the day lasts? that we may be more liberal in charitable contributions? that we may pray more earnestly, and with more faith? Is it that we may trust in him alone, and not depend on any arm of flesh?—*Wes. Rec.*

DOMESTIC.

EXPLOSION AND LOSS OF LIVES.

A most distressing occurrence took place yesterday a little before one o'clock, at the Powder Magazine at the extreme Eastern verge of the city. The building lately contained about 140 kegs of powder, which being deemed unsafe, was removed during Tuesday and yesterday morning to the Magazine of Fort Wayne, with the exception of about 150 or 200 lbs. damaged, that was emptied into a half mercerce, the coopering of which, it is thought, elicited a spark and caused the whole to explode. The concussion was felt in all parts of the town, and an immense cloud of white smoke soon explained the cause. The building (brick) was driven to pieces, and fragments thrown in every direction to the distance of two hundred yards, and we lament to say, every person within it (five in number as far as yet ascertained,) instantly killed, and their bodies and limbs thrown to a great distance by this powerful agent. The end of the building was hurled against the Artillery Old Laboratory (brick) about 15 feet distant, which crushed it, and the roof being of wood caught fire and burnt with the other wood work. The latter building contained nothing. The number of persons killed by this awful event is seven, five within and two without the building, as follows:—

Henry W. Stoy, Constable, who was aiding in superintending the removal.

Four coloured coopers, two men and two boys, free, who were engaged in putting the kegs in order.

A white child, about five years old, outside, son of Mr. Johnson, who formerly kept a sailor boarding house on the Bay. The mother, Mrs. J. was also outside near the building, and is much burnt and severely bruised, but may recover.

A black boy, who was playing not far distant; he died in about an hour.

The sight, after the accident, was the most revolting we ever witnessed. The bodies of two and detached parts of the bodies of two more of the coopers, have been found, together with another body, which it is hardly possible to identify as black or white, from the effects of the fire, from whence it was drawn, in the afternoon, but is supposed to be Mr. Stowy's, all the others employed in the work, were before accounted for.

Mrs. Johnson died of her wounds yesterday about 5 o'clock.—*Savannah Georgian.*

WILKESBARRE, (Penn.,) Nov. 2.—*Melancholy occurrence.*—We understand a distressing occurrence took place, a few days since, in Plymouth; the particulars were the following:—A man by the name of Heacock procured a keg of powder for the purpose of blasting. Having taken out the head of the cask, he took a small quantity in his hand to ascertain its ignitible qualities: but unhappily in communicating the fire, a spark was conveyed to the cask, and the whole instantly exploded. Mr. Heacock and wife, together with a little girl, were shockingly burned and mutilated, and nearly all the furniture of the house destroyed. The little girl has since died, and the life of Mr. Heacock is despaired of. This adds another awful warning to those who have occasion for the use of powder.

Five vessels have arrived at this port, within a few weeks, belonging to one owner, Joseph Peabody Esq. which have secured to the custom House, duties to the amount of $250,000, being a greater amount of duties than from all the vessels entered at this port in any other month since the adoption of the Constitution.—The greatest amount before secured in a month, $217,000, in October 1807.—*Salem (Mass.) Register.*

DESTRUCTIVE FIRE.

Church Burnt Down.—This morning, between five and six o'clock, St. Mary's (Roman Catholic) Church in Sheriff-street, was discovered to be on fire: when first seen the fire was raging about the Altar. It was but a short time before the entire building was enveloped in flames, and soon destroyed. It was insured for $8,000.

The flames soon communicated to the following buildings on Sheriff street:—

No. 23, a three-story frame building, owned by Mrs. Halsey, and occupied by A. Kennedy, slightly injured.

No. 25, a two-story frame building, owned by Mr. Vandewater, occupied by Timothy and Benjamin Ward and Jacob Sandford—destroyed.

No. 27, A two story frame building, owned and occupied by Elias Noe, destroyed.

Nos. 29, and 31, St. Mary's Church, destroyed.

No. 33. A two story, well finished brick building, owned by Mr. Wood, occupied by Ann and Sarah Kennedy and William Stebbins. All destroyed except the walls: no insurance.

No. 35—A two story brick building, owned by Ira Clark, occupied by Ira Clark, Nathaniel E. Adams, and SarahClark—much injured in the rear.

Two or three stables were burnt down.

The Methodist Episcopal Church took fire, before any serious damage was done.

The entire loss sustained is estimated at upwards of $20 000.—*N. Y. Sepectator*

A queer 'un, and not so bad. The following advertisement appears in the Broome Republican. If the advertiser is as honest in his dealings as in his professions, he will regain a reputation which he more than intimates has been in rather a shabby way:

"*Temperance Tailoring.*—John B. M'Intosh informs his former friends, and the public generally, that having returned from Ireland, he has re-commenced the tailoring business, at his dwelling house, at the west end of the bridge. —Having entirely relinquished the use of Irish as well as Yankee whiskey, joined the temperance society, and become temperate in his habits, he assures his friends he will also be temperate in his charges, and take as little cabbage as any other tailor in the village. He will also cut clothes gratis for those who are unable to pay provided they belong to the temperate class of the community."

From the Bellefonte (Ohio) Gazette.

Important Indian News.—We learn, that on Wednesday last, Mr. Gardiner, the Commissioner on the part of the United States, concluded a preliminary agreement in writing, with the Chiefs of the Wyandot tribe of Indians, for a cession of all their lands in Ohio, on terms similar to those of the treaties made with the other Indian tribes in this State during the past summer. The final conclusion of a complete treaty depends solely on the report to be made by an exploring Delegation of the Wyandots now on their way to examine the country designed for them, west of the state of Missouri.

American Education Society.—Quarterly Meeting of the Directors.—The usual meeting was held in Boston, on Wednesday, the 12th day of October. Thirty one new applicants, connected with fifteen different literary institutions, were received on probation, making the whole number received by the American Presbyterian Education Societies this quarter, *fifty one.* The applicants belong to nine different States.

Collector's Office, Troy, Oct. 21.—Cleared, Boat Observer, Capt. Watson of the Hudson & Erie Line, for Buffalo, with a cargo of 85,016lbs. merchandize, and paying a toll of $403 50; which is $13 84 more than ever before has been paid upon any single cargo upon the Erie canal. —*Troy Budget.*

Steamboat Lost.—The Steamboat Union, Capt. Haddleston, was lost on her way to St. Louis, on the 15th ult.—Nearly all her cargo was damaged or lost.—*Penn. Inq.*

Dangerous Institution.—It is said the receipts of the Park Theatre, N. Y. for a fortnight, were $11,000—And that Forrest's four nights of "the Gladiator," produced $4 400.

Where are now the alarmists! Where are the Argus-eyed and trumpet-voiced defenders of the wealth, and safety and freedom of the nation?—Here is a single Theatre, among half a dozen more in a single city, that takes up more money than both the Bible and Foreign Mission Society.—*Wash. Spec.*

A relicted Statesman.—John Quincy Adams has the life of his father nearly ready for the press. His leisure hours are employed in the preparation of some other works, among which is a poetical version of David's Psalms.

New translation of Mosheim's Ecclesiastical History.—A. H. Malby, of New Haven, will shortly publish "A new and literal translation" of this valuable work, by J. Murdock, D. D. It will be accompanied with copious additional notes, original and selected, and will be comprized in three volumes, 8vo. of about 500 pages each, and furnished to subscribers at $3 per volume.

CAPTURE OF NAT TURNER.—It is with much gratification we inform the public, that the sole contriver & leader of the late insurrection in Southampton Va., concerning whom such a hue and cry has been kept up for months, and so many false reports circulated; the murderer Nat Turner, has at last been taken, and safely lodged in prison.

It appears that on Sunday morning last, Mr. Phipps having his gun, and going over the lands of Mr. Francis, (one of the first victims of the hellish crew) came to a place where a number of pines had been cut down, and perceiving a slight motion among them, cautiously approached, and when within a few yards, discovered the villian who had so long eluded pursuit, endeavored to ensconce himself in a kind of cave, the mouth of which, was concealed with brush. Mr. P. raised his gun into fire; but Nat hailed him, and offered to surrender. Mr. P. ordered him to give up his arms; Nat then threw away an old sword, which it seems was the only weapon he had.—The prisoner as the captor came up, submissively laid himself on the ground, and was thus securely tied—not making the least resistance!

Mr. P. took Nat to his own residence, where he kept him until Monday morning—and having apprised his neighbors of his success, a considerable party accompanied him and his prisoner to Jerusalem, where, after a brief examination, the culprit was committed to jail.

Our informant, (one of our own citizens, who happened to be in the country at the time) awards much praise to the people of Southampton for their forbearance on this occasion. He says that no violence was offered Nat—who seemed indeed, one of the most miserable objects he ever beheld—dejected, emaciated and ragged. The poor wretch, we learn, admits all that has been alleged against him; says that he has not time been five minutes from the scene of his atrocities; and that he has frequently wished to give himself up, but could never summon sufficient resolution.

Mr. Phipps, as the sole captor of Nat, is alone entitled to the several rewards, (amounting in the aggregate, as we understand, to about $1100 —,) ordered by the Commonwealth and different gentlemen, for his apprehension: and we are told that in this instance Fortune has favored a very deserving individual.—to whom, in addition to the pleasure arising from the recollection of the deed, the money derived from it will not be unacceptable.—*Petersburg Int.*

PAYING OFF THE NATIONAL DEBT.—The secretary of the treasury has given notice to the holders of the 4 1-2 per cent stock, of $5,000, 000, created in pursuance of an act of Congress, passed on the 24th May, 1824, that it will be paid off on the first day of January next. Also, that 5 per cent stock created by law on the 15th of May, 1820, amounting to $999,900,13, which will be paid on the 2nd day of January next, to the proprietors thereof. It is confidently expected that the revenue of 1831 will reach thirty millions of dollars, eight millions more than the estimate.

IGNORANCE OF THE BRITISH PEASANTRY. The Committee of Herefordshire Auxiliary Bible Society lately instituted a canvass of every house throughout one third of that county. The result was, that out of 41,017 individuals visited, only 24,242 were able to read.

Ignorance a Source of Crime.—As the result of an inquiry instituted by the British and Foreign School Society respecting the unhappy individual convicted at the late special commissions for acts of violence and outrage, it appears that, of 138 prisoners tried in Berkshire, 76 could not read: of 50 tried at Lewes, only *one* could read well, and nearly the whole were deplorably ignorant of even the rudiments of religious knowledge. Results not materially different were obtained by other inquiries.—*Christian Mirror.*

FOREIGN.

From Correspondent O. P. Q. of Lon. Morn. Chron.

AGITATION AND TURMOIL IN PARIS.

PARIS, Sept. 18, 1831.—Paris is in a state of agitation difficult to describe, and of dissatisfaction which cannot be expressed! The system of Perier and the Renniers now appear before us in all its nakedness, its cruelty, its indifference to the feelings and to the rights of men, and France finds herself on the verge of being deprived of the benefits which were promised to her by the Revolution of July. I have told you it would come to this, and I predicted that the fall of Poland would lead to consequences of a general, serious and important character in France. The agitation which is felt in Paris is general. It is not the agitation merely of grief, or disappointment or surprise, but it is the agitation of a profound sentiment of national indignation and national anger. It is not the agitation of the surface of society, or of the surface of human feelings, prejudices, and anxieties, but it is a deep, profound, settled feeling of agitation, similar to that which a man would feel if he saw the prospect of being deprived by death of all his worldly hopes, the loss of friends, relations, fortune, home, and reputation. Do not deceive yourselves, or let others deceive you, by the hope or the belief that it is the agitation of the moment —that the new Prefect of Police, appointed in this day's Moniteur, will set all to rights; or that arrests, domiciliary visits, the sabres of two regiments of Carabiniers, just arrived in the capital; or the proclamation of our yesterday's Prefect, M. Vivien; or our to-day's Prefect, M. Sauvinet, will re-establish peace, give strength to the Government, and force to the Ministers; and that this public demonstration of opinion will evaporate into mere air, and be forgotten, in a few hours or a few days. No such thing. The agitation is not that of a party, but of all parties; not of Napoleonists alone, or Republicans alone, or patriots alone, or of the fauhourgs, or of the students, or of the Ecole Polytechnique alone. No, no; it is the agitation of all classes, and all opinions and all students, and all schools, and all journals; and every one who is not a placeman or a rentier, exclaims,—"We can go on so no longer." If the Courier Francais, the National, the Constitutionel, the Temps, and the Journal du Commerce, for the moment beg the citizens to wait—to create no disturbances—to attend the result of the debates, which will commence to-morrow in the Chamber of Deputies, and to leave to the representatives of France the duty of overthrowing the present system, without disturbing the very basis of our political existence, it is because they hope and believe the results of this discussion will be to make war for Poland—overthrow the juste-milieu system—to send back to his bank and his iron mills, the commercial Minister of France, M. Casimir Perier, and to convince Louis Philip that France will not be humiliated—and that the questions of peace or war, Belgium, Portugal, Italy and Spain, must indeed be placed on a very different footing. But should these expectations be most unexpectedly disappointed—should the Chamber approve the system of Perier, by any vote such as that which it has not yet come to, and should the President of the Council obstinately refuse to leave the helm of public affairs, and persist in steering the vessel upon rocks or quicksands, then prepare for other language, for other conduct, for other policy, and for other proceedings; and prepare, should it be necessary, for another, and even an immediate revolution! All wise men, all moderate men, all men who desire peace, but with liberty and order, but with national honor and independence, desire most ardently that the Chamber of Deputies may to-morrow or Tuesday adopt such decisions as will lead to an immediate change of Ministry, and an immediate change of system; but should this not be the case, the agitation will increase—the troubles will become yet more general—and violence and combats must decide the rest. Remember what I have often told you. France will not be cajoled out of either the principle or the consequences of the revolution of July 1830.

The tumults in Paris during the whole of yesterday, and which have been resumed to-day with increased violence, were made not by Carlists in the disguise of workmen—and not by priests with blue smock frocks and sham mustachios—and not by the violent portion of the Republican party: but by rich and poor, learned and ignorant, young and old, workmen and shopkeepers, men and women, boys and girls—by, in fine, all classes, ranks, ages, sexes, and opinions. When the Journals of the Minister speak of a few hundred individuals having done this thing—and of a few hundred persons having done that—they deceive only those who did not see Paris, and did not behold the scenes to which their statements refer. Not hundreds, but thousands, not thousands but tens of thousands, you may with safety state, did this and that—and all Paris, from the Barrier du Trone to that of Enfer, and from that of Roule to that of Montmartre—all Paris was in a state of agitation and tumult. In some places orators addressed the multitude, and cried "Vive la Pologne," as on the Place de l'Odeon. In other places, orators exhibited placards, and cried, "Abas les Ministres," as in the Palais Royal. In other places, they compelled M. Perier, and M. Sebastiani to quit their voiture, and take refuge in the Hotel of the Ministers of Justice, as on the Place Vendome. In other places, the people overthrew the omnibuses, to make barricades, in order to prevent the cavalry from charging them, as opposite the Cafe de Paris and on the Boulevard Mountmartre. In other places they entered the Theaters, as in that of Nouveautes, Varieties, and Italiens, and compelled the actors to retire from the stage and discontinue their performances.—Indeed, every where, the Theatres were closed. "Retire, retire!" cried the celebrated Fontan at the Theatre des Nouveautes, "and do not seek to amuse us with your follies, whilst our brethren in Poland are being massacred." In other places, the common people, sought for arms, and entered the shops of fire arm manufacturers, and thus sought to defend themselves from the swords of the Municipal Guards and the trampling of the Cavalry. The drums beat to arms in every direction, but the National Guards were deaf to the sound, and out of a battalion of 2, 500 National Guards, only 103 men made their appearance. The 2,300 who refused to attend, thus showed the nature of their opinions, and how dangerous it is to trifle with national honor and national feeling. In other quarters, the troops of the line refused to bayonet the people, and contenteued themselves with entreating the citizens to retire. In other parts, the "passages," similar to your Burlington Arcade, were encumbered with people who barricaded the entrances, and there sung the Marseilloise till the hour of midnight. In vain did the foot police, entreat protest, and fight their way through the dense masses of people in the environs of the Palais Royal—and every where the cry was heard of "Abas les Ministres." "Cassimeir Perier," "Vive la Pologne," and "Vive la Liberty.

POLISH FRONTIERS SEPT. 17.

According to all accounts, the Polish troops that left Warsaw have taken up a hostile position in the neighborhood of Modlin and Zacrozyn. The appearance of a new paper, The National Gazette, is attributed to some of the members of the Diet, who have accompanied the army. The first number, which has just appeared, contains a proclamation addressed to the Polish Nation, calling upon all capable of bearing arms to continue the struggle. From Augustowo we learn that some days ago a small detachment of Polish insurgents arrived there. The Russian garrison at Augustowo retreated on the first appearance of the insurgents, whose force had been greatly exaggerated; but they soon returned, drove the insurgents out, of whom many were taken and punished with death.—Prussian State Gazette.

PROCLAMATION.

'Head Quarters at Kunow, Sept. 12.

"Poles!—Four days ago a most sanguinary, and obstinately contested battle was fought under the walls of our capital. Before the eyes of your wives, sisters and mothers, under the view of the whole city of Warsaw, the Polish troops have slain more than 20,000 of the enemy, and the entrenchments which were formed by the labor of your fellow citizens have now become the graves of the invaders. To save the town from destruction, to weaken the force of the enemy, our troops have evacuated the capital.

"The cannon, ammunition, and all implements of defence, the Government, the Deputies, all the Magistrates, have withdrawn with the Commander-in-Chief and the army to Modlin. Gen. Krukowiecki is no longer President of the Government.

"In consequence of an armistice hostilities are for a moment suspended; but, my countrymen, let not that moment be for you a period of repose which might divert you from the great object of the deliverance of your native land; employ it rather to redouble your strength in new efforts to establish the existence and independence of Poland.

"Is Warsaw for us all our country? Do its walls and its inhabitants, within so narrow a circuit form the limits of the nation? After so many great sacrifices, after so many dearly achieved victories, which have justly astonished the world, shall our high thoughts, our feelings, our hopes—shall all these be at the last moment of expectation dissatisfied, as if the waters of the Warthe, the Vistula, the Dniester, the Bug and the Dwina, did not present to us the inheritance of our fathers, which, again reconquered, we will convey to our children? Who then would treacherously violate the sacred oath we have sworn, to shed the last drop of our blood in the defence of the last foot of our native land? No! the Pole is too proud to fail in the pledge given in the face of the whole world, or to look forward with a doubt of victory while he still is able to lift an arm! He who can value liberty, who calls himself freeman, will also know how to break the fetters attempted to be imposed upon him.

"Poles! Yet one moment more of endurance and reliance on, and the end of the glorious contest, whose result will be the restoration of our freedom, independence and rights, is at hand. The seals of victory must unquestionably be in favor of the zeal and resolution of our soldiers, and the sacrifices of our citizens. History exhibits no example of a united nation, striving to shake off a great object, hoary decrepid in its honor. Did not our ancestors, ninety years ago, locate their capital, and notwithstanding, was not their nationality and independence secured? Never let us forget that we owe every thing to our country, our common mother. Her existence is ours; we were her chains. Then let us once more renew in our hearts the already sworn oath, that we resolve to be a free people; that we will not lay down the sword of our fathers until we recover liberty and independence. Henceforth let our motto be—'Death or Victory!' and when we shall stand in the order of battle, we will meet the enemy with the cry—'Live the Country!' and thus we will conquer.

ROZISKI."

IGNORANCE AND CRUELTY.

Frontiers of Hungary, Sept. 1.

The dreadful scenes in some counties of Hungary are now put an end to by the interference of the military, and those guilty of them receive the punishment of their crimes. Yet great as is the guilt of these individuals, and great as their punishment may necessarily be, they are to be pitied as having been deluded, though by their own fault. The suspicion that the cholera was caused by poisoning the wells was universal among the peasantry of the counties of Zips and Zemplin, and every one was fully convinced of its truth. The first died in consequence of taking the preservatives—whether by an immoderate use of medicine, or whether they thought they were to take chlorate of lime internally, is not known.

This story, with the sudden and violent breaking out of the cholera in Clukman, lead the peasants to a notion of the poisoning of the wells, which spread like lightning. In the sequel, upon the attack of the estate of Count Czaki, a servant of the chief bailiff was on the point of being murdered, when, to save his life, he offered to disclose something important. He said that he received from his master two pounds of poisonous powder, with orders to throw it into the wells; and, with an axe over his head, took an oath publicly in the church to the truth of his statement. These circumstances, and the fact that the peasants when they forcibly entered the houses of the land-owners every where found chlorate of lime, which they took for the poisonous powder, confirmed their suspicions, and drove the people to madness. In this state of excitement, they committed the most appalling excesses. Thus for instance, when a detachment of thirty soldiers, headed by an ensign, attempted to restore order in Klukman, the peasants, who were ten times their number, fell upon them. The soldiers were released, but the ensign was bound, tortured with scissors and knives, then beheaded, and his head fixed on a pike as a trophy. A civil officer, in company with the military, was drowned, his carriage broken to pieces, and chlorate of lime being found in the carriage, one of the servants was compelled to eat it till he vomited blood, which again confirmed the notion of poison.

On the attack of the house of the lord at Klukman, the Countess saved her life by the most piteous entreaties; but the chief bailiff, in whose house chlorate of lime was unhappily found, was killed, together with his son, a little daughter, a clerk, a maid, and two students who boarded with him. So the bands went from village to village; wherever a nobleman or physician was found, death was his lot, and in a short time it was known that the high constable of the county of Zemplin, several counts, nobles, and parish priests, had been murdered. A clergyman was hanged because he refused to take an oath that he had thrown poison into the wells; the eyes of the Countess were put out, and innocent children cut to pieces. Count Czaki, having first ascertained that his family was safe, fled from his estate at the risk of his life, but was stopped at Kirchtrouf, pelted with stones, and wounded all over, torn from his horse, and only saved by a worthy merchant, who fell on him, crying, "Now I have got the rascal." He drew the Count into a neighboring convent, where his wounds were dressed, and a refuge afforded him. The secretary who accompanied him was struck from his horse with an axe, but saved in a similar manner, and in the evening conveyed with his master to Lentschaw. The stewart of Count Czaki was killed, his chief bailiff bound, thrown on the ground, and half-beaten to death; after which he was dragged to a smithy, and bound to a bench, and the soles of his feet burnt with irons, which peasant women made red hot. The intreaties of the wife and sister of the bailiff seemed only to increase the rage of his tormentors. But enough of these horrible scenes. Those here mentioned (and they are but a few from the counties of Zips and Zemplin) will suffice to give an idea of the rage of a people hitherto kept in a state of ignorance and brutality, as soon as it breaks its fetters for a moment.—*Allgemine Zeitung, Sept. 9.*

ROYAL FUNERAL.—The body of Radama, King of Madagascar, was deposited in a *silver coffin*, all made of Spanish dollars *twenty thousand* of which were employed in the construction. *Ten thousand* hard dollars were laid in the coffin, for him to lie upon. The whole expense was not less than £60,000

Letters received during the last three weeks.—S Chipman; J. B. Willcox; J. Dickson; L. Clark; H. J. Alvord; L. Barrett; W. H. Reynolds E. Loveland; F. Chipman

MARRIED,

In Cooperstown, on the 11th inst. by Rev. Mr. Smith, Howard Nott, Esq. son of Dr. Nott, President of Union College, to Miss Margaretta M. S. Bowers, daughter of J. M. Bowers, Esq. of Cooperstown.

DIED,

In this village, on Monday morning, Mrs. Amanda Wakelee, wife of Mr. A. Wakelee, aged about 39 years.

At the Rochester House, last week, Col. Wm. Brooks, of Detroit, formerly of Philadelphia, aged about 60 years.

In Auburn, on the 19th ult. the Hon. John W. Hulbert, formerly a member of Congress from Berkshire co. Mass. and a distinguished member of the law profession.

On the 16th inst. in Franklin county, after a protracted illness, Mr. George Madison, son of the late Gov. Madison.

At Vicksburg, Miss. on the 24th ult. Mr. Francis Arnold, son of Thomas Arnold Esq. of Paris, Ky.

On Sabbath last the 6th inst. at Venice, Ohio, the Rev. T. Thomas Pastor of the Presbyterian church in that place.

On the morning of Wednesday the 12th inst. at his own residence in the city of New Brunswick, N. J. the Rev. John De Witt, D. D. Professor of Biblical History, &c. in the Theological School of the Reformed Dutch Church, and one of the Professors in Rutgers College—aged about 42.

ROCHESTER MARKET.

Wheat, bushel	80 @ —	[illegible]	$ 12½@14
Flour, bbl.	5.4 5.5	Potatoes	25
Corn	[illegible]	Butter, lb.	17@18
Oats	[illegible]	Lard	8
Beef, lb.	2.5@3.5	Cheese	12
Pork, do.	[illegible]	Tallow	7@8
Salt, bbl.	1.75		

Barley [illegible] $1.00 to — Pearls 6@8

NOTICE.

THE Copartnership heretofore existing between the subscribers under the firm of *Lush & Butler* is dissolved by mutual consent; and all persons indebted to the said copartnership are hereby notified to make payment to Henry Buck; and all persons having claims against the said Copartnership to present the same to the said Henry Buck for adjustment and payment.

The business of the late firm will be conducted hereafter by the said Henry Buck, at the old stand.

HENRY BUCK.
GEO. BUTLER.

Nov 3. 47

LAST CALL.

ALL persons indebted to the late firm of HALL & PECK are hereby notified that unless payment is made by 1st December, they will be sued.

LEWIS L. PEET.

Nov. 14 1831. 47 3w

NOTICE

IS hereby given that the subscribers will apply to the Legislature of the state of New York, at their next session, to incorporate them and their associates under the style of "*The Rochester Institute of Practical Education*," to be located in the village of Rochester and County of Monroe.

CHARLES M. LEE,
MOSES CHAPIN,
JAMES SEYMOUR,
WILLIAM WISNER,
JOSEPH PENNEY, &
LUKE LYONS.

Nov. 17. 47 6w

PURSUANT to an order of Mortimer F. Delano, Surrogate of the County of Monroe, notice is hereby given to all the creditors and next of kin of Robert Lee, late of Rochester in said county, deceased, to shew cause before the said Surrogate, at the office in Rochester in said county, on the first day of the next session of the Court of Common Pleas to be holden in and for the county of Monroe, why the account of Henrietta Fissell, executrix, and of everard Peck, Ashbel W. Riley and S. Mathews, executors of the last will and testament of the said deceased, should not be allowed.—Dated September 10, 1831.

HENRIETTA FISSELL, *Executrix*,
EVERARD PECK,
ASHBEL W. RILEY,
S. MATHEWS, } *Executors*

1000 ACRES OF ILLINOIS LAND, for Sale or Exchange for Farms. Enquire of E. D. SMITH, or H. B. WILLIAMS.

Rochester, Nov. 15, 1831. 47 4w

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 rounding *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 to any of those waters, without detention. Property shipped on the Hudson River, fully insured.

ALLEN, TIBBITS & Co. *Troy.*
ALLEN, WHEELER & CO. *Rochester.*
JOHN C. DAVIES & Co. *Newark, viz. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy.*
JAS. LYON & 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. OUTWICK, }
BIGELOW & BAGG, *Boston.*
W. HURBELL, *29 Counties Slip, N. Y.*
E. COOK, *66 on the Dock, Albany.*
ALLEN, TIBBITS & Co. *Troy.*
BUTLER, M'DOUGH & CO. *Utica,*
JAMES MOORE, jr. *Syracuse,*
JOHN RICE jr. *Weedsport,*
J. A. CLARK *Montezuma.*
J. I. FROWBRIDGE & Co. *Oswego.*
ALLEN, WHEELER & Co. *Rochester,*
O. N. BUSH, }
J. CORNWELL. *Brockport.*
WILLIAM ALLIS. *Holley.*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM. *Lockport,*
E. F. NORTON. *Buffalo,*
KELLEY & WALWORTH, *Clearland, 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. 1oct

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For the Observer.

Then he arose and rebuked the winds and the sea, and there was a great calm.—Matt. viii, 26.

When flashing frenzy racks the brain,
And ceaseless waves of misery roll;
One voice alone, can still the pain.
And hush to peace the troubled soul.

The night lay dark on Galilee,
The wind was loud—the storm drew near;
Successive surges lashed the sea,
Till every heart was chilled with fear.

The sails were rent; nor anchor stayed
The threatened bark; nor beacon shone;
But angry lightnings fiercely played,
And thunders marked each fitful groan.

Who slumbered there? who mid the strife
Of storm and wind, could slumber there?
The curtain dropped—the Lord of Life;
The Babe of Bethlehem slumbered there!

He rose, He spoke—the storm was hushed,
The clouds roll'd back—the sky was clear,
Long hidden stars with brightness blushed,
And sanguine Hope succeeded Fear.

Thus O my God, be thou my stay;
Nor gathering storms, nor hell can harm,
Thy voice shall cheer my dreary way;
And bid me smile amid the storm.

Parma, Nov. 7th. MARGARETTE.

DROWNING.

From Dwight's Travels in New England, we extract the following letter from Rev. William Patten, which gives a singular description of the distressing sensation experienced while drowning.

Hartford, May 14th, 1802.

"SIR.—The event, of which you requested an account from me, took place in the 18th year of my age. In the spring of that year I attempted to pass a river, called the Great or Lower, Amonoosuc, at a fording place, about 40 miles north of Dartmouth College. The stream is remarkably rapid; and had, the preceding night, been swollen by copious showers of rain, and the dissolution of snow on the grounds adjacent. A number of persons with whom I was in company, went over in a boat: but some circumstances induced me and two or three others, to attempt to ford the river. About midway of the passage, my horse was turned upon his side, apparently by the force of the current. Thrown by surprise, and with disadvantage into the water, it was sometime before I could recover a standing. The water then flowed up to my chin. As soon, almost, as I was upon my feet, the current bore me down, and left me struggling for breath. I rose again with the hope of walking to the shore, but in vain. The depth of the water being for a moment more favorable to my hopes, I made several other attempts, in the last of which, lying on the bottom, with my feet against the rocks, I determined to suffer my head to be buoyed up, till the weight of my body should counteract the force of the current, that in this inclined position I might be enabled to gain the shore.

But I was immediately carried from this point, without finding my resistance of the least avail. After this, as I was in deeper water, and my head down the stream, I attempted for the first time to swim. This exercise, to which I was accustomed, was perfectly easy to me. I rested on the surface of the water without any sensible difficulty, greatly refreshed by the air; which I had not freely inspired for fifteen or twenty minutes. I continued to swim without any other object, than to breathe; but had not proceeded far, before my strength suddenly failed; and I sunk without a struggle to the bottom. Of such an entire exhaustion of strength I never before had an idea. I could not have moved a finger, to save the world. Arguing, from the distress of being partially deprived of breath, the agony of the moment, when it should be totally excluded, I anticipated this moment with extreme dread.

When I sunk, this impression was fully on my mind, with a certainty that it could be no longer avoided. After a short time, however, it occurred to me, that it was time to breathe.—With this thought I relaxed that exertion, by which my breathing was suspended; and feeling water entering my nostrils, immediately resumed it; having before experienced the pain of inhaling the water, which was much more distressing than to be without breath. Soon after this, my intellectual faculties very rapidly, but perceptibly, declined. I felt a pain in the small of my back: which, I presume would have been acute, had I been capable of a just sense of it: for I imagined, that a rock, or some other very heavy thing lay on me. Before this, I was like a person, under the influence of an over-powering opiate, and yet feeling every inducement to keep awake: and soon after all consciousness of my situation, and life, ceased.

At the first exercise of returning reason, I supposed myself in bed, in which I had slept the night before; and that the night was gloomy.—The circumstances of the scene, through which I had been carried, occurred in a lively manner to my imagination: but I supposed them a dream. To be certain, I resolved to arouse myself, but in attempting it was conscious of insuperable weakness; and then concluded, that, as I should soon awake, I would try no further exertion.

As soon as I rested in this hope, I heard a noise like a person clapping his hands; and said "you hurt me." With this recovery of my hearing my eyesight was restored. I perceived, that I was surrounded by those with whom I had been in company: some of them were striking my hands; and some were rubbing my stomach. My feelings, at this time, were greatly distressed. There was but a spark of life in a body of disorder and death: but the hope, with which that spark was connected, spread a smile over the ruins; and I was very happy.

My friends informed me, that I was taken from the water after I had disappeared about a quarter of an hour, and laid on the shore; that in bringing me to the shore a small sound was perceived from my throat; but that my breast had not moved with breathing; and that my eyes continued lifeless, till the moment when I spoke.

From the time of my falling into the water till my recovery, nearly an hour must have elapsed. As the struggle was long, so the distress was great. I can give no better description of it, than to say, that my sensations corresponded with the appearance of the dead. My meaning is; that the aspect of a deceased person makes a complicated impression on my mind, very similar to what I then felt; and may be regarded as a very natural symbol of the state of my own feelings. But the prospect, and to me the certainty, of immediately appearing before God, the Judge of all, was inexpressibly more affecting than the pains of dying. What I felt, in both respects, cannot be described, it can be known only by experience. In such a situation, nothing but the power, and the grace of Christ can support the mind: and I determined, when I recovered, to dwell upon his name, if ever I should be called to attend the dying."

ARRIVAL OF DR. HEWITT.

Among the passengers in the ship Britannia, from Liverpool, just arrived in this port, are Rev. Dr. HEWITT, and the Rev. Dr. Howes, of Hartford.

From the N. Y. Observer

REVOLUTION IN COMMERCE

AND TRAVELLING OCCASIONED BY STEAM BOATS.

The introduction of steam boats into the Valley of the Mississippi, has effected a complete revolution in the internal navigation of that region. Merchandize of all kinds is now carried between the extremest points for a very small amount. It is said that goods can be shipped from New York to New Orleans, and then carried by steam-boat, to Cincinnati, for one cent per pound! A single fact will convince any one of the advantages of steam boats in a commercial point of view. Last summer, (a year ago) when the Ohio was too low, for months, for steam boats to run, it was necessary to carry the merchandize descending that river from Pittsburgh to Cincinnati and Louisville, in flat and keel boats. A captain of a steam boat, engaged in that trade has told me that he at one time purchased three boats at *six hundred dollars*, loaded them with 50 or 60 tons, and when he arrived at Louisville sold the boats for three hundred dollars, and yet after defraying all the other expenses of the trip, including high wages for five or six hands on each boat, made a handsome sum of money. *Then* freight was a dollar or two per hundred. But when the steam boats commenced running it was carried for 20 or 30 cents per hundred for precisely the same distance.

The facilities for *travelling* which steam boats furnish in the west, are inconceivable to our Atlantic friends or any one who did not travel here in the "olden time." *Then* it was a journey, on horseback, of several months to go up from New-Orleans to Pittsburg; *now* it can be done with ease in *three weeks*, in almost any steam boat, and allow much time for stopping at the intermediate places! When steam boats first began to run, $125 and even $150 were cheerfully paid for a passage from New-Orleans to Louisville! And when the charges were so diminished as to be only $100, from New-Orleans to Pittsburg, which is 700 miles further, and in all 2200 miles, it was thought truly astonishing. But now one can go from New-Orleans to Pittsburg as a cabin passenger, for from $35 to $45, and fare sumptuously every day! And if he chooses to go as a deck passenger he can do it for perhaps $10 or $12! Consequently astonishing facilities are afforded to families removing to distant parts of the entire valley. The passengers are denominated either "cabin" or "deck" passengers, from the different parts of the boat which they occupy.—Those in the cabin pay a much higher price, and have their table and every thing else furnished. The deck passengers occupy either the upper deck or the one immediately astern of the machinery as I have already mentioned, and find their own provisions and bedding. Their part of the boat is not generally furnished with much particularity, and is indeed rather an uncomfortable place in cold weather.

Although the steam boats of the west are generally designed for carrying freight as well as passengers, yet it is astonishing what a number of persons one of them can carry. Even a boat of 100 tons often carries 50 cabin passengers, as many more, or perhaps twice as many, on deck, and withal 75 or 80 tons of freight! and a boat of 500 tons, such as the Uncle Sam, or the Red Rover, or Belfast, has often carried 100 passengers in the cabin, 500 on deck, and 400 tons of freight, and withal marched up the mighty Mississippi at the rate of six or eight miles an hour! Immense numbers of passengers are carried from one part of the Valley to another by these boats. Those boats which come up from New-Orleans bring, besides merchants and other inhabitants or strangers, who occupy the cabin, hundreds of German, Irish, and other foreign emigrants who landed at that port, and are seeking a home in the interior of the Valley of the Mississippi. On the other hand those which descend from Pittsburg carry hundreds of travellers and emigrants from the east, as well as from foreign lands.

Character of Passengers.

One of these large boats, filled with passengers, is almost a *world* in miniature. In the cabin you will find ladies and gentlemen of various claims to merit; on the forward part of the boat are the sailors, deck hands, and those *sons of Vulcan*—the firemen—possessing striking traits of character, and full of noise and song, and too often of *whiskey*; whilst *above*, in the deck cabin, there is every thing that can be called *human*,—all sorts of men and women, of all trades, from all parts of the world, of all possible manners and habits. There is the half-horse and half-alligator Kentucky boatman, swaggering and boasting of his prowess, his rifle, his horse, and his wife. One is sawing away on his wretched old fiddle all day long; another is grinding a knife or razor; here is a party *playing cards;* and in yonder corner is a *dance* to the sound of the Jew's harp; whilst a few are trying to demean themselves soberly, by sitting in silence or trying to read a book. But it is almost impossible—the wondrous tale and horrible Indian story is telling; the bottle and the jug are freely circulating, and the boisterous and deafening laugh is incessantly raised, sufficient to banish every vestige of attention, and thought, and sense. A friend of mine, some time ago, went down from Cincinnati to New-Orleans on board the steam-boat ——, which carried fifty cabin passengers, one or two hundred deck passengers; one or two negro drivers with their gangs of negroes; a part of a company of soldiers; a menagerie of wild beasts; a whole circus; and a company of playactors!

When a traveller from the east enters a crowded western steam-boat at Pittsburg or Cincinnati, and takes his passage for New-Orleans, he very soon perceives a manifest contrast between western and eastern manners, and western and eastern steam-boats. He soon discovers that the western people have much more equality in their intercourse; are remarkably sociable, unceremonious, and independent. He will be very likely to consider them too forward and indifferent to the opinions of others. But he will find upon better acquaintance with them, that their apparent rudeness and inactivity of manners soon disappear, and that they are truly courteous respectful and kind to those who display similar traits of character. They are candid and independent, and but little disposed to yield arrogated deference to any, no matter how high a standing in society, birth or wealth may have given them.

Gambling.

During one of the cold and cloudy days of last December, the steam-boat M—— stopped for freight at a port in Kentucky, on her way down the river. Whilst there, a Mr. —— came on board, bringing with him his young, interesting, and beautiful, but *dying* wife, seeking a southern climate for her declining health. It was with some difficulty that she was brought on board, she was so feeble. The ladies, strangers, in the cabin, received her with deep sympathy, and with her maid servant, ministered unremittingly to her wants. Her *husband* came but seldom to her cabin, would sit a few minutes by her couch, and then hurry away from her longing and tearful eyes. And where was he spending his time! Where was he who had sworn before God and men to "honor, love and protect her until death should them part!" He was in the gentlemen's cabin *gambling*, day and night! The boat continued her voyage, and in two or three days arrived at ——, the place of her destination, where the poor lady soon afterwards died at a boarding house. The husband, if *husband* he could be called, stayed a day or two to see her buried, and then embarked for New Orleans, gambling day and night, all the way!

Take another instance, which was told to me by the captain of the boat on which the case occurred. A few years since, the large steamer M—— set out from New Orleans on an upward voyage, having on board much freight and many passengers. Among them were several merchants who had large amounts in sugar, molasses, coffee, &c. on board. Soon after the boat started they commenced gambling, and continued without intermission until after 10 o'clock at night. The captain then informed them, that it was contrary to the rules of the boat that they should play in the cabin after that hour. They protested, demurred and entreated. But he was inexorable. At length he consented to their going to a small private room; but enjoined it upon them that there must be no *fighting*. Four of them renewed the game with excited interest. The captain having occasion to be up all night, went, about three o'clock into their room. To his surprise he found them just on the point of fighting. Pistols and dirks were drawn! At his interposition and command, their weapons were put up. The cause of the quarrel was this: One merchant had lost all the money which he had with him, and all his large cargo on board. The loser desired his merchandize to be estimated at the retail price at ——, where he resided, and to which place the boat was bound. But the marble-hearted winner insisted upon the New Orleans price as the basis of the calculation, and which would have left the loser in his debt to a large amount, for which he demanded a due-bill! At the remonstrance of the captain, he ceased to insist upon this, and the bill of lading having been transferred in due form, to the winner, the miserable loser went home without a dollar to pay even his passage, to tell (if he could do it) to his wife and children the story of his folly, and to become a *bankrupt!* Alas! how many men in this western country and on these rivers, have not only lost their fortunes, but, it is to be feared, ruined their *souls* also, by gambling.*

*I deem it right to say that many eastern and northern men, when travelling in the Valley of the Mississippi, or on visits to New Orleans and other cities in the Valley, who are of good characters at home, do engage in gambling, to the grief of good men in this region. Even some *professors of religion* (shall I say it?) have done so! A gentleman in New Orleans mentioned more than one instance of a professor of religion in a city not a hundred miles from New York, who when on a visit to New Orleans not very long since, became much addicted to *card playing*. Others have attended the *theatre!* Our southern christians have difficulties enough to encounter with *such* millstone discouragements. It is a great thing for a Christian to carry his religion with him when he goes abroad, and not think himself at liberty to act inconsistently with his profession, because he is away from home.

TRUE DIGNITY.

The colored people of Wilmington have published through the papers, an address to the citizens of that borough which must raise them high in the moral estimation of mankind. They have come forward humanely, manfully, and even generously, in these disturbed and troublous times, to sooth the irritations and calm the fears of the white population of Delaware. Such a course of conduct will avail more with the great tribunal of Heaven, in gaining the precious boon of national and individual freedom than oceans of murderous bloodshed. The language of one address, with eighteen signatures, is as follows:

The subscribers, having a knowledge of the alarm which prevails in the minds of some of the citizens of this place, on account of various reports which some mischievous person or persons have circulated, in regard to the colored population, beg leave to represent, on behalf of themselves and brethren, that having made inquiry into the subject, they have found said reports to be without the least foundation, and they owe it to themselves further to declare, that, so far from any disposition on the part of the colored people to disturb the peace and good order of the community, they are, on the contrary, fully aware that it consists not less with their interests than their duty to refrain from every act that would excite commotion or disorder, in which the colored people would have every thing to lose and nothing to gain. We have been treated by the citizens of Wilmington and its vicinity with kindness, for which we ought to be grateful, and it is our solemn purpose to pursue such a course of conduct as may merit a continuance of their favor and confidence; should any among us be found so wicked and blinded as to enter into plots and contrivances, inimical to the present harmony, we thus solemnly pledge ourselves to our white friends and neighbors, that we will be among the first to sound the alarm, and unite in effecting their apprehension and suppression.—*Badger's Weekly Messenger.*

DEGRADING EFFECT OF MATERIALISM.

A pretended freethinker had been repeating a number of absurdities to prove that we have no souls. The company were contented with staring at him, instead of replying. He addressed a lady, and asked her, with an air of triumph, what she thought of his philosophy! "It appears to me, Sir," she replied, "that you have been employing a good deal of talent to prove yourself a beast."—*Christ. Mag.*

From the Rel. Messen.

THE PROFANE SINNER WILL NEED PRAYER.

On an evening at the close of a protracted meeting lately held in a certain town in Vermont, a pious man felt it his duty to go to his brother and another young man, to warn and pray with them, if they were willing that he should do so.—He went, and made known his feelings. They replied, "we are sorry you have walked half a mile to pray for us. If we want any prayers, we can make them ourselves. We thank you for your trouble, but we want none of your damn'd superstition: you had better go home and go to sleep." He went back a part of the way, called at the house of a pious acquaintance, appeared affected, and requested that a prayer meeting might be held there for those two young men.—One was begun. Meanwhile, the young men could not sleep, but lay still, one supposing the other was asleep, crept softly out of bed, and was dressing himself, when the other asked, "are you sick?" "No," was the answer.—"Where are you going then!" "I am going across the river to be prayed for." They both went, and seeing the light called in, where special prayer was offering up for them—at which those assembled were filled with astonishment, somewhat similar to theirs, when Peter being liberated from prison, found them in prayer for him.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage executed by Moses Adams of Penfield in Monroe county to Laura M. Ely, and Winslow Heath, of the same place, bearing date the twenty eighth day of November 1829 recorded in the Clerk's office of Monroe county in Liber 8 of mortgages at page 310, and on which there is due at the date of the first publication of this notice, the sum of one hundred sixty seven dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely.—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises deeded by the said Laura and Winslow to the said Moses Adams by deed, bearing even date with said indenture of mortgage, and being the same premises also conveyed by Graham Dunham and wife to R. H. Ely and Winslow Heath, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot numb'd seven, and town-ship number thirteen in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the west line of said division, and at a distance as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and on which there is due at the date of the first publication at this notice the sum of forty nine dollars and seventy eight cents.—Notice is hereby given that the mortgaged premises, to wit—All that certain piece of ground situate in the town of Brighton in the county of Monroe and being the south part of Cornhill (a subdivision of said lot No. 51) as laid out on a certain map or survey of said Cornhill, reference had to said Map on file in Monroe county, will be sold at public auction, pursuant to power contained in said mortgage and by force of the statute, in the Arcade Hall in the village of Rochester in said county on the second day of April next, at twelve o'clock at noon of that day. Dated September 9th, 1831.

HENRIETTA RUSSELL, *Executrix.*
ASHBEL W. RILEY, } *Executors of*
EVERARD PECK, } *J. Russell Jr.*
SELAH MATHEWS. } *deceased.*
V. & S. MATHEWS, Attorneys.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty, and recorded in Monroe county Clerk's office, in Liber 8 of mortgages, at page 458, executed by Edward Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice, the sum of one hundred and forty seven dollars and seventy three cents, and the said Winslow Heath having assigned all his interest in said mortgage to the said Laura M. Ely.—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises deeded by the said Laura and Winslow to the said Moses Adams by deed, bearing even date with said indenture of mortgage, and being the same premises also conveyed by Graham Dunham and wife to R. H. Ely and Winslow Heath, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot numb'd seven, and town-ship number thirteen in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the west line of said division, and at a distance as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and on which there is due at the date of the first publication at this notice the sum of forty nine dollars and seventy eight cents.—Notice is hereby given that the mortgaged premises, to wit—All that certain piece or parcel of land situate in the town of Brighton in the county of Monroe and being the south part of Cornhill (a subdivision of said lot No. 51) as laid out on a certain map or survey of said Cornhill, reference had to said Map on file in Monroe county, will be sold at public auction, pursuant to power contained in said mortgage and by force of the statute, in the Arcade Hall in the village of Rochester in said county on the second day of April next, at twelve o'clock at noon of that day. Dated September 9th, 1831.

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, NOVEMBER 24, 1831. VOL. V. NO. 14.

ROCHESTER, MONROE Co. N.Y.
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Village Subscribers, $2 50 in advance.

COMMUNICATIONS.

For the Observer.

ANECDOTES AND REFLECTIONS ON TEMPERANCE. NO. V.

THE PRESENT TEMPERANCE EFFORT MUST SUCCEED.

Unless it does the full triumphs of the church can never be enjoyed.

From various declarations of Scripture, we know that the time is not far distant, when the church shall enjoy great prosperity—when Christ shall reign a thousand years,—and when the day of millennial glory shall shine with resplendent lustre. Now we intemperance is inconsistent with true religion, and especially the intemperate use of ardent spirit. Moderate drinking is the high road to drunkenness, and is also inconsistent with the pureness, the watchfulness, and the holiness which is required of the Christian.—Men under the influence of ardent spirit, in any degree, are unfitted for the spiritual duties of our holy religion; but in the days of the Church's prosperity, the watchmen of Zion are all to be sober, vigilant, active, godly, and ready for every labor of love, and for every exertion to benefit their fellow creatures. They will not then, for the sake of increasing their worldly wealth, engage in any business, the direct tendency of which, will be to make liars, gamblers, swearers, Sabbath-breakers, thieves, robbers, murderers and suicides. For one, I do not believe that DEACONS, or private christians, will make or sell ardent spirit, (unless simply for useful purposes) in the millennium; nay, I do not believe they will even use it, unless for medicinal, chemical, or mechanical objects. In that day liars, swearers &c. will not be found; but as long as ardent spirit is used, men will be liars, swearers &c.; for it is its very nature to make depravity more depraved. And in the millennium men will not want grog-shops and bar-rooms in which to spend an idle hour in folly and mirth; their time will all be occupied in the service of God. What an exhibition would it be in the millennium, for a DEACON or a member of the church, to open a grog-shop, and gather around him a set of noisy, rum-drinking, filthy swearing sots! What an exhibition at the present day!

John, the revelator tells us, that at the very commencement of the thousand years of glory to the church, he saw a mighty angel come down from heaven, having a great chain and the key of the bottomless pit in his hand. And he laid hold on the Dragon that old Serpent, which is the Devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years are fulfilled &c. In this prophecy the makers and venders of ardent spirit may see the final termination of their business; for Satan their employer, will soon be bound and imprisoned, and no more deceive men in regard to the nature and the benefits of ardent spirit. And without his aid, the traffic in ardent spirit cannot be maintained; for man will not use it unless under the influence of deception, and Satan's great employment is to deceive, and has been from the beginning. And recent investigations into the nature and effects of ardent spirit, have brought to light many falsehoods, hitherto received as truths. And the effects of this light are seen in the diminished consumption of the article, and the reformation of thousands who were led astray.

Now if it be true, as the bible says it is, that the millennium shall come; and if it be t ue that it cannot fully come till drunkenness be driven out of the earth, then it is true that the temperance effort must succeed. In that day men are to be holy, and holiness to the Lord inscribed upon all their works. Does ardent spirit make men holy—prayerful, watchful! I trow not.

CHAS. YALE,
Agt. N. Y. S. T. S.

For the Observer.

Mr. Chipman:—Like Pharaoh's Butler, I remember my fault this day, and as you and Rev. Mr. Wilcox of Mt. Morris, Secretary of the Genesee County Temperance Society &c., calls for confession and explanation of my misdeeds, I with pleasure confess, and now give Mr. Secretary Wilcox and all whom it may concern, if any there be, all necessary explanation, and needful confession in the case.

In primo.—Let me say that Mr. Secretary, in the true stile of the laws of honor, and as an insulted man, has not said a word on the offence to me privately, but dragged me out at once, before the public to make satisfaction. This is according to the laws of honor; but I thought some on the 18th chap. of Matthew.

In secundo.—I am at a loss whether to plead guilty or not; because the Secretary himself appears to be bewildered in searching out and specifying my offence. He has said about as many things for me as he has against me, so that after reading the "*process verbal*" that he has drawn up before the public, it seemed to be matter of doubt in his own mind whether I was to blame, and if so, to what degree of enormity. At any rate, he thought he would submit it thro' the columns of the Observer.

In tertio.—Now, Sir, for the expose of this grave and serious affair; and that expose shall be *verbatim et literatim*, mind and memory permitting, just as it took place.

Some weeks ago, I took it upon me to address a line to my worthy friend, Mr. Secretary Wilcox, reminding him of the approaching anniversary of the Society; suggesting the propriety of having it seasonably in the Rochester Observer; and also requesting him to correspond with the Secretary of the County Sabbath School Union, and have the two objects attended to at the same place, and on the same day. I thought this course would save labor; bring more of the friends of Religion and temperance together; and give an increased interest to our meeting. Instead of doing this, the Secretary, for wise and good reasons, notified the temperance meeting separate from the other; and notifies it on the same day that the Convention met at Rochester. I wanted to attend convention and also the county Societies. Many of my brethren were in the same situation. The only way to accomplish this was by putting the temperance meeting over for one week. I unhappily ventured to change the Secretary's notice: postpone the meeting one week; unite the two societies as above stated; and had the notice of the change out next week. For fear also that the Secretary should be troubled over much by the alteration, I did volunteer to engross the town reports into a connected statement for the Society's meeting. Were he present, I should put the document in his hand; and were he absent, we should, at any rate, have some report. Not an idea had I, all this time, but what the Secretary was abundantly diligent and abundantly competent in the duties of his office. My sole object was to save him unnecessary trouble. Of this, he appears to be sensible. I supposed that the Secretary would not care for the matter of a week; nor seriously care, altho' the Sabbath School meeting should hold on the same day, and place. And indeed, I suppose that the Secretary meant himself to be present at the convention in Rochester; and that this fact not occurring to him at the time of penning the notice, was the occasion of this coincidence, so inconvenient to many. So I ventured to make the alteration. The shortness of time was the cause that I did not have particular diplomatic correspondence with the Secretary at Mount Morris. I had, as it were but an hour to decide and to act. Did time allow, I should, with pleasure, have addressed my first and final note, to the Secretary, ere I dared to make the arrangement I made. I knew he ought to have been consulted: But I foolishly supposed he would concur at once with what was evidently the most suitable, and what would procure the greatest attendance at the county meeting.—Why Mr. Secretary Wilcox should have such an unconquerable antipathy against the County S. S. Society meeting on the same occasion with his, is what I cannot divine. He has undoubtedly good reasons.

Rev. Mr. Wilcox met here on the day of his appointment. One or two delegates, I understood, met with him. He uttered some murmurs on this wicked interference with his prerogative: adjourned the Society to Wyoming; and went home, no doubt meditating, on the injury done him, and meditating the epistle of complaint and accusation which has appeared in your paper.

As to the Sabbath school cause, and temperance cause being "down in Genesee county," as the Secretary more than intimates, and down, dead and buried, with a heavy "*Hic jacet*," and the Secretary's seal of office appended besides, simply because Mr. Crawford had so wantonly and wickedly adjourned the county meeting one week, *it is not so.* The Secretary is alarmed above measure. He came into the county in haste. Finding things at Le Roy, not just as the *official* directed—he wrote "*Hic jacet*" on the whole benevolence of the county, and fled! Need I tell a diligent and faithful Secretary, and that too concerning a county, where he has until recently served as a minister of the gospel, that there are in this county, ill-favored as we are, several thousand children in a course of Sabbath School instruction; and several thousand true hearted temperance members. The Secretary is over alarmed. We are not all dead and buried yet. We had in Bethany one of the best temperance meetings I ever attended in the county even, altho' we were not so happy as to behold our Secretary. And we adjourned, to meet our Secretary and his appointment at Wyoming to-morrow, for which meeting I am just mounting my carriage.

The whole matter is now before the Secretary and the public. They can judge how much there is in it. Certain it is that I interfered; but it was for what appeared good reasons. It was also such a small affair, that I thought no body would deign to notice it. And now, let me say to my dear brother of Mount Morris, that I am sorry I interfered with his official rights and dignity: I am sorry that either he or I should write a word in a newspaper on such small business; and now I make to him my dutiful *threnodies* of repentance for the whole, hoping he will forgive, and promising that I will sin no more.

G. CRAWFORD.

For the Observer.

Sir:—A writer over the signature of Austin, in some late numbers of the Observer, makes certain assertions which are deemed incorrect and calculated to injure the Presbyterian church and promote unnecessary divisions. Will you permit a constant reader to notice, in your columns, some of those assertions. And allow me to express a passing regret, that "Austin" should have thrown his remarks before the public, in so crude a state, and so much at random; especially in the present state of the church.

He asserts, in his first letter, that the confession of faith, "says that man has *neither natural nor moral ability* to repent: the phrase, "natural and moral ability," being marked as a quotation and emphatical. I have not found this expression in the confession; neither have I found the sentiment it contains.

The confession says (Chap. 9. Sect. 3.) "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation: so as a natural man, being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself or prepare himself thereunto."

The phrase, "ability of will," plainly means moral ability. "Being averse" is a moral feeling, not a natural faculty. "His own strength" may mean, for aught this language implies, moral strength. This expression, "ability of will," in my opinion, fixes with peculiar felicity and precision, the meaning of the confession wherever it speaks of ability or inability. It is ability of will, or what moderns term moral ability.

That this is the true meaning of the confession is evident from the first section of the same chapter. "God hath indued the will of man with that natural liberty, that it is neither found, nor by any absolute necessity of nature determined to good or evil." The inability of man, according to this, does not consist in an "absolute necessity of nature"—plainly is not what, in distinction from moral, is called natural inability. So in section fourth of the same chapter, "When God converts a sinner—he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will and to do that which is spiritually good. This language describes, not the giving of a new faculty, but enabling man freely to will and do. By the way I am not *interpreting* the confession, but only letting it speak for itself; and I am not obnoxious to Austin's delicate charge of "pitiful equivocation."

Inability of will, or moral inability, the confession fully maintains. And if this be not a doctrine of the Bible, what do our Saviour and his Apostles mean, by saying, "No man can come to me except the Father which sent me draw him—except it were given him of my Father." "Without me ye can do nothing."—"They are all under sin—dead in trespasses and sins—without strength." "Our sufficiency is of God." "For it is God who worketh in you both to will and to do." I am not partial to the term "inability;" I never use it in addressing sinners: I would contend for truth not terms.—But it is in frequent use, and it need not be misunderstood.

Austin asserts again in his second letter that "every member that is received into the Presbyterian church is sworn to the confession."—Now there is not a word in the Confession, form of government, or Directory, requiring every member to be sworn to the confession; and if church sessions require this, they go beyond their rules. I never knew it done. It would be absurd to require "babes in Christ" to digest and assent to a whole body of divinity. Neither the rules or usages of the church require it. It is only required of those who apply for admission to the *ministry* of the church.

Austin also states that the "puritanical calvinists entertain serious doubts" respecting the "soundness" of the confession on the covenant of works. I will not now attempt a vindication of the *phraseology* of the confession or catechisms—it is somewhat antiquated. But probably it was better understood when written than it is now by superficial observers. But if the Bible does not teach, that Adam was, by divine appointment, in some important sense, the head and representation of his posterity, and that, in consequence of his first transgressions, they are all sinful, sinners, under condemnation, what means such language as this! "In Adam all die:" "By the offence of one judgment came upon all men to condemnation:" "By one man's disobedience many were made sinners:" "By one man's offence death reigned by one:" "Through the offence of one many be dead:" "The judgment was by one to condemnation:" "By one man sin entered into the world." And if sin and condemnation are not, by divine appointment, derived from Adam's first transgression, how comes it to pass that all his posterity are born to sin and suffering? And are not all the puritan, calvinistic, and even hopkinsian divines of eminence until we arrive at New-Haven, substantially agreed on this point? And if so is not the assertion that the "puritanical calvinists entertain serious doubts" on this subject, destitute of foundation?

Austin seems to call loudly for an alteration of the confession. But let us first pause, examine, enquire, pray. B.

From the Boston Recorder.

FROM THE GEORGIA PENITENTIARY.

We are happy to be able to lay before our readers, especially the personal friends of the imprisoned missionaries, the following letter from Dr. Butler to one of the Secretaries of the American Board.

Georgia Penitentiary, Oct. 16th, 1831.

MR. DAVID GREENE,—*Dear Sir,*—On the 15th of last month, as you have already learned, I was brought to trial, and the next day sentenced to four years imprisonment in this place, at hard labor. I arrived here on the 23d. Since that time my health has generally been as good as I commonly enjoy. I have been able to labor every day, and hope I may continue to be, during my time of service. It would be a great trial to be afflicted with sickness here.

I have formerly been told, there was no need of my going to the penitentiary; that it was easy for me to avoid it, if I would; and some have even told me so since I have been here; others, I have been informed, have said the same. I would by no means compare myself with any of those mentioned below; but you will doubtless understand my meaning. Nehemiah might have gone into the temple, if he would. Shadrach and his companions might have worshipped the image of Babylon, if they would. Daniel might have ceased to pray for a season, if he would. But not to pursue this train of thought farther,—they could not conscientiously comply with these requirements. Others in similar circumstances could not conscientiously comply with requirements. However easy it might appear to others I could not *conscientiously* comply with requirements which would have kept me from this confinement. And now, dear Sir, I have to say that through the goodness of God, I have yet had enough to support me; I have had even more than I anticipated. And I am led firmly to believe that any man contending for the rights of conscience and the liberty of spreading the gospel, will always find strength given him from above. Whilst in confinement I have many happy hours; some of the happiest of my life. I am also convinced, "that nothing is to be feared where the love of the Father is found; nothing is painful where the love Christ is exhibited; nothing is sorrowful where the Holy Ghost distils its heavenly rejoicings."

Though I am in apparent distress I am not cast down; though I am troubled I am not forsaken; and though my body is imprisoned, my soul is at full liberty.—O this precious liberty of soul! it is of more value than liberty of body, than the society of the nearest and dearest friends; yea, it is of more value than life itself; the enjoyment of rubies and all the riches of the world are not to be compared with it. Here I find communion with God more precious than in any other place; for here it is the source of all my enjoyment.—Being cut off from the various enjoyments o. life, why is it not reasonable that there should be great additional enjoyment in God; even that enjoyment which will fill up the vacuity occasioned by the privations of other enjoyments. I hope I am now and shall ever be thankful for the enjoyments of this place. I have religious books to read. I am confined by night in a building with fifty eight others; we occupy two rooms connected together by a pair of stairs. I have worship every evening, when I read in the Bible, exhort, and sing, before prayer. Sometimes I am occupied for hours in answering questions on religious subjects. There are two or three of our number I have some hopes are really pious; though their fruits must decide their true state. Several have solemnly resolved to renounce their profanity and other acts of wickedness.

It is not too much to say, there is a religious feeling manifested by a number of prisoners. I hope we may be instrumental of good to these unfortunate convicts, I think we have generally their respect and confidence; and their acts of wickedness they studiously endeavor to conceal from us. Here I find the infidel, the universalist, and, strange as it may seem, the self-righteous. One man came to me the other day, after I had had conversation with him, and he had acknowledged his wickedness, and said: "I have one favor to ask of you; I have resolved to plead with God for forgiveness, and pray until I die; and I wish you to pray for me, as vile, wicked and wretched a creature as perhaps ever lived; your prayers may be of great service to me." A few days since my family was well, and the school in operation. Mr. Ross and Mr. Lavender had draw him written to Mrs. Butler that they would supply her with any thing she needed. Mrs. Butler and the family were in good spirits, and things in operation as usual at the station.

Your obed'nt Serv't, ELIZUR BUTLER.

We understand from a gentleman who had seen the missionaries since their imprisonment, that Messrs. Worcester and Butler are confined at night in different rooms, the former with 30 and the latter with 28 companions. They both attend divine worship daily in these rooms, and on the Sabbath preach, or converse on religious subjects—thus endeavoring to perform, as well as they can, the part of prison Missionaries.—They requested that the prisoners might all be assembled together for public worship on the Sabbath; but that privilege was denied on account of opposition from *one* of the keepers, who could not see why persons so wicked as convicts should be allowed the advantage of religious worship and instruction.—There are about one hundred convicts in the prison, so that the missionaries, according to the present arrangements, have access to not much more than half of them.

In an extract from the Washington Spectator, which we published, their labor was spoken of as the severest in the prison. Such, we understand, is not the fact. The head keeper is a member of the Methodist church, and seems disposed to treat the missionaries with all the kindness and indulgence that the rules will allow.—Mr. Worcester is employed principally as a mechanic at the bench and Dr. Butler at the lathe-wheel. Their food is course but wholesome and sufficient. On the coarse cotton uniform worn by the prisoners, the initials of each one's name, with his term of service, are painted in large letters.—Their lodging rooms are large, with floors of loose plank; and each prisoner has a blanket to be used as a bed or covering.

In these circumstances, the missionaries must remain for some months, at least. Let Christians pray that their endeavors to do good may be successful, that in doing and in suffering, they may act worthily of the missionary name, and that this effort to injure the cause to which their lives are devoted, may tend in the result only to exalt and promote it. We are afraid there is a culpable neglect on this point. In some few instances, it is true, in this city and elsewhere, we know the case of these imprisoned servants of God has been remembered in public prayer. But much oftener, we fear is there occasion to lament an utter forgetfulness of their wrongs, of the difficulties that surround them and the Cherokees, and of the fact that we now stand before the world and before Heaven, as a nation guilty of the most flagrant injustice—selfish, perfidious, and tyrannical. Our rulers must do the people's bidding, or retire from office. The *people*, therefore, are responsible for the acts of government; and the *people* must repent or suffer. We cannot rid ourselves of the responsibility—we cannot throw it on a few, or on a party, unless we have done *what we could*, by laborious effort, and by PRAYER, to avert the evil that is now upon us.

The reader sees from Mr. Butler's letter, how impossible it is to break down and render useless a truly Christian spirit. He that possesses it may be abused and imprisoned, but the great source of his enjoyment no enemy can touch; of the means of growth in knowledge and holiness, he cannot be deprived; nor can he be so shut out from this world as not to do good. Shut him up *with others*, and they shall feel the influence of his instructions, and his character. Confine him *alone*, and prohibit all intercourse between him and the world, and so much the more shall the salutary influence of his piety be felt wherever his name is heard. *Kill* him, and you but extend and perpetuate the memory and the power of his virtues.

From the Boston Recorder.

EVILS OF PROTRACTED MEETINGS.

Mr. Editor,—As much has been said of late in several periodicals of the *evils* of protracted meetings, I enclose you the following letters, omitting the names only, as one instance of their *baleful* influence in awakening a guilty conscience, and so far *deranging* the mind of an individual as to induce him to restore what he had taken unlawfully. Instances of this kind are becoming quite frequent, and that too in connection with protracted meetings; and no doubt they who wish to retain a guilty conscience will consider them real evils. Bu. whether they are so or not, let those answer who can heartily join with this individual in say, "Bless the Lord, O my soul, and forget not all his benefits."

Yours respectfully, A. RUSSELL.

New-Hampshire, Oct. 20, 1831.

Mr. A. Russell, Agent Am. Tract Soc.

Dear Sir,—The following letter was dropped into the Post Office in this town, inclosing six dollars and addressed to me. I am entirely ignorant who the writer is, or from whence it came. The sum received I consider as belonging to the Lord, and I devote the same to the spread of his gospel; which you will please divide equally among the following societies and pay over to the treasurers severally: To the American Bible Society,—American Board of Commissioners for Foreign Missions,—American Education Society,—Amerian Tract Society,—American Home Missionary Society,—and the Massachusetts S. S. Union, for the West. Yours, &c.

Dear Sir,—The Lord Jesus Christ tells me to pay back to you six dollars I took unlawfully from you some time since, in a way you know not.—You need not be curious to know how. I wish you to receive it, feeling that it is your own, and join with me in the words of the Psalmist, as "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, and healest all thine infirmities."

From one who trusts he was brought to a sense of his situation and duty by means of a protracted meeting in ———, and who hopes he shall henceforth "follow on to know the Lord" more and more until mortality shall put on a glorious and happy immortality, thro' the abounding grace of Jesus Christ, my Lord and Saviour.

YORK CONFERENCE, ME.

The Report of the state of Religion in this Conference for the year ending Oct. 5, 1831, occupies about one page of the Mirror. We have room but for the following extracts.

The most prominent means which the King of Zion has employed in building up his cause among us, during the year, is that now so well known under the appellation of "*Protracted Meetings.*" These meetings have been holden by nearly all the churches connected with this Body. And in every instance have they been owned of God. As the religious public may expect some particular information from this Conference respecting these meetings, it may not be unsuitable to offer a few remarks in relation to them. In the accounts given of the churches individually, these means occupy so prominent a place, that a distinct notice of them seems required by the circumstances of the day.

Here, then, first of all, before heaven and earth, we would humbly disclaim any meritorious agency in accomplishing the results witnessed, but avould from our inmost souls give to God the entire glory. Blessed be *His Great and Glorious Name*, for the inexpressible joy, wherewith we have rejoiced over wanderers returning to their Heavenly Father's house.

The first meetings of this kind in the County of York, were holden in the latter part of March. We had heard of the wonders that God had wrought in distant communities, and watched with anxiety and hope the Eastward-travelling light. It was then that the Apostle's emphatic expressions of desire for salvation of dying sinners could be appreciated and reciprocated from heart to heart. It seemed as though the pleading believer knew in his soul, that he had grasped the hand of his Redeemer and resolved, that no power on earth should induce him to depart unblessed. The ministers, who attended, on those occasions, were overwhelmed with astonishment at the power attendant on the word.—Men of firm nerve and dauntless spirit have been seen dissolved in tears;—the Christian and the sinner;—the one interceding for his "brethren according to the flesh," the other imploring pardon for his own wretched soul.

The only secret of the amazing consequences of such assembling consisted in the Divine blessing on simple exhibition of truth, in answer to earnest prayer. The solicitude, which many had felt, while anticipating such a season, deepened to agony as the meetings advanced, and it has been the case, that the minister, the Christian and the sinner have attempted to offer audible prayer, and being able to utter but a few sentences, were constrained to *weep out* their inexpressible desires. That deep feeling,—if there was any moral excellence in it,—*was of God*, not of us. If any truth more than another, was felt on these occasions, it was this: *the work is God's; we are nothing.*

A degree of preparation on the part of a church about to hold a sacred convocation, has ordinarily been considered important. But in some cases there was no special preparation, and usually the preparation consisted in committing the cause to God without ceasing, till the appointed time arrived. And when that time arrived, there was no diminution of the spirit of prayer.

[Here follows notices of the several churches of revivals, protracted meetings, &c. Revivals are mentioned in Acton, Alfred, Biddeford (2d church,) Buxton, Kennebunk, Kennebunkport, Kitterypoint, Lebanon, Limerick, Livingston, Lyman, Newfield, Parsonsfield, Saco, Sandford, South Berwick, Wells and York. Many interesting particulars are given, some of which however, have before been published.]

There have been added to these churches during the past year by profession, 502 members; by letter, 18; total 520. Removals during the year are, by death, 12; by dismission, 22; by excommunication, 6; total 40. Net increase 474.

The whole number now connected with these churches is 1956. And if but half of these are efficient, ardent Christians, full of faith and of the Holy Ghost, they may, in the coming year, revolutionize, morally, not the county, but the State, and bring down from the throne of God a glory that shall extend to its remotest extremeties; blessings, that shall enter every cabin in its deepest wildesness.

PARDON ON REPENTANCE.

The moral energy of the law depends on the relative certainty of the good or evil attendant on obedience or transgression. Uncertain rewards cannot be made as efficacious as those which are certain,—and in proportion as the certainty of punishment declines, and the hope of impunity rises, is the influence of the penalty to deter from transgression impaired,—while the certainty that no rewards or punishment will attend obedience or transgression, would be a perfect abolition of moral government. It may be truly said therefore, that God cannot maintain moral government but by law,—and cannot maintain the moral influence of the law as the means of moral government, without sustaining, in some way, the influence of its rewards and penalties on the hopes and fears of his subjects. But to hold out to all subjects the certainty of pardon for all transgressions, upon the simple condition of repentance, must be in its effects, an entire abolition of the penalty, and an utter prostration of government by law. For it is to render transgression safe, universally, upon a condition, for the performance of which the subject is taught to regard himself competent, without any radical change of character for which he is dependent on the grace of the abused lawgiver,—and which, with a confidence incident to a depraved and deceitful heart, he feels that he certainly shall comply with. It is therefore an utter abolition of the penalty; for the belief certainly of evading the penalty by mere repentance, has practically, the same effect as if the penalty had never been enacted, or had been publicly repealed.

It is not a subject of even momentary doubt, that pardon upon the simple condition of repentance, would break the power of every human government on earth. Let the parent say to the high-minded son, allured by temptation, and driven by passion, 'if you transgress, you shall be disinherited,—nevertheless, I am your father, and you are enabled to repent and doubtless will repent, and if you do, you shall be forgiven.' Let the criminal code go out with the threat, 'The murderer shall surely be put to death, provided, nevertheless, that if he shall repent, he shall not die, and no evil shall betide him.'—Would not such legislation be the consummation of folly and mischief? Whose property would such a law protect? And does God govern the universe upon principles which would fill the earth with anarchy, and turn it into a Hell?—What reason can be given, why pardon, upon condition of repentance merely, should not prostrate the divine government, as, most undeniably, it would annihilate every human government on earth.

Facts confirm this reasoning. Anarchy is always a state of intolerable evil, because a sense of accountability and the fear of punishment has ceased, and the hope of impunity becomes universal. The sale of Papal indulgences, which gave a cheap impunity to sin, dissolved almost the bonds of social order, and shook to their foundation the strong governments of Europe. And when, in France, atheism surpressed, for a time, the moral government of God, blotting out the hope of Heaven, and the fear of Hell, a mortal earthquake shook the kingdom,—her sun was darkened, and her moon turned into blood, and the stars of her heaven fell like autumn leaves, in the great and terrible day of God Almighty. It is impossible then, to reconcile pardon upon the simple condition of repentance, with the unimpaired energy of law. Sinful and selfish beings will not be deterred from sin, without the restraints of fear. Threatnings carry with them the certainty of an easy evasion, contain no restraint, exert no moral power, and are as if they were not.

It is not then, the implacableness of God, nor the conflict of justice, inexorable and bloodthirsty, with mercy, which precludes the possibility of pardon upon condition of repentance; but the laws of mind and of moral government, laws as well known, and as immutable as those of the natural world. The eye cannot see without the reception of vision, nor the ear hear without material vibrations, nor the mind feel without material contact, nor the scales gravitate without weights. And for reasons equally obvious, and equally founded in the nature of things, mind cannot be governed, accountably, without law; rewards and punishment; nor these be made efficacious, where pardon is offered upon conditions which render impunity in sin a moral certainty.—*Dr. Beecher.*

EXEGETICAL MEANING OF THE WORD GENERATION.

Luke xxi. 32. *Verily I say unto you this generation shall not pass away till all be fulfilled*

This text has often been the occasion of perplexity. The prediction of the coming of the Son of man "in the cloud, with power and great glory," and the assertion that this generation should not pass away till all be fulfilled, have appeared to many to locate the judgement day within the limits of the same generation that witnessed the crucifixion. But by reference to 1. Peter ii. 8. we find that saints in general are called 'a generation,' a chosen generation; that they are a distinct class inheriting the same peculiarities in one age as another. We also find it thus noted in the scriptures of truth "they shall be counted to the Lord for a generation;" now, besides those who are thus counted to the Lord there are others who are counted as *generations*, thus identifying particular bodies or description of men; notes to their existence at a particular point of time, or during the individual life of man; but as they should exist from age to age. Thus the Scribes and Pharisees are "counted for a generation." The wise man in the Proverbs makes mention of four distinct generations, which at one and the same period seem to have existed in the world and to have continued to exist long after the termination of his natural life; nor have we reason to infer that they do not exist now.—*Badger's W. Messen.*

At a late meeting of the British Methodist Conference, it was unanimously resolved, "that it be recommended to all who now or hereafter may be possessed of the elective franchise, to give their votes and interests to such persons only as shall unite, with other qualifications of a British Senator, a cordial desire and firm determination to promote the entire and early extinction of negro slavery."

SUSPICION OF MURDER.

We reached Havre, on the first of August, after a passage of thirty one days, without any of those severe visitations of Providence, which so often overtake those who go down 'to do business in the great waters.' There was, however, a circumstance in our voyage which gave us for a time some uneasiness, and with the narration of which I will close my present letter.

After we had been a few days at sea, one of the passengers came to me with great secrecy, and told me he was suspicious that measures were in train for taking his life. I was at first astonished and not a little alarmed, as most of the company were strangers to me, and might for aught I knew, have given just occasion for my informant's suspicions. Soon, however, his suspicions were extended to those whom I knew and consequently had the effect to make me suspicious of him. He soon began to communicate his fears to others, until the whole ships company were disturbed by his strange conduct. That the man was drunk, or crazy, or both, became obvious to all, yet no one wished exactly to express their views to him. As his state room was constantly locked, and as he had intimated to some of the passengers that he was well armed, I resolved that I would have at least a plain conversation with him on the subject of temperance. I asked him directly if he was in the practice of using ardent spirit? He was much agitated and after some hesitancy acknowledged that he did use it. How much have you in your state room? After many a hem, he owned that he started with three gallons of French Brandy, and had used in five days two bottles and a half. I then told him plainly that this was the enemy which was robbing him of his peace, and putting our lives in jeopardy, and that he must consent to part with the foe. He offered at once to put the brandy at my disposal, and which was no sooner done than I threw it, bottle after bottle, into the wide ocean, in presence of all on board, drawing as I was able the character of the foul spirit, which was thus cast out. We then persuaded him who had been possessed of the spirit to give up his arms (a brace of pistols, two dirks and a sword cane) to the captain for safe keeping, and from this time forward, all was tranquility and safety to the end of our voyage.

Yours, &c. B.

HAVRE, Aug. 3d, 1831.

From the Christian Guardian.

DEATH BY INTEMPERANCE.—On last Monday or Tuesday week, a man was discovered in the Holland River, just below Hon. Peter Robinsons saw Mill, on Youngh Street. For several days previous, he had been wandering from one *Distillery* to another, in that neighborhood. The evening before, he had been seen reeling towards the Saw Mill. It appears that he had succeeded in getting to the Saw Mill, and had taken off part of his clothes, when he fell through the timbers into the water below, and was found *dead* next morning. Such are the fruits of Distilleries and Intemperance.

DEATH BY INTEMPERANCE.—At a raising about four weeks ago, in the fifth or sixth concession of East Guillimsbury, the most of the persons present became quite *intoxicated*, and in their freaks of intoxication a log was thrown from the building—which struck one John Parks upon the head, and terminated his life about 4o'clock next morning.—The party were so intoxicated, that in conveying the dying man to his house, they got fighting by the way, some determining to ride upon the ox sled which carried the unhappy victim of intemperance, and others trying to keep them off. Parks never spoke after he received the fatal blow.—He has left a helpless family.—a wife and five or six children. Such are the fruits of intemperance.

CONTRAST.—On the same day the above melcholy occurrence took place, one of the same party invited hands to assist him to raise a house the Saturday following, and had provided Whiskey for the occasion. But "a cold water man" (alias a member of a Temperance Society) solicited him to desist from offering any Whiskey for that purpose, and promised as an inducement to get enough of his "cold water" brethren to put up his house on the following Monday, which he actually did, though it rained all day, without any accident or injury to any one. Such are the fruits of *Temperance Societies.*

Central Library of Rochester and Monroe County
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REVIVALS.

REVIVAL IN N. WOODSTOCK, CONN.

To the Editor of the Conn. Observer.

Dear Sir,—With pleasure I communicate the intelligence of a powerful work of divine grace, in North Woodstock.—In the church and society of which I am pastor there had been an increase of solemnity and feeling for a few months past. Some were awakened, and a few became the friends of Christ; but it was not until our protracted meeting of the 19th of Sept. that God's sovereignty was most strikingly displayed. The meeting commenced on Monday afternoon, and continued till Saturday night. More than 100 took the anxious seats, and resolved to *do their duty*. Out of this number, nearly 100 were from my congregation, nearly 90 of whom, a few days after, were rejoicing in hope. Last Sabbath was a fine season with us. It would have done your heart good to have witnessed it. Few could witness it with a cold heart and a dry eye. 87 were admitted into full communion with the church, from those whose heads were silvered with age, to sober manhood and unbroken youth. Of this number 7 were heads of families and 12 young men. I have never witnessed a revival of so much power and so little of animal excitement. During our protracted meeting, when the helpers warned day and night with tears, there was no noisy burst of enthusiasm, but 'earnest conviction and strong feeling.' Opposition was not only held at bay but silenced. I did not expect to see such scenes as these on earth. We owe these blessings solely to God's pardoning mercy and sovereign grace, and not to any excellence in ourselves. So far as instrumental causes are concerned, the fervent prayer has been blessed. God showed, that he was true to his promises, and that he was willing to answer *immediately* the supplications of his children if offered in faith.

In the other church in North Woodstock, yet without a pastor, there have been great displays of divine power. A series of religious meetings have been also held there, and the revival has received a fresh impulse. Christians are fervent in their intercessions at a throne of grace, and active in warning sinners to flee from the wrath to come. Last Sabbath 28 were received into the church, embracing all classes of individuals. From 90 to 100, I am informed, are rejoicing in God their Saviour.

I have only to add, that in North Woodstock, new cases of conviction and conversion are occurring every day. In my own church and society I daily meet with striking cases. Some whom I little expected to see, are 'clothed and in their right mind,' and sitting at Jesus' feet.

The revivals still go on with power in West and South Woodstock. We hope and pray that in this ancient and higly favored town, in these visitations of mercy not a soul may be left 'to make his own destruction sure.'

I remain, yours, in the best of bonds,

FOSTER THAYER.

REVIVAL IN BEAUFORT.

Extract of a letter from a Gentleman in Beaufort—a member of the Episcopal Ch., to a Clergyman in this City, dated Monday Oct. 31st.

I know it will rejoice your heart to hear that there is a most triumphant work of grace in this village. The Rev. Mr. Baker, of Savannah, has been laboring among us night and day, since Monday night last. Both Churches, the Episcopal and Baptist, are *united* "with *one accord and in one plan.*" There can be no calculating the blessed results of this meeting. Already upwards of 50 have expressed a hope they are converted; and such a crowd kneel in the aisles of the church, of such as have declared that they will give themselves no rest till they have found the pearl of great price, that there is no way of ascertaining their number. For the whole week past, almost every one have attended church three times a day, and prayer meetings in the morning and evening. I have scarce a moment to write. Blessed be God that has given our eyes to see, our ears to hear, and our hearts to feel, such marvellous goodness.—*Charleston Obs.*

Revival in Mt. Zion Academy, (Geo.).—We learn from a friend recently from that neighborhood, that about fifteen students in that institution have professed a hope in Christ.

* * * * * * *

It is one of the oldest and best regulated Academies in the state, and has exerted and still exerts a very extensive influence. The average number of students having been for nearly 20 years, between 80 and 100. We shall wait with anxiety for a particular account of this work of grace.—*Ib.*

EVERY CHRISTIAN SHOULD MAKE A PROFESSION OF RELIGION.

This is at once a duty and a privilege. It is a duty not only because Christ has positively commanded it, but because it is essential to letting our light shine as we are commanded to do; to our exerting the greatest amount of good influence. It is utterly impossible that you should approach the scriptural standard of Christian character, so long as you turn your back upon this duty; and we venture to say, that you cannot intelligently and deliberately look at what you are doing and remain at ease. It is, moreover, a most precious privilege; not only because it brings you to the sacramental table where the Savior's banner over this people is love, and introduces you there into the green pastures, but because it brings you more directly under a Christian influence, and furnishes you with greater helps for duties and conflicts. In short, whether you look at it on the score of duty or privilege, of religious enjoyment or of religious improvement, we think you cannot fail to be brought to the same result.

But while it is clearly your duty to come into the sacred enclosure of the church, it is equally your duty to come with deliberation and prayer after having carefully counted the cost; for a Christian profession places you instantly on an eminence; all that you do from the hour of your making it, is judged by a different standard; and your errors may stab the cause till it bleeds to the very quick. Thousands of professors do dishonor the cause, and unless you are upheld by the Almighty grace of God, what better can you expect than that you too will be marked as a backslider or even an apostate!

But perhaps some one will say, "Then I will not run the hazard of joining the church." But stop, my friend, weigh that matter well before you come to such a conclusion. It is not at your option whether to join the church or not. Christ has decided that you must come, and if you do not, you disobey his plain command; and in doing that, how can you expect either to be useful or happy? Yes, there is no alternative left for you unless you will run the hazard of setting at nought his dying injunction, but that you must confess him before the world, and you must live agreeable to your profession. This is the only path which he marks out for you; if you turn to the right or the left, you are on forbidden ground.

But do you ask what security you can have that you shall not dishonor your Master's cause? We answer, every security you need in the Promise of Divine grace. "My grace is sufficient for thee," coming from the throne of heaven, is answer enough for every [illegible] tension that may rise in your breast. Trusting yourself on that grace, we say again, obey the Savior's command and come.—*Christian Spectator*

OBSERVER.

THURSDAY, NOV. 24, 1831.

REVIVAL AT YORK, LIVINGSTON CO.

A protracted meeting commenced at York Centre on the first of this month, in the Church and society of which Rev. Mr. Whittlesey is pastor, and continued nine days—On account of previous engagements of some of the ministers attending, and the ill health of others, the meeting was adjourned to re-commence on Friday of last week.

There had been during the past summer, more than usual attention to the preaching of the word, and some few hopeful conversions—For six weeks previous to the meeting, prayer meetings had been held with reference to it—that God would prepare the church for the reception of his blessings, to give the truth access to the hearts of the impenitent, and make it effectual to their conversion—We mention this as worthy of especial notice, and as an example for the imitation of every church where a protracted meeting is to be held.

As might have been anticipated under such circumstances, the hopes and expectations of God's people, were not disappointed—a deep solemnity pervaded the assembly, and sinners became anxious, and more than sixty were made the subjects of renewing grace. We look with deep solicitude for the result of the adjourned meeting, and shall expect a particular account of this revival from Mr. Whittlesey, as soon as circumstances shall render it in his opinion, expedient to give it.

A NEW GROUND OF OPPOSITION TO MISSIONS.

A few days since, a lady who is our informant, was on board a Canal Boat a few miles west of this village, and heard a warm dispute between an ignorant professor of religion, and a noisy Universalist. After considerable disputation on the subject of future punishment, the Universalist belched out his anathemas against Missions, when his antagonist readily acknowledged that he agreed with him on that subject—He said that he had, until he started this journey, been friendly to Missionary operations but since he left home he had been convinced that they were all wrong, and he should never give any thing more for their support—He said that just before he left home a minister came into his neighborhood preaching about sending Missionaries to Rome and begging for money to purchase Bibles to give to the inhabitants, but said he, "as I came along I *stopped at Rome* and I did'nt see but that the people were as good christians as we were in N. Hampshire, and besides this, they lived in great houses and appeared to be better able to buy themselves Bibles than we were to give them." We regret very much that as this conversation took place just as our informant left the boat, she had no opportunity to correct the poor man's geography and let him know that there was a place called Rome in Italy, quite as *ancient* and as noted as the little village of that name in Oneida county.

Now although we may laugh at the ignorance of this man, and pity his simplicity, are there not multitudes that oppose the benevolent efforts of the day to send the gospel and dispel the darkness of Catholic superstition and Pagan idolatry, who can give no better reason for it than did this man, for his recent conversion from a supporter to an opposer of Missions!

WHY ARE NOT INFIDELS ALARMED AT THE INCREASE OF POPERY.

It is well known to every man of any information, that where the Catholic religion prevails, there is the least of civil liberty—The subserviency of the civil, to the ecclesiastical power, is one of its fundamental principles. Every person that has read history, either civil or ecclesiastical, must recollect the assumption of the power of disposing of crowns by the Pope—absolving subjects from their allegience to their sovereign and in how many instances the *bull* of the Pope has bro't Kings to bow in abject and humilating submission to his mandates—Now be it remembered that it is a boast of Popery that "it is the same yesterday, to-day, and forever." Infallibility cannot err—of course it would be absurd to talk of improvement.

Is it not astonishing then, that some of our Argus-eyed politicians, who are so sharp sighted to discern the dangers which encircle our free institutions, can see even in revivals of religion, so much cause of alarm, especially when promoted by protracted meetings, and yet should see no danger threatening them from the increase of the power and influence of the adherents of the liege subjects of the Pope in this country! Which should we conclude to be at fault, their discernment or their hearts? At Cleaveland Ohio, a protracted meeting called forth the most bitter denunciations; Priestcraft, church and state &c. were sounded by men, who, from their business and standing, ought to know something of the history of the Catholic church, and ought not to be ignorant who laid the foundation of our government. Let them look back to our history, previous to, and during our revolutionary war. Let them look at the *Puritans* of N. England, whose principles so much alarm our praters about Priests and revivals. We will not attempt to reason on this subject—it would be an insult to the intelligence of every child ten years old, who has had the *advantages* of a Sabbath school, to tell him that the very denomination of christians which these infidel patriots are representing as dangerous to our liberties, laid the foundation, reared and defended those free institutions under which we live.

But why, with the light of history before their eyes—with facts both ancient and modern, to instruct them—do they see no danger from the astonishing accessions that are made every year to our Catholic population! They cannot but know that the court of Rome is sending over money and shoals of Missionaries, with the avowed intention of acquiring an ascendency in the valley of the Mississippi, by the establishment of schools, and training up our Protestant children in the dogmas of her church.

We ask can any man make any pretensions to common honesty, much less, to common intelligence, when he raises the cry of church and state against *any* Protestant denomination, while he can unite with, and endeavor to court the favor of the subjects of a *foreign Potentate*, who from the very *nature* of their religion owe him allegience, wherever they may be on the face of the Globe!

ORDAINED.—By the Buffalo Presbytery, at Fredonia, on Thursday last, Messrs. D. D. Gregory and J. Parmalee as Evangelists; late Students of Andover Theological Seminary.

TEMPERANCE ADVOCATE.

We have spoken of this paper as Editor in the article in this paper that it is in great danger of being discontinued from want of sufficient patronage to sustain it. The price of it is but $1,50 per annum, and in our opinion, is worth twice that sum to every *friend* of temperance, and might be worth more than any arithmetic can compute to the *enemies* of the cold water system. The Advocate has nearly closed the first volume, and the ability with which it has been conducted—the fearless and thorough-going course it has pursued, certainly entitle it to an extensive circulation and an abundant support. In the village of Sandy-Hill where it is published, it has above eighty subscribers, but in the whole County of Washington besides, in which there were last January nearly 5,000 members of Temperance societies, it has less than **FORTY**—At this, we are astonished, and do not wonder that the editor felt too much for the reputation of the advocates of temperance in that county, to make this fact known until compelled to do so from necessity.

We do not hesitate to recommend this paper to our readers, and to say to the friends of temperance, in this quarter, who feel able to pay the trifling sum of $1,50, that they may have an opportunity of patronizing the Temperance Advocate and thus essentially and effectually aid the good cause, by leaving their names with Mr. A. G. Hall, the printer of the Rochester Observer who will act as agent for it, and forward the names and receive pay free of any expense of postage to them.

'TEMPERATE ENOUGH.'

The article under this head from the Temperance Advocate complaining of the return of that paper from the post office in this place, with the above endorsement, called forth the statement of the Secretary of the Temperance society in this village, which appeared in the Observer last week. Since our last paper was published, we have learned from Dr. Elwood the facts in the case—he says That the Temperance Advocate was not taken out of the office, that some fifteen or twenty numbers had accumulated and they were put into the box of another gentleman at the P. Office, who, it was said, would take them out. That he refused & a cl'k in the office asked him what should be done with them—he replied we are temperate enough!! or something to that effect—the boy obeyed the direction. The Post Master of course, is exempted from any blame in the case.

As it appears that there could have been no intention of disparaging the paper in question, or of throwing contempt upon the Temperance reformation; the matter appears to be of little consequence, and much more has been said about it, when the facts are known, than its importance demanded.

WHAT A SPECTACLE!—A few Sabbaths since, as one of our young men from this village was going out to assist in a Sabbath school, 2 or 3 miles distant, he met a little boy miserably clad, and shivering with cold, carrying a bottle of whiskey in his hand, which he had just got at a tavern, the keeper of which is a *professor of religion.* The boy had to travel three miles to get whiskey for his father to keep the Sabbath upon! A Christian! yes, one who professes to be a follower of Christ; to make his three cents on a qt. of whiskey, breaks the Sabbath; knowing too, that it is to gratify this depraved appetite of a father who would send a small child half naked and frozen, three miles to purchase a bottle of whiskey. Oh! the root of all evil!

A PREMIUM OFFERED TO PROMOTE INTEMPERANCE.

Our attention has been called to the fact, that our Commissioners of excise receive a fee of twenty five cents each, for every license they grant for selling ardent spirits. This, it is true, is but a trifle and, we might hope, could never operate as an inducement for granting a license, where it would not be granted were there no compensation allowed. But at this day, when the evil of selling spirits is so generally understood and acknowledged—and where almost every measure short of direct legislation has been resorted to, to arrest the evil; when village and town authorities have, in so many instances, with a firmness and independence that does them honor, refused the granting of licenses altogether; would it not have a good effect; would it not be a proper measure for our legislators, to take away this fee entirely? —It appears to us that such a step would, at least, remind the officers of excise that those who make our laws are aware of the injurious effects of licensing tavern keepers and grocers; would show them that they were engaged in a business of questionable utility; that they ought to use their power with great caution. The very fact of taking away the accustomed fee would remind those who have the legal authority to multiply or diminish these rendezvous of the intemperate, *at the very time when they ought to reflect upon it*, and when it might be of some avail, that there is a change in public sentiment on this subject, and this might lead them to look for, and examine the reasons that have led to it. When this is done, with almost every reflecting man who feels his personal responsibility and who has moral courage sufficient to disregard the mandates of established custom, when they obviously come in competition with the public good a convert is made to the temperance cause.

This appears to us to be one of the ways in which a new impulse might be given to the temperance reformation, and one well worthy the attention of our legislators.

A NEW TEMPERANCE PAPER.—Messs. Goodell and Crandall have commenced the publication of a monthly paper called the Philanthropist, which is under the patronage and direction of the "Young Men's Temp. Society of Buffalo.

This society deserves much credit for the bold and fearless stand which it has taken in the cause of Temperance; and we cannot but expect that much good will be done by the publication of the Philanthropist—We wish them success.

A CHILD'S REASONING.

"Francis," said a mother to a little son of four years, who was crying on account of some trifling hurt, "if you are a good boy and love God and obey him, you will go to heaven, and there will be no sickness or pain there." Wont any body be sick in heaven, mother? "No." Will Doctor S. (he was the family physician) go to heaven? "Yes, if he is a Christian." What will Dr. S. do there if there wont be any sick folks in heaven?

This was the reasoning of an Infant School scholar in this village, of four years old, and tho' the knowledge of maturer years will readily detect its fallacy, we could not but think that there are multitudes who live under the sound of the Gospel to whom heaven would present much more powerful attractions if they could hope there to engage in the business and occupations of earth. Could the farmer take his farm with him—the mechanic his tools—the physician his bags and his lancets, and the surgeon the instruments of his profession, would not the "strait and narrow path" appear much less thorny and difficult and be much more to rise here; the greatest agitation prevailed; the citizens armed themselves, patrols were formed, the magazines guarded; scouts paraded the streets for some nights in succession; the confusion was dreadful. Fortunately for us, the dreaded evil has passed for the present. These things are but signs of the times, fearful and portentous!! Observe how they have spread like a black cloud, over the slaveholding portion of these United States, and then say if we should not hold him our benefactor, who would with the sunshine of liberty dispel the dark and gloomy mists that enshroud this southern atmosphere!

"An atrocious instance of a negro being flogged to death, occurred here in September last: our local papers are, *as usual*, silent on the subject. A merchant, who suspected one of his slaves of stealing, undertook to extort a confession by whipping him. This unfortunate human [illegible] horribly from lacerations *inflicted by means of a* HAND-SAW, used by his inhuman owner on the *naked carcass of the negro*, to beat him with in place of a cowhide or horse-whip: he died in consequence of the torture, and the affair will come up at the next superior court."

DIFFICULTIES AT THE WEST.

It is well known that serious difficulties have existed at the west on the subject of Missions, between the Assembly's Board and the Home Missionary Society. Our friends will be pleased to see that the Synod of Cincinnati has adopted the following resolution. It appears to us to be the only course which they could consistently take; the course pointed out by good sense, & a christian spirit. We do hope that this may prove a preliminary step to the final adjustment of the existing difficulties and that we shall not again be pained by hearing of the divisions, the criminations and re-criminations of the brethren in that section of our Church.

DOMESTIC MISSIONS.

The committee on the minutes of the last General Assembly, and the communication of the Synod of Ohio on the subject of Home Missions, have had that subject under consideration; and would recommend the adoption of the following resolutions:

1. That as the Presbyteries of this Synod are already auxiliary to the Board of Missions of the General Assembly, or to the American Home Missionary Society, allowing to individuals and churches, the privileges of co-operating with either of them, which they may prefer, and as no regulation in the power of the Synod to adopt, can oblige individuals or churches to contribute contrary to their own views; a full and fair experiment of the measure already adopted, ought to be made before any other measure is proposed.

2. That as no effort which this Synod can make would be likely to induce all the ministers and churches to unite either with the Assembly's Board or the A. H. M. Society, so it would be equally fruitless to attempt an amalgamation or united agency of those two institutions, or even the erection of a new Board, to conflict with those already in existence, because a united agency, or a *new Board*, would be likely to foster old collisions and originate new ones, instead of allaying and removing them.

3. That the stated Clerk of Synod be directed to transmit a copy of the above resolutions to the moderators of the Synods named in the minutes of the General Assembly, and to the next General Assembly.

These resolutions passed without opposition.

DECISION OF THE SYNOD OF CINCINNATI IN THE CASE OF MR. BLANCHARD.

We noticed some time since the difficulty which arose in the Cincinnati Presbytery on the application of Mr. Blanchard, for license to preach the Gospel—That the license was granted, a small majority being in favor of his license—that the minority had appealed to Synod. It was apprehended the same scene which had occurred in the case of Rev. Mr. Barnes of Philadelphia might be there acted over, but it will be seen that the Synod has not sustained the appeal.

The sentiments of Mr. Blanchard which were deemed erroneous, and to which exceptions were taken were contained in his TRIAL SERMON on the doctrine of *Original Sin*, an extract from which we published some weeks since.

The following is from the Cincinnati Journal:

CINCINNATI SYNOD.

We have only room this week to give the ultimate decision of Synod in the case of Mr. Blanchard. The resolutions given below were, as our readers will perceive, a compromise between the parties. The discussion on this case continued from Saturday till Tuesday evening, when the business was settled by the adoption of the following resolutions.

1st, *Resolved*, That in the opinion of this Synod, Mr. Blanchard's sermon, which was the ground of complaint is too metaphysical in its character; and that on the doctrine of *Original Sin* and the *Atonement* he has such variations from the confession of Faith, as merited the disapprobation of the Presbytery; and while the Synod disapprove such variations, they do not judge them of such importance as to demand the interference of the Synod.

2d, *Resolved*, That the Synod judges, that there was not sufficient reason for the ordination of Mr. Blanchard without title.

3d, *Resolved*, That Synod sees no good reason to invalidate the ordination of Mr. Blanchard.

True copy.

WM. GRAHAM, *Temp. Cl'k.*

Dayton, Nov. 2, 1831.

GREECE.

The very interesting article which we give this week in relation to Greece occupies so much space as to exclude some other articles of importance which we had designed for this paper. But we are sure that our readers, the friends of Greece, the friends of humanity, feel so deep an interest in every thing that relates to this oppressed, brave and patriotic people, that they will approve of our course.

POLAND.

We have no later intelligence from Poland. From the Russian official account of the taking of Warsaw it is settled however that the Polish army was not included in the surrender. Indeed from all that we can gather, we conclude that the reduction of Warsaw is not the subjugation of Poland; that there is still hope in their case.

The Influenza prevails very generally in this village. One half the hands in our office are affected with it; two unable to do any thing. It however appears to be of a milder character than that which prevailed some 6 or 7 years ago.

H. D. D. is received, but the subject is one about which, so much has been written, that it requires no ordinary talents, so to exhibit its evils and the remedy for it, as to secure a read-

ing—We must decline the insertion of this article, but would suggest to the writer that he may do good in the cause which he has so much at heart, and on which he judges so correctly, by the communication of *facts* that may have come within his knowledge in relation to the subject.

From the Canadian Watchman.

LOST CHILD RESTORED.

An event which occured near Briancon will give some notion of the incidents which embellish the mountain life and field sports in the regions of the Alps.

A peasant, with his wife and three children, had taken up his summer quarters in a chalet, and was depasturing his flocks on one of the mountains of the Alps which overhang the Durance. The oldest boy was an idiot about eight years of age, the second was five years old, and dumb, and the youngest was an infant. It so happened that the infant was left alone one morning in charge of his brothers, and the three had rambled to some distance from the chalet before they were missed. When the mother went in search of the little wanderers; she found the two elder, but could discover no traces of the baby. The idiot boy seemed to be in a transport of joy, while the dumb child displayed every symptom of alarm and terror. In vain did the terrified parent endeavor to collect what had become of the lost infant. The antics of the one and the fright of the other explained nothing. The dumb boy was almost bereft of his senses, while the idiot appeared to have acquired an unusual degree of mirth and expression. He danced about, laughed, and made gesticulations as if he were imitating the action of one who bore up something of which he was fond, and fondled to his heart. This, however, was of some slight comfort to the poor woman; for she imagined that some acquaintance had fallen in with the children, and had taken away the infant. But the day and night wore away, and no tidings of the lost child! On the morrow, when the parents were pursuing their search, an eagle flew over their heads, at the sight of which the idiot renewed his antics, and the dumb boy clung to his father, with shrieks of anguish and affright. The horrible truth then burst upon their minds, that the miserable infant had been carried off in the talons of a bird of prey, and that the half-witted elder brother was delighted at his riddance of an object of whom he was jealous.

On the morning on which the accident happened, an Alpine yager,

"Whose joy was in the wilderness—to breathe
The difficult air of the iced mountain's top,"

had been watching near an eagle's seat, under the hope of shooting the bird upon her return to her nest. The yager waiting in all the anxious perseverance of a true sportsman, beheld the monster slowly winging her way toward the rock, behind which he was concealed. Imagine his horror, when, upon her near approach, he heard the cries and distinguished the figure of an infant in her fatal grasp. In an instant his resolution was formed—to fire at the bird, at all hazards, the moment she should alight upon the nest, and rather to kill the child, than leave it to be torn to peices by the horrid devourer. With a silent prayer and steady aim, the mountaineer poised his rifle. The ball went directly through the head or heart of the eagle, and in a minute afterward, this gallant hunter of the Alps had the unutterable delight of snatching the child from the nest, and bearing it away in triumph. It was dreadfully wounded in one of its arms and sides, but not mortally; and within twenty four hours after it was first missed, he had the satisfaction of restoring it to its mother's arms.—*Gilley's Waldensain Researches.*

THE SAVIOR.

At a meeting of the London Religious Tract Society, in May last, the Rev. T. S. Grimshaw related a conversation which he had with one of the Moravian Missionaries to the Esquimaux. "I thought," said Mr. G., I would question this good man upon a point of some curiosity and difficulty respecting his translations. Knowing how imperfect the barbarous language is, and how inadequate to express any abstract idea, I requested him to say how he had rendered the word 'Savior,' in the Bible." He said, "Your question is remarkable, and perhaps the answer may be so too. It is true the Esquimaux have no word to represent the 'Savior,' and I could never find they had any direct notion of such a friend. But I said to them, 'Does it not happen sometimes that when you are out a fishing a storm arises, and some of you are lost and some saved?' They said, 'O yes, very often.' But it also happens that you are in the water, and owe your safety to some brother or friend, who stretches out his hand to help you?' 'Very frequently.' 'Then what do you call that friend?' 'They gave me a word of their language, and I immediately wrote it against the term Savior in Holy Writ, and ever afterwards it was intelligible to them."—*Vermont Chronicle.*

ANECDOTE.

A pious merchant once sent a present of chocolate, sugar, &c. to his pastor with a note, desiring his acceptance of it as a comment upon Galations vi. 6. *Let him that is taught in the word; communicate unto him that teacheth, in all good things.* The pastor, who was confined in his house by indisposition, returned his compliments to his friend, thanked him for his excellent *Family Expositor*, and wished the merchant to give him a *practical exposition* of Matthew xxv. 36. *I was sick and ye visited me.*

From the Connecticut Observer.

NO TIME FOR THE FOLLIES OF THE THEATRE.

On the receipt of the news of the fall of Warsaw, there was a great sensation among the people of Paris. Among other instances of the ebullition of feeling they "entered the Theatres in that of Nouveautes, Varieties and Italian, and compelled the actors to retire from the stage and discontinue their performances. Indeed, every where the theatres were closed. "Retire, retire!" cried the celebrated Fontan, at the Theatre des Nouveautes, "and do not seek to amuse us with your follies, whilst our brethren in Poland are being massacred."

This is a noble thought and shows a soul on fire at the sufferings of the unfortunate patriots of Poland. No wonder to such a mind and in such a moment the theatre appeared in all its absurdity. It was no time for men to be amusing others with their folly when the sword was drinking the blood of the patriotic brave. We would not check such sympathy—it is above all praise. But we would extend the same commendation to others. 'Retire, retire,' says the devoted christian to the actors on the stage, 'and do not seek to amuse men with your follies while their own souls are struggling in the pangs of the second death.' And the world who applaud the generous sympathy of the French philanthropist, mock at the sympathy of the christian for the souls of the nearest friends!

The christian, with an expansive and disinterested benevolence, looks over the world. He sees a great moral combat raging. The dead are falling all around him. The Bible points out

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chains of eternal servitude to sin, as the doom of those who die impenitent. To the stage actor he exclaims, in the burning sympathy of his heart, 'Retire, retire, and do not seek to amuse us by your follies while the adversary is leading souls captive to the dark prisons of endless despair.'

The christian hears the groans of victims crushed beneath the ponderous car of Juggernaut, and of widows consuming on the funeral piles of their husbands, and of children floating down the Ganges, just about to be devoured by the ravenous shark, and of parents exposed to death in old age and in sickness by their own offspring—and he exclaims to the actor, 'Retire, retire, and do not seek to amuse us with your follies while these agonizing shrieks assail our ears'—and the world laugh at the christian's commiseration, and jest at his sympathy, and call him a fanatic for his attempt to relieve these wretched sufferers, and a misanthrope because he will not be amused by the follies of the actor,—yes, and men laugh at him, and jest at him, and call him fanatic and misanthrope, who boast that they are special lovers of humanity, and talk of their sensibilities, and even claim to believe the Gospel to be divine. 'They think it strange that he will not run to the same excess of riot with them.' O the inconsistencies of the human heart!

REVIVALS VS. UNIVERSALISM.—The editor of the Boston Recorder, on a tour in Vermont, writes under date of Sept. 21st:—

"It is no wonder that the Universalists dislike revivals. I have never before heard so much of their power in overthrowing that heresy, as since I left Boston. In some places that I could name, revivals have almost annihilated large universalist societies; and in many instances, in all parts of New Hampshire and Vermont, prominent advocates of universalism have abandoned their error, and become obedient to the truth."

DOMESTIC.

THE GUNPOWDER PLOT.—Before temperance societies came in fashion, a person who had a most resplendant red face was one day rebuking his son for playing with gunpowder. "Gunpowder!" said he "I will set my face against it." "O, father do not for the world," answered his son, "if you do we shall be blown up."

A political convention of young men was held at Locke's Hotel, last week. The members dined at the Hotel, and were together between four and five hours, during which time not a single drop of ardent spirits or wine was called for. A supply of the latter article was at hand, but none was wanted. This is an encouraging indication of the growing ascendency of good habits, and we record it with pleasure.—*Jour. of Human.*

FAYETTEVILLE SUFFERERS.—The gross amount contributed by the citizens of the United States for the relief of the sufferers by fire at Fayetteville, N. C. is *ninety-two thousand dollars*. At a meeting of the sufferers, a resolution was passed appointing a committee to make a suitable acknowledgment for the very great liberality and kindness of the contributors.—*Ont. Rep.*

The Lexington (Ky.) Observer of the 28th ult. states that the Hon. Peter B. Porter, of this state, is lying dangerously ill at the residence of his mother-in-law, Mrs. Brackenridge, about six miles from that town. [The Lexington Reporter of Nov. 2, states that Gen. Porter is considered out of danger.]

PROSPERITY OF CINCINNATI.

This 'New York' of the valley of the Ohio, is growing very rapidly. I saw that a manifest improvement had taken place since I was there last summer. New houses in great numbers are building, and part of streets, which were then thinly built, are now becoming crowded. Improvements are going on in the beautiful towns of Covington and Newport, which lie opposite, on the Kentucky side. The Presbyterians have now six churches here, some of them formed within a comparatively short time. Rev. Dr. Wilson, who is the father of the Presbyterian church here, for a long time labored alone in this city. Now he sees six churches spring up, colonies, as it were, from the mother church. The other denominations are also prosperous. There are several Methodist and Baptist churches; two Episcopal; a Lutheran, German reformed, &c. Many steam-boats are also building this summer. It is a great place for such articles. Indeed, the whole of the upper part of Cincinnati along the river, is made up of steam-boat shops, and of houses occupied by persons engaged directly or indirectly in building steam and other boats.—*N. Y. Obs.*

From the Jour. of Humanity.

INCREASE OF STUDENTS.

Dartmouth has 60 in its freshman class—Amherst the same number—Bowdoin more than 50—Burlington more than usual; and generally, so far as we have been able to learn, the classes entered this year at the New-England Colleges are uncommonly large. *Harvard* has but 60, the same number as Dartmouth and Amherst. The University of Virginia has in all about 130 students—about 60 of them, however, in the schools of Medicine and Law.

[The present Junior Class of the Theological Seminary in this place, consists of about seventy five. The average number of students to a class last year was about forty.]

An alarming mortality has taken place among the horses in Massachusetts. The disease which is thus fatal, is described, as commencing with a continual inclination of the head to the right, and a subsequent propensity to turn round on the heels, until the animal falls and dies. It is termed apoplexy. The heads of some of the deceased animals when opened exhibited water, and others blood on the brain. The former cases are called *serous*, and the latter *Sanguineous apoplexy*. There is but one remedy which has yet been found effectual in any case, and that is copious bleeding in the first stages of the disorder. Not less than 6 or 8 quarts should be taken from the horse, and this should be done on the first perceiving the symptoms, and before any effusion of blood on the brain.

Asylum from heresy, schism, &c.—The Episcopal Watchman says—We are glad to perceive that our clergy are not unmindful of the present crisis in the religious world, nor of the duty which devolves upon them. We are glad to see them abounding in their labors, and careful to exhibit the Church in which they minister, what she really is, an asylum from the errors of heresy and schism, and from the extravagancies of fanaticism, and "the very pillar and ground of the truth," erected on "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

Georgia Products.—We are informed that a waggon arrived yesterday from Walton County, laden with cotton, cane brides, chesnuts and gold, all the produce of that county.—*Nat. Geo.*

ROCHESTER INSTITUTE OF PRACTICAL EDUCATION.

The constitution of this Seminary requires, that instruction be given in all the branches of Natural Science, which are useful in the practical duties of life. The directors of the Institution have elected Prof. OATMAN, Lecturer on Chemistry and the kindred branches. The funds of the Institution not being adequate to his support, Mr Oatman is expected to open a Course of Lectures for a Class, who are not members of the Institute. Chemistry will occupy the present term, and instead of the plan usually pursued, according to which the student sits at a distance, hears the Lecture, and sees the experiment of his Instructor, without the privilege of making the experiments for himself,—he is required to enter the Labratory, and with his own hands to make the preparations and perform the experiments, and before his class deliver a lecture on each subject previously presented by his Instructor. In addition to this, he is required, at intervals, to visit all the workshops and manufacturing establishments, where the principles are practically applied. This course, with reading and attention to style and manner, will not only form the practical chemist, but the ready, extemporaneous speaker.

To the Student, who is qualifying himself for the practice of Medicine, this course will be particularly useful, as a knowledg of practical chemistry is indispensible to the physician.

The Mechanic will have an opportunity by the shortest course, to obtain a thorough knowledge of the science.

The working class will be distributed into divisions, each division occupying different hours in the day and evening, for the convenience of such as have other engagements.

Teachers and Students of the village may join a division which will meet at a time which will be most convenient for them.

Tuition will be $5 for the course.

The course will commence on Thursday Evening the 17th instant. Such individuals as contemplate joining the class, will do well to make known their intention immediately.

In addition to the above mentioned course, Mr. Oatman will give a course of Public Lectures on the same subject, in the Chapel of the Institute, which is a commodious room for a large assembly. To be given one evening of each week, and to be supported by individuals and families, who will purchase tickets of attendance. The avails are to be applied for the benefits of the Institute.

The course to commence on Tuesday evening the 22d instant.

Tickets of admission to be, $2 for a gentleman—$1 for a Lady, and $4 for a family.

Students in the working class may attend this course free of charge.

Rochester, Nov. 17, 1831.

A North Carolina paper says, "A gentleman now a resident of Georgia, but formerly a resident of this State, informs us that he weighed on the 28th ult, a single piece of gold, found nine miles northwest of Clarksville, on the waters of the Soaquee, which weighed *seven hundred and fifteen pennyweights!* worth $645. He also says that he weighed the proceeds of eleven hands, for two days, employed in Samuel Hughe's mine, which amounted to 1100 dwt. which sold for $1,000!"

The National Gazette states it as a subject of general rejoicing in Philadelphia, as we are sure it will be throughout the country, "that the present condition of Chief Justice Marshall warrants the hope of his speedy convalescence."

STEAM BOATS ON THE WESTERN WATERS.

The Journal of Commerce says that it appears from documents lately published, that from 1811, when the first Western steamboat was launched, to the Spring of 1831, there had been employed on those waters 402 steamboats, of which 220 were in use last year, and 182 not in existence. Of these, 66 were worn out, 37 snagged, 16 burnt, 3 run down by other boats, four or five stove by ice, sand bars, rocks, &c. and 30 destroyed by causes not exactly known. No less than 60 boats, within the writer's knowledge, have been building or contracted for within the present year.

CIRCULAR.

Of the New-York State Temperance Society, to the town and county Societies in the State.

The Executive Committee have, at great labor and expense, procured to be printed and forwarded to every county in the state, their proportion of 350,000 circulars, on the subject of temperance, addressed to the citizens of the state of New-York. The committee have aimed to furnish every county with a sufficient number to supply each family with a copy; and they have no doubt but that the officers of the county societies, to whom they have been sent, will take immediate measures to accomplish this object, and have each town society furnished with its proportion, with as little delay as possible, and that energetic measures will be taken by the officers of all town societies, to complete the distribution, so that in a short time, each family in the state may be supplied. The Executive Committee have already received returns from towns, where the document has been distributed, and the results have been encouraging, particularly in silencing opposition and bringing out a majority of the population, on the side of Temperance. They have also been induced to delay the publication of the third annual report, until the 15th February next, that time may be given for the distribution of the circulars, and to obtain knowledge of the results, through the reports of the town to the county societies, and the county to the state societies, which may be laid before the public in their annual report.

The committee respectfully request that the county societies will take the necessary measures to obtain reports from the town societies and also that the county reports may not be delayed so as to reach Albany later than the 15th February, and as much earlier as convenient.

The Committee have incurred a considerable debt in printing the circulars, and they look to the town and county societies, for remuneration where they feel inclined to grant it. Some of the counties have already remitted for their proportion, for which the committee are obliged.

The executive committee have been convinced from the commencement of their labors, that an intelligent community only required information on the subject of the great reform now in progress, to give it their unanimous support, and have, therefore, made great efforts to disseminate information by circulars, tracts, temperance papers and their annual reports. They have recently forwarded to each town in the state, a number of the Temperance Advocate, printed at Sandy Hill, Washington county. The engagement with the editor has now expired; but the committee know of no method of furnishing information, more economical, than by the circulation of this paper.—The committee therefore give notice to all officers of temperance societies now formed, or that may hereafter be formed in the state during the present year, that a copy of said paper will be continued to each Society if ordered, (cost paid) without expense to the Societies.

REUBEN H. WALWORTH, Pres't.
Edward C. Delavan, Rich'd V. De Witt,
John F. Bacon, Arch'd Campbell,
John T. Norton, Joshua Brkur,
Henry Trowbridge, Ex. Committee.

Albany, November 8, 1831.

RUM! RUM!!!

Our profession is one of distress, and requires an uncommon philosophy, or a brutal insensibility, to sustain the perpetual demand made upon our sympathies; but no part of my practice has been more irritating and perplexing, than patiently to wait upon the mixed disorders which are based upon rum. The weakness of humanity is here in its last state of degradation, and while we anathemetize the destroying cause, we are unable to abandon the victim. A double misery is pressed upon us as men, and the profession is rebuked because of its insufficiency to restore an exhausted constitution! It is hard that day by day and night we are compelled to "alleviate the pain inseparable from existence, and to soothe the sorrows allied to humanity,"—but it is absolute cruelty, when we know that these pains and these sorrows are inflicted by profligate vice. I have labored with unceasing assiduty to fix upon some means by which to counteract the desolating powers of ardent spirits, but can find none.—*New York Med. Journal.*

FOREIGN.

GREECE.

The blowing up of the frigate Hellas, a Hydra corvette, and a brig, by Admiral Miaulis, is confirmed. The particulars of this extraordinary transaction, with the causes which led to it, are thus detailed in letters from Greece.

Napoli di Romania, Aug. 9.

I told you in my last what progress had been made towards the great object the Greeks had in view, viz. that of convoking the National Assembly as speedily as possible, being determined no longer to submit to the government of Capo d' Istrias. Addresses from all quarters demanding the National Assembly are pouring in daily, and where addresses have not been signed, the reason is, that they are prevented by force by the police, and the measures of rigor adopted by the Government, such as imprisonment and exile. I must now speak of the Russian tragedy, and surely people cannot now doubt what I have so long asserted,—namely, that Capo d' Istrias was, and is, the Russian Governor of this country. Whilst people were occupying themselves about the addresses, it was discovered, through the imprudent speeches of one of the President's commanders of the navy, that an expedition was to be sent against Syra, and the other Archipelago islands that had petitioned for the National Assembly; and that the troops were to be embarked in the large Greek frigate the *Hellas*, and other Greek ships of war, and escorted by a Russian frigate. They were to proceed to reduce Syra by force, and punish the inhabitants, and thence proceed to other islands, doing the same by them. The troops for this expedition were all ready in the island of Salamis and elsewhere, and provisions were embarking on board the ships of the Government. The news of this attack creating consternation in Syra, (the great commercial entrepot of Greece,) the people demanded protection of the Hydriots; upon which the latter, with the spirit of patriotism for which they are so justly celebrated, determined to paralyse this hostile movement of the President. They consequently sent a detachment of a couple of hundred of men, under the orders of Captain Criezi, to Poros, who during the night, took possession of the *Hellas*.

The next day old Miaulis arrived with 200 additional men, and hoisted his flag in the frigate, taking under his orders all the vessels in the port of Poros, except one which sailed out of the harbour. There was no intention whatever on the part of the Hydriots to do more than this,—that is, to prevent the expedition being sent against Syra. The town and island of Poros declaring, as was natural, for the cause of their country, received the Hydriots as friends. Immediately on receiving the report of what had happened at Poros, the President sent thither the Russian squadron under the orders of Admiral Ricord. The French Commodore Lalenda being absent at Navarino, and M. Rouen, the French resident, being also at Navarino, the senior French captain in the port of Nauplia refused very properly to accede to the President's invitation to proceed to Poros to reduce the rebels. The English frigate the *Madagascar* was cruising off Cape Males, looking out for the packet from Malta. In the mean time the Russians had gone to Poros, and on arriving there began to menace the Greeks with canonading them; to which Miaulis replied, that he had no orders to receive from a Russian Admiral,—that he was acting for the rights of his country, without intention of committing hostilities, unless obliged to defend himself. He was then threatened with the vengeance of the three powers; upon which Miaulis replied that he was not in danger of injustice either from the English or the French; that unless the ships of the three powers fired upon him, he would not relinquish his intention of keeping possession of the ships, to prevent their being sent against Syra and the other islands. He refused to go on board the Russian Admiral's ship, stating that he saw no reason why he, as High Admiral of Greece, should obey the orders of a Russian Rear Admiral. In the mean time, the Greek corvette that had left Poros returned, and placed herself near to the Russian frigate, and, to the astonishment of every body, hoisted Russian colors! upon which Miaulis, as quick as lightning sent his boats and boarded her, took her, and brought her over near his own frigate. In the mean time troops were sent by the President, and measures concerted with Admiral Ricord for the attacking the Greek ships. Miaulis and his companions in arms remained in the meantime like lions on board their ships, determined not to be the aggressors in attacking the Russians or the President's troops, but equally determined to defend themselves if attacked.

A Greek brig coming from Syra to Poros with provisions, was attacked by a Russian brig of war, and after a few broadsides without any provocation being given by the Greek brig, except that of wishing to enter the port of Poros (which the Russians have blockaded as they say,) the Greek brig was sunk by the fire of the Russian ships. On witnessing this attrocious affair, a badly armed Greek covette, with a few men on board, went to the defence of the unarmed brig, and engaged the Russian brig of 20 guns, fully manned and equipped, the Greek covette was fired into by the Russian brig first, and lost six men immediately, and she was ultimately (as the President's report states) taken by the Russians. The Russian brig it appears had 37 men killed, and was obliged to be towed round to that part of the harbor where the Russian Admiral was, being crippled in her rigging and hull. The next day a general attack was made on Poros by the President's troops, who were embarked in Russian boats, and provided with ammunition and biscuit by the Russians, and assisted by their soldiers; the attacks on Poros failed completely, the Russians and the President's troops being driven back with a heavy loss of men, and several officers being killed, and about 100 men, and some of the Russian boats with troops in them sunk. The Russian squadron consists of one 50 gun frigate, three first class brigs of war, two schooners and a cutter.

Napoli di Romania, Aug. 16.

To proceed to my narrative of the proceedings at Poros since my last account. Whilst Capod' Istrias, who boasts of being able, at all times to deceive, and outwit our diplomatists here, was holding out to the residents that he had ordered the Russians to cease hostilities, courier after courier had been sent to Admiral Ricord (a man well qualified to serve the views of Capo d' Istrias) to push matters to extremities. In the mean time, 1,200 men of Capod d'Istrias' troops (almost all men enlisted from different countries) had arrived to attack Poros. These men soon got hold of the water on the sides of the main land, and passed over in Russian boats, and assisted by Russian soldiers, they made themselves masters of the water at the monastery also: the Russians in the mean time having erected four batteries, which they worked against the town, and from which, they fired even upon the women and children going to endeavor to get water, (this is a fact.) Poros had not above 500 men to defend it. It was impossible to bring more men into it, owing both to want of water and total want of provisions. The ships were in the same state and the men were obliged to leave them by degrees.

In this state of things, the Russian resident issued a proclamation, in which he stated, that as the Greeks had fired upon the Russians, he would now take measures to have their ships now on trading voyages in the Black Sea taken by Russians. Under these circumstances, the commission of the Islands assembled at Hydra sent orders to Admiral Miaulis to remain entirely on the defensive, and not to attack the Russians, but that if it were impossible to defend himself, rather than give up the ships to the Russians, to blow them up! Glorious and heroic resolution, worthy the sacred cause of their country! During this time, the English and French ships were in the harbor of Nauplia, which port they however left to return to Poros, and arrived there shortly after the tragedy was ended.

Last Saturday the Russian Admiral, observing that the Hellas frigate had not above 100 men on board (the Greek Admiral having sent the other men away, having neither provisions nor water to give them) sent to say, that if Miaulis did not give up the ships, he would attack him in an hour and that the troops would enter Poros at the same time. Miaulis replied, that if the Russian Admiral attacked him, or if the Russians entered the town of Poros, he would blow up the ships, & never would consent to give up the Greek national ships of war to the Russians. Previous to this, and when he was well manned, he had sent to the Russian Admiral to say, that he (Miaulis) would not attack the ships of the Allied powers, but that if the Russian Admiral would hoist Capo d'Istria's flag, he would that moment get under way and attack him; but this the Russian refused to do.

On Saturday, then, at eleven o'clock, the Russians prepared to weigh anchor to attack Admiral Miaulis, who was seen walking his quarter-deck in the greatest apparent tranquility of spirit, not having with him more than five men, the others having been all sent away. Soon after, the Russians and Capo d'Istrias' troops were seen advancing on the town, and the ships approaching; at this moment a tremendous explosion took place, which shook the country round about like an earthquake; it was the blowing up of the Hellas frigate, and the two remaining Greek corvettes! Previous to this frightful event, Miaulis and the Hydriots had sent over vessels of all sorts, and boats to bring away the population of Poros, the whole of which, rather than submit to the Russians and Capo d'Istrias, quitted their country and homes—their houses, however, they left full of their property, which was immediately plundered by the Russians and Capod'Istrias' troops, who, after having plundered every thing in the town, set fire to all the principal houses in it. Poros is now in a silent pile of stone. The adjacent coast is strewed with the timber of the Greek ships, and the bodies of the seaman whose lives have been sacrificed in this atrocious manner! The Russians now menace blockading Hydra and attacking Syra. If the French and English squadrons permit their doing so, then woe to the people of this country, and more heavy will be the curses against England and France than even against Russia for nothing in the world can persuade the Greeks that the Russian operations are not connived at by those two Powers. The cause of Greece's freedom would have been gained beyond a doubt at Poros, had the Russians been prevented interfering; and why they should have been allowed to interfere, I do confess, as much at a loss as the Greeks to comprehend. If the Allience were for the protection of Greece, I should have thought that all must interfere or none; however, we have fatally proved the fallacy of this opinion.

GREECE.

A letter from the Mediterranean, to the editors of the Norfolk Beacon, dated the 20th of Aug. says:—

"About two weeks since, the Hydriots, under Miaulus, rose in opposition to the President, went over to Poros, where the Greek vessels lay, and took possession of them. The Russian squadron lying there made some opposition; but the reply of Miaulis was, "They belong to government, and not to the president; therefore, I shall take charge of them;" which he did. An armistice was entered into for three days, or until they could hear from Capo d'Istra. Before the expiration of that time, Miaulis made arrangements for taking the vessels to Hydra, which the Russians of course opposed. The old Greek immediately blew the Hellas up. The explosion was terrible; many houses and vessels were seriously injured." The Hellas frigate was built in New-York, for the Greeks.

From Berlin, itself we regret to hear that the cholera, of a character the most malignant, was spreading with great rapidity. Sept. 16—New cases of cholera, 35: recoveries, 3: deaths, 27—in all, from the beginning, 308 cases: 35 recoveries: 248 deaths: remain, 120.—*Prussian State Gazette.*

OBITUARY.

"For me to live is Christ and to die is gain."

This declaration of the Apostle was in a good degree illustrated in the christian character and happy death of Mr. SALMON SCOFIELD, who died in this village on Friday the 2d inst. He united with the 1st Presbyterian Church in Albany, April 1816, and soon after became an inhabitant of this village. When the 3d Presbyterian Church in this place was formed he was chosen one of its Ruling Elders, an office he had previously sustained in the 1st church, to the satisfaction of all its members. As an officer in the Church of Christ he was humble, faithful, and sincerely devoted to the service and interests of his Lord and Master. One great object with him was to promote the spiritual interests of those who had just commenced the Christian life. Whenever circumstances brought them into the same circle of employment with himself, not an hour would pass without making some profitable remarks upon religious subjects. This is an example which all his brethren should imitate. It is the example of Christ who went about doing good, and who allowed no portion of time to pass without special reference to his great work.

It was his constant daily practice to study his bible, and not as a matter of duty merely, which every christian should perform, but as a *privilege*. To know the mind and will of God, to search into those glorious things into which angels desire to look, was a prominent trait of his christian character. This, together with his frequent and earnest prayers at a throne of grace, prepared him for every duty, temptation and trial. His bible was his constant companion. While at work in his shop it was open before him. At intervals he would read a verse for meditation, and thus while engaged in laboring for the meat that perisheth he would feed his soul on the bread of life. If christians would grow in grace and in the knowledge of Christ, they must search the scriptures with humility and prayer. They must furnish their minds with every *good word* and then they will be qualified for every good work.

In the character of a Sabbath School superintendent Mr. Scofield was very much beloved, and in this station he was very much blessed. Bringing to this work a mind well furnished with scripture knowledge and with the spirit of Christ, the school enjoyed a rich blessing; many hopeful conversions among the scholars were the result of his labors, & here let it be remarked he always set apart a portion of his time to prepare himself by prayer and close examination of the scripture lesson, that he might benefit the precious youth belonging to the school. He felt it to be his duty to prepare himself with more than the ordinary reading of the scripture lesson; he must endeavor to know its meaning, its scope and design, and its application to ourselves. He felt it to be important, so to present the truth as to make a lasting impression upon the youthful mind. Much might be written respecting his daily walk and conversation as a man and a christian. Suffice it to say he was endeared to a large circle of friends, and in his death, they and his family and the church of Christ have lost a valuable friend who was devoted to their best good and the glory of his Lord, but their loss is his gain, for blessed are the dead who die in the Lord.

A few weeks before his death he seriously examined his whole christian course, and for a time he was in great darkness. He examined the motives by which he had been governed since he professed to be a follower of Christ. He saw his sins and deficiency in duty, he humbled himself before God and gave all into his hands more unreservedly than ever before, both soul and body for time and for eternity. While a christian brother was in prayer, light broke in upon his mind and till his dying moment he would often say how precious is my Saviour, how dear his name is to me. Being asked whether it was his choice to live or die, He replied my choice is that the will of the Lord be done. In the church with which he was connected he felt a deep anxiety, and this would sometimes be manifested with groanings which could "not be uttered." On the morning of the day he died he told his wife he should not live through the day. And being asked is the Lord near, O yes "I keep hold on Jesus." His faith in Christ his love for his blessed Saviour was expressed in feeble accents till he could speak no longer and then calmly he fell asleep in Jesus. *Let me die the death of the righteous and let my last end be like his.*

From the Episcopal Recorder.

THE DYING CHRISTIAN.

TUNE—Calvary.

Whence, ah! whence this mortal anguish?
Surely 'tis the couch of death;
Why do all my senses languish?
Why this hard, and labor'd breath?
Pale destroyer! pale destroyer!
Hast thou come to call me home!

Oh! what scenes of Heaven's revealing,
Dawn upon my ravish'd sight;
Ray of glory, softly stealing,
Oh! how dazzling! now how bright!
Mortal vision! mortal vision!
Scarce can bear such growing light.

Distant sounds of sweetest measure!
Come upon my dying ear,
Breathing notes of holy pleasure,
Hark! Oh! hark! they're drawing near;
Heaven's music! Heaven's music!
Millions sing the Saviour's love.

Hark! I hear the angelic choir,
As they bow before the throne,
Singing with seraphic fire,
Thou art worthy! thou alone!
Blessed Jesus! blessed Jesus!
We have conquer'd through thy blood.

But an object far more glorious!
Fills my heart with extacy,
Were none there, but Christ victorious!
Oh! 'twould be sweet Heaven to me;
Farewell sorrow! farewell sorrow!
Jesus calls, I must away.

Tho' I ride the stormy billow,
Tho' I tread the rugged way,
Jesus' breast shall be my pillow,
Jesus' promises my stay.
"I am with thee," "I am with thee,"
I will lead thee safely through.

Farewell life, and all its pleasures,
Farewell sin, vain world begone;
Welcome Christ and heavenly treasures,
Soon I'll sing the victor's song—
Hallelujah! Hallelujah!
Hallelujah! Praise the Lamb!

MARRIED,

In this village by Rev. Luke Lyons, Mr. Albert Wood, to Miss Polly Allen.

After our paper was made up, the Canadian Watchman was put into our hands by the Rev. Mr. Purkis, the Protestant minister at Laprairie, Lower Canada, from which we learn that Mr. P. has labored in that place several years, and has gathered a little church of Protestants in the midst of a Catholic population—that they are poor—unable to build them a place of worship, and that Mr. P. is soliciting assistance from the friends of religion for that purpose. Mr. P.'s object is recommended to the favorable notice of Christians by a number of ministers, among which are Rev. G. W. Perkins of Montreal, and Rev. Wm. Smart, of Brockville. The object must commend itself to American Protestants—to the benevolence of the christian community. Mr. P. will remain a few days in this village.

MENDON TEMPERANCE SOCIETY.

The annual meeting of this Society will be held on at the Methodist Chapel (Norton's Mills) on Saturday the third day of December next at 11 o'clock A. M. An address may expected from Rev. Mr. Brown of Bloomfield. A general and punctual attendence is requested, particularly of those who are not members. L. RUSSELL, Secretary.

Mendon, Nov. 19, 1831.

The Board of Managers of the Genesee Sabbath School Union are requested to meet at the office of Hastings & Pomeroy on Saturday morning at half past 8 o'clock.

The proceedings of the S. S. meeting came after our paper was made up.

ROCHESTER MARKET.

Wheat, Tousled	21	$ 1 20@1
Flour,	5 12½	@5
Corn,	50	@
Oats,	25	@
Beef, Fresh	2 50@3 00	@
Pork,	3 50@4 00	@

Rochester price Pot ashes $90 100—Pearls 95

PROPOSALS

For publishing a Religious Periodical Paper, to be entitled the CHRISTIAN MAGAZINE, under the Supervision of the Associate Reformed Synod of N. York.

The want of an accredited organ of sound sentiment and of correct intelligence has long been felt by the ministers and members of the ASSOCIATE REFORMED CHURCH, and by many worthy persons in the land, whose religious views and feelings harmonize with theirs. The cheering progress of the cause of God and Truth within the Associate Reformed Church has been such, as, while it augments the necessity and the demand for a periodical publication, justifies the Synod in undertaking it. Accordingly, at its late meeting, the Synod, after mature deliberation, determined on the establishment of a Monthly publication to be entitled "THE CHRISTIAN MAGAZINE," and appointed the Rev. JOHN F. M'LAREN, *of Geneva*, the Editor.

To solicit the patronage and co-operation of our people, and of the friends of Truth in general, devolves upon the Editor; which he would do by a brief statement of our want of such a paper, and by giving, what comes nearest to an actual examination of the work, a correct and candid view of the character it is designed to bear.

The A. R. Church is almost the only denomination which has not a Religious Paper, under its care consecrated to the interests of Zion within its bounds. And as we have a part to perform in the dissemination of truth, we propose to terminate this unhappy peculiarity and to engage in the circulation of Evangelical doctrines and cheering intelligence.

The CHRISTIAN MAGAZINE, while its pages shall be preserved pure from a style and from sentiments unfriendly to true charity, will take its station deliberately and firmly by the standards of the Church which are thoroughly Presbyterian and thoroughly Evangelical. It will be the engrossing purpose of the work, to promote vital godliness—to cherish in effigent piety among its readers, by the exposition and defence of the doctrines of Grace, by the enforcement of christian Duty, and by the illustration of christian Experience.

The following subjects will be among the most prominent in the Magazine:

1. Clear and concise views of Christian Doctrines.
2. Expositions of Difficult Passages of Scripture.
3. Brief Memoirs of eminently useful and pious Characters in different countries.
4. Sketches of the early history of the Reformed Churches.
5. Cases of Conscience solved for the edification of believers.
6. Translations from standard Christian Authors of former times.
7. Notices and short Reviews of New Publications.
8. Summaries of passing Religious and Civil Events.

It is expected that Ministers and members of the A. R. Church, in different parts, will contribute to the pages of the Magazine; and Communications from other quarters will always be courteously received.

TERMS.—The Magazine will contain 32 pages octavo, per number, printed in good style, and on good paper, stitched in a neat printed covrr, making in a year a volume of nearly 400 pages. The price will be $1,50, if paid in advance or before the delivery of the third number; $2,00 if payment is deferred till after the third number. The first number will be published on the first of January next.

Members of Sessions in the A. R. Church, or such persons as they may appoint, are requested to act as Agents for the work, and to return to the editor the names of subscribers by the first of December.

A subscription list for the above paper is left with W. B. Knox, No. 3, Buffalo st. Rochester. It is to be hoped that all persons friendly to the interests of the "Associate Reformed Church" will become subscribers to the Magazine.

3w48.

THE three story stone house, corner of Spring and Sophia sts., is open for the reception of

BOARDERS,

where they will be genteelly and comfortably accommodated.

Rochester, Nov. 24, 1831. 3w48.

NOTICE.

THE Copartnership heretofore existing between the subscribers, under the firm of *Bush & Butler*, is dissolved by mutual consent; and all persons indebted to the said copartnership are hereby notified to make payment to Henry Bush; and all persons having claims against the said Copartnership, to present the same to the said Henry for adjustment and payment.

The business of the late firm will be conducted hereafter by the said Henry Bush, at the old stand.

HENRY BUSH
GEO BUTLER.

Nov. 3. 47

LAST CALL.

ALL persons indebted to the late firm of Hill & Peet are hereby notified that unless payment is made by 1st December, they will be sued.

LEWIS L. PEET.

Nov. 14, 1831. 47 3w

1000 ACRES OF ILLINOIS LAND, for Sale or Exchange for Farms. Enquire of E. D. SMITH, or H. B. WILLIAMS.

Rochester, Nov. 15, 1831. 47 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.

9000 feet Square Timber—Pine—some suitable for Eaves-Troughs. 25000 feet Joist & scantling of Oak and Pine Timber.

A. W. RILEY.

Rochester, June 15, 1831. 35tf

Selling off at Cost, for CASH.

WISHING to close up our business at Pittsford, we now offer our

GOODS AT COST.

Our assortment is good, having received a *fresh supply* from New-York. All who are prepared to pay Cash for Goods, will do well to call, as a similar opportunity may not soon offer.

BEACH & VOORHEES

Pittsford, Nov. 7, 1831

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Albany Argus.

THE DYING BOY.

It must be sweet in childhood to give back
The spirit to its Maker, ere the heart
Has grown familiar with the paths of sin,
An' cown—to gather up its bitter fruits.
I knew a boy, whose infant feet has trod
Upon the blossoms of some seven springs,
And when the eighth came round, and called him out
To revel in its light, he turned away,
And sought his chamber, to lie down and die.
'Twas night—he summoned his accustomed friends
And, oh this wise, bestowed his last bequest.

"Mother—I am dying now!
There's a deep suffocation in my breast,
As if some heavy hand my bosom pressed,
And on my brow

I feel the cold sweat stand!
My lips grow dry, and tumultuous, and my breath
Comes feebly up. Oh, tell me, is this death?
Mother, your hand—

Here—lay it on my wrist,
And place the other thus, beneath my head,
And say, sweet mother, say, when I am dead,
Shall I be missed?

Never beside your knee
Shall I kneel down again at night to pray,
Nor with the morning wake, and sing the lay
You taught me.

Oh, at the time of prayer,
When you look round, and see a vacant seat,
You will not wait then for my coming feet—
You'll miss me there"

"Father—I'm going home!
To the good home you spoke of, to that blest land
Where it is one bright summer always, and
Storms do not come.

I must be happy then,
From pain and death you say I shall be free,
That sickness never enters there, and we
Shall meet again"

"Brother—the little spot
I used to call *my* garden, where the long hours
We've stayed to watch the budding things and flowers,
Forget it not!

Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine!"

"Sister—my young rose-tree,
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee.

And when its roses bloom,
I shall be gone away, my short life done;
But will you not bestow a single one
Upon my tomb?"

"Now, mother, sing the tune
You sang last night; I'm weary, and must sleep.
Who was it called my name? Nay, do not weep,
You'll all come soon!"

Morning spread over earth her rosy wings—
And that meek sufferer, cold, and ivory pale,
Lay on his couch asleep. The gentle air
Came through the open window, freighted with
The savory odors of the early spring—
He breathed it not; the laugh of passers by
Jarred, like a discord in some mournful tune,
But worried not his slumbers. He was dead.
VISATOR.

THE PILGRIM AT REST.

Hark! it is the bridegroom's voice;
Welcome, pilgrim, to thy rest:
Now within the gate rejoice,
Safe and seal'd and bought and blest!
Safe—from all the lures of vice,
Sealed—by signs the chosen know,
Bought—by love, and life the price,
Blest—the mighty debt to owe.

Holy pilgrim! what for thee
In a world like this remain?
From thy guarded breast shall flee
Fear and shame and doubt and pain:
Fear—the hope of heaven shall fly,
Shame—from glory's view retire,
Doubt—in certain rapture die,
Pain in endless bliss expire. CRABBE.

From the London Ch. Observer.

VISITS OF CLERGYMEN TO THE SICK.

It is about fifteen years since, that I officiated in a parish in the county of N———. The wife of a respectable and opulent farmer was in the constant habit of attending my ministry. She had often expressed high approbation of the discourses which she heard; but I had not observed in her any decided marks of a spiritual renewal of heart, or any very visible alteration in her life and deportment. At the expiration of one year she became seriously ill, and was consider by her medical attendant to be in imminent danger. In the early stage of her illness she had expressed a strong desire to see me; but this wish, through the council of her medical attendant, was not complied with; and I did not become acquainted with her illness and great danger for nearly a week, or probably more, as she did not reside in my parish. Her anxiety to see me daily increased, and she earnestly entreated her husband not to deny her so great and so much needed a gratification. He felt, as he afterwards told me, the utmost readiness to gratify such a desire, and was deeply distressed in not being allowed to do so; for he regarded her with the tenderest affection. But the directions and commands of the medical attendant were so positive and peremptory, that he durst not even indulge his own feelings, or yield to his wife's earnest entreaty; as he was repeatedly told that my visits would tend to increase her disorder, and the consequences of excitement from such an interview might prove fatal. But, so great was her alarm of mind, and oppressive her sense of guilt from having slighted or abused the means of grace which God had mercifully afforded her, that her state seemed to counteract all the united efforts of skill and medicine, and she evidently was daily becoming worse. Her husband, as he afterwards informed me, had almost daily inquired if he might be allowed to send for me to visit his distressed, and, as he feared, dying wife; but he uniformly received the same reply from the medical gentleman: "If you do not wish the death of your wife, keep Mr. D. at a distance; for if he be permitted to attend her, I will no longer hold myself responsible for the issue, nor would you be giving me or my medicines any chance of success." A pious neighbor, however, sent me word how ill she was, and how distressingly alarmed she felt from the burden of guilt upon her conscience, and how very anxiously she desired to see me. On this information, I hastened to her house, and found her husband at home. He received me civilly, but coldly, and said, that he was sorry I had taken the trouble to come, as he had the most positive directions from her medical friend not to allow me, or any one else to visit her, with a view to converse on the subject of religion; with the assurance from him, that any additional agitation, under her present strongly excited system, would prove mischievous, and perhaps fatal. I said all I could to remove his fears, and repeatedly avowed my full conviction that all the objections of his medical friend to my visiting his afflicted and distressed wife arose solely from his entire ignorance of the nature of true religion and what would be [illegible] reading or prayer, to her now almost overwhelmed soul. He manifested great tenderness of affection for her during our conversation, and evidently labored under a severe struggle in his mind, between a wish to gratify her earnest desire, and the fear lest his compliance with our united request, in opposition to the judgment and direction of the medical gentleman, should prove more injurious than beneficial. I believe that his fear of injury would have prevailed, if the pious neighbor before mentioned, who was in the sick room and heard my voice, had not approached, and said with tears, "I come with a request from your dear wife, that, if you love her, and would wish her either to live or die happy, you would permit Mr. D. to see her." Having said this she wept aloud. The husband now burst into tears, and his affection prevailing over his fears, he said, "If it must be so, go to my wife; and may God bless your endeavors to do her good!" The kind neighbor went before me, to apprise the afflicted suffer of the permission granted to me to visit her, to converse and pray with her. On my entering the room, she made an effort to raise herself from the bed and to stretch out her hands towards me; but her weakness prevented this strong expression of her feelings, and she sunk down again. Tears and broken words expressed at once her gratitude, her state and her wishes. I need not dwell on particulars. After a few minutes she became more calm, and was able to state to me her convictions, her sorrow of heart, and her fears. There was no peculiar difficulty in her case. A sick bed had been the means, under the blessing of the Holy Spirit, of leading her to serious self-examination, and had brought to her remembrance her sins, negligences and ignorance; the means of grace slighted, convictions of guilt stifled, conscience trifled with; so that transgressions, which before had made little impression on her mind, now appeared of a crimson dye, and were felt as an intolerable burden on her conscience.

By the blessing of God I was enabled so to speak, and to apply his word to her state, that the precious promises which it contains were received in faith, and embraced with a willing mind, and found to be the "joy and rejoicing of her heart." The word of instruction being thus blessed by the Spirit of God to her soul, prayer was full of power and holy comfort; and after it was ended, she said, "I am now quite a new person to what I was before. I now feel the love of Christ far exceeding all that I could desire or deserve. I am a wonder to myself. What a mighty and gracious change has Christ wrought in me! God bless you! I am happy and blessed indeed! How cruel it was not to allow you to come to see me in my distress! But it was all owing to their ignorance of the real comfort of the religion of Jesus Christ."—On my return to her husband, I informed him in what a happy state of mind I had left his dear wife. He was now most thankful for the interview, and expressed his hope that I would repeat my visits as often as I had opportunity. He was sent for by his wife, before I had left the house; and on his return to me he said, "that she had sent for him to tell him how kind it was to allow me to come to her, and to assure him that she was now quite happy." He added: "it is indeed truly wonderful to see the difference in so short a time. I am now ashamed and grieved, that I ever for a moment prevented your visiting my house; and more especially as my dear wife has suffered so much distress of mind from my own ignorance, and from my too readily complying with the direction of my medical friend." In the evening her medical attendant called, and found her lying quiet and composed in bed. On feeling her pulse; he turned with a smile of satisfaction, and said to the nurse, "Well, I had my hopes that your mistress would be better from the change of medicine; but I did not expect to find her so much improved since yesterday. She is now so composed, and every symptom is so favorable, that I pronounce her decidedly better, and as now have hope, out of all danger." The nurse only replied, "Mr. D. was here to see her this morning, and she has been *better ever since*." It may be proper just to add, that she recovered from a lingering illness; and I have great pleasure in saying that her affliction was blessed to her and to her husband, and they both lived for many years, ornaments of the gospel of Christ, and a blessing to many around them.

THE LATE DR. RICE.

The following resolutions were copied from a manuscript found in the pocket book of the late lamented Dr. Rice. They were intended only, as it appears, for his *own private use*. It is, perhaps, unnecessary to say, in commending them as excellent rules of action to christians, and especially to ministers of the gospel, that they appear altogether worthy of their author. Here are principles of action which correspond with the elevated, uniform and holy standard of character which he exhibited in self denying, vigorous and extended efforts to promote the good of mankind. They accord with the high and holy purposes of his useful life, and they are worthy of his peaceful and triumphant death.

"*What I resolve that I will endeavor to do.*"

1. To "keep my body under," and change my physical constitution;—take food for nourishment, and not for pleasure,—take no more than is necessary, and be indifferent as to the quality; sleep for refreshment and not for indulgence;—harden and subdue my flesh by labor directed to useful purposes;—endeavor to do as much useful labor every day as I can;—dress as cheaply as comports with decency.

2. To use all my property for benevolent purposes; pay every thing I owe as soon as possible; save all that I can by simplicity of living, and by practising self-denial, and give all I can in the exercise of sound discretion to objects of benevolence;—never spare person, property, or reputation, if I can do good; necessary that I should die poor.

3. As to my disposition and conduct towards others;—1st, endeavor to feel kindly to every one; never indulge anger, envy, jealousy, towards any human being.

2. Endeavor to speak as I ought to, and about every one, aiming in all that I say to promote the comfort and happiness of every one that lives.

3. Endeavor to act so as to advance, 1st, the present comfort; 2d, the intellectual improvement; and 3d, the purity and moral good of all my fellow men.

As to my Creator,—to endeavor to fix more deeply in my mind all truth that I possibly can discover respecting him; and to *feel, think*, and *act*, in every respect, in correspondence with that truth.

Finally,—when I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me, as seems good to him.—*South. Rel. Tel.*

INFIDEL TRACTS, WITH CHRISTIAN TITLE PAGES.

These scurrilous productions, which deserve to be noticed only in cautioning the public against the base deception which is practised to get them into circulation, are now being left about in entries, &c. Those who have no kind of principle, either of religion or of decency, will not, of course, in publishing their works, hesitate to

[illegible] been made in the payment of the [illegible] executed by Adams [illegible] dated the 1st day of March, 1827, and recorded in the Clerk's office of Monroe county, in Liber 8 of mortgages at page 219, and upon which there is due at the date of the first publication of this notice, the sum of one hundred and eleven dollars and seventy three cents, and the said Winslow Hewit having assigned all his interest in said mortgage to the said Laura M. Ely.—Notice is hereby given that the mortgaged premises and will,—All that certain piece or parcel of land containing thirty four rods being the same premises deeded by the said Laura and Winslow to the said Mary Adams by deed, bearing even date with said indenture of mortgage, and being the same premises also conveyed by Isaiah Dunham and wife to H. H. Eddy and Winslow Hewith, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot number seventeen, and township number thirteen, in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and so far distant as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided. Dated October 6th, 1830. LAURA M. ELY.

S. MATHEWS, Atty. Mortgagee and Assignee.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the sixteenth day of May in the year one thousand eight hundred and twenty seven, and recorded in Monroe county Clerk's office in Liber 10 of mortgages, at page 353, executed by Adam Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of forty nine dollars and twenty eight cents.—Notice is hereby given that the mortgaged premises, to wit:—All that certain piece or parcel of land lying in the town of Brighton in the county of Monroe and state of New York, being lot number five and six, reference being had to a map or survey of Cornhill's subdivision of said lot No. forty six, number eighty eight, reference had to said Map on record in Monroe county, will be sold at public auction, pursuant to a power contained in said mortgage and by force of the statute, in the Arcade Hall in the village of Rochester in said county on the second day of April next, at twelve o'clock at noon of that day. Dated October 6th, 1830.

HENRIETTA BISSELL, *Executrix.*
ASHBEL W. RILEY, } *Executors of*
EVERARD PECK, } *J. Bissell, jr.*
SELAH MATHEWS. } *deceased.*

V. & S. MATHEWS, Attorneys.

DEFAULT having been made in the payment of the money secured to be paid by a certain indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty, and recorded in Monroe county Clerk's office, in Liber 8 of mortgages, at page 458, executed by Edward Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of five hundred and forty seven dollars and thirty four cents, being the principal money of the mortgaged premises herein after mentioned.—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises conveyed by Isaiah Dunham and wife to H. H. Eddy and Winslow Hewith, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot number seventeen, and township number thirteen, in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and so far distant as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided. Dated October 6th, 1830. LAURA M. ELY.

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SELAH MATHEWS. } *deceased.*

V. & S. MATHEWS, Attorneys.

DEFAULT having been made in the payment of the money secured to be paid by a certain indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty, and recorded in Monroe county Clerk's office, in Liber 8 of mortgages, at page 458, executed by Edward Parker to Josiah Bissell Junior, deceased, and on which there is due at the date of the first publication of this notice the sum of five hundred and forty seven dollars and thirty four cents, being the principal money of the mortgaged premises herein after mentioned.—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land containing thirty four rods being the same premises conveyed by Isaiah Dunham and wife to H. H. Eddy and Winslow Hewith, on the twentieth day of April, 1827, reference being had to said deed will more fully appear.—And also all that equal undivided half of fifty acres of land situate in Penfield, county of Monroe and state of New York being the east part of the south division of lot number seventeen, and township number thirteen, in the fourth range of townships in said town and county and bounded as follows, viz.—North and south by the east, north and south lines of said division and west by a line to be run parallel to the east line of said division, and so far distant as to contain the said quantity of fifty acres excepting the above mentioned thirty four rods, will be sold at public vendue at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April next, at twelve o'clock at noon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided. Dated October 6th, 1830. LAURA M. ELY.

S. MATHEWS, Atty. Mortgagee and Assignee.

IN CHANCERY.

Franc's Williams, Complainant,
vs.
Peter Ten Eyck and Elizabeth his wife, Jared S. Strobins, Charles V. Ayres, William Hardwick, George V. Ayres, Walter Lansdale Evans [illegible] and Matthew Brown 2d, Defendants.

In pursuance of an order of the Court of Chancery, made in this cause, at a Court holden at the Court house in the village of Rochester on the 25th day of August 1831, I shall sell at public Auction to the highest bidder on the 14th day of December next at 10 o'clock A. M. of that day at the Eagle Tavern, in said village of Rochester, and county of Monroe, the following described premises viz. "One certain house and lot being situated in said village of Rochester, bounded on the north by Walnut Alley, and on the west by Elm Street, being the same house and lot deeded to the said Peter Bracket by Harmon Bissell, on the twelfth of the month of January instant, and being part of lot twenty six, on the Everard Peck purchase of Enos Stone."

ASHLEY SAMSON,
6w38 Master in Chancery

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 8 of Mortgages at page 384 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 one 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 and west, and south by the lines of said Division, and Southerly so as 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.

BY virtue of one Execution issued out of the court of Common Pleas, in and for the county of Monroe and to me directed against the Goods and chattels, lands and tenements of Stephen G. Bartlett I have seized and taken the following described pieces of land, viz. all those certain pieces of land, situate in the town of Brighton, county of Monroe being—one lot, lying near the great falls of the Genesee River, beginning at the N. W. corner of village lot No. 101—three chains northerly from the S. W. corner of village lot No. 102, on the corner of Atwater and Clyde Street and running from thence north, 3° west, along the Easterly line of Clyde Street 2 chains, thence north 85° 30' East two chains and fifty links, thence south 15° east, two chains, thence south 65° west, two chains and fifty links to the place of beginning—containing one half acre of land, being part of lot lots number five and six, reference being had to the maps and field notes of David Hudson Esq. in the survey of lots numbers 4, 5, 6 and 7, and being the same land that was conveyed to Stephen Bartlett, by W. P. Sherman and wife by deed of June 23d, 1831—which property I shall expose for sale at public vendue at the tavern of Mrs. Hoosan on East Rochester on Monday the 19th day of November next, at 2 o'clock P. M. Dated Sept. 29th 1831.

For JAS. SEYMOUR, late Sheriff.
W. J. M'CRAREN, late Under Sheriff.

The sale of the above property is postponed to the twenty sixth day of November inst. at two o'clock in the afternoon, at the same place.

Nov. 19, 1831.

DEFAULT having been made in the payment of the money secured by a mortgage executed by William C. Thomas to Josiah Bissell Junior and by him assigned to Aristarchus Champion, dated the ninth day of April 1827, recorded in Monroe County Clerk's office in Liber 4 of Mortgages, page 252 and on which is due at the date of the first publication of this notice, Two Thousand One Hundred and forty eight dollars and twenty five cents—NOTICE is hereby given, that by virtue of the power of sale contained in said mortgage, the mortgaged premises, to wit. "The Ware house and lot, so called, situate in Rochester, Monroe County, bounded north by Peckham Parker's lot, south by P. F. Backus' garden, west by Fitzhugh street, and east by Canal Alley, containing one eighth of an acre of land," will be sold at public auction at the Court House, in Rochester, Monroe County, on the first day of May next, at 10 o'clock in the forenoon. Dated November 10, 1830. ARISTARCHUS CHAMPION.

S. MATHEWS Atty 4-24w

IN CHANCERY—Joseph Strong vs. Silas Dimpsted } By virtue of a decretal order of the Court of Chancery made in the above entitled cause, on the 7th day of September 1831, I shall sell at public auction to the highest bidder on the twenty third day of December next, at two o'clock in the afternoon of that day at the Eagle Tavern in the village of Rochester, the following described premises, viz. All those certain lots of land situate in the village of Rochester and County of Monroe, in the subdivision of a part of lot number fifty, in township number one short ranges west of the Genesee river, distinguished on a map or plot of Canal tract made by Elisha Johnson as lots number two in the county of Monroe and Allen streets, bounded easterly on Allen and Bond streets, westerly by lot three, northerly by lot one, southerly by Allen street. Also lot four, bounded easterly by lot thirty five, northerly by an alley leading from Broad to Elizabeth street, westerly by Broad street, southerly upon Hill street. Also lot forty nine bounded easterly by lot fifty, northerly by lot forty, westerly by lot forty eight, southerly on Hill street.

ASHLEY SAMSON
Master in Chancery.

Dated Nov. 8th, 1831.

ADMINISTRATOR'S NOTICE.

ALL persons are hereby notified that if they have any demands or claims against the estate of Job Northrup deceased, late of the town of Brighton, they are hereby requested to call on us for settlement within six months from date.—Also all persons who are indebted to the said estate, are requested to call and settle the same without delay. BENJAMIN COWLES, Adm'r.
6w 38

NOTICE

IS hereby given that the subscribers will apply to the Legislature of the state of New York, at their next session, to incorporate them and their associates under the style of "*The Rochester Institute of Practical Education*," to be located in the village of Rochester and County of Monroe.

CHARLES M. LEE,
MOSES CHAPIN,
JAMES SEYMOUR,
WILLIAM WISNER,
JOSEPH PENNEY, &
LUKE LYONS.

Nov. 17. 47 6w

PURSUANT to an order of Mortimer F. Delano, Surrogate of the County of Monroe, Notice is hereby given to all the creditors of Josiah Bissell Jun. late of Rochester in said county, deceased, to exhibit their demands with the vouchers thereof, to Selah Mathews, one of the executors of the last will and testament of the said deceased, at his office in Rochester aforesaid, on or before the twenty fifth day of May next.—Dated November 10, 1831.

HENRIETTA BISSELL, *Executrix.*
EVERARD PECK,
ASHBEL W RILEY, } *Executors.*
S. MATHEWS,

REMOVAL.

WILLIAMS & MERRILL, Dealers in Leather, Hides, Oil, &c. would inform their friends and the public that they have removed from their old stand on Mason St. to No. 16 in the Globe Building where they have now on hand a large stock of Leather, Hides, Oil, Curriers Tools, &c. &c. which they expect soon to re-plowsh, and will be happy to wait on their old friends and customers, & as many new ones as shall be pleased to call on them, assuring them that they will sell as cheap as the cheapest.

N. B. The highest price in Cash always paid for Hides and Calf Skins. 3m41.

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.

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

New Fall Goods.

W. BARRON WILLIAMS has removed to the *Stone Store, No. 38 State* (formerly Carroll) Street, two doors above his former stand, and is now opening a new and well assorted stock of Goods, such as

6-4 real French Merino cloths, various colors.
6-4 German do from 9 to 14 shillings,
Merino and common Circassians,
Changeable and plain silks, Levantines, &c.
Drab Levantines, superior quality,
Extra rich Ribbonds,
Bolivar Leghorns, (cheap,)
Elegant worked Edgings and Insertings,
Figured and plain Swiss Mulls, (some fine,)
Long and square Merino Shawls, from $5,50 to 18,00
4-4, 5-4, 6-4 Thibet wool Shawls,
5-4 Cashmere, do
4-4 Gauze Merino H'dk'fs,
White Merino Hose,
Random and Fancy colored worsted do.
Random cotton, do.
Children's red and random worsted do.
do Grecian Boots,
White Bombazette, for Baptismal dresses.
Ladies and Gent's Horse Skin Gloves, white and colored,
Gent's Extra heavy Buck do.
Gent's Hair, Broccoli, Ladies' and common Camlet,
Fringe cloths and Flannels,
Broad cloths, all colors, from $1,75 to 10,00 per yard.
Satinetts, Fustians and Beaverteens,
Rose and Duffel Blankets,
Seed Beads, for safety guards, 19 colors, &c. &c.
Oct 18, 1831. 43 w6

WM. H. WARD & CO. (MARBLE BUILDING *Carroll Street*,) have just received a *full supply of* GOODS. Rochester, June 2 1830.

ROCHESTER ROOT 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. 22tf JACOB GOULD.

DUTCH BOULTING CLOTH.

THE subscribers keep constantly on hand a stock of Dutch Bolting Cloths of the different Manufactories, viz: Anchor, Plast, Harlaem, and Star, which they will sell in all cases at retail, at a small advance from the New York prices. Large Flouring Establishments supplied at New York prices, and they will warrant all cloths sold by them.

Burr Mill Stones.

We are also agents for the sale of Burr Mill Stones, and will sell as low as they can be had, and will warrant as good as can be purchased in the State. THOMAS KEMESHALL & Co.

35 State (formerly Carroll) Street.

Oct. 27, 1831. 44

ROCHESTER CHEMICAL MANUFACTORY AND NEW DRUGS & MEDICINE ESTABLISHMENT.

THE Subscriber begs leave to inform the public generally, and Physicians in particular, that he has recently connected with the Rochester Chemical Manufactory a full assortment of carefully selected

DRUGS & MEDICINE,

to which he invites the attention of purchasers both by wholesale and retail.

Dealers are desired to take particular notice that all the varieties of approved patent and certified Family Medicines now to use will be furnished at the lowest New York Factory Prices, and that every reasonable inducement will be offered for purchasing at this *Western Establishment* in addition to saving of transportation, risk of breakage, &c. &c.

All orders for Drugs and Medicine, operative Surgical and Dentist Instruments, Infirmary apparatus, ordinary and extraordinary, executed with promptness and care, by

LEVI BURNELL, *Druggist,*
At the Sign of the Alligator, No 11, Corner of St.
41 tf

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.*

NEW BOOK STORE.

THE subscribers would respectfully inform the inhabitants of Rochester and vicinity, that they are now receiving and opening a splendid assortment of **BOOKS** among which are Queens BIBLES of every description.

Henry's Exposition, Scott's do. Brown's and Cruden's Concordance, Testaments, Theological and Classical Books.

An elegant assortment of PRAYER BOOKS, together with a general assortment of Blank Books, Albums, Slates, Pencils, Wafers, Sealing Wax, Expounded Pencils, Wallets, Ink, Inkstands, &c.

All of which will be sold on the most reasonable terms. ☞ Store one door south of the Bank of Rochester.

The public are respectfully invited to call and examine for themselves.

SKINNER & PHELPS.

Rochester, Oct. 26, 1831. 43

NEW BOOKS.

HOLY LIVING AND DYING, with Prayers containing the complete duty of a Christian, By JEREMY TAYLOR, D. D.

Babington on Education, with a preliminary essay, By T. H. GALLAUDET.

The Child's Book on the Soul, particularly designed for elementary instruction in Sunday schools, By T. H. GALLAUDET.

The Christian Lyre, Vol. 2., By JOSHUA LEAVITT.

Just received and for sale at the New Book Store of SKINNER & PHELPS.

Oct. 27, 1831. 44

JUST received, "THE CATECHISM OF HEALTH," or plain and simple rules for the preservation of the health and vigor of the constitution from infancy to old age, dedicated to youth of both sexes throughout the United States as well as to Parents and Guardians.

For sale at the publisher's prices at the New Book Store of SKINNER & PHELPS.

One door south of the Bank of Rochester.

ALSO, the Effects of the principal Arts, Trades and Professions, and of the civic states, and habits of living on Health and longevity. For sale as above. Oct. 27. 44

Porter's Health Almanac, FOR 1832,

JUST received and for sale by the gross, dozen or single, at the publisher's prices at the New Book Store of SKINNER & PHELPS.

One door south of the Bank of Rochester.

Oct. 27. 44

ANNALS OF TRYON COUNTY

By W. W. CAMPBELL, just published and for sale at the NEW BOOK STORE, one door south of the Rochester Bank. SKINNER & PHELPS.

Oct. 17. 43

FOR SALE.

LOT No. 54, containing 54 Rods of ground pleasantly situated on Andrews Street, within one hundred rods of the bridge.

Also for sale 10 acres of heavily timbered Land 3 1-2 miles east of the village.

Also for sale or to rent, Slips Nos. 3 and 107 in the 3d Presbyterian Church in this village.

Enquire of D BUSH,
Oct. 26, 1831. No. 29, Main-st.

The subscriber having become sole owner of the stock in trade of the late Firm of Wm. McCoy & Co., begs leave to inform his friends and the public generally, that he has on hand an elegant assortment of Broadcloths, Cassimeres, Satinetts, &c. comprising almost every article usually found in the possession of a Draper and Taylor. Also, ready made clothing. Believing that a nimble sixpence is better than a slow shilling, he is determined to sell—— *DAVID BUSH.*

No 29, Main street Rochester July 26. 1f

FANCY DYING.

Neither from Dublin nor London.

H. YOUNG, lately from the city of Glasgow, has taken the stand formerly occupied by Mr. Kincheith, at the west end of Curtiss' Stone Building, Main-St.

H. Y. respectfully informs the citizens of Rochester and its vicinity that he has commenced dying and dressing all qualities of Silk, Crapes, Barages, Bombazine, &c. &c. Likewise woollen, linen and cotton goods—Clouded woollen yarn for Stockings may be or wanted kept on hand. Carpet, or fine worsted yarn, dyed to any pattern.

N. B. Merino Shawls cleaned. Ladies and Gentlemen's wearing apparels cleaned and renovated in the first style—*Reward Merit.* 38 6m

More New Books!!

Willson's Evidences.
Baxter's Call to the unconverted.
Advice to a young Christian.
Pleasantness of a religious life.
Church Member's Guide, by J. A. James.
Jay's Lectures.
Payson's Sermons.
Pleasing expositor.
Consistency. By Charlotte Elizabeth.
Payson's Memoirs.
Scougal's Works.
Mental Discipline. By H. F. Burder, 3d. Edition.
Wardlaw's Discourses on Prayer.
Sumner's Expository Lectures, on Matt. & Mark
Paschal's Prospectal Letters.
Willson on the Divine Authority and Perpetual Obligation of the Lord's Day.
Wilk's Christian Essays.
Fuller's Holy State.
Boston's Fourfold State.
The Christian Ministry, in 2 vols.
Paley's Works.
Life and Times of Rev. Richard Baxter.
Spring's Essays on Christian Character.
Sprague's Lectures.
Hawe's Lectures to young men.
Lindley's Lectures to the middle aged

Just received and for sale at the NEW BOOKSTORE of SKINNER & PHELPS, where those who wish to purchase *cheap*, will do well to call.

☞ Store 1 door South of the Bank of Rochester, No. 24 Exchange-St. Nov 2

Sabbath School Books.

UNION Questions, 1st, 2d & 3d vols. A full supply of all the publications of the AMERICAN S. S. UNION. Also, A variety of Miscellaneous Books, suitable for Sabbath Schools.

Among the more recently published will be found the following: British Officer—Helen and her Cousin—Young Forethinker—S. Bacon—Grandfather Gregory—Oberlin—Life and travels of St. Paul—Mrs. Judson—Little Susan—Francke—Child's Expositor—Dick's Future State—Dwight's Vocabulary—Evening Recreation—Mrs. Huntington—Incidents in the Life of Dwight—Letters from Europe (Sprague's)—S. J. Miller—Nathan Dickerman—Pious Shepherd—Pious Sisters—Pleasing Expositor—Temperance Family—Memoirs of Howard, &c. &c.

For sale at the DEPOSITORY, No. 36 State, (formerly Carroll) Street.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. WEDNESDAY NOVEMBER 30, 1831. VOL. V. NO. 46.

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, $1.00. 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 N. Y. Evangelist.

POPULARITY OF METHODIST DOCTRINES.

The writer in the Advocate, in another of his communications, contrasts Calvinism, and Methodism, in regard to revivals.

"What have our Calvinist brethren alone these many years past, in regard to revivals, where they have preached Calvinism! And what could they do, even now, should they preach the peculiarities of Calvinism as in former days! Our fathers can remember, if we cannot, when, all through the New England states, Calvinism was generally taught. But what effect did it produce!—Has not Infidelity, Socinianism, and Universalism, overrun some large portions of our fair country where Calvinism once prevailed!

But since the vain philosophy has been in some measure laid aside, since men are told they can and must do something in order to obtain eternal life in a word, since our Calvinist brethren appear in Methodist armor, one can chase a thousand, and two can put ten thousand to flight. But how could they effect a conquest over a sinner by preaching the peculiar ties of Calvinism! Could they persuade him to cease to do evil, by telling him that God had decreed whatever comes to pass! Could they induce him to come to the Saviour, by preaching either a limited atonement, or a limited application of an infinite atonement! We are sure that nothing effectual towards pulling down the strong holds of Satan can be done by such preaching. But Methodist doctrines are mighty, through God, to accomplish this, and have done much towards it already, as the world well knows.

AN INHABITANT OF NEW ENGLAND."

Now the facts are these, that in former years, there were revivals among the Calvinists of New England. Even from the earliest settlements such things were frequent. The last Quarterly Register of the Education Society contains the commencement of an able historical view of American revivals, divided into five periods, the first from 1607 to 1672, the second reaching to 1720, the third to 1760, the fourth to 1800, and the fifth to the present time. The second period, in which the principal Indian wars, and the fourth, including the French and Revolutionary wars, were seasons of great declension. The other three periods were distinguished by revivals, among Calvinists, and under the preaching of the most thorough Calvinistic ministers.

During the first period, we read of revivals under the ministry of Mr. Cotton, at Boston; Messrs. Thompson and Knolles, who were sent by the Massachusetts churches to Virginia, and laid the foundation on which probably Davies afterwards built the dissenting churches there,—Also under Mr. Shepard at Cambridge, and many others. In 1678, just after the close of the first period, the minister Increase Mather thus writes: "Prayer is needful on this account, that conversions are become rare in this age of the world." Showing that for conversions to become rare was a melancholy and observable change, in the state of the churches.

In 1705, Dr. Cotton Mather says of the preceding age, "Many were converted, and willingly declared what God had done for their souls; and there were added to the church daily, of such as should be saved."

"Mr. Prince, in a manuscript sermon, has the following remark concerning Mr. Shepard, of Cambridge. "I was told, when a youth, by elderly people, that he scarce ever preached a sermon, but some or other of his congregation were struck with great distress of soul, and cried out aloud in agony What shall I do to be saved! Though his voice was low, yet so searching was his preaching, and so great a power attending, as an hypocrite could not easily bear it, and it seemed almost irresistible." The same effect was often visible after the preaching of Mr. Mitchell, (his successor.) It is stated, that it was a common question for those who were detained at home, to put to their friends who had attended meeting, Whether any body appeared to be wrought upon today?—*Quer. Reg.*

In eighteen years, that Mr. Cotton was minister at Boston, he received 640 members into his church.

The ministry of Mr. Stoddard, of Northampton, was chiefly during the second period which does not generally character ize the churches.—And yet President Edwards says of him:

"As he was eminent and renowned for his gifts and grace, so he was blessed from the beginning, with extraordinary success in his ministry, in the conversion of many souls. He had *the harvests* as he called them. In each of them I have heard my grandfather say, the greater part of the young people in the town seemed to be mainly concerned for their eternal salvation."

If the writer in the Advocate questions whether this was the result of Calvinistic preaching, I wish he would take the trouble to procure and read, Mr. Stoddard's "Safety of appearing in the Righteousness of Christ."

Let us now look a little at the third period of American history; from 1720 to 1750, where, before the name of Methodists was known in this country, we have a series of revivals, which have never been surpassed since, till the blessed year 1831.

The beginning of the first general revival was in 1735, when, after a period of great worldliness and levity among youth, Mr. Edwards began to observe a degree of flexibleness among his young people at Northampton. But it was not till December 1734, that the Spirit of God began to descend in an extraordinary manner. Almost immediately, a concern about religion became universal in all parts of the town, so that there was scarcely a single person in the town, old or young, left unconcerned about the things of the eternal world. In the spring and summer of 1735 the town seemed full of the presence of God.—There were tokens of him in almost every house. The work was remarkable for the swift progress of it. Persons were suddenly and yet greatly changed. In March and April, he says:

"God's work in the conversion of souls was carried on amongst us in so wonderful a manner, that so far as I can judge, it appears to have been at the rate, at least, of four persons in a day; or near thirty in the week, take one with another, for five or six weeks together."

And he hoped that more than 300 souls were wrought savingly to Christ, in the space of half a year. "I hope," says he, "that by far the greater part of persons in this town, above sixteen years of age, are such as have the knowledge of Jesus Christ. By what I have heard, I suppose it is so in some other places; particularly at Sunderland and South Hadley." He received to the church 100 at one time, 80 at another, and 60 at another.

The work soon spread through nearly all the towns in the old county of Hampshire, particularly S. Hadley, Sunderland, Deerfield, Northfield, Old Hadley, Springfield and Westfield. It extended also to many places in Connecticut.—Among the towns mentioned by Mr. Edwards, are Enfield, Suffield, Windsor, East Windsor, Lebanon, Coventry, Durham, Stratford and several others. This shower of the divine blessing reached to the Jerseys, particularly under the ministry of Wm. and Gilbert Tennent, and "a very pious young gentleman, a Dutch minister, whose name, as I remember, was Frelinghouse," (probably Frelinghuysen, grandfather of the Hon. Theodore Frelinghuysen of the United States Senate.)

Our writer will possibly believe these were Calvinistic revivals. At least, I never heard Edwards, or any of his coadjutors in this work claimed as Arminians. Certainly they did not learn the art of revival preaching from the Methodists. For it was at least three years after this that John Wesley placed himself under the tuition of the Moravians, being as he says, "clearly convinced of unbelief—of the want of that faith whereby alone we can be saved."

That these revivals were not found among those ministers who were known to have Arminian predilections, is perfectly understood by those who are in any measure conversant with *facts* in the history of our churches. On the other hand, the principal instruments in the revival were those who set themselves with all their might to counteract the progress of Arminian principles in the churches. Mr. Edwards says, in his Narrative of this revival, in speaking of the introductory measures,

"About this time began the great noise, in this part of the country, about ARMINIANISM, which seemed to appear with a very threatening aspect upon the interest of religion here. The friends of vital piety trembled for fear of the issue; but it seemed, contrary to their fear, strangely to be over-ruled for the promoting of religion. Many who looked on themselves as in a Christless condition, seemed to be awakened by it, with fear that God was about to withdraw from the land, and that we should be given up to heterodoxy and corrupt principles; and that then their opportunity for obtaining salvation would be past."

Mr. Edwards took up the subject in the pulpit, and though it occasioned no small stir, particularly among the opposers of sound doctrine, yet he was not to be moved from what he thought his duty. The Arminians of that day were very lax in their sentiments concerning Justification by Faith, many of them adopting the views of Dr. Taylor, of Norwich, of a double justification, which Dr. Adam Clarke has so strongly copied and reasoned in his commentary. Mr. Edwards preached his celebrated sermons on this subject, just before the revival commenced. And he says it was remarkably blessed. For just at that time

"When I was greatly reproached for defending this doctrine in the pulpit, and just upon the point of suffering a very open abuse for it, God's work wonderfully broke forth amongst us, and souls began to flock to Christ, as the Saviour in whose righteousness alone they hope to be justified. So that this was the doctrine on which the work in the beginning was founded, as it evidently was in the whole progress of it."

These revivals then began by a blessing from God upon efforts to counteract Arminianism and to establish Calvinism.

In 1740, the revival returned. It was in this year that Whitefield first visited New England, although the revival was already powerful in many places before he came. The work became very extensive, and continued for three or four years. The chief instruments were Edwards, Wheelock, Bellamy, Pomeroy, Tennent, Whitefield, all zealous Calvinists. Even a Methodist might be supposed to know, that Wesley and Whitefield separated, because the latter insisted upon the hated doctrine of Election. So much for revivals produced by "Calvinists in Methodist armor."

I had intended to give this man a few of those indigestible things called facts in regard to the introduction of Unitarianism into New England. But the length of the article already constrains me to say in brief, that the ministers who were known as Arminians at the time of the great revivals were bitterly opposed to the work of God, and persecuted the instruments with great bitterness. In subsequent times, they as a class and their followers, were known as the advocates of an easy and worldly religion, allowing their children and church members to go to balls, &c.—Their successors and those of the same men who lived up to the time when Unitarianism assumed a distinctive existence, almost without exception proved Unitarians. The congregations where these Arminian ministers labored have generally been the strong holds of Unitarianism. While the towns which were always blessed with a faithful Calvinistic ministry, have generally retained an evangelical character. This is what I call an evangelical character.

PLAIN TRUTH.

From Badger's Weekly Messenger.

A REMARKABLE CURE.

By Rev. Richard Knill, St. Petersburgh.

Not many days ago I received a Sheffield newspaper. In reading it I perceived the names of several persons on whom "remarkable cures" had been performed. These persons with laudable feelings of gratitude to their Physician, and tender sympathy to their suffering fellow creatures, strongly recommended the remedy from which they had derived so much benefit I said to myself, this is noble! It discovers a fine benevolent feeling towards the human family—let it be encouraged! for every thing ought to be made known, which is calculated to promote the public good.

I once labored under a very grievous disease, which nearly proved fatal, and which I have since heard is exceedingly prevalent all over the globe. Whilst in this deplorable condition a circumstance occurred which has been the greatest blessing of my life. I unexpectedly became acquainted with a Physician whose skill is unparalleled. He pitied my misery, gave me a pressing invitation to put myself under his care, and graciously promised that he would cure me without money and without price. Encouraged by his peculiar kindness I accepted his offer. I ventured on his promises and Oh! could I unfold to you what he has done for me; it would fill you with astonishment. His favors have exceeded all my hopes, and surpass all description. *To Him I owe my all.* Indeed his goodness made such an impression on my mind, that many years ago I felt a strong desire to give publicity to his wonderful character, and for this purpose I travelled over half the globe—and with a hope to extend the knowledge of it still further, I have requested the Editor of the Weekly Messenger to give this paper a place in his pages. Do not throw it down as soon as you have read the first Paragraph and say "I know this, Sir, as well as you." Perhaps you do. Perhaps you do not—therefore I pray you proceed to the end and then ask yourself "what influence has my knowledge on my practice!"

First I will tell you of the disease under which I groaned.

Every language gives it an appropriate title The English name for it is *Sin.* In some cases this insidious disease, like a consumption, operates *secretly*, but it is not the less fatal on that account. O no! should any of the friends of the diseased have the courage and fidelity to mention it to them (which is seldom the case) they can hardly be prevailed upon to believe it. They argue against it, or call it by another name, or become angry and affirm "it is not true. It is not true. It is an exaggeration." Professional men are of opinion that this deception, forms one of its most alarming symptoms. It is rarely that such an one recovers—yet, some one of those, who took advice in time and are now quite well have told us, that until some unexpected and overwhelming event made them *feel* their situation; they had no idea it was so very dangerous. But you know there is no arguing against pain. When a man is in an agony he sends for a Physician; and when men *feel* that they are sinners, they argue against it no longer. No. Not they also are anxious for a Physician, and eagerly cry "what must I do to be saved!"

There are also cases in which the disease rages horribly. It breaks out in the most fearful manner. Multitudes shudder at the sight, but seem not to be alarmed at the cause. Very great efforts are made to stop its progress, yet still it rages. Every city in Europe groans because of it. Am I mistaken! Let their Prison walls speak. Let their Courts of Justice decide. Let their Penitentiaries bear witness. But evidence is not needed. It walks abroad at noon day.

In most cases there is reason to fear the malady proves fatal, for the wages of sin is death, and if men continue in the service of sin, what can they expect but the wages?

Now let me tell you of the Physician.

He is emphatically called the Son of God—The Lord Jesus Christ—The friend of Sinners—The Saviour of the World. He is every where present—may be applied to at any hour. His ear is open to every call, and his hand is ready to help every applicant.—His remedy is infallible,—heaven's royal seal is stamped upon it.

Hear his own account of himself.

I am come that we might have life, for God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life. The Son of man is come to seek and to save that which was lost. All that the Father giveth me shall come unto me, and whomsoever cometh unto me I will in no wise cast out.

Hence it may be well to enquire, how does it come to pass that that of some proves so fatal, when so able a Physician is at hand? Alas! this fatality arises from the obstinacy of the diseased. The carnal mind is enmity against God. It takes the power that created the world, to make a poor dying sinner submit to God's method of healing. Ah! it is hard work cordially to embrace that saying "Believe on the Lord Jesus Christ and thou shalt be saved," and for this reason the Son of God is despised and rejected of men, and his charge against them is "ye will not come to me that ye might have life."

2. Take the testimony of one on whom a cure was performed in ancient times. This is supposed to be the most desperate case on record, and here you have the man's own opinion of it 20 years after he was healed. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; *of whom I am chief.*"* Howbeit for this cause I have obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." O! what encouragement to the weary and the heavy laden! This testimony is above all price. It has proved invaluable to many in every age, and no wonder—who can doubt after hearing this, whether God will save mercy on a returning sinner! or whether or no he that believeth shall be saved.

3. Receive the declaration of a living witness.

It is allowed on all hands that the most striking evidence which a man can have is from experience. Now I can testify from most painful experience that I have suffered dreadfully from the malady of sin. I have been stung by that old Serpent. I have been covered with that Leprosy. I have been attacked by that Plague. I have been wounded by the fiery darts of that Foe; and on certain occasions I have been so oppressed with it, that it appeared to me incurable—but Glory be to God a cure is begun.—Wonderful effects have already been produced. The change is almost incredible.—Sometimes the cure appears so amazing that I can scarcely believe it myself, and perhaps no other person would believe it at all, even if I could explain it; but I say a cure is begun, Hallelujah! and from the ease, the comfort, the joy unspeakable I already feel, I begin to anticipate the rapture which I shall enjoy when it is perfected. I do therefore most cordially, and earnestly recommend the Lord Jesus Christ my adorable Physician to *you* with a full assurance that *if you will apply to him* he will receive you, and heal you, and save you, and glorify you. Try him. O try him for yourself, and then you will soon add your testimony to mine that he is *mighty to save.*

Now beloved as you are in the possession of the facts which I wish to communicate to you, let me appeal to your conscience, and ask, what do you think ought to be the feelings, and what the conduct of that man who has groaned beneath the burden of sin, and has experienced the commencement of a cure. Should he keep it secret! no! Should he let his dying fellow men perish without telling them what a Saviour he has found! God forbid. Let compassion to sinners, and love to the Saviour, urge him to make it known to the utmost stretch of his ability.

O let a man only feel the full force of these observations, and what time will he have for other things, *none*—literally none, until he finds something more valuable than souls, and more important than eternity. Here! here is work sufficient to occupy every moment of the longest life, though that were lengthened to the age of Methusalah. Here! here is scope for his most unbounded exertions, even if he had the power of an Archangel. *Look abroad*—there are perishing nations which have not heard the name of Jesus. *Look at home*—there are perishing families, and no one careth for their souls.—There are perishing individuals, perhaps among your own acquaintance, or among your relatives, or it may be under your own roof—and will you let them perish without giving them a friendly and affectionate warning! Of whom are you ashamed! Of Christ! Of whom are you afraid! Of Satan! But alas! who feels these considerations as he ought! Where shall that man be found!

Dear reader, are these things so! then it is time for us to rouse ourselves. The deplorable state of sinners solemnly demands that something be done speedily. How are our neighbors supplied with the Holy Scriptures! Perhaps we have not asked the question. Can they read!—Perhaps we have not enquired. Do they know what they must do to be saved! Perhaps no one has taken the trouble to talk with them on the subject. Is that possible, and can we expect to be clear from their blood! Ah! it is not light we want but love. It is not knowledge we want, but feeling—you and we might profitably part with every thing we possess for the feeling of that holy man who said, "For the love of Christ constraineth us because we thus judge that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

O may we but live to see the day when this experience shall predominate in our churches. Then shall God's way be known upon the earth, and his saving health among all nations. Then shall every benighted land be visited and every sinner exhorted to look unto the Lamb of God that taketh away the sin of the world. There is money enough in the churches to support this work, and there are instruments sufficient to accomplish it if only the love of Christ constrained them to the work. Hasten that day, O Lord. Amen.

A CONVALESCENT.

THE INFIDEL SILENCED.

Sir:—I was recently not a little delighted by reading in the "World" paper a paragraph, detailing the good that has been already effected by Dr. Bennett's Lectures against Deism; I find two or three unbelievers have renounced the baneful principles of infidelity in consequence of them, nor does it appear that their champion, Mr. Taylor, has gained the least ground, by all his sophistical questions, over his Christian opponents; for, in another paragraph, annexed to the above, it is stated, that Mr. T. has absolved a match at the Rotunda, Blackfriars, as well as at Silver Street Chapel, where, it appears, he was one evening completely defeated by a Mr. Jarrot, belonging to the City Mission Society, while in the shocking language of the bottle-ring pit, he was breathing out his horrid blasphemies against the blessed Redeemer of a lost world. And as I have lately witnessed a similar contest on a sabbath afternoon between these two gentlemen, the latter being again triumphant, I will give you a brief sketch of it, which I think the public ought to know, as it cannot fail to please.

When I entered the Rotunda, I saw a crowded audience composed of Christians and infidels, with the Rev. Mr. Osgood and this Mr. T. on the platform; they each delivered a short but faithful address to the people; the latter spoken from Hebrews iv. 12: "The word of God is quick and powerful," &c.; at the close of whose warm admonitions the discussion commenced; when Mr. T., among other questions, thus interrogated his opponent.

Quest. Where can you find in the Bible any passage relating to the existence of the soul of man; for Moses has said nothing about it!

Ans. Yes, sir, he has; for, in Gen. ii. 7, it is said, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Q. But after the Devil had visited Eve with his lies, and had caused Adam and his wife to become sinners, did not God say to Adam "Dust thou art, and unto dust shalt thou return;"

A. Truly, sir; it is also said in Eccles. xii. 7, "Then shall the dust return unto the earth as it was, and the spirit shall return unto God who gave it."

Q. Can you tell me how that book (the Bible,) which now lies open before you, can become quick and powerful, or can you explain how it has life in it!

A. Yes, sir, I can: "It is the spirit that quickeneth the words that I speak unto you," said the Saviour! "They are spirit and life;" this book will therefore become either a savour of death unto death, or a savour of life unto life to your immortal soul.

Q. Well, sir, and how do you know that you are a child of God?

A. I know it by his having graciously given me his spirit, witnessing with my spirit that I am born of God.

Q. And what has God seen in your face more than in mine that you should be so highly favoured more than me!

A. I will answer you in the language of our blessed Savour. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Q. What, then, you are a baby, are you!

A. Yes, sir; and blessed be God, I have still a desire to "feed on the sincere milk of the word that I may grow thereby."

Q. Now, sir, I wish to know why God does not stretch forth his hand and save me also from going down to hell as well as you!

A. Because, sir, you reject the counsel of God against yourself!

And on his hearing *this*, the champion of infidelity immediately retired from his conspicuous post, and sat down with a pale face and silent tongue, as quiet as a child, evidently showing that the word of God is quick and powerful, even to the conviction, if not the conversion, of a rebellious and calloused heart; that God might be justified when he speaketh, and be clear when he judgeth; but as to his antagonist, his tongue was as the pen of a ready writer, while he was boldly standing up to defend the gospel against the powers of darkness.

"These weapons of the holy war;
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebel low!"

That the sword of the spirit may thus be wielded by every minister of Jesus Christ, to the pulling down of the strong holds of sin and Satan, is the earnest prayer of

Sir, yours truly,

A CHRISTIAN.

Evangelical Magazine.

Died suddenly, on Wednesday evening, the 19th inst. Mrs. Martha Coyle, consort of Mr. D. Coyle, of Saville, Perry co., Pa. in the 54th year of her age. The deceased had long been a member in full communion in the Presbyterian church, and had adorned her profession by bringing forth the fruits of faith—by a diligent observance of Christian duty. She had returned home from the church, where she heard her last sermon, about half after eight o'clock in the evening. About nine, the family were called together for devotion; and while engaged in singing the following hymn, the 477th of the General Assembly's Collection:

Through all the downward tracts of time,
God's watchful eye surveys;
O! who so wise to chose our lot,
And regulate our ways!

I cannot doubt his bounteous love,
Unmeasurably kind;
To his unerring, gracious will,
Be every wish resigned.

God when he gives, supremely good,
Nor less when he denies;
E'en crosses from his sovereign hand,
Are blessings in disguise.

In thy fair book of life divine,
My God inscribe my name;
There let it till some humble place,
Beneath my Lord, the Lamb.

While thus engaged, as has been already stated, Mrs. Coyle who, up to this time, had been in good health and spirits, leaned upon the knee of her husband, who was sitting by her side, and expired immediately without a struggle or a groan! How speedy a transition from health on earth, to happiness in glory!—The deceased was the mother of twelve children, who, with the exception of one son that died in the hope of the gospel, are still living. All the surviving children, except a daughter of eight years of age, are in full communion with the church, and appear to be new creatures in Christ Jesus. Three of them are subjects of a revival still in progress in the congregation where they reside. "The seed of the righteous is blessed." The surviving parent is an elder in the church.

From the lips of several members of such a family, what language could the reader expect to hear, but such as the following:—"The Lord gave and the Lord hath taken away; blessed be the name of the Lord!" O God, what support and consolation does thy grace afford to thy people in the time of affliction!

Reader!—is it not true that "in the midst of life, we are in death!" Art thou then prepared to die! In other words, hast thou been born again! Hast thou fled for refuge to Jesus Christ, and trusted in him with all thy heart!—If not, flee to him without delay! Be ready—O be ready;—for in such an hour as you think not the Son of man cometh."—*Presbyterian.*

From the Leamington Gazette.

THE "BOHON UPAS TREE."—The article alluded to by the writer of the following note, was published in this, and many other papers, some time in the year 1830. We have many accounts relative to this singular tree, but the following statements, by an intelligent and highly respectable gentleman, who has resided in the island of Java for a number of years, come nearer the truth we believe, than any we have yet seen, and it is with no small degree of pleasure we give them a place in our columns:

Batavia, (Java,) April 15, 1831.

Dear Sir—In the N. Y. Evening Post of Dec. 6, 1830, I observed an article headed the "Bohon Upas Tree," purporting to be facts taken from the journal of a Botanist, sent by the Emperor Napoleon to this country in 1810.

The Bohon Upas grows in almost every forest on the island; but the story from which the Botanist has taken his remarks is all a fable, and such a tree as he describes, possessed of such deadly qualities as to affect the atmosphere for miles in circumference, does not exist. A short time since, when in the country, I sat under the Bohon Upas, from which the natives procured a substance for poisoning their weapons, which is obtained by cutting notches in the tree, and a substance thus procured mixed with the juice of lemons is rubbed on the blade. The botanist observes, the "poison is a gum, which, like camphor, issues from the bark."* Now camphor being of a dry nature, does not exude from the tree or manifest any appearance on the outside.—The natives, from long experience, know whether any is contained within, by striking it with a stick. In that case they cut it down and split it with wedges into small pieces, finding the camphor in the interstices in the state of a concrete chrystalization. Thus you see the comparison is not a good one, and he knew nothing of the Camphor tree.

Some of the Java weapons are so poisonous as to require but a slight incision to deprive one of life in a few moments, but it is necessary to renew the poison every few years, as age destroys in a great measure its strength.

I hope you will give the above publication, that the rising generation may know, that although the Bohon Upas affords poison for the native's weapons, it is not possessed of those deadly qualities so often related, and that vegetation beneath its branches is as flourishing as at any distance from it, and the traveller may rest his weary limbs beneath its shade without the fear of the least injury.

The name in the Javanese language means *Bohon*, tree; *Upas*, poison.

Yours truly, F. V. B. M.

* Vide Marsden's history of Sumatra.

PETRIFIED FOREST.

The following remarkable account, in a letter from G. H. Crossman, to Lieut. B. Walker, both of the U. S. army, is taken from the Illinois Magazine.

Jefferson Barracks, May 1, 1830.

Dear Sir,—It affords me much pleasure to comply with your request, with regard to the "Petrified Forest."

You ask for a "memoir" on the subject, but you must be satisfied with the following attempt to give you merely the "facts" as they came within my own observation, without venturing a single speculation beyond the effects produced. I wish rather to leave the subject in abler hands than mine; and if I can aid, in any way, to solve the problem, by a statement of simple facts, (well known, however, to most of the officers attached to the Yellow Stone expedition,) I shall feel more than compensated for any time I shall devote to the subject.

The enclosed specimen was broken off from one of the many large stumps and limbs of trees, found near Yellow Stone River, and brought away by some of the officers attached to the Yellow Stone expedition in 1815.

The most remarkable facts perhaps with regard to these petrifactions, of what was once a forest of thick timber, are their location and abundance. For a distance of twenty or thirty miles, over an open high prairie, upon the west bank of the Missouri river, and near latitude 48, these remains are most abundant.

The typography of this section of the country is hilly and much broken into deep ravines and hollows. On the sides and summits of the hills, at an elevation of several hundred feet (estimated three hundred) above the present level of the river, and an estimated to get (for we have no instruments) of some thousand feet above the level the earth's face is literally covered with stumps, roots, and limbs of petrified trees; presenting the appearance of a "Petrified Forest;" broken and thrown down by some powerful convulsion of nature, and scattered in all directions in indescribable fragments.

Some of the trees appear to have broken off in falling, close to their roots, while others stand at an elevation of some feet above the surface. Many of the stumps are of a large size; I measured one of them, in company of Surgeon Gale of the United States army, and found it to be fifty yards of fifteen feet in circumference.

SABBATH SCHOOL.

From the Sabbath School Instructer.

MY JOURNAL—THE S. SCHOOL.

Do you attend a Sabbath school? said I to a little girl of eight years, as she was sitting in a little chair reading her Testament. Her book dropped down in her lap—her eye clouds assumed a livelier hue, and her dark eyes sparkled with pleasure, as she said, "Yes, sir."—What is your teacher? "Miss ——." Do you love your teacher, or should you like a new one? "I don't want any other teacher, I love Miss —— very much. She tells us about the Lord, and is always very glad to see us." Where do you find your lesson? "In the Testament." Do you like to learn lessons in the Testament, or would you rather have some other book? "I rather read in the Testament." What do you like to read & learn about best, in the Testament? "About Christ." What did Jesus Christ do, that makes you love to learn about him? "A great many things. He cured the sick people, and the blind man, and made dead people come to life again." Whom did he bring to life? "The widows son—and Lazarus too." How long had Lazarus been dead? "Four days." Dr. F—— cured sick people sometimes, by giving them medicine; could Jesus Christ do any more for sick people than doctors can do? "Yes, he could cure such as the doctors could not, and he did not give them any thing." Cannot doctors bring dead people to life? "No, sir." Did you ever see any body that was dead? "Yes, little William ——; he was drowned in the pond." And could'nt they bring him to life again? "No sir." What did they do with him? "They buried him in the ground." "Yes, sir," she replied, and a tear started in her eye and rolled down her little cheek. And shall we never come to life again? "Yes, sir, at the resurrection." We were talking about Lazarus; had he any brothers or sisters when he died? "He had sisters—I don't think he had any brother." Do you remember the names of his sisters? "Martha and Mary." Which do you like best Martha or Mary? "I like Mary best." Why? "She loved Christ more than Martha did." Do you think Martha loved Christ any? "I guess she loved him some, but not so well as Mary did." Why do you think Martha loved Christ? "She loved to have him come to her house." What makes you think Mary loved Christ more than Martha? "She loved to sit and hear him talk. Mary sat at his feet and heard his word." Did Martha like to have her do so? "No—she wanted Christ to tell Mary to help her." Ought not sisters to help each other about their work? After some hesitation she said, "Yes, sir." And did Christ tell Mary to go and help her sister?—"No, sir." What did he say? "Martha, Martha, thou art troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." Do you remember any thing else that Jesus Christ has done, besides what you told me? "Yes, sir; he died on the cross for sinners." Who are sinners? "Every body." Are you and I sinners; and did Christ die for us? "Yes, sir." How then ought we to feel towards him? We ought to love him." Do you think you love him?—"Yes sir I think I * * * * * do." What makes you think so? "I love to read about him, and to pray every day that God will help me to love him." Do you think God will hear little children, and men and women when they pray to him? "Yes, sir, Jesus Christ says he will." Do you pray for any body yourself? "Yes, sir, I pray for pa and ma, and little brothers, and my teacher, and then I pray for every body." What do you pray that God will do for you? "Forgive my sins and make me a good girl." Do you think God has forgiven you! The tears again started in her eyes; but after some hesitation she said, "I am afraid not, but I hope he will." Have you always loved to pray to God? No, sir. My ma used to learn me to say the Lord's prayer, but I did not love to say it. I love to say it now and another prayer too." Who learned you the other prayer? "Nobody." Did no one tell you it was right to pray but your ma? "No Sabbath school teacher told us so, and Mr. —— and uncle —— and aunt ——, and our minister. They all pray." When did you begin to say another prayer, beside the Lord's prayer? "Last spring." From persons acquainted with this little girl, I found there had been a remarkable change in her feelings and conduct, and that she manifests an uncommon interest in reading the Bible, and endeavoring to understand what she reads. She is strongly attached to her Sabbath school and teacher, and to religious meetings and conversation. She is supposed to have her seasons of retirement for secret prayer, as constantly as experienced Christians. Similar feelings and conduct are manifested by some other little boys and girls belonging to the same school. This school is not in a city or village, "the growth of many years," but in a town, which a few years ago, was a wilderness. "The wilderness shall bud and blossom as the rose." It is indeed already becoming a fruitful field. C.

*This means that though we ought always to be kind to each other, and ready to do all that we can to help those who are in trouble, or who have a great deal to do, yet religion is more important than everything else.—*Editor.*

From the same.

While on an agency in Massachusetts last autumn, I had conversation with a pious teacher, upon the importance of Sabbath school teachers making their instructions more practical.

She related several interesting occurrences, respecting a younger sister, who was in a state of impenitency. It seems the teacher had been in the habit of being very faithful with her sister, both in her conversation and in her letters. She felt deeply anxious for her soul, and prompted by this anxiety and a sister's affections, she pressed home upon her, the truths of the gospel, and entreated her to seek an interest in the Saviour.

At length the impenitent sister became wearied by these constant intreaties, and one day requested her older sister to say no more to her upon the subject of religion, as it did her no good, but only increasing her guilt.

*Timothy, 19th chapter, 15th verse.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

In accordance with this request, the pious sister, with great difficulty, concealed the anxious feelings of her heart, and did not speak to her on the concerns of her soul, for six months.

One day when on a visit, after that length of time had passed away, the younger sister said, "M——, what's the matter with you, that you don't talk with me lately, as you used to do."

"Why, the subject which lies nearest my heart, you don't want to hear me converse about, and I don't know what to talk about—if you will introduce some subject which is interesting to you, I will converse."

"I want to have you introduce the subject on which you used to converse—I have not had a word said to me, upon the subject of religion, for *six months*. My teacher has never said a word to me about my soul, *though she is pious*. She explains the lesson very well, tells all about the geography, history, &c. but never makes any practical remarks. Now I want to join your class, and I want to have you converse with me *faithfully*, as you do with the members of your class, and talk to me in private. If you don't admit me to your class, I must leave the school, for I cannot any longer endure to be in a class, where nothing personal or pointed is said to me, upon the subject of religion."

She was admitted to her sister's class, and in a short time, through the grace of God, became hopefully pious, and united with the church.—At the time these incidents were related to me, several others in that class were anxiously inquiring for the way of eternal life.

Facts like this, need only be stated, to produce conviction upon any thinking mind.

ANA BULLARD.

From the Missionary Herald for Decm.

PRAYER FOR THE IMPRISONED MISSIONARIES.

These brethren are again commended to the sympathy and prayers of the friends of Missions. It is for conscience sake that they are in this state of confinement and bond-service. The work which they were doing, and for continuance in which, they were arrested, tried, condemned, stigmatized as malefactors, and ignominiously thrown into a public penitentiary, was not *their* work peculiar. It was the work of preaching the gospel to the ignorant and destitute—a work which Christ has charged ministers and churches generally to take care to have performed. In the Providence of God, it has fallen to the lot of these brethren to occupy the post of danger, such a post as no one supposed could be found in this age, and especially in this Christian land. They are the representatives and agents of the churches, were doing their work, and are suffering as it were, in their stead. It is no more than right, then, that they should be supported by the sympathy and prayers of their brethren in the ministry, and of all the churches. When one member suffers, all the members suffer with it. Although their situation in prison may not be one of the extremest hardship and suffering, yet surely it is no trifling thing for free citizens and honest men, men of Christian sensibility, to be publicly tried and sentenced as criminals, to have their names entered on the records of the court, and held up before the community as criminals. It is no trifling thing to be torn from their churches and their work as ministers of the gospel, and teachers, to be separated from their wives and children, excluded from all social enjoyments, and religious society, and shut up with felons in a gloomy and loathsome prison, at servile labor, under task-masters for four years. It is for free citizens of this nation, against whom no crime is alleged except that of residing in the Cherokee nation—it is for members of christian churches in good standing, who would be admitted to the Lords table by every church of the same denomination in the United States—it is for ministers of the gospel, of unimpeachable character, that the sympathies and prayers of all the friends of missions are requested. Ministers and churches, should make the case their own.

At their late annual meeting, the Board adopted the following resolution, which was inserted in the last number of this work, viz.

Resolved, that it be recommended to the churches, to make the present condition and trials of the suffering and imprisoned missionaries of the Board, the subject of special prayer to Almighty God, and particularly at the monthly concert on the first Monday in December next, that this dark dispensation may be overruled for the extension of the gospel and the ultimate prosperity of the missionary cause.

It is to be hoped that prayer on this subject has not been suspended till this time, and that it will not cease with this monthly concert, or be limited to similar occasions. There should be public prayer on the Sabbath, and daily prayer in the family, and in the closet, that the Head of the Church will preserve the lives and health of these brethren in bonds; that he will give them strength to bear the hardships that may come upon them; that he will comfort them with his presence and the consolations of his grace; that during this scene of trial, he will enable them to exercise and exhibit the spirit of their divine Master before their keepers and the prisoners; that he will make them useful to the unhappy men by whom they are surrounded; that he will protect and comfort their families in this time of bereavement; that he will give to our rulers and judges wisdom and firmness to pursue the course of justice and humanity; that he will cause a correct public sentiment on this subject to prevail among the people of this nation, and will excite them to great vigilance to discern and resist every invasion of our free institutions, and every violation of the national faith; and that in his overruling Providence he will cause this distressing event to promote the ultimate wellbeing of this nation and the Indians, and the advancement of his own kingdom in the world.

From the N. Y. Evangelist.

LIBERIA.

We have received a file of the Liberia Herald from March to August inclusive, from which we gather the following items, in addition to what has been already published.

Governor Mechlin and the Vice Agent made an exploring visit to the Junk district in March. They were treated with the greatest respect by the different kings, who, from their vicinity to the Colony, have found it necessary to give up the slave-trade. This is said to be a better country for agricultural purposes than any now in possession of the Colony.

THE MANDINGOES—*a Singular People.*—The Mandingoe residents have all been expelled from Bo Poro, and are now compelled to reside at the Half-Towns. Of late, our town has been uncommonly thronged with Mandingoe-men, who are the Jews and pedlars of this country. They are a singular people, strict Mahometans in their belief, and exercise an undue influence in the councils of every government where they can obtain a foothold. They are very zealous for the spread of their religion, and make every effort to convert the head men of every country. Many of them read and write Arabic with great ease, and constantly carry the Koran or parts of it about their persons and though great lovers of money, we have never known one, who would part with it on any terms whatever. In one or two instances, we have seen parts of the Bible, and the books of Common Prayer, given them probably by some American [illegible] carefully folded up within [illegible].

It is a singular fact, and one which we have never seen noticed, that the Mandingoes seldom suffer their sick to die a natural death, but in the last agonies of expiring nature, use some sharp instrument to separate the carotoid artery. All this is done under a religious belief, as the name of God is invoked previously, and during its operation.

SLAVE-TRADE.—A war has been carried on for some time in the vicinity of Grand Cape Mount, occasioned doubtless, by the Slave-trade. This traffic is becoming more bold and alarming. Besides the agency Schooner Messurado, two English vessels have lately been captured on that part of the coast, and all on board murdered except the Kroomen. The Editor of the Herald suggests with abundant reason, that Liberia ought to be frequently visited by small American vessels of war, to promote American commerce, and defend the interests of humanity, against these piratical traffickers in human blood.

OUR SCHOOLS.—We are happy to inform our readers that a free school is now in operation in three of our settlements. The receptive towns are yet without any and must continue to be, unless some of our good friends in the United States will cast a thought upon their unprovided situation, and make an appeal in their behalf. We consider their settlement of New Georgia, a good location for an active missionary. They have worship regularly on the Sabbath, and their frequent calls for a teacher affords a fine opportunity to any benevolent society, which desires a wide field of usefulness. They are natives of this country, from all parts of the interior—making rapid advances in civilization; and those who look anxiously for the civilization of the people of this great continent, can desire no beings in a more fit state to receive Christian teachers and religious instruction. They have many children among them, who are growing up in a state of ignorance, for whom they are deeply solicitous to have a school. And shall this be known in the United States and no sympathy, no relief be afforded, to quench this thirst after knowledge? We cannot think so.

From the N. Y. Evangelist.

ENGLAND.

The following letter from the Rev. Dr. Burder, of Hackney, near London, we copy from the Southern Religious Telegraph. It was addressed to the Rev. W. C. Walton, of Alexandria.—It shows the state of the revival question in England, at its date, and will be interesting in several respects. The Rev. Mr. Douglass, who has recently returned from a visit to Great Britain, stated at the Monthly Concert in Richmond, as we learn by the Telegraph, that

Among the thirty millions of Great Britain, not a single revival of religion, as we use the phrase, *is known to exist*. And of her numerous authorized ministers of the gospel, one half, it is estimated, have never been taught, experimentally, the truths of that gospel, which they presume to preach; and of those considered evangelical, many have no places, and are out of employment.—Let prayer be offered, till the Holy Spirit descend and impart to them the active benevolence of christianity in a measure like that witnessed in the days of the Apostles, and they will have employment. As many as can be spared at home, will go "far hence to the heathen."

Dr. Burder's letter is as follows.

Hackney, June 22d, 1831.

My dear brother—I was very deeply interested in your kind letter of October. Part of it I took the liberty to transcribe for our Evangelical Magazine, having read it at several meetings of ministers, and having found that it impressed the minds of many. I was particularly struck with the correctness and importance of your remarks, respecting the defective and spiritless manner in which prayer meetings are too often conducted. Yesterday I had the pleasure of receiving your letters, which bear the dates of February 7th, and of May 3d, and as I am about to be absent from home for a month, I sit down instantly to reply. I am inexpressibly interested in the accounts you give, and in those which I have received also from Dr. Sprague, of Albany, and Mr. Patton, of New York, of the astonishing and glorious revivals of religion, at this time going forward in your favored country. What hath God wrought!—How I should rejoice if one or two of those ministers, who have been the most useful instruments of producing such effects, were to visit this country. It would be much easier for *them* than for *us* to make the attempt to hold meetings, bearing some resemblance to your four days meetings.—At present it would be very difficult for any of us to induce a sufficient number of persons to enter on such an arrangement. In Hackney, three of our churches, and a fourth in the vicinity, unite in a half yearly meeting for special prayer. To-morrow will be the return of the day. We meet in our separate churches in the morning at 7 o'clock, and we assemble all together in the evening. We wish all who have it in their power to spend a considerable part of the day in retired devotion. But my dear brother, we see nothing around us approaching to that state of deep and anxious feeling, or that spiritual ardor and importunity in prayer for the Holy Spirit, which you have the happiness of witnessing. O that a better and brighter day might dawn upon us!

You refer to the admirable Whitfield. I think with you that a good life of this burning and shining light is a disideratum. A friend and neighbor of mine told me some time ago, that he had collected ample materials for this purpose, and was at work upon it. I will take the first opportunity of asking him whether the work is in progress.

I am not aware that your excellent little work, on the Scripture Doctrine of Divine Sovreignty, viewed in connection with man's responsibility, is printed in this country. I will again take it up, and with a view to further consideration and inquiry.

I have now relinquished my office, as one of the tutors in Highbury College, in consequence of finding my pastoral duties quite sufficient to absorb my time and strength, in connection with some little share of agency in the London Missionary Society and some kindred institutions. Our May meetings were, as usual well attended, and the reports of most of the great societies, were upon the whole encouraging. Many of the meetings were held in a new and very splendid room, called Exeter Hall. The dimensions are 130 feet by 70, but it is badly constructed for the voice. May our country be blessed as yours is, with the glorious effusion of influence from above. Be assured that your letters interest me, deeply, especially on the subject of revivals, and that I am, my dear brother, most cordially yours in our Lord.

H. F. BURDER.

From the Cincinnati Journal.

STABBING IN THE DARK;

OR, THE TRUMPET GIVES AN UNCERTAIN SOUND.

A hint for Alarmists generally.

Something like the following is not very uncommon in our papers, and may serve to show what we dislike. As for instance, "Mr. —— at a four days meeting, (or camp meeting, if you please,) made some *very* injudicious imprudent remarks; and what is worse, they appeared to be well received, and some of the measures adopted that meeting seemed well calculated to do [illegible] speak advisedly." Now we have no itch to know who Mr. —— is, but we should be very glad to know what the remarks were.

The trumpet has given a sound of caution—against what? We heard no certain sound, and of course cannot be certain. "Some very injudicious remarks were made." Very likely.—For Mr. ——, it may be, is not Solomon, and his compeers not much wiser than he. What were the objectionable remarks? "And some very improper measures were taken." Very likely.—But then there are some men who strain at a gnat, and for ought we know, the objector may be one of them. He may be endowed with a wonderful faculty of seeing things large,—especially the faults of others,—and what seems to him very improper, and fraught with unspeakable mischief, may excite very little alarm in the breasts of the more judicious. What were the objectionable measures? Every man who sounds an alarm, ought to designate something alarming, and not raise a hue and cry about, nobody knows what. As the thing is managed at present, the sound is really so uncertain that we do not know whether to be scared or not. In short, any one who seeks his neighbor's good to edification, ought to give the trumpet a certain sound, or stop blowing.—Let him specify, or hold his peace; and not leave us to suspect any thing and every thing; nor leave the world to conclude that there are things said and done at these meetings too bad to publish.

These remarks are respectfully submitted to the editors of religious newspapers and their correspondents.

D. M.

Geneva, Nov. 25th, 1831.

THE WESTERN AGENCY FOR HOME MISSIONS,

TO THE CONGREGATIONS WITHIN THEIR BOUNDS.

Dear Brethren and Friends,—

NEVER before, in our annual letter to the Churches, were we called to address you under circumstances of so great interest and responsibility as at present. Another year has added its testimony in behalf of the HOME MISSIONARY cause. The Lord has wro't great things by our Society, on the field of its labors: the hearts of thousands and ten thousands have been made glad by the voice of mercy it has sent out. Nearly *five hundred* Missionaries have preached "Jesus and the Resurrection" among our feeble churches: they have stretched their line beyond that of other men's labors, and formed a cordon of light and love along the borders of our land. They are, as a body, devoted, able, faithful men, cheerfully enduring the self-denial and sacrifice incident to their work; and their labors have not been in vain in the Lord. "The wilderness and the solitary place has been made glad for them, and the desert has rejoiced and blossomed as the rose." The results of the year have exceeded our most sanguine expectations: the months of the harvest have come while yet the seed was but newly committed to the ground, so "that he that soweth and he that reapeth have rejoiced together."

Even with the *Western Agency*, in whose behalf more especially we address you, a measure of success has been granted, that has at once surprised, comforted and encouraged us. More than one-half of the stations occupied by this Board within the Genesee Synod, about forty in all, under the care of nearly thirty Missionaries, have been visited with copious refreshings from on high, adding upwards of *twelve hundred* souls to the fellowship of the churches; while those brought into the fold of Christ, at the stations embraced by the Synod of Geneva, would make the aggregate increase of communicants, under the labors of our Missionaries, not far from *two thousand*. One Missionary writes from the Niagara frontier,—"Last winter we knew of but one family altar in our village: since that time, upwards of *eighty* souls, we trust, have in this congregation been born from above: *fifty-six* have already been added to the church. Now in wealth and influence of the place are on the Lord's side." Another from the borders of Cattaraugus and Chautauque counties says,—"I never expected to see such a day as this in this wilderness.—The whole face of things seems to be changed for God and truth. The harvest is ripe. Pray for us, and send us men to gather in the harvest." While we are writing you, the intelligence reaches us of revivals at stations heretofore considered quite unpromising, leading us to thank God, and take courage, and to address ourselves with new engagedness to the supply of men and means for the work.

In respect to men, also, the Lord is regarding us with favor. Not only within this Agency, but elsewhere, the Society has more Missionaries in the field than at any previous time. The Corresponding Secretary, in a recent letter, writes: "I have lately visited the Andover and Princeton Seminaries, and engaged from thirteen to sixteen in the former, and from two to five in the latter, to go west of the Alleganies for us this autumn. These, together with what we shall obtain from other sources, will make a larger and better company of Missionaries, than we have sent out in any previous year. Most of them are first rate men." "On Friday evening last, (says the *New York Observer* of October 15th,) ten young gentlemen, from the last class at Andover, were ordained by the third Presbytery of New York as Evangelists; and the interest of the occasion was no doubt much increased by the fact, that all of them (except one,) had been appointed by the American Home Missionary Society, as Missionaries to the Western States, and that most of them were to depart on the morrow to the home of their anticipated labors beyond the Allegany mountains. It will also be gratifying to our readers to know, that in addition to these, the following (naming 5 from Andover, 3 from Princeton, and 1 from the Bangor Seminary,) are now on their way to the west, as Missionaries of the above Society; in all *eighteen*, designated to the states of Ohio, Kentucky, Indiana, Illinois, and Michigan Territory. This we learn is a larger number than have ever before been sent out by the A. H. M. S. at any one time. It speaks well for the christian enterprise of the Executive Committee of that noble institution; and as they are thus enlarging their pledges to the great and growing West, it is hoped that our citizens, and the religious public, will remember the claims of this enterprise on their prayers and their alms the present autumn."

Yet, Brethren and Friends, *means are* wanting. At no previous time have our pecuniary embarrassments been so great. The treasury of the Society is actually overdrawn, this day, from *ten to twelve thousand dollars*. The work goes on and increases: God by his Spirit leads the way, and devoted Missionaries are found ready, saying, "Here are we—send us:" and yet the treasury is empty, and the Executive Committee are in advance on their individual responsibility to the above amount—and what shall be done!—Shall the Missionaries be turned back, while so many voices in the West are pleading for them, as the men that shall repel ignorance and sin, and bring up their wide frontier to dignity and virtue and the fear of God? The Committee have done all that can be asked of them. They must be relieved from this burden: they must not be disappointed in thus anticipating the offerings of the friends of this cause. Knowing that the period of the annual effort for Home Missions, within the bounds of each congregation, is come, their attention is turned to the congregations within our bounds, and to this entire portion of Zion, which God has so much blessed. Their letters are on our table, asking relief from the unequal pressure that is on them, while, without temporal reward or consideration, they are doing the business of the Society: and shall the work be stayed? We ask the Ministers of the Gospel—Will they read this in their congregations, and originate efforts for us? We ask the Elders of the churches—the Brethren and Sisters in the Lord:—we appeal to the *young Converts*, who within this year have been espoused to Christ;—we appeal to every one who loves his country or the well being of his race: Look over your temporal and spiritual prosperity—over your farms and flocks, and herds, and merchandize, and wares, and productive employments, and money—and ask yourselves, and answer it to God, shall the work be stayed? If not, then, Men and Brethren, help. Be willing to bear your portion of the expense of this great work. There is no use in dying rich, while the cause of God and of humanity are suffering for want of help. The crisis is on us: millions of souls at present, and tens of millions in future lie in the direct line of our effort now. We appeal, to the sympathies of our common nature, and to the gratitude and benevolence of the gospel hope in you.

We appeal, and confidently too, to our organized auxiliaries, *Male, Female*, or among the *Youth*, for their enlarged remittances this year; to the *Gentlemen's Subscription*; to the *public collection* on *Thanksgiving day*, or some *Sabbath* soon thereafter (that *all* may have an opportunity to help;) and to the *individual benefaction* of the man of wealth among you—and desire that the avails of your effort may be forwarded with convenient despatch, as heretofore designated.* And while you labor and pray for the full and triumphant accomplishment of this work of mercy, which lies before us, may the God of providence and of grace reward you seven fold into your own bosoms, for all your self-denial and devotedness in behalf of this cause, and enable you to see the good of Zion all your days—"the righteousness thereof going forth" over the land "as brightness, and the salvation thereof as a lamp that burneth."

By order, and in behalf of the Board,

MILES P. SQUIER, *Cor. Sec. of Western Agency for A. H. M. S.*

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*Receiving Agents, C. J. Hill, Esq. Rochester; N. Pratt, Esq. Buffalo; Rev. T. C. Stillman, Dunkirk; Rev. G. Crawford, Le Roy; T. Hastings, Esq. Geneseo; G. C. Higgins, Bath.

OBSERVER.

WEDNESDAY, NOV. 30, 1831.

INFIDELITY ALARMED AT SABBATH SCHOOLS.

We mentioned a few weeks since the shutting of the School house at Hanford's Landing, against S. Schools and all religious meetings. Numerous instances of the same kind have since come to our knowledge. In one instance, where an avowed infidel, an apostate professor of religion, and a Quaker are the trustees, the school house has just been closed against the Sabbath School and it is now held at a private house. It is but justice however to the Quaker to say that he remonstrated against the measure but was overruled by his colleagues.

We have inquired into the character of the Trustees in a number of other cases where this course has been resorted to, to prevent the religious instruction of children on the Sabbath, and we are happy to say that with, perhaps, one exception, they are open opposers of religion, all of them enemies to revivals and, we think, in every instance are the ridiculers of temperance societies.

We have generally supposed, that in this enlightened country, christians would never be openly and systematically persecuted—but the facts above stated show that the same spirit which bound the disciples of Jesus Christ to the stake and lighted the faggot, in former days, still burns in the breasts of the enemies of the gospel & that when christians in this day let their light shine and act as if they were in earnest in obeying the command to preach the gospel to every creature—in short if they will but *endeavor* to "live godly in Christ Jesus they shall suffer persecution."

It will be found too, that these overt acts of persecution proceed from men who are most boisterous in their professions in favor of liberty of conscience, free inquiry and toleration.

May not Christians make up their minds that, whenever the church shall so awake as to give unequivocal evidence of the dawn of the Millennium, her enemies will be disturbed and will awake also, and will proceed in their acts of persecution just as far as the laws of the land or the intelligence of the age will permit?

Are not the facts above stated strong testimony in favor of Sab. School instruction? The opposers of religion would never throw a straw in their way if they did not perceive that they were aiming a blow at the empire of Satan.

We have been astonished at the number of instances in which Sabbath Schools have been turned out of their accustomed places of meeting, of late—and we know of not a single place where this has been done, which had not previously been visited by a revival.

When we reflect upon these things we shall be led to conclude that as the spirit of the Devil ever has so he ever will, manifest hostility to the children of God. Let us therefore make our calculations that as revivals increase so will persecution—that as the kingdom of Christ advances, that of his great enemy will be disturbed. A great struggle is yet to take place—a great battle is to be fought, but we know who will come off conqueror, "for He shall reign till he hath put all enemies under his feet."

DISTILLERIES.

We have just received a long article from a "A Female of E. B——y," who asks the privilege of entering her protest against the conduct of a neighbor who is about commencing the distilling business in that town.

We feel deeply for the writer and would, were it in our opinion advisable, given her protest in our columns. But we do not think it proper to hold up an individual to public scorn for engaging in a business which but a few years since was not deemed incompatible with the christian character and in which, even now, we presume, some *professors* of religion are engaged. Had our correspondent told us that the person who is about commencing the business of making this drink for drunkards was a professor of religion we might have been disposed to say more than we now feel authorized to say.—But we have no hope that any thing which we could publish would produce any effect upon a man who at this day, will engage in a business so destructive to the peace and happiness of society—*he* will not read *our* paper. Let the friends of temperance in Genesee County—let those who pay taxes for building jails—poor houses and supporting their inmates, look to it when a distillery is about commencing operations. They are the persons interested, for every such nuisance is adding to the amount of their taxes, as it will inevitably add to their list of drunkards as it increases the factories for making them, and of course increases the number of paupers—makes fit subjects for their jails and increases the demand for private charity. When will the public learn that the sober part of the community have to pay a part of their earnings to give a few individuals the privilege of making and vending ardent spirits?

"A SUBSCRIBER" communication complaining of us for admitting the article in our last paper from Rev. Mr. Crawford is received. Our correspondent thinks that "no possible state of facts can justify or palliate the language used by Mr. Crawford"—and presumes that had he taken a little more time for reflection, he would not have written as he has done.

The fact is, we regretted extremely that Rev. Mr. Wilcox deemed it necessary to lay the subject of his complaint before the public. We feared it would call forth an answer, and we have learned from experience, that it is much easier to *commence* than to *end* a controversy. We did not however feel justified in rejecting his communication as we did not know but there were facts in the case that imperiously called for it, and when we have opened our columns to a correspondent, and permitted him to call in question the acts of another, we neither feel that we have a right to refuse the person thus arraigned, the privilege of replying, nor that we are at liberty to alter or soften his language. We therefore admitted them both without any comment. We are sensible that the christian public generally, have felt pained with this controversy and we do trust that we shall not be called upon in this, as we have been in a number of similar cases, to close our columns in order to put an end to this unpleasant and unprofitable discussion.

"A Subscriber" we think will readily perceive the propriety of our giving no more of *his* article. It is excluded on the principle stated above. Its publication would perhaps call forth a reply which we could not, in that case, refuse to publish. There is a strong propensity in human nature to have the *last word*. The editor is much inclined to think that he shall have it *in this* case. We hope that both the Rev. gentlemen will have so much to do to point inquiring sinners to "the Lamb of God that taketh away the sins of the world," that they will neither have time to think or write more on the subject of their personal grievances.

FANATICISM.

Mr. Porter, a portrait painter who has for a few weeks past been engaged in this village, attended the four days meeting here and was seriously impressed. His intellect is now prostrated, and he has become a perfect fanatic. He went to Boston on Monday last to make *spiritual* communications to Dr. Beecher. Previous to his departure, he urged that a child recently buried should be dug up, confident that he had been invested with power from God, to re-animate it. Humanity and philanthrophy weep over the multiplied and multiplying instances of mental alienation.—*Essex (Mass.) Chron.*

We saw the above paragraph some three or four weeks since, and intended then to have made some remarks upon it, presuming as it usually happens in such cases, that the editor who gave it publicity was needlessly alarmed at Mr. Porter's insanity—that it would probably prove to be of the same kind with which those were afflicted who on a certain occasion were charged with being "filled with new wine." Cases of derangement we know do occasionally occur in consequence of the subject of it thinking intensely on the concerns of his soul, but we do know also that in almost every case we have heard of, the derangement was not attributed to the attendance of the person on religious meetings, but to the prohibition of *kind* and *liberal* relatives and friends against their attending them. One case we have in our eye where the daughter was absolutely *imprisoned* in a chamber and a great noise was attempted to be raised about her derangement, and an excitement got up against a revival then in progress in the place, but the facts were too well known—the story would not go—the people would not be so gulled. Let your daughter have her liberty was the cry of an indignant community and we will answer for the restoration of her intellect.

But another thing we have noticed about those editors that are most troubled lest people should become deranged in consequence of their attention to the subject of religion, and who are most ready to publish them when they find any thing to make a story like the above out of—it is that they are among those who are least alarmed at the derangement of people arising from other causes—for instance from intemperance. It is a fact which will not be denied that those most troubled lest people should become *fanatics* are the most backward in promoting the temperance cause. One of our Physicians in this village informed the editor of this paper that he had during one week, in the course of his practice, been called to *three* cases of *delirium tremens*. These cases are occurring daily in all parts of the land, and yet the men who are so much opposed to religious meetings lest they should produce a derangement of intellect, do not blaze them abroad and lend their aid to apply the remedy. They will look on without alarm at a *meeting* at a tavern or grocery with perfect complacency, although such meetings are daily the cause of the destruction not only of the intellects, but of the bodies, to say nothing of the souls of multitudes.

But fanaticism—religious fanaticism—derangement occasioned by attending religious meetings, alas how dreadful!! How kind to caution the public on this subject. Just see how kind it was to publish the above. The following will explain.

The following contradiction of this story appears in the Haverhill Gazette:

Boston, Nov. 20th, 1831.

DEAR SIR:—I was informed yesterday as I was stepping into the stage at Haverhill, that an article appeared in one of your papers of last week, setting forth, that I had, in consequence of attending the protracted meeting, lately held in that place, become a fanatic, &c.

In as far as regards myself individually, I should have deemed the charge too trifling to merit a moment's consideration, but as it may, if unnoticed, have a tendency to injure the cause of truth, I must request as an act of justice, that you will cause the facts of my case to be made known. That I attended said meeting, I cheerfully admit; that I there became simple enough to believe that it is the duty of man to submit his own will to the will of his Creator, and that I then and there determined, that with God's blessing, I would endeavor to make his will my rule of action, is equally true. If this is "fanaticism" I am proud of being thought worthy of the appellation.

That I have, since my conversion, in consequence of too close application of mind, to the investigation of a subject, which had little more to do with the matter of my conversion than a question of mathematics would have,—had a *brain fever*, attended with a partial alienation of mind, is also admitted. A few days of rest and quiet, have, however, fully restored me to health in mind and body.

Yours, &c.

JOHN S. PORTER.

THE POPE TREMBLING.

In Bologna, Italy, in the territories of "the Church" the People utterly disregard the authority of the Pope, and scenes of confusion and popular tumults daily disturb the tranquility of the city. Popular orators in true Kentucky style, mount stumps, barrels or any thing else, which can give them a sufficient elevation, and harangue the people, demanding a change in their form of government. Even those slaves of the Pope imagine that *infallibility can err, and perfection be improved!!* What a pity that some of the subjects of his Catholic Majesty in America, would not visit their brethren in the "Territories of the church" and teach them submission to the authority of the Representative of St. Peter.

It appears too, that his Holiness is much straitened for cash about these days, and is resorting to extraordinary means to maintain the dignity of the Apostolical chair. The Cardinals and Bishops have relinquished a large share of their perquisites and it is expected that the inferior clergy will imitate their example. The sale of Indulgencies probably cannot be as successfully resorted to now, as in the days of Leo Xth.

REVIVALS.

Although revivals are not as general in this part of the Lord's vineyard as formerly, yet the influences of the spirit are not wholly withdrawn.—Some of our churches are permitted to witness a few cases of hopeful conversion, and in some places numbers are joining themselves to the people of God.

In New England and in a number of the southern states, protracted meetings have been very numerous, and they have generally been eminently blessed to the conversion of souls. The state of Religion in our American churches may upon the whole, be considered, at the present time, prosperous. All our exchange papers give us weekly accounts of revivals, but we publish only those that possess peculiar interest.

A FOURTH MURDER OF A WIFE by DRUNKEN HUSBANDS, within about three months, has just occurred in the city of New-York!!!

IMPORTANT DISCOVERY.

A styptical liquor composed of a number of ingredients, has been formed by a couple of physicians of Paris by which the carotid artery of sheep and other animals which have been separated, and even pieces taken out, have been closed and the blood stopped in a few minutes. A great number of experiments have been made which have established its superiority, to any thing ever before discovered for suppressing hemorrhage.

On the 10th inst. the bridge at the Little Falls gave way while a drove of cattle were passing over and 27 head were precipitated into the river. Mr. A. Mann, and his son late Member of Assembly were on the bridge at the same time in a one horse waggon, & shared the same fate with the cattle. They fell 27 feet, but each sized the horn of an ox and thus kept above water some time, until they laid hold of a piece of timber and were rescued from their perilous situation. The cattle were taken out alive, only two of them having sustained much injury.

The Utica "Christian Journal" and the "Albany Telegraph have united and hereafter the united papers are to be published at Albany, to take the name of the Journal and Telegraph, to be conducted by an Association of Gentlemen. The paper is enlarged and appears in a very handsome new type.

The *lad* who has sent us a piece of poetry, and informs us that he is an apprentice at a good trade, but aspires to something higher—imagines that he is destined to make a figure in the world and wishes us to publish some of his "choice pieces," is advised "to stick to his last" to become a master of his business—to store his mind with ideas and learn to convey them intelligibly in plain prose, before he attempts to write poetry. We hope that his anticipation of rising to distinction in the world, may be realized. If it should be an *honorable* distinction, he will thank us, at some future day, for our advice and our refusal to publish his article—he would rather meet a Ghost than such an exhibition of juvenile self-conceit. We say learn your trade boy. Dont be discouraged but do not expose yourself by attempting to get any more poetry published.

THE POLES.

It will be seen by the few extracts that we give to-day that the Polish army has surrendered—that there is not a hope left that they may by some desperate effort, retrieve their losses, drive the Russians from the soil which has been drenched by the blood of so many patriots, and establish their independence. We fear too, that Nicholas will show these subjugated Poles no lenity. If the extract which we publish representing the work of vengeance as having begun by firing into the prison, be true, we may expect a scene of butchery at which humanity must weep. We shall look with deep anxiety for further accounts from this ill-fated country. Whether the other powers of Europe will attempt to interpose their good offices in favor of the Poles and if they do, whether the proud Autocrat in the flush of victory, will be influenced by them, is extremely doubtful.

For the Observer.

ANECDOTES AND REFLECTIONS ON TEMPERANCE. NO. VI.

Christians are under solemn obligations to aid in the present temperance effort.

Their profession calls them to it.

By this they have assumed the name of Christ, and dedicated their all to Him. He is assumed as their example—their guide; and as he kept himself pure, so they are to keep themselves pure. They, like Him, are to *deny themselves all ungodli-*

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ness, and every worldly lust; to live soberly, righteously and godly in the world. From every course of conduct which would injure the cause of Christ, they are to depart; and every lawful movement tending to promote that cause, they are to support cordially and zealously. These engagements they have voluntarily assumed, and no earthly power can absolve them from the obligation.

The honor and peace of the church requires them to aid in the T. cause.

What cause has contributed more to mar the beauty, and disturb the peace of the church, than ardent spirit? Recent investigations have furnished the astounding fact, that of all the ex-communications from the churches in our country, at least *seven eights* of them are distinctly to be traced to the use of ardent spirit. And as corroborative of this statement, I aver, that in a large number of churches, say 50 and upwards, and of different denominations, of whom I have made the inquiry, the above is the proportion—seven eights of the whole. What an alarming fact; and especially when we consider, that a large proportion of these excommunicated ones, have waxed worse and worse, till a drunkard's grave has closed over them! Once they cried Lord, Lord—sat at the communion table, and were numbered among the children of God! What ruined them, and cast them out? Ardent spirit!

And must this angel of death be any longer nurtured in the bosom of the church; fondled, embraced, and cherished by the professed disciples of our Lord? Must the church be yet longer disgraced, and reproached, because her members will use and make and vend ardent spirit?—Last March a certain man set at the communion table; in April was excommunicated for intemperance, and in June I was called to see him die;—and die too in all the horrors and the agonies of *delirium tremens*. And may a merciful providence never again cause me to witness such another scene!

The good of their fellow men, requires Christians to aid in the T. effort.

Intemperance is confessedly injurious to the temporal and eternal welfare of men. Moderate drinking leads to intemperance; Christians are bound to seek the good of others, therefore they are under obligation to use every effort to discourage the use of ardent spirit. And no efforts will avail much except accompanied by a pledge of total abstinence. After having traversed nine counties, and had intercourse with between 200 and 300 T. Societies, I am prepared to declare that the greatest discouragements with which *nine-tenths* of these societies have to struggle, arises from the conduct of professed christians.

Scarcely a town have I visited, but the complaint has been, if such and such professors of religion, would only unite, the T. cause would here find little difficulty. And I do not hesitate to declare it as my decided opinion, opinion too founded form long & close investigation, that it is in the power of christians in America, to give complete triumph to the temperance cause. Let but the church of Christ awake, and ardent spirit is banished. One professor of religion, who refuses to pledge himself to total abstinence, does more to retard the temperance cause, than 500 sots can do with all their opposition. If these remarks are true, what a fearful responsibility rests upon the church of Christ! When will she awake?

CHAS. YALE,
Agt. N. Y. S. T. S.

CAUSTIC.

The Editor of the Christian Index in introducing to his readers the communication of a writer who, like a thousand others appears to place a higher value upon the tithing of mint and cummin than upon the weightier matters of the law, make the following caustic remarks.

We publish the article below with some notes of our own. We know not who the writer is, and therefore cannot be suspected of having any allusions to persons or places. He has chosen to adopt the title of "A Particular Baptist," and thus to indicate something of his character. His *particularity* seems more prominent than either his judgment or piety; and were we not fearful of being thought somewhat suspicious, we should say, that this *Particular Baptist* must be *dry nurse* to some of those tight-laced, over-straight, self-approving churches, which spin divinity into cob-webs, convert souls as they build houses, by the square and compass—and prescribe Rules for taking the dimensions of a passion.

A writer in the (Baptist) Christian Index in answering objections to the practice of calling persons to come forward to be especially prayed for, in time of Revival very justly remarks.

It is never considered extraneous, either to decency or religion, to require special prayer for persons laboring under disease, laid upon beds of affliction. It is not unusual for the case of such to be brought before a whole congregation, and the prayers of the church requested in their behalf. But shall persons affected with corporeal maladies engage the sympathies and prayers of Christians, whilst those under soul-affliction are not to be particularised at the throne of grace? Shall the preservation of natural life be an object of greater importance than the security and peace of the soul? Shall persons under the apprehension of dying feel no hesitation in having their names held up to public notice, whilst those who feel the dread of eternal death must not be allowed the benefit of united and appropriate supplications in their behalf? Does the prayer of faith help to save the sick, and shall it not help to deliver the soul?

To allege that there is no specific rule of Scripture for the justification of the contested practice, is about as reasonable as it would be to urge that there is no such rule to authorise the custom of calling candidates for baptism before the church to make a public declaration of their faith. We never think of calling in question the propriety of the latter, because no separate precept of Scripture commands it; why then should we dispute the propriety of the former?

SUPPLEX.

For the Observer.

MILLER'S ESSAY,

On the warrant, nature, and duties of the office of Ruling Elder in the Presbyterian Church.

The Rev. Dr. Cox of New York has recently addressed a very humorous letter to Rev. Dr. Miller of Princeton Seminary, in reference to the above essay. The whole letter I had hoped to have seen in your paper, but as it has not appeared, I send you an extract containing some *judicious* remarks upon the work itself.

"The volume, as a storehouse of important knowledge in church Government in general, and with reference to the organization and administration of ecclesiastical power as connected with the office of the Ruling Elder in particular; as answering many practical questions not elsewhere treated so conveniently, in a pertinent and satisfactory manner; as a book of reference in cases which constantly occur, as a corrective of many existing evils in the churches, and not the least of the ignorance, incertitude, confusion, and error, to say nothing of the practical neglect, omission and positive irregularity, that obtain; as a noble vindication of the incomparable scheme of church government under which it is the singular happiness of Presbyterians to live; and as a pertinent, timely and very useful publication for its purpose, that has long been needed and must have remained otherwise a *desideratum* for years; [illegible] that it will add new impulse to the cause of Sabbath Schools [illegible] all these grounds, will receive a hearty welcome throughout the bounds of the Union.

The following gentlemen were elected officers of the Union for the year ensuing.

REV. DR. COMSTOCK, *President.*—REV. ELIAB GOING, of Allegany, E. C. HYDE, of Cattaraugus, REV. ISAAC JONES, of Chautauque, GEORGE PALMER, of Erie, REV. JOSEPH ELLIOTT, of Genesee, JAMES K. LIVINGSTON, of Monroe, FELIX TRACEY, of Livingston, REV. WM. F. CURRY, of Niagara, REV. ELEAZUR SAVAGE, of Orleans, WALTER HUBBELL, of Ontario, REV. DAVID HIGGINS, of Steuben, GEO. BECKWITH, of Wayne, HARRY WELLS, of Yates, *Vice Presidents.*

MYRON STRONG, of Rochester, *Recording Secretary.*

ORLANDO HASTINGS, of Rochester, *Corresponding Secretary.*

LEVI A. WARD, of Rochester, *Treasurer & Depositary.*

SELAH MATHEWS, FREDERICK STARR, Z. FREEMAN, OREN SAGE, ARISTARCHUS CHAMPION, JOHN H. THOMPSON, and CHARLES J. HILL, *Managers.*

MANAGERS' REPORT.

In presenting the annual report, the Board at this time are called upon to recal the death of a valuable member, JOSIAH BISSELL JR.; one of the founders—the first President—and the constant, active and liberal friend of this Union, has rested from his labors.

The character of Mr. Bissell when viewed in his connexion with the Sabbath school interests, presents a rare combination of the most enlarged, comprehensive, and enlightened general views, connected with the utmost patience and perseverance in the practical application to its minutest details, as a liberal contributer to its funds; as an active member of this Board; as a teacher and Superintendent of a school. In our public Sunday school meetings, in the circle of friends; at the Monthly Concert; in the teachers prayer meeting; at home and abroad; in all these places, and under all these circumstances, was Josiah Bissell Jr. emphatically the *friend* of Sabbath schools. Be it ours to cherish the memory of his worth and to emulate his merits.

In presenting this report, your Board would remark, (what would otherwise be too obvious) that owing to a variety of causes, the Genesee Union *as such* has since its last annual meeting done but little except the labors successfully bestowed in furnishing enlarged supplies of books for the libraries of the schools, yet as *individual* members of the Union, they have the consolation of having mingled their labors with those of small associations and individuals in carrying forward the grand designs of the Union. They have in common with the other members of the society been permitted to witness the smiles of Heaven on the institution, within the bounds of this Union; and it may perhaps be said in truth, that in no part of our beloved country, has the Church of Jesus Christ gathered so great a harvest from the rising generation—and surely if those who are most faithful and efficient are even constrained to acknowledge themselves unprofitable servants, then, on taking a retrospective view of our *official* acts, we may this day clothe ourselves with sackcloth & bless the kind and merciful hand which has been extended from the fountain of benevolence in Almighty aid of this heavenly enterprise.

The treasurer's report herewith presented shows a continually increasing demand for books for the libraries of the schools; the amount of sales of books since our last report is $4159.73. The capital for the supply of the depository is $773. Balance now in the treasury $44,58. The only county from which the Board have received a report is the county of Monroe, from which report, it appears that there are in the county, 111 schools, 1076 teachers and Superintendents, 5633 children, and 783 teachers and children who profess to have passed from death unto life, during the past year; 4315 vols. of books, in the library, besides a large number not reported. Your Board are aware that it is expected of them that they not only *report* of what has been *done* by them, but that they also suggest whatever in their judgment would promote the objects of the institution. They gladly avail themselves of this favorable opportunity for presenting very briefly a few items by way of recommendation to the friends of this cause.

1. Then, it is of great importance that the Board of Managers in each County Union, hold stated meetings, and ascertain, and provide for, every case of destitution and delinquency, within their bounds, through the agency of efficient, devoted individuals, who may be sent out for this purpose. This plan has been punctually pursued in Monroe county during the past year, and the success attending these self-denying labors, has been equal to the most sanguine expectations of the Board; and those who entered upon these labors of love, can testify how abundantly they have already been rewarded in the revival of their own drooping graces. It is hoped that the Vice Presidents, being the only representatives of the society in the respective counties, will take note that they are the persons upon whom rests the responsibility of moving the County Union by seeing that they *act*—act promptly—and as promptly make their reports to the corresponding Sec. of this society.

2. It is highly necessary to the success of this cause that each Superintendent and teacher feel *their* responsibility not only to be vigilant and faithful in regard to their particular school, but *to see to it* that every other school connected with their Union are doing likewise; and last, but not least, to enlist if possible the sympathy and prayers of every christian within their bounds.

3d. It is indispensably necessary to a true Sunday School spirit—to the attaining of that faith which can have no denial—and consequently to the furtherance of the greatest designs of the institution that the *Sunday School Monthly Concert for Prayer*, be steadily observed—as also Teachers' weekly prayer meeting.

4th. It is most desirable that every teacher feel it a duty he owes to the rising generation, and to the Church of God to let no day in the year pass without spending a season of retirement for the *undivided* purpose of reflecting on this great and interesting institution, as the one which there is reason to believe God will make most instrumental in bringing back a revolted world unto himself—and under the influence of this belief, enquire, Lord what wilt thou have me to do?

5th. The Board would also recommend as a measure worthy the *immediate* attention of the Society the permanent employment of a well qualified *General Agent* whose duty it shall be to visit the several counties within the bounds of this Union, to awaken a deeper feeling and enlist more active exertion in the cause of Sabbath Schools.

The Board would remark that a prominent difficulty which the active friends of this institution have to contend with is the lack of thorough and prayerful research into its *real merits* among its *nominal* friends—too large a proportion of whom give it the same place in their regards that they give an *inoffensive, good* man—who altho' he does but little harm in the world, nevertheless does about as little good.

They would suggest as a remedy for this,

For the Observer.

"Let this book be read and digested, at least by the more active and prominent members of our more than hundred Presbyteries, and we shall see its good fruits, and feel them throughout the church. The office will be understood, "magnified," had in honor, and commended to the esteem of incumbents and constituents. The office of Deacon also will be properly and practically appreciated—as now deplorably, it is not. Mutilations, omissions, and confusions of the office will cease to degrade our churches; and the benefits of order will begin to be realized among them."

The above work is for sale in your village.—As soon as I learned it was to be had in Rochester I sent for a copy, and I am happy to say that I am highly gratified with the work.

A MINISTER.

For the Observer.

Mr. Chipman:—If the children of this world are wiser in their generation than the children of light, let us look to their example for instruction. How numerous are the temples consecrated to Bacchus, & how constant in their worship are the devotees of this beastly god. Let christians arise—arise in all the might of "active dependence"—erect an altar of prayer and praise—kindle around it a sacred flame of devotion to go no more out. Let prayer ascend not only morning, evening, noon and seven times a day, but constantly let us lift up holy hands. Around it let all who love our Lord in sincerity pour forth their voluntary offerings.

Will not God hear, answer and forgive, and show mercy, and create in us a clean heart, and renew a right spirit,—that we may teach transgressors his ways—that converts shall be multiplied unto him. And let sinners be brought around the altar at all times a day and learn that the sacrifices acceptable to God are a broken heart and a contrite spirit, and break forth in praise. A broken and contrite heart O God, thou wilt not despise.

B.

For the Observer.

The first of the following extracts is from a sermon by the Rev. Dr. Woods. The anecdote is from "The Pleasing Expositor," a recently published Sabbath School Book. Allow a Layman through the columns of your paper, respectfully to commend the reproofs they contain to certain bishops of our church, who, in his apprehension are in some cases carrying their theological speculations to points that God has not seen fit to reveal to us in His holy word—and in others, forgetting the forbearance, charity and courtesy that are even due to an opponent.

"The course which I have taken the liberty to recommend as so important at the present day, may require of us a more diligent and devoted study of the word of God, than we have been used to. It may require a more constant recurrence to it as the source and standard of our religious sentiments. It may require us to abandon some mental occupations to which we are fondly attached, and some speculative theories, which perhaps our reason has been proud of inventing and defending. And my christian brethren, may not this be the very labor and self denial, which our Lord and Master requires of us—as one of the best means of promoting the spirit of love and union, of converting errorists and infidels, and accomplishing all the objects of pious benevolence?

"At the present day, it is our duty and our privilege to engage in a delightful and glorious work—the work of studying more diligently, and understanding more perfectly the word of God; the work of guiding the young, of instructing the ignorant, of saving the lost, and of extending at home and abroad the reign of our Redeemer. It is a great and blessed work, sufficient to occupy all our time, and all our intellectual and moral powers. We have enough study for our reason to do, without making it the instrument of rash and useless speculation, surely we have sufficient subjects of investigation without those that genders strife, and we have surely sufficient to contend with, without contending with one another.

"And now, brethren and friends, let me say in conclusion, if any of you ever grow weary of the duty which God has assigned you as rational and immortal beings; if you ever grow impatient of the restraints of his holy word, and begin to employ your reason on any subject, which lies beyond your province, and which, however enticing it may be to your curiosity, is foreign to your great work; you will hear from your blessed Lord that cutting rebuke, which he once gave to the inquisitiveness of an apostle; *What is that to thee? follow thou me.*

Wood's Murray-st. Discourse.

Second of Timothy, 4th chap. 2d verse. Reprove, rebuke, exhort, with all long suffering and doctrine. The natural temper of the late Rev. Andrew Fuller, of Kettering, though neither churlish nor morose, was not distinguished by gentleness, meekness, or affability. He could rarely be faithful without being severe; and in giving reproof, he was often betrayed into intemperate zeal. Once, at a meeting of ministers, he took occasion to correct an erroneous opinion, delivered by one of his brethren: and he laid on his censures so heavily that Dr. Ryland called out vehemently in his own peculiar tone of voice—"Brother Fuller, Brother Fuller! you can never admonish a mistaken friend, but you must take up a sledge-hammer and knock his brains out!"

The Annual Meeting of the Genesee S. S. Union was holden at the Baptist Meeting-house in the village of Rochester, on Wednesday, the 16th inst. The President being absent Ashley Samson was appointed Chairman, and the meeting having been opened with prayer, the Treasurer's Report was read and committed for the purpose of being examined and audited. The Report of the Board of Managers was then presented and read, and the following resolutions were unanimously adopted:

1st. *Resolved*, That the Report of the Board of Managers be accepted, and published in the Rochester Observer, and such other newspapers published within the bounds of the Union, as are friendly to the cause of Sabbath Schools.

2d. *Resolved*, That the favor God has manifested to Sabbath Schools, here and every where, should excite our gratitude and animate our hopes.

3d. *Resolved*, That the best interests of our country are so indissolubly connected with the intelligence and piety of the rising generation that every true patriot should exert his influence to extend the blessings of Sabbath Schools thro' our rising republic.

4th. *Resolved*. That the obstacles to the general establishment of Sabbath Schools within the bounds of this Union can, through the blessings of God, be easily surmounted by united and judicious effort.

5th. *Resolved*, That the Genesee Sabbath School Union, in reliance upon divine aid, will, within, two years, establish a Sabbath School in every destitute place where it is practicable throughout the Thirteen Western Counties of New-York.

The meeting, though but thinly attended, was one of deep interest, and the hope is cherished that the active and diffusion of intelligence in connexion with the mighty engine is *actually* doing; every month and every week.

2d. A careful examination of these doings and their effects in our own vicinity; and that this examination be more *close* and *scrutinizing*, let it as far as practicable, be connected with *Teaching*.

Lastly, A fresh perusal of such Scriptures as have special regard to the instruction of children and youth.

The real friends of this institution openly avow that it is a *designing institution*; yes let not its *friends conceal* this feature, nor its enemies hope to escape it influence: it has designs, deep as the bottomless Pit; high as Heaven; broad as the Earth in whose bosom sleeps the dust of its immortal Founder.—It designs giving to every ignorant, neglected child the elements of a common school education—a knowledge of the relation he sustains to his parents—his neighbor—his Country—his Country's God.

It designs to bind together the children of the poor and the rich and to enlighten them with religious truth, and to qualify them not only for maintaining good and virtuous lives here, but for *eternal life*.

It designs doing this before habits of vice shall have rendered the mind callous and closed up the avenues to the tender sensibilities of childhood.

It designs spending and extending this transforming influence, until there shall not be an uneducated or vicious child on the Globe—then shall it come to pass that "the nations and kingdoms of this world are become the nations and kingdoms of our Lord and of his Christ."

AUBURN THEOLOGICAL SEMINARY.

Elbridge Nov. 1, 1831.

To the Editor of the Boston Recorder.

By direction of the Synod of Geneva, I forward to you for insertion in your paper, the following article, passed at their late session at Homer. Yours,

TIMOTHY STOW.

The Synod of Geneva within whose bounds the Auburn Theological Seminary is located, feel it to be their duty and pleasure, *unanimously* to express their continued and increased confidence in the character of the said Institution, its Professors and Guardians; and from its many pledges of importance and usefulness to this section of the country and to the church generally, we do most affectionately and cordially recommend it to the increased patronage of the friends of a pious and regularly educated ministry.

In testimony of their interest and confidence in said Seminary, the Synod have cheerfully contributed at their present session more than three hundred dollars to aid its funds; and given pledges to use all reasonable exertions to raise between one and two thousand dollars more, previous to the first of January next.

TIMOTHY STOW, *Stated Clerk.*

Homer, Oct. 6th, 1831.

DOMESTIC.

The Editor of the N. Y. Courier and Enquirer, calls the Editor of the Standard a sot, and the Standard makes the amend honorable by publishing to the world that the Editors of the Courier and Enquirer are *liars* and *cowards*.

VICINITY OF PHILADELPHIA.—The Editor of the Christian Index mentions large additions to several Baptist Churches in Philadelphia and the vicinity,—concluding his account with the following remarks on the protracted meetings in that region:

We have witnessed much of the excitement in the scenes described above, the chief part of which, has had connexion with meetings of several days' continuance. But truth and justice requires us to state, that, whilst these meetings have been abundantly useful in eliciting and bringing forth dormant impressions of former times from the hearts of those who have attended them, comparatively few cases in which the *first* religious concern of those who have been gathered in, occurred on such occasions. Most of those whose experiences we have heard, dated their convictions long prior to the meeting.—The meeting was made the means of bringing them to a determination. Before that, they were halting, irresolute, hesitating, backsliding, or in some other manner undecided; but when they came into the scope of that kind of prayer and preaching, which are ordinarily witnessed at protracted meetings, they were no longer able to restrain their impressions. At the same time we would not on any account undervalue the prolonged meetings. Our object is rather to show their great importance, not only in being the means of *originating* the saving convictions of Religion; but much more, in developing the long smothered feelings of those who may have been previously awakened.

MADISON, OHIO.—Rev. C. Burbank writes as follows to the Editor of the Hudson Observer and Telegraph:

The first Sabbath in the present month, was a day of great interest to the first church in Madison. Fourteen by letter, from eight churches and four states, and 43 by profession, making 57, were added to its number. Nearly four-fifths, embracing many of our most inteligent and interesting young people of both sexes, in the early part of life, between the ages of 15 and 30.—After their admission, the sacrament of the Lord's Supper was administered, in the presence of a numerous and solemn assembly. A protracted meeting of deep interest, commencing Friday, and closing Tuesday, was connected with the services of the Sabbath. About 60 attended the inquiry meeting, a few of whom, obtained a hope in Christ.

LOTTERIES.—The N. Y. Daily Sentinel says that the Grand Jury of that city, at their late session, were engaged two days in investigating the subject of the N. Y. Lotteries, and came to the conclusion, that the managers had already drawn more lotteries than the law allowed them, and that the present drawings are illegal.

From the N. Y. Journal of Commerce.

GEORGIA.

On Tuesday, Nov. 8th, the farewell Message of Gov. Gilmer was delivered to both branches of the Legislature. Nearly half of it is occupied with the Indian question. His Excellency re-capitulates the history of the year in relation to these matters, taking care not to implicate himself or any of his minions, and concludes by recommending to the Legislature a *just and humane policy* towards the Cherokees, and especially, *that their lands should not be taken from them without their own consent!* His language is as follows.

The law which was passed at your last session; for the survey and distribution of the Cherokee lands, was not to be carried into effect until the title of the Cherokees was extinguished by the President, or until further legislation. As the Indian title has not as yet been extinguished, it will be necessary for you to determine whether any, or what further legislation shall be had upon this subject. Permit me most respectfully to express the opinion that the condition upon which that law was to go into operation, ought not to be repealed. If it should, and the Cherokee lands be distributed according to its provisions, the effect would be, to deprive our Indian population entirely of their possessions without their consent and without any equivalent. The character of the State, the interest of the Union, respect for public opinion, and the rights of the Indians, forbid that so gross an act of injustice should be committed.

His Excellency has found it hard to pull against the tide. So he slacks away and glides down the current. But never mind that. We are glad to hear a word of kindness from his lips, whatever may be the motive by which it is prompted.

Worthy of imitation.—A few days since, a gentleman of high respectability, of this city, was called upon by the Rev. Mr. Smith, rector of St. Mary's church, Albany, and presented with $15, which had been surreptitiously taken from him some time since, by a person who had lately repented of the theft. The Reverend gentleman who presented the money, refused to give the name of the person who clandestinely took it.—*Schenectady Cabinet.*

The manufacturing, vending, and drinking of ardent spirits, an unprofitable business for a country.—There are consumed annually in the United States, 72,000,000 of gallons of ardent spirits, at an average of 63 cents per gallon, amounting to $48,000,000. The diminution of productive labor, and the actual loss to the country consequent upon the drinking of this quantity of spirits, is fairly estimated at $94,000,000.—Admitting one half to be profit on the amount of sales, we have 24,000,000 of profit deducted from 94,000,000 of loss, leaving a balance of 70,000,000 against the trade. Rum, therefore, instead of adding to the national wealth, aside from its immoral influence, is a dead weight upon a country, and absolutely unprofitable and impoverishing.—*President Wayland.*

SELF-PUNISHMENT.—A woman in Caswell county, N. C. lately cut off part of her tongue with a razor. The reason she assigns is, that her tongue had led her into a great deal of trouble, and that it should trouble her no more.

JACKSONVILLE, OCT. 14.—*Fate of Smith.*—The following melancholy account is taken from a letter just received in this town, by a brother of the deceased. Mr. Smith was a partner in the firm of Smith, Sublette & Jackson, and has been engaged in carrying on the Fur Trade with the Indians beyond the Rocky Mountains, for some time past. The public are indebted to his enterprize for many valuable facts relating to this almost unknown reg on. The last time his company returned to St. Louis, they had been peculiarly successful, and had pushed their expedition to within fifty miles of the Pacific Ocean.

"Our much lamented brother, Jedediah Smith, was killed by the Cormuck Indians on the Smerone River on the 27th May.—Our teams were about starving for want of water (having none for four days) and brother went in search of some water a due south from the course we were travelling which was S. W. The Spanish traders trafficking with these Indians told us that they saw brother a short time before the Indians attacked him, and told him there was no hope for escape, so he went boldly up to them in hopes that he could effect a conciliation.—The Indians attempted to frighten his horse, so that he would turn from them, which they did, and then fired on him and wounded him in the shoulder; he faced about and killed their chief, upon which they rushed upon him and massacred him. The Indians numbered about twenty.

AUSTIN SMITH.

IRA G. SMITH, Jacksonville."

FOREIGN.

Extract of a private letter from Warsaw, dated the 29th ult;—

"This capital presents the appearance of one vast bivouac—advanced posts and patrols are found at every corner. The Russians have denounced to the Police several thousands of persons who have been zealous in the national cause. Since the 8th inst. the day on which it resumed its functions, the Police has been constantly employed in making arrests; and in the first two days of the Restoration, upwards of 1000 persons of all ages and classes were thrown into prison, and confined with the worst of malefactors. Since that period, 250 men, shut up in one of the courts of the prison, were fired upon for nearly two hours in succession, under pretence of a revolt of the malefactors, though four-fifths were confined on suspicion of political offences. There are now upwards of 1500 incarcerated, and they will esteem themselves fortunate if they are not all sent to Siberia. Poland has indeed sunk into the tomb." Another letter of the same date says, that it appears that there is still an administrative Polish Committee organised at Czenstochau, for the Palatinate of Kalisch.

IMPORTANT FROM CHINA.—By the brig Osprey, Captain Calowin, which arrived at Charleston, on the 13th inst., from St. Helena, in distress, bound to Salem, the following intelligence has been received. The British East India Company's sloop of war Coote, arrived at St. Helena, 16th September, with despatches for England, announcing that the English factories at Canton had been broken up by the Chinese; the servants attached to the factories had their heads taken off; the likeness of King George, torn down and trampled under foot; the trees in the factories torn up, &c.; after the 10 of August, the British ships had all left Macoa.—*Jour Com.*

Accounts from St. Petersburg, say that the cholera has again appeared with violence at Nishno Novogorod.

Letters received during the last two weeks. Marshall, Foreman, & Co. 2; D. Pratt; Wm. Prince; J. B. Wilcox; E. R. Bascom; C. Locmis; M. Lathrop.

CARD.

The subscriber gratefully acknowledges the sum of $110 from the people of his charge, for the Presbyterian Branch of the American Education Society. The sum of $100, ($30 is from the Sewing Society,) is to constitute him a Life Director of said Society. May the Lord accept the gift and bless the givers.

I do this day remember my fault. I have also received the following tokens of the friendship of my people, and acceptance of my labors among them, which I have never before publicly acknowledged, viz: the sum of $50 to constitute me an honorary member of the A. B. C. F. Missions—$30 to constitute me a Life Member of of the A. H. M. Society—$30 A. S. S. Union—$20 A. Tract Society—$30 A. Bible Society—also $30 from the Sewing Society to constitute Mrs. B. a Life Member of the A. Bible Society. SILAS C. BROWN.

W. Bloomfield, Nov. 24, 1831.

MARRIED,

In Phelps, on the 8th, Mr. Cotton Dickinson, to Miss Mary V. Doty.

In Manchester, on the 20th inst. Mr. Peter Van Dyne, of Phelps, to Miss Mary Redfield.

At Lockport, on the 24th inst. by Rev. Mr. Curry, Mr. Alpha Chapin of this village, to Miss Clarissa Chapin, of the former place.

At Wyoming Valley, Pennsylvania, on the 17th inst. by Rev. I. H. Jones, Wm. Allis Esq. Sheriff of Orleans County N. Y., to Miss Maria Jones of the former place.

In West Mendon, on the 7th inst. by Rev. Mr. Sill, Mr. William A. Bristol of Lima, to Miss Salome Patterson of Pittsford.

DIED,

In Phelps, on the 10th inst Mr. Claudius V. Boughton, aged 47 years.

In Utica, on the 12th inst. Mrs. Sophia W. Williams, aged 40, wife of William Williams bookseller.

MENDON TEMPERANCE SOCIETY.

The annual meeting of this Society will be holden at the Methodist Chapel (Norton's Mills) on Saturday the third day of December next at 11 o'clock A. M. An address may expected from Rev. Mr. Brown of Bloomfield. A general and punctual attendance is requested, *particularly of those who are not members.* L. RUSSELL, Secretary.

Mendon, Nov. 19, 1831.

ROCHESTER MARKET.

Wheat, bushel	$1 00	Oats, bu.	$ 12½
Flour, bbl.	5 a 5 25	Potatoes,	25
Corn,	44	Butter, lb.	14 a 15
Oats,	31	Lard,	8
Beef, fresh	2 50 a 3 00	Eggs, doz.	18
Pork, do.	3 a 4	Cider, bbl.	1 25
Salt, bbl.	1 75		

Rochester price Pot ashes $100 ton—Pearls 105

CLOTHING STORE.

THE Subscriber has received from N. York an addition to his former stock of Goods which he will be happy to make to the order of either old friends or new.

Ready Made Clothing,

constantly on hand. He would barely remark that he does not mean to be excelled in workmanship—neither will be allow himself to be undersold.

DAVID BUSH
No. 29, Main Street.

P. S. All persons indebted to the late firm of Wm. M Coy, & Co. are earnestly requested to make immediate payment otherwise—— D. B.

Nov. 29, 1831.

NOTICE.

ALL persons indebted to the subscriber for cash or having unsettled claims on his Docket are requested to call and settle the same without delay. DAVID BUSH.

Nov. 29, 1831. *No. 29, Main Street.*

P. S. Wanted to hire, cut any quantity of Wood from fifty to five hundred cords. Enquire as above.

PROPOSALS

For publishing a Religious Periodical Paper, to be entitled the CHRISTIAN MAGAZINE, under the Supervision of the Associate Reformed Synod of N. York.

The want of an accredited organ of sound sentiment and of correct intelligence has long been felt by the ministers and members of the ASSOCIATE REFORMED CHURCH, and by many worthy persons in the land, whose religious views and feelings have more or less with theirs. The cheering progress of the cause of God and Truth within the Associate Reformed Church has been such, as, while it augments the necessity and the demand for a periodical publication, justifies the Synod in undertaking it. Accordingly, at its late meeting, the Synod, after mature deliberation, determined on the establishment of a Monthly publication to be entitled "THE CHRISTIAN MAGAZINE," and appointed the Rev. JOHN F. M'LAREN, of Geneva, the Editor.

To solicit the patronage and co-operation of our people, and of the friends of Truth in general, devolves upon the Editor; which he would do by a brief statement of our want of such a paper, and by giving, what comes nearest to an actual examination of the work, a correct and candid view of the character it is designed to bear.

The A. R. Church is almost the only denomination which has not a Religious Paper under its care consecrated to the interests of Zion within its bounds. And as we have a part to perform in the dissemination of truth, we propose to terminate this unhappy peculiarity and to engage in the circulation of Evangelical doctrines and cheering intelligence.

The CHRISTIAN MAGAZINE, while its pages shall be preserved pure from a style and from sentiments unfriendly to true charity, will take its station deliberately and firmly by the standards of the Church which are thoroughly Presbyterian and thoroughly Evangelical. It will be the engrossing purpose of the work, to promote vital godliness—to cherish intelligent piety among its readers, by the exposition and defence of the doctrines of Grace, by the enforcement of christian Duty, and by the illustration of christian Experience.

The following subjects will be among the most prominent in the Magazine:

1. Clear and concise views of Christian Doctrines.
2. Expositions of Difficult Passages of Scripture.
3. Brief Memoirs of eminently useful and pious Characters in different countries.
4. Sketches of the early history of the Reformed Churches.
5. Cases of Conscience solved for the edification of believers.
6. Translations from standard Christian Authors of former times.
7. Notices and short Reviews of New Publications.
8. Summaries of passing Religious and Civil Events.

It is expected that Ministers and members of the A. R. Church, in different parts, will contribute to the pages of the Magazine; and Communications from other quarters will always be courteously received.

TERMS.—The Magazine will contain 32 pages, octavo, per number, printed in good style, and on good paper, stitched in a neat printed covrr, making in a year a volume of nearly 400 pages. The price will be $1,50, if paid in advance or before the delivery of the third number; $2,00 if payment is deferred till after the third number. The first number will be published on the first of January next.

Members of Sessions in the A. R. Church, or such persons as they may appoint, are requested to act as Agents for the work, and to return to the editor the names of subscribers by the first of December.

Geneva, September 28, 1831.

A subscription list for the above paper is left with W. B. Knox, No. 3, Buffalo st. Rochester. It is to be hoped that all persons friendly to the interests of the "Associate Reformed Church" will become subscribers to the Magazine.

8w48.

THE three story stone house, corner of Spring and Sophia sts., is open for the reception of

BOARDERS,

where they will be genteelly and comfortably accommodated.

Rochester, Nov. 24, 1831. 8w48.

NOTICE.

THE Copartnership heretofore existing between the subscribers, under the firm of *Bush & Butler*, is dissolved by mutual consent; and all persons indebted to the said copartnership are hereby notified to make payment to Henry Bush; and all persons having claims against the said Copartnership, to present the same to the said Henry for adjustment and payment.

The business of the late firm will be conducted hereafter by the said Henry Bush, at the old stand.

HENRY BUSH
GEO. BUTLER.

Nov. 3, 47

LAST CALL.

ALL persons indebted to the late firm of Hill & Peet are hereby notified that unless payment is made by 1st December, they will be sued.

LEWIS L. PEET.

Nov. 14, 1831. 47 3w

1000 ACRES OF ILLINOIS LAND, for Sale or Exchange for Farms. Enquire of E. D. SMITH, or H. B. WILLIAMS.

Rochester, Nov. 15, 1831 47 4w

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the N. Y. Evangelist.

HERESY HUNTING,

OR THE WAY TO GUARD AGAINST WILD BEASTS.

A story not found in Peters' History of Conn.

In the early days of Western Emigration, two men from one of the older settlements planted themselves at some distance from each other, in the midst of the forest; then, as is well known, much infested with wild beasts. As soon as they had built their log houses and cleared a small opening, and began to realize the fruits of their labor, they found that the wolf, the bear, the wild cat, the fox, were continually plundering them of their calves, pigs, and poultry, and that the most vigorous measures were required to protect their property from the marauders. The courses they took respectively, in regard to the wild beasts, are so characteristic, that I will describe them.

The first one was so impressed with the danger arising from the wild beasts, that it seemed to be the leading subject of his thoughts, and to absorb all other considerations. He was constantly studying new means of defence, and putting them in practice. If any neighbor, or traveller called, the first question was, whether he had any wild beasts where he lived; and the second, what he did to keep them off. There was no form of trap or terror for wild beasts, which he had not provided. Many times a day he took the rounds of his little enclosure, with his gun on his shoulder, to see that there were no wild beasts near. Every night, the bale fire blazed, in all directions, on his borders, to frighten them away. From the necessity of having dry fuel for these fires, he used to provide huge pile of wood, at little distances, for this purpose. In apprehension of what would become of his family, in case he should be taken sick, he erected houses, as magazines for weapons and fuels, to guard against these dreaded animals. Consequently, as is to be supposed, his whole strength and time were occupied in these works, so that he made no enlargement of his "clearing," no improvement in his comforts; and it was even with difficulty that he managed to raise potatoes and corn enough to keep his family from starving. His children grew up in ignorance and imbecility. They were not even taught useful industry. His eldest son was a tall pale-faced boy, his eyes standing out with habitual alarm, who would stay at the corner of the house by the day together, watching and listening; and if but a squirrell or a partridge rustled the leaves, he would raise the most terrific cries, "The wild beasts are coming! The wild beasts are coming!! They will carry us off!! What shall we do!"

He did indeed, at one time, engage a teacher for his children. But the schoolmaster was from the eastward, and not accustomed to such fears. And being a tender-hearted, conscientious man, he could not bear to see a family of children destroyed by their eternal terrors at wild beasts. He therefore took pains to persuade them that their terrors were needless, and that they might go into the woods, to get chesnuts, or hunt squirrels, as well as not. But one of the little boys happening to say, in presence of the father, that he was not afraid of wild beasts, for Mr. ——— the schoolmaster, told him they did not come in the day time, the old gentleman called him to an account, and not obtaining satisfactory promises, the teacher was dismissed, and the boys left to grow up in salutary ignorance of the real nature of the animals they so much dreaded.

It cost this anxious father many sleepless nights in considering how he should protect his family after he was dead. At length he hit upon the expedient of a high wall, about his whole "clearing," so that it never could be enlarged, and no further encroachment could be made upon the forests. After he had accomplished this, with amazing labor, his fears still increased as old age came upon him. He even went so far, as to take into his head the strange conceit, that his domestic animals might eventually degenerate into wild beasts. His dog was much like a wolf, his swine had several teeth like a rhinoceros, and the mammoth had hoofs, as some conjectured, like a horse. He accordingly shut them up, and muzzled them, so that they were of no use to him, and finally died for want of exercise.

Let us now go back, and look at the other settler, who pursued a different course, with regard to the wild beasts. He too, occasionally lost a lamb, or a young calf, or a few fowls. But he used to say he had a good many left, and though he was sorry to part with them, it was of no use to cry about it, and at any rate, it would never do for him to neglect his business and spend all his time in watching over a few pigs and poultry. He would try and learn them to come home early at night, and provide a strong and safe shelter for them and do the best he could. Day by day therefore he continued his labors, and saw his "clearing" enlarging before him. The forest continually resounded with the blows of his axe, the crash of his sturdy oaks, the music of his cheerful songs. Sometimes, by way of relaxation, he would dash into the woods for a few hours, where every shot of his trusty 'rifle' brought to the ground some ravenous wolf, or growling bear, or some other noxious animal,—the noise of his industry, & the light he let in upon the forest frightened them from his borders, so that every year, as his farm and stock increased, the average of his losses diminished; and before many years had elapsed, he had almost forgotten to think about wild beasts.

His children, brought up in sight of such an example, could not fail to partake of their father's energy. His eldest son, before he was ten years old, had brought a fine buck to the ground with his father's rifle. Before he was fifteen he encountered a bear at close hug, and killed him with his knife, and the next year he snapped his fingers at a wild cat, in the woods, and told him he would not waste powder on a cowardly sheep stealer, but if he would show a fair fight, he would whip his weight of such fellows in five minutes.

The second son was sent to one of the eastern states, to college, where he showed the full benefit of having a sound mind in a sound body. He was by unanimous consent, the leader and champion of his classmates in all the sports of the green: and at the close of his college life, he took the valedictory with their equal approbation.

In short, the father, at his death, had the pleasure of leaving a numerous family of sons and daughters, spreading all around him, every one of them in circumstances, and with a character, to act well the part of life, to be useful and honored in their generation, and leave the world the better for their having been in it.

The other father died, for even over anxious papas cannot live forever. And as his children had never been brought up to labor or care, they hung around the old place till debt, necessity and starvation compelled them to wander in quest of a scanty subsistence, among the cultivated population which had gathered around his old neighbor. Here they employed themselves as they could, and learned such arts as they were capable of, like making brooms and baskets and such like. But imbecility and consumption carried them all off at an early age, and the family became extinct.

MORAL.—If you would know who are doing most for the extirpation of heresy, look for those ministers and churches which labor chiefly to promote the conversion of the world, by missions and revivals of religion. BACK WOODS.

THE IMPASSABLE BRIDGE.

In one of my late journeys into the country to preach the gospel of Christ, I met with a Christian brother in humble life, who had been distinguished for his uniform zeal and faithfulness in the cause of Christ. He had encountered many discouragements, from his minister, from some of his professed brethren, as well as from a scoffing world, but had persevered not altogether without success, in his endeavors to arouse his neighbors and those around him, from their slumbers, and bring them to a saving knowledge of the truth. I had a curiosity to know the history of this man's religious experience;—to learn what it was which originally gave him such an impulse, and had born him on in such a uniform course of labor and self-denial in the service of the Redeemer. I took an opportunity to state to him my wishes, and found him not unwilling to gratify me in this matter.

He proceeded with much modesty, and with every appearance of sincerity and truth, to give me substantially the following account.

'I was,' says he 'awakened and I trust, brought to repentance in early life. But being alone in my feelings, and living where I had none to encourage me, and where the church was not altogether in a desirable state, I neglected to profess religion; and (after a season of enjoyment) I relapsed into a state of comparative worldliness. In the state I lived several years, performing some religious duties; and finding comfort in them, but neglecting others, and my heart often reproaching me for my unfaithfulness. At length it pleased God to visit me with protracted sickness. I was not dangerously ill, but my confinement was long and tedious. This trial however, produced no very perceptible change in my feelings. If it should please God to take me away, I hoped I was prepared to die. Or if he should restore me I thought I felt willing to live to his glory. But alas, I had no adequate conception at that time what it is to live to God's glory, or what is implied in such a course of life.

"In this state of mind, I was gradually recovering, with a prospect of soon being able to resume my wonted labors, when, on a certain night I had a remarkable dream or vision. I seemed to myself to be standing on an eminence, with a vast plain, steeply inclined towards a broad, dark river, stretched out before me. A wide bridge was constructed part way over the river, the farther end of which, was obscured in a thick, impenetrable fog or mist which lay along on the opposite side of the stream. To persons on the plain, the bridge seemed to reach quite across the river, and to promise a safe and pleasant passage; but in my situation, I could distinctly perceive that it reached only till it had entered the mist, and terminated just beyond the middle of the flood. I saw but one way of approach to the plain; but there were two ways leading from it,—The one by the bridge already described, and the other on the opposite side of the plain, up a steep and somewhat difficult bank. The way to the plain was thronged with travellers, and the plain itself seemed covered with people of both sexes, and of all ages, ranks, and conditions in life. Every one of this immense multitude was busy, and many among them seemed as though they might be happy. The steep inclination of the plain gave a pleasant and strong downward tendency to those who came upon it, so that at every step the multitude in general were insensibly verging towards the bank of the river. The consequence was, that while only a few attempted to get from the plain by means of the passage on the upper side of it, thousands were crowding to the bridge, and vainly thinking to pass over it in safety. I saw them enter upon it and rush gaily along, flattering themselves that there was no danger, and that soon they should be beyond the deep waters, till presently, they entered the mist, and were hidden from the eyes of those who followed, when they dropped one after another into the stream, and sunk in its dark flood to rise no more. I continued looking at this shocking spectacle, till my heart was full—ready to burst—and in the effort to cry out to the deluded throng who were just entering upon the bridge, or were about to enter, Stop! Stop! Stop! I awoke—and it was a dream.

'But though it was a dream, the impression it made upon my heart was indelible. I have never lost it, and I never shall. The vision, I saw at once, was full of meaning. The plain is the world. The bridge is the broad road spoken of by the Saviour. The path up the bank represents the strait and narrow way which leadeth unto life. And seeing as I constantly do, thousands and thousands of my fellow creatures, jostling down the steep, pressing towards the bridge, crowding upon it, heedlessly thinking it will carry them safely over, and not dreaming of danger, till they make their last plunge, and are gone forever; seeing all this continually passing before my eyes, how can I hold my peace! How can I cease to cry in the eyes of deluded mortals around me,

Stop, poor sinner, stop and think,
Before you further go!

'I am blamed, and have been, for saying and doing so much on the subject of religion. But I blame myself for not doing a great deal more. The vision, though years have now passed away since first I saw it, is still before me. The feelings which I then had, are fresh upon me. And while these remain, I can never cease to warn the wicked of his way, to tell him of the impassable bridge and the devouring flood, and to point him upward to the path of life.'—*Spirit of the Pilgrims.*

VISIT TO THE CAPTURED MISSION HOUSE.

The Rev. John Thompson, Missionary of the American Board, has addressed to the Editor of the Charleston Observer a letter in answer to the accusations of Gov. Gilmer. We copy one passage, that the friends of Missions may see what use is made of *Missionary property* by the authorities of Georgia. Threats are made, we understand, that the other stations will be taken possession of in the same way.—*Bost. Rec.*

Recently I have visited the mission station which I have been compelled to leave for the present on account of the proceedings of Georgia. * I found the mission house occupied by a number of the Guard. A Cherokee family which I had placed there to take care of the furniture and other property at the station, fled at their approach. The doors of a room in which the furniture and other property had been left, and which was carefully nailed and bolted, were opened and the furniture removed to an upper apartment. To this any one had access, for when I arrived the door was not fastened.

The last spring, expecting to board and school fifteen or twenty Cherokee children during the year, I planted a small field of corn. Much of the labor in preparing the ground, and depositing the seed, was performed with my own hands. Some vegetables had been raised, and also a small quantity of potatoes. When I arrived at the station, the corn had been destroyed by the Guard. The place where I left potatoes had been sown with turnip-seed. Their horses were permitted to range at pleasure, not only in the cornfield, but in the garden, and among the fruit trees.

It will not be forgotten that the Mission house was erected, and the improvements on the Mission premises made, under the direction I labor; and for the express purpose of enabling those who had the charge of them to exert their influence to civilize and evangelize the Indians. But enter that mission house now, and instead of those who have been there for the sake of disseminating the mild maxims of the Gospel, you shall behold the soldier in habiliments of war. Instead of the voice of prayer and praise, you shall hear the music of the violin! Instead of a circle of young immortal beings, listening to instruction you shall find their places occupied with the *ensigns of death*. In view of this appaling picture I would ask, whether buildings erected, with the funds of the benevolent, to furnish means for imparting to the Indians the rudiments of knowledge, the arts of civilized life, and principles of Christianity, shall be forcibly entered by a band of soldiers, and by them converted into camps? Shall the avails of a Missionary's labor, designed to support his family and a few Cherokee children, be seized in open day, and be consumed as rations for troops, and forage for their horses! Shall the apartments of a Mission house secured by nails and bolts, be broken open, and the property within removed and deranged to suit their convenience?

I submit the decision of these inquiries to the friends of liberty, justice and humanity, in our country. If I mistake not, they are *novel transactions*, and will hereafter be viewed as such, when seen on the page of future history, which records the splendor of *American Freedom*!

From the Mass. Journal.

INTERESTING ANECDOTE.

It is a singular fact that we republicans are abundantly more exclusive in our feelings in some respects than our monarchical neighbors. In England it is common to see respectable and genteel people open their doors when a black stranger enters the carriage and at hotels, more often than not, a degree of attention is paid to a traveller of the same table. We have heard a well-authenticated anecdote, which illustrates the different state of feeling in two countries on this subject. A wealthy American citizen was residing in London for a season, at which time the famous Mr. Perrez Saunders was there. The London breakfast hour is very late, and prince Saunders happened to call on the American while his family were taking their morning repast. Politeness and native good feeling prompted the lady to ask her guest to take a cup of coffee; but then, the prejudices of society—how could she get over them! True, he was a gentleman in character and dress—for so he had the right to be, and how could it be set at the same table with one? If his character had been as black as hell, the difficulty might have been overcome; however rebuke after rebuke that his skin in the black it was a topic out of the question.

So the lady signed her coffee, and Prince Saunders sat at the window, occasionally speaking in reply to conversation addressed him. At last all retired from the breakfast table; and then the lady, with an air of sudden recollection, said, 'I forgot to ask if you had breakfasted, Mr. Saunders; won't you allow me to give you a cup of coffee?' 'I thank you, madam,' he replied, with a dignified bow, 'I am engaged to breakfast with the Prince Regent this morning.'

ANECDOTE.

The owner of an extensive manufacturing establishment adjacent to our city, has just related to us the following circumstances respecting his laborers.

"A short time since, they employed 11 coopers and found those hardly sufficient for their supply and their work was often carelessly and shabbily done. A few days since the gang were all discharged save one or two, and others employed who drank no rum or whiskey; and now the same amount of work is done by six men, and done better, and in a more orderly shop, and to the entire satisfaction of their employers. So much for temperance mechanics."

"The help of Whiskey."—'Ah, sure you couldn't find it in your heart to be so cruel,' said a man to his neighbor, who was threatning a terrible vengeance on one who had injured him.—'Yes, but I could,' he replied, 'with the help of whiskey.'—*Prof. Edgar.*

Power of Appetite.—'Ah!' said a little boy to his father, 'don't sell that blanket—it is the last; and you have taken it off my dying mother.' 'I will sell it' he replied with the fierceness of a fiend; 'and I would sell you too, if I could get for you the price of a glass!'—*Ib.*

Another fire at Constantinople.—Accounts have been received of another dreadful fire at Constantinople at the end of the last month, (August,) no doubt the work of incendiaries. The Royal Arsenal has been set fire to, but the fire was extinguished. The great destruction is at Galata, where the valuable English warehouses are, and it is stated above 1,000 of those valuable buildings have been consumed; the property destroyed is immense. The losses caused by the late conflagration of Pera, have been ascertained to amount to about £6,000,000.

PENNIES.

Dr. Raffles, of Liverpool, recently narrated the following anecdote of a Welsh Preacher:

"When I look at the lists of contributions, I generally find that your large sums are raised for the small contributions of the poor; never let that part of your system be overlooked. In Liverpool we have many Welsh Preachers; and at one of our Missionary meetings, we had a Welsh preacher present. For the sake of these Welsh people, we thought we would get him to say a few words to them; for there is such an expression in their countenances, such animation, such intonations, that though you may not understand one word they say, you cannot help feeling. He stood up and addressed them, and what he said, produced such a powerful effect, that we had the curiosity to ask him what it was that he said to them. "O, I talked to them about the *pennies*." "The pennies! and what did you say to them about the pennies?" "Why," he said, "I told them, some of you say, we cannot give more than a penney a week, and what good will a penny a do! As I came over the hills in my way to Liverpool, I saw a little rill; and I said, "rill, where are you going?" "O, I am going down to the larger stream!" "Stream where are you gliding!" "O, I am gliding to the large river Mersey." "Mersey, where are you going!" "O, I am going down to Liverpool." "And what will you do at Liverpool?" "O, I shall take the ships out of the docks at Liverpool, and carry them out to sea, and there I shall toss them about like a feather, and carry them away to a distant country: and then, by and by, I shall bring them back again laden with the produce of other lands."—And so I say, "pennies where are you going!" "O we are going to the Missionary Association." "And shillings where are you going!" "O we are going to the Missionary." "And sovereigns where are you going!" "O we are going to the Auxiliary Missionary Society; and when we get there we shall go to London." "And when you get to London, what will you do!" "O we shall take out Missionaries and Bibles, and carry them away to the utmost ends of the earth."

DEFAULT having been made in the payment of the money secured to be paid by a certain 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 Erastus W. Paddock to Henry Churchill, and recorded in the Clerk's office of the county of Monroe in Liber of Mortgages at page 281 on the 15th day of November 1828, and is claimed to be due thereon on the 15th day of June. The first publication of this notice the amount due thereon 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 in pursuance 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 the town of Pittsford in the fourth range of township [illegible] in the Phelps and Gorham purchase, bounded and described as follows viz—Beginning at the south east corner of lot number thirteen, before the first division, in the [illegible] of the State of New York viz—Thence north on the line between lots thirteen and fourteen, one hundred and sixty rods to the south east corner of the north west quarter of lot number thirteen aforesaid; thence west on the south line of the north west quarter of lot number thirteen aforesaid, one hundred and sixty rods to the west line of lot number thirteen aforesaid; thence south on the west line of lot number thirteen aforesaid, one hundred and sixty rods to the south west corner of lot number thirteen aforesaid; thence east on the south line of lot number thirteen aforesaid, one hundred and sixty rods to the place of beginning, containing one hundred acres of land, be the same more or less, except and reserving a certain piece or parcel of land situate in the town of Pittsford aforesaid, and being a part of lot number thirteen aforesaid, bounded as follows, viz—Beginning at the south east corner of the above described piece of land, and running thence north on the east line thereof, one hundred and sixty rods to the north east corner thereof; thence west on the north line thereof, forty rods; thence south on a line parallel with the east line thereof, one hundred and sixty rods to the south line of lot number thirteen aforesaid; thence east on the south line of lot number thirteen aforesaid, forty rods to the place of beginning, containing forty acres of land, be the same more or less, which said premises were conveyed to said Erastus W. Paddock by Henry Churchill by deed bearing date the 15th day of November 1828, and recorded in the Monroe county clerk's office in Liber of Deeds at page 348, reference being had to said deed will more fully appear. And also all that equal undivided half of fifty acres of land situate in Pittsford, county of Monroe and state of New York being the east part of the south division of lot number four, and is one hundred rods square, in the fourth range of townships and is bounded as follows, viz.—North and south by the east and west lines of said division and west by a line to be run parallel to the west line of said division, so as to contain fifty acres, and bounded on the south by lands of Roger Sherwood, and on the east by lands of Ebenezer Allen, and on the west by lands of Asahel Allen, all in the county of Monroe and state of New York, which will be sold at public sale at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April, 1832, at twelve o'clock at noon of that day, pursuant to a power contained in said mortgage, and of the statute in such case made and provided dated the first day of May, 1826.

ASHBEL W. RILEY, Mortgagee.
S. MATHEWS, Att'y. Mortgagee and Assignee.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the twenty-first day of November in the year of our Lord one thousand eight hundred and twenty-eight, executed by Ebenezer Allen to Jesse Hyndshaw, and recorded in the Clerk's office of the county of Monroe in Liber of Mortgages at page 282 on the 15th day of November 1828, and is claimed to be due thereon on the 15th day of June. The first publication of this notice the amount due thereon 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 in pursuance 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 the town of Pittsford in the fourth range of township [illegible] in the Phelps and Gorham purchase, bounded and described as follows viz—Beginning at the south east corner of the above described piece of land, and running thence north on the east line thereof, one hundred and sixty rods to the north east corner thereof; thence west on the north line thereof, forty rods; thence south on a line parallel with the east line thereof, one hundred and sixty rods to the south line of lot number thirteen aforesaid; thence east on the south line of lot number thirteen aforesaid, forty rods to the place of beginning, containing forty acres of land, be the same more or less, which said premises were conveyed to said Ebenezer Allen by Henry Churchill by deed bearing date the 15th day of November 1828, and recorded in the Monroe county clerk's office in Liber of Deeds at page 348, reference being had to said deed will more fully appear. And also all that equal undivided half of fifty acres of land situate in Pittsford, county of Monroe and state of New York being the east part of the south division of lot number four, and is one hundred rods square, in the fourth range of townships and is bounded as follows, viz.—North and south by the east and west lines of said division and west by a line to be run parallel to the west line of said division, so as to contain fifty acres, and bounded on the south by lands of Roger Sherwood, and on the east by lands of Ebenezer Allen, and on the west by lands of Asahel Allen, all in the county of Monroe and state of New York, which will be sold at public sale at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April, 1832, at twelve o'clock at noon of that day, pursuant to a power contained in said mortgage, and of the statute in such case made and provided dated the first day of May, 1826.

ASHBEL W. RILEY, Mortgagee.
S. MATHEWS, Att'y. Mortgagee and Assignee.

[illegible] V. A. S. MATHEWS, Solicitor.

[illegible] Rochester, June 8th 1831. 47tf

DEFAULT having been made in the payment of the money secured by a mortgage executed by William C. Thomas to Asahel Hubbell, and assigned to Aristarchus Champion, dated the ninth day of April 1827, recorded in Monroe county Register's office in Liber 4 of Mortgages, page 252, and on which there is due at the date of the first publication of this notice Two Thousand One Hundred and forty eight dollars and twenty five cents.—NOTICE is hereby given, that by virtue of the power of sale contained in said mortgage the mortgaged premises, viz. "All the Mills, Mill dams and lands and appurtenances in Rochester, Monroe County, bounded as follows, viz. [illegible] Buck's lot, south by E. F. Parsons' [illegible] Brooks' lot, south by Brooks' lot, west by Frederick Starr's, and east by Colvin's lot, containing [illegible] of an acre of land," will be sold at public vendue at the Court House, in Rochester, Monroe County, on the [illegible] of May next, at [illegible] noon of that day. Dated November 10, 1831. ARISTARCHUS CHAMPION.
S. MATHEWS, Att'y 47 2 6w

CHANCERY—Joseph Strong vs. Silas Dimmick } On motion of a Solicitor of the Court of Chancery it is ordered that the above entitled cause [illegible] the 7th day of Sept. 1831, [illegible] appear and plead, answer or demur to the bill of complaint filed in this cause within three months from the date of this order, or in default thereof the said bill will be taken pro confesso. And it is further ordered that a copy of this order be published in the Rochester Republican, a newspaper printed in the city of Rochester, for three successive weeks, or that the complainant cause a notice of the substance of this order to be published in the said newspaper for three successive weeks, or that he cause a copy of this order to be personally served on the said defendant at least twenty days before the first day of the next term of this court, which will be held at the Capitol in the city of Albany, on the first Tuesday of January next, or in default thereof the said bill will be taken pro confesso.

By the Court, [illegible] Register.
Albany, Sept. 7th, 1831. 6w 38

DEFAULT having been made in the payment of the money secured by a mortgage executed by Ebenezer Allen to Jesse Hyndshaw, and recorded in the Clerk's office of the county of Monroe in Liber of Mortgages at page 282 on the 15th day of November 1828, and is claimed to be due thereon on the 15th day of June. The first publication of this notice the amount due thereon 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 in pursuance 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 the town of Pittsford in the fourth range of township [illegible] in the Phelps and Gorham purchase, bounded and described as follows viz—Beginning at the south east corner of the above described piece of land, and running thence north on the east line thereof, one hundred and sixty rods to the north east corner thereof; thence west on the north line thereof, forty rods; thence south on a line parallel with the east line thereof, one hundred and sixty rods to the south line of lot number thirteen aforesaid; thence east on the south line of lot number thirteen aforesaid, forty rods to the place of beginning, containing forty acres of land, be the same more or less, which said premises were conveyed to said Ebenezer Allen by Henry Churchill by deed bearing date the 15th day of November 1828, and recorded in the Monroe county clerk's office in Liber of Deeds at page 348, reference being had to said deed will more fully appear. And also all that equal undivided half of fifty acres of land situate in Pittsford, county of Monroe and state of New York being the east part of the south division of lot number four, and is one hundred rods square, in the fourth range of townships and is bounded as follows, viz.—North and south by the east and west lines of said division and west by a line to be run parallel to the west line of said division, so as to contain fifty acres, and bounded on the south by lands of Roger Sherwood, and on the east by lands of Ebenezer Allen, and on the west by lands of Asahel Allen, all in the county of Monroe and state of New York, which will be sold at public sale at the Arcade Hall in the village of Rochester in the county of Monroe on the second day of April, 1832, at twelve o'clock at noon of that day, pursuant to a power contained in said mortgage, and of the statute in such case made and provided dated the first day of May, 1826.

ASHBEL W. RILEY, Mortgagee.
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By the Court, [illegible] Register.
Albany, Sept. 7th, 1831. 6w 38

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | WEDNESDAY DECEMBER 7, 1831. | VOL. V. NO. 50

ROCHESTER, MONROE Co. N.Y.
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For the Observer.

ANECDOTES AND REFLECTIONS ON TEMPERANCE. NO. VII.

Excuses for not uniting with a Temp. Soc.
I belong to a Church which by its discipline is a Temperance Society.

Every Church, if built upon the foundation of the prophets and apostles, requires its members to be *temperate*. But few very few require *total abstinence*. Temperance societies require a pledge of total abstinence, as a condition of membership; and unless the rules of a church do this, that church is not a temperance society, as the words are now used. No church, but that of the Friends, or Quakers, enjoins total abstinence; at least so far as I am acquainted.—And no other church that I know of, makes any mention of ardent spirit in its rules, except the Methodist. In the Discipline of that church, the subject is mentioned it is true, but not in such a way as to bind its members to total abstinence, which is necessary to constitute it a T. society. The following quotations from the Book of Discipline will, I believe, exhibit all that is said in it upon the subject.

"No preacher among us, shall distil or vend spirituous liquors without forfeiting his official standing." 20 Ed. 72 page.

At page 78—same Ed. the members of the class agree to abstain from "Drunkeness—or drinking spirituous liquors, unless in cases of necessity."

Page 87, 20th Ed. those who form themselves into a band society, agree "to taste no spirituous liquor or dram of any kind, unless prescribed by a physician."

The first quotation certainly does not form the church into a T. society. A man who should profess to be a minister of the gospel, and yet make or vend ardent spirit, would look very much like a wolf in sheep's clothing, and ought to forfeit his official standing. But this is not a temperance society and nothing like it. The second quotation is from the rules concerning classes, and is all that a person wishing to join a class is required to promise in regard to the use of ardent spirit. And every church, ever since ardent spirit first came into general use, has expected as much of its members. A church member who should use ardent spirit *unnecessarily*, ought to forfeit his *church* standing, and be numbered with the tipplers. Every man is by this rule left to his own judgment as to the necessity of his using it; and past experience proves to us that most of those who have made this promise, thought ardent spirit necessary, as often as members of other churches who had not made the promise. It was by acting upon this very principle—necessity, that so much unnecessary use of ardent spirit, found its way into our churches and our country. And if our T. societies were formed upon this principle, we should hear no objections made to uniting. Every man might unite, and drink on—he only used it in cases of necessity. And according to this rule, no man can be censured, even if he get a little tipsy now and then; for he only uses what is necessary, and when he made the promise, he did not make other men judges of his necessity—he is to be the judge, and not his brethren. But T. societies act entirely upon a different principle. They require total abstinence, except in sickness. 'The giving of *this* pledge, and not that of *necessity*, makes a person a member. True, some persons abuse even this pledge, but hypocrites will always do so—they are whited sepulchres. But still the principle of the society remains the same.

When the rule under consideration was formed, ardent spirit was supposed to be necessary in warm weather and in cold weather, in the storm and in the sunshine, in the house and by the way; when laboring and when idle; when sick and when well; before meals and after meals; when in company and when alone; in the morning, at noon and in the evening; it prevented disease, & cured disease; in short it was the universal catholicon—the elixr of life—the general friend. But times have since greatly changed. The elixr—the *acqua vitæ* is now found to be a deadly poison—a universal destroyer; and for their own safety and the safety of others, men pledge themselves to total abstinence.

CHAS. YALE,
Agt. N. Y. S. T. S.

For the Observer.

Mr. Chipman:—The Sermon lately delivered in this village by Rev. Mr Wisner, in which was shown the absurdity (but to my wickedness) of Christians' being engaged in the traffic of ardent spirits, forcibly reminds me of an incident in Massachusetts. A man of my acquaintance aged about thirty, had been for years more or less addicted to intemperance. He commenced life with a fair prospect of enjoying the common share of happiness which falls to the lot of mortals. Situated in the delightful valley of the Housatonoc, he owned one of the most pleasant situations that man could wish. He early settled in life and at this time was the father of four sons. Naturally mild, affable and courteous, he was esteemed and beloved by all that knew him. But he began by sipping a little until the habit was fastened on him and as this habit increased he became hasty, petulant and irritable, and the Demon Discord reigned triumphant, where there should have been nought but peace and love. He was seized with a dangerous disorder which sometime threatened his life. At length he recovered and it is believed formed a solemn resolution to drink no more. And to this resolution he adhered for months.

Business called him to town and on his return passing a store kept by not merely a professor of religion, but a preacher of the gospel, this messenger of grace to guilty men, called to him and expressed a great deal of gratitude and thankfulness that he had recovered from his sickness. Come, says the preacher, "won't you drink something—it will do you good, your blood is thin and low and wants raising." He at first declined. But a little urging induced him to taste, and all his good resolutions vanished into air. They were scattered to the four winds of heaven. The writer of this article was in the family of this individual when this *poor fallen man* returned to his house. The poor man under the influence of liquor, thought this preacher the best friend he ever had. But who can describe the feelings of his wife. Oh! said she, how could that man offer my husband ardent spirits—how could he for the sake of getting him into the store to trade a little whereby he could gain a few cents dash all my earthly prospects to the ground. Oh! it is murder and that of the most cruel kind, thus to furnish him with the means of destroying his health, his reason and his soul forever. Fondly had I hoped to have passed the rest of my life with the husband of my choice in peace and happiness. O! My sons I had hoped that your father would have assisted me in training your minds to knowledge and virtue. Oh! I could wish that there was some law to punish that man for selling liquor. Oh! could almost bear to see him executed. And thus she continued to rave until she found relief in a flood of tears. This was more than thirty years since, and this husband yet lives—but he is the mere wreck of a man—a walking skeleton—his bloated nose of crimson hue—his cheeks cadaverous and pale—his trembling knees scarce support his tottering frame, which to all human appearance is but a short distance from the grave.

B.

Brighton, Nov. 30, 1831.

For the Observer.

Mr. Chipman:—As your place is in the "Observatory" and as the "Big horn" is always within your reach, I suppose it to be your duty to sound every alarm that reaches your ear, knowing also your readiness to comply with the requests of your correspondents on the subject of Temperance; I feel little or no hesitation in communicating the following ideas with the suggestion that you ought to sound them so loudly that "he that hath an ear, *should hear*."

I sat last Sabbath and listened to a very interesting discourse at one of the churches in this village on the subject of Temperance, and felt alarmed and mortified, and astonished when I heard the minister make the assertion "That the temperance cause in this community was receding." At first I thought the holy man was mistaken, and cast about in my own mind to see if these things were so. After candidly looking at the subject I found the position was tenable, that the man was correct, and I say again you ought to sound the alarm till it waxes louder and louder.

Do you ask what evidence I have to convince me of the fact, I answer,

1. There is much more ardent spirits sold here now than there was three or six months ago.

2. For the last three months I believe I have seen three swollen, bloated, reeling, loathsome, drunken beings, where I saw one six months or a year ago.

3. Six or nine months since we had a temperance house in our village. But I understand (and it should crimson our cheeks with shame) that the public would not support it.

4. I am informed that one of the overseers of the poor in this town says "there is an average of a death a day in this community by intemperance." That the prevailing Influenza is carrying one of our fellow men to a drunkard's grave, and a drunkard's Hell, every day. I wish you could sound this fact in the ears of the living, and I am persuaded sir the same remark will hold good in other parts of our country.

Six months since I went from this place to Philadelphia, and from thence to New York, thence to Connecticut, thence to this place, in our public conveyances, Canal boats, Steamboats, and Stages, and public houses, and I did not in the whole route witness as much drinking and profane swearing, (they associate together almost invariably) as I did witness at the county seat of a neighboring county where I was providentially detained for about 33 hours a few weeks since. I would avoid personality and yet I can hardly forbear saying that there was a meeting of a temperance Society noticed there at which I was given to understand there were to be addresses &c. I attended a few moments, and from that meeting I repaired to the Hotel, where I put up, and I am satisfied there was in the Bar-room of the Hotel 2 men (and men too of character and intelligence) where there was one man in the temperance meeting.

Add to these the increase of murdered wives by drunken husbands, the 4th of which you published last week and the necessity of awaking again to this subject will appear most urgent.

H. B.

For the Observer.

TRACTS.

That the Monthly Distribution might not be suspended while the canal is closed, I have procured from New York 10,000 each of the following useful Tracts.

No.	18,	Family Worship,	pages 16.
"	119,	Strange Thing,	" 16.
"	177,	Institution and observance of the Sabbath,	" 20.
"	179,	Way to be Saved,	" 16.
"	208,	Worth of a Dollar,	" 4.
"	241,	On the hope of Future Repentance,	" 4.

If the Societies who are receiving Tracts of me will now take their 6 months supply and pay for them, and if the remainder of them could be disposed of to other towns, I could settle with the Parent Society and could labor in the mean time in the five western counties to secure a donation offered by an individual of one half of their supply for 6 months on condition that they will raise the other half.

One hundred and twenty-five thousand Tracts have been ordered for those counties, and the business requires immediate attention. It is hoped that ministers and members of churches will on perceiving the objects to be obtained, see that the Tracts for their place are taken and paid for, so that it may not be necessary for me to call upon them.

The 6 kinds of Tracts are now put up in boxes or bundles for several towns and ready for delivery. A few other Tracts can be obtained at my residence.

WARREN DAY.
Geneva, Nov. 30, 1831.

LOSS OF THE S. BOAT CUMBERLAND.

Mr. Reuben Coffin of this city, arrived here yesterday on board the New-Jersey, from Louisville, to which place he came on board the Farmer, from New-Orleans. Mr. Coffin furnishes us with the following interesting intelligence:—About the beginning of this month, the steamboat Cumberland, bound up the Mississippi, with between three and four hundred emigrants, ran into the bank in a fog, when she let go her anchor; which not holding, she drifted on a reef of rocks, where she broke in two, and her boilers slipped out of their beds overboard; at the same time the steam pipe bursting, the captain's wife and daughter were scalded, but not fatally. Before the boat sunk, she drifted six or eight miles down the river, which afforded an opportunity to the passengers to save themselves, with the exception of "from five to nine," who were drowned. Account varied as to the exact number.—*Cin. Daily Ada. Nov. 12*

From the Albany Argus.

LEGISLATURE OF NEW-YORK-1832

The following is a full list of the members of the next legislature. The senators given in *italic* are new members. Those designated in the same manner in the assembly, are members of the present house.

SENATE.

First district—Stephen Allen, Alpheus Sherman, Jonathan S. Conklin, *Herman B. Cropsey.*

Second district—Samuel Sexford, Nathaniel P. Tallmadge, David M. Wescott, *Allen Macdonald.*

Third district—Lewis Eaton, William Dietz, Herman I. Quackenboss, *John W. Edmonds.*

Fourth district—John M'Lean, jr. Isaac Gere, Wm. I. Dodge, *Josiah Fisk.*

Fifth district—Wm. H. Maynard, Alvin Bronson, Henry A. Foster, *Robert Lansing.*

Sixth District—John F. Hubbard, Levi Beardsley, Charles W. Lynde, *John G. Meddaugh.*

Seventh District—Hiram F. Mather, Thomas Armstrong, William H. Seward, *John H. Halsey.*

Eighth District—Albert H. Tracy, Philo C. Fuller, Trumbull Cary, *John Birdsall.*

HOUSE OF ASSEMBLY.

Albany—William Seymour, Philip Lennebecker, Abijah C Distrow.
Allegany—John B. Collins.
Broome—Vincent Whitney.
Cattaraugus—George A. S. Crooker.
Cayuga—*George S. Telford*, John Sawyer, John Beardsley, George H. Brinkerhoff.
Chautauque—*Squire White*, Theron Bly.
Chenango—Edmond G. Per Lee, *Joseph Julland*, Noah Ely.
Clinton—*John Walker.*
Columbia—Tobias L. Hogeboom, Medad Butler, Leonard W. Ten Broeck.
Cortland—Andrew Dickson, Jonathan L. Wood.
Delaware—James Houghton, James Coulter.
Duchess—Robert Coffin, Michael S. Martin, Israel Shaubolt, Eli Hamlin.
Erie—William Mills, Horace Clark.
Essex—Isaac Vanderwaker.
Franklin—*James B. Spencer.*
Genesee—Seth M. Gates, Jas. Sprague, 2d, Henry Hawkins.
Greene—Erastus Hamilton, Dum Tuttle.
Herkimer—Wm C. Crai, Daniel Dygert, David Thorp.
Jefferson—Wm. H. Angel, Philip Maxwell, Nathan Strong.
Kings—*Geo. S. Downing.*
Lewis—Andrew P. Doig.
Madison—Daniel M. Gilbert, John Head, Nehemiah Batchelor.
Livingston—John Young, George W. Patterson.
Monroe—*Samuel G. Andrews*, Wm. B. Brown, Ira Bellows.
Montgomery—Peter Wood, Silas Phelps, Jacob Van Arnam.
New-York—*Charles L. Livingston, Isaac L. Varian, Mordecia Myers, James Morgan, Silas M. Stilwell, Gideon Ostrander*, John M'Keon, Judah Hammond, Nathan S. Arnold, Myndert Van Schaick, Philip E. Milledoler.
Niagara.—*Henry Norton.*
Oneida—*David Moulton*, Daniel Twichell, Rutger B. Miller, Lemuel Hough, Nathaniel Fitch.
Onondaga—*Elisha Litchfield*, Miles W. Bennett, Elijah W. Curtis, Ichabod Ross.
Ontario—Francis Granger, Robert C. Nicholas, Jonathan Mason.
Orange—Isaac R. Van Duzer, Charles Winfield, John Barker.
Orleans—Wm. J. Babbitt.
Oswego—Avery Skinner.
Otsego—Samuel Colwell, Amasa Thompson, Wm. Kirby, Gilbert Cone.
Putnam—Reuben D. Barnum.
Queens—John A. King.
Rensselaer—John C. Kemble, Nicholas M. Masters. Hosea Bennett, Henry J. Genet.
Richmond—Mr. Mersereau.
Rockland—Mr. Blauvelt.
Saratoga—*Oran G. Otis*, James Brisban, jr. Ebenezer Couch.
Schenectady—Abraham Dorn.
Scholarie—Alexander Crookshank, Jedediah Miller.
Seneca—Erastus Woodworth, Reuben D. Dodge.
St. Lawrence—William Allen, Edwin Dodge.
Steuben—Edward Howell, John McBurney.
Suffolk—John M. Williamson, Samuel L'Hommedieu.
Sullivan—Hiram Bennett.
Tioga—Joel Talmadge, jr., Nathaniel Smith.
Tompkins—John L. Speed jr., Horace Mack, John Ellis.
Ulster—Leonard Hardenburgh, Heman Landon.
Warren—Allen R. Anderson.
Westchester—John W. Frost, Thomas Smith, Israel H. Watson.
Wayne—James Humeston, Ambrose Salisbury.
Washington—Isaac W. Bishop, John Mc Donald, James Stevenson.
Yates—*Aaron Remer.*

From the Jour. of Commerce.

Some one was asking not long ago what the word Rum was derived from, and got for an answer, that it was only the first syllable of M-U-R-der transposed. This derivation is proved by facts within the knowledge of every one in this city. Within two months, *three* men have murdered their wives under the influence of this infernal spirit; a fourth is now in prison charged with the same offence; and numerous assaults tending the same way have been committed. It thus appears that there is a wonderful affinity between, rum and murder.

By the late census the population of Scotland is 2,365,700, being an increase since 1821 of 272,244.

The project of dividing Virginia seems to be seriously agitated in the Western section of the State. A writer in the Rockbridge Intelligencer avers that there is not a single advantage derived from the connexion between the Eastern and Western sections, and thinks it is only necessary for the western division to ask a separation, in order to obtain the consent of the State, and of the General Government.—*Jour. Com.*

From the Episcopal Recordsf.

DUTY OF RESTITUTION.

Among the money collected from a congregation in one of our southern churches, a short time since, there was found a note (enclosing $2 70) to the following effect:—"About twelve years since I covetously withheld two dollars from a colored woman; (the praise of nice dealing prompted me to this sin.) She is dead, and having left no heirs, I can think of no better way to make restitution than by bestowing it, with interest, to the African Colonization Society."

We have, during the present year, heard of many instances of restitution similar to this, but where there is one such, there is no doubt a hundred in which the duty is neglected. And where an individual is reaping the fruits of sin, and adhering with a firm grasp to possessions which without sin he could not have obtained, he evinces a willingness to tread the same path over again, if his present situation of ease and enjoyment could be reached in no other way. In such a case there is no repentance, and no reconciliation with God. The individual is hoarding up forbidden treasure, which will eat as a canker through all his enjoyments. It will prove, like the gold of Achan, an "accursed thing;" corroding and destroying all the blessings of life, and will at last array against its unhappy possessor, the wrath of an offended God.

The offence acknowledged in this instance, is, we fear, one of common occurrence. Look at the developements which have been made with respect to the wages of the poor in this city by a philanthropic individual, and we need no further evidence there are still "those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from him right." (Mal. iii. 5.) It is, in a greater or less degree, the same case, in most, if not all, of our cities and towns. We cannot enter into details at present,* but it is certain that multitudes of poor women, with large families dependent on them for support, are obliged to labor from early dawn, and entrench upon the hours of rest, for a poor pittance, scarcely sufficient to obtain the indispensable necessaries of life. And if sickness come, famine and cold press along with it into their wretched dwellings, and often bring their inmates to the verge of the grave before their situation is known to the visiters of "the widow and fatherless in their distress."—They can lay up nothing for an evil day, and when it comes, it is perpetuated by the indigence and suffering upon which it is engrafted. This is no imaginary picture. We could bring forth from the sad records of the last inclement winter, many scenes of suffering in real life, which language could scarcely exaggerate. And much do we fear, that such scenes will be every year renewed, until justice, as well as charity, shall prevail with those who have it in their power to regulate the wages of the poor.

*We have heard of twelve and a half cents being paid for a day's work, and believe that the average price is not much above this sum. On this point, we shall make some particular statements hereafter.

From the New-York Observer.

INTERESTING ORDINATION SCENE.

A gentleman at New Preston, Conn. in a letter to the Editors of this paper says: "On the 16th inst. the Rev. Robert B. Canfield, was ordained Pastor of the church and society in this place. His father, by marriage, the Rev. Mr. Perkins, of Amherst, Mass. delivered the sermon, a solid and impressive performance, and the venerable Dr. Perkins of West-Hartford, made the ordaining prayer. That three generations were thus concerned in the ceremonies, you will readily imagine, gave them a lively interest. It was indeed a new scene. Few could have been entirely unmoved when that veteran in Christ lifted his hand to consecrate one of his third generation to the service of God. He is now, as I understand, in his eighty fourth year, and in the sixty second of his ministry at West-Hartford. He still preaches regularly on the Sabbath, and very frequently in the evening, in different parts of his parish. Not a single person who was a member of his church at the time of his settlement is now living. The old leaves are all fallen from their trunk; it is still putting forth, however, a new and fresher foliage."

CHANCELLOR KENT'S OPINION OF JUDGE CLAYTON'S DECISION.

About a year since as our readers will remember, the Legislature of Georgia passed a law forbidding the digging of gold in the Cherokee country by all persons, Cherokees as well as others. Under this law a Cherokee was lately arrested and brought before Judge Clayton for trial. Judge C. with an honesty and independence which do him credit, ordered the prisoner to be released, on the ground that the law is unconstitutional, being plainly an infringement of the rights of the Indians. This decision gave great offence to Governor Gilmer and his friends, and as they have the majority in the Legislature, they have chosen to manifest their displeasure by refusing to re-elect Judge C. to office. In vindication of himself and of his decision Judge C. has published in the Milledgeville Journal the following letter from Chancellor Kent. It is to be hoped that when the Georgians find men so eminently learned as Chancellor Kent, and *so much disposed to judge them favorably*, pronouncing their conduct towards the Indians "hurtful to the credit of free and popular governments, and the moral character of our country, and in direct violation of the constitutional authority of the U. States" they will be induced to reconsider what they have done, and erase the offensive acts from their statute book.—*N. Y. Obs.*

Milledgeville, Nov. 12th, 1831.

Messrs. Editors,—You will confer a favor by publishing the following letter of Chancellor Kent. In making this request, I have only to remark, that the sole consideration for making it is, to submit the testimony of one, in favor of my legal reputation whose character as a jurist will entitle his evidence to great weight. He is justly considered the Blackstone of America, and his character as a lawyer stands as high in Europe as it does in his own country. He has never been engaged in either party or political strifes and his whole life has been devoted to legal research. This publication is asked under not the slightest temper of complaint for my late removal from office, for I hope I shall have it in my power, at a more convenient season, to lay before my fellow citizens, such a statement of the whole matter, as will show there is no necessity, on my part, for either ill-will or reproach.

Yours, &c. A. S. CLAYTON.

New-York, Oct. 13th, 1831.

Dear Sir,—I was favored yesterday with your letter of the 3d inst. together with the Southern Recorder of Sept. 29th, containing your opinion in the case of the *State of Georgia vs. Canatoo.*

That opinion has been read by me with great care and and attention, and agreeably to your request, I subjoin the conclusions to which my own mind has arrived, in answer to the two material points in the case.

I. It appears to me that upon the whole, the statute applies to the case. I can only judge from the extracts from it contained in your opinion. The statute asserts that the mines alluded to, are *of right the property of Georgia, and it authorizes the Governor to take possession of those mines, and to employ force to protect them from all further trespass.* I presume such forcible possession has been taken, and that the offence alledged against the Cherokee Indian arose subsequently. But the statute is so exceptionable, in reference to the rights of the Cherokees to their lands, (and which include the mines therein, as well as the trees and herbage and stones thereon,) under the existing treaties with them, and in reference to the constitution and constitutional authority of the United States, that I agree with you, that such a statute should receive an interpretation, *if possible*, favorable to the constitutional and treaty rights. If such a statute does not apply *in very terms*, to the very case of a Cherokee Indian digging in the mines, the benign intendment would be that the Legislature did not intend it, because such an intention would contravene the clear rights of the Cherokees, to the undisturbed use and enjoyment of the lands within their territory, secured to them by treaty.

2. But the better way is not to rest upon any such construction, but to go at once, as you have done, to the great and grave question, which assumes the stature to have intended to deprive the Cherokees without their consent and without purchase, of the use and enjoyment, in parts at least, of their lands secured to them by national treaties, and which calls into discussion the constitutional validity of the Statute.

On this point I am entirely with you, and in my opinion your argument is sound& conclusive, and you have examined the subject with candor and accuracy, and with the freedom of judgment which your station and character dictate.

I am most entirely persuaded, that the Cherokee title to the sole use and undisturbed enjoyment of their mines, is as entire and perfect as to any part of their lands, or as to any use of them whatever. The *occupancy* in perpetuity to them and their posterity, belongs to them of right, and the State of Georgia has no other right in respect to the Indian *property* in their lands, than the *right of pre emption by fair purchase.*

No other interest in the lands, as property, belongs to the State, and to take possession of the mines by force, is substituting violence for law and the obligations of treaty contract. It appears to be altogether without any foundation, to apply the common law doctrine of *waste* to the case, and I cannot but think that the Legislature of Georgia would not have passed the statue, if they had duly considered that the Indian lands, have never been claimed, or the occupancy of them, in the most free and absolute manner by the Indians, questioned, either by the royal Governments before the American Revolution, or by the Union, or by any State since, except in open wars, or except the claim was founded upon fair purchase from the Indians themselves. The proceeding of Georgia in this case is an anomaly, and I think it hurts the credit of free and popular governments, and the moral character of our country, and is in direct violation of the constitution of the United States, as manifested by treaties and by statute. I cannot think that the high spirited, free and noble race of men, who compose the citizens of Georgia, would be willing on re-consideration to do any such thing.

Yours, &c. JAMES KENT.

HON. A. S. CLAYTON.

MISSIONARY.

LETTERS FROM GREECE.

We have been favored with the following extracts of letters from Rev. J. J. Robertson, Episcopal missionary in Greece, to his friends in this city. It will be seen that in connexion with his associates, he is giving instruction to no less than 230 children in the city of Demosthenes and Pericles. From these and other means of diffusing information among that interesting people, the most auspicious results may be expected. Americans, for obvious reasons, have some peculiar facilities in gaining the confidence of the Greeks, and consequently of rendering themselves useful in any efforts undertaken for their benefit. The Episcopal missionaries in that country are men of the right spirit, and are followed, we trust, by the best wishes of the friends of learning and religion of every name. Mr. King, who is under the patronage of a different Society in this country, has also established himself at Athens, and is laboring with great zeal for the same general object, that of diffusing instruction, both literary and religious, among the Athenians and other portions of the Greek population.—*Journ. Com.*

ATHENS, May 21st, 1831.

I seize the opportunity of the arrival of three American gentlemen here, on their way to France, to write you a few lines. Their names are Allen, Oakley, and Ferguson; the two former of Duchess county, N. York; the latter from Natches, Mississippi. They have passed but a day or two here, to take a glance at the splendid remains of antiquity, on their return from a tour in Syria and Egypt.

We left our families in Tinos the 25th of April, upon our present excursion. Our object is to make arrangements for the removal of our whole establishment here as a permanent station. We are now in treaty for a piece of land, and are seeking a house for the temporary accommodation of our families. We have not far indeed to look, as there are not more than half a dozen at all tenantable for a respectable family, and these no respectable family would occupy in our own country. The whole city, in fact, is one heap of ruins; and the few thousand Greeks who have returned to claim their former possessions, are dwelling in wretched hovels, hastily put together. We have already a promising school under way, directed by ourselves and taught by a worthy Priest, and hope soon to commence another. Our printing presses arrived at Tinos in excellent order, together with Mr. Bingham, our Printer, whom we had left behind us at Malta. They are beautiful pieces of workmanship, and attract great curiosity.

Since we have been in Athens we have been favored with the company of another fellow-countryman, Mr. Richmond, whose brother is Rector of the Episcopal Church at Bloomingdale.

We hope you will not feel any anxiety in regard to us because we are about to take up our dwelling place amid these ruins. As desolate as it is, Athens is not without its attractions. I speak not now of its associations and monuments, which will hereafter draw multitudes of strangers to visit it. Its site is one of the finest I have ever seen. No where does nature present herself arrayed in greater charms. Mountain and plain, wood and water, diversify the prospect. The extensive and beautiful olive grove, of which a large part yet remains, is every where filled with rich and fertile gardens. And a fine, transparent atmosphere, almost constantly purified by cooling breezes, renders the situation one of the healthiest in Greece. We feel the mercy of our Heavenly Father in bringing us to so goodly a land,—and we doubt not that that protection which we have hitherto enjoyed, will still continue to be extended over us.

Athens we last fixed upon as the probable future location of our Mission, even before we left the United States. Its advantages are very great; particularly for the establishment of a press. There will probably, within five years, be a population here of twenty or thirty thousand souls; and there are numerous villages within a moderate distance. The constant passing of travellers will afford frequent opportunities for the distribution of our publications,—while the fixed inhabitants will afford an abundance of pupils for our schools.

There are a few respectable families here at present, and three European Consuls; those of Austria, Russia and Holland. We find them very friendly, and ready to serve us where they have the power. The Russian Consul estimates the present number of Greeks at 6000, and the Turks 300. The principal military Turkish officer we are well acquainted with, and sometimes hold long conversations with him in his orange garden, where, as at his house, we are always made welcome. He asked me a few days since, whether we had the Koran in English. I told him we had. He was much surprised, and wished to know whether I had read it. I told him yes. In what then, said he, consists the leading difference between the Koran and the Gospel. In the Koran, I answered, I found many excellent moral sentiments, but there was one thing in the Gospel, which it did not contain,—that "Except a man be born again, he cannot see the kingdom of God." After meditating for some time, he replied, 'That does not bore through my head;' meaning that he did not understand it. He seemed to be very much in the same perplexity with Nicodemus of old.—When we took leave, he said, it is very right that you should try to persuade me of the truth of your sentiments, and that I should shew you the reasonableness of mine; but, if we cannot agree, we can at least love one another. He seems often overwhelmed with astonishment at the accounts we give him of the U. States.—Sometimes, when he hears of our political liberty, the equality of our citizens, the maintenance of good order without soldiers, he lifts up his hands and exclaims, "a miracle!"

ATHENS, Aug. 24, 1831.

An American Man-of-war, I am told, sails this night from the Piræus to Smyrna, and I hasten to write you a few lines. This suffering country, thro' the tyranny of its ruler, is filled with distractions. Civil war has brought the sound of the cannon within hearing of our port. The land is filled with spies—government troops every where commit depredations—letters with difficulty find a safe passage,—and to add to the troubles, the breaking out of the plague at Smyrna and Constantinople has caused an entire non-intercouse with this region, so that for months we have not received a word from our friends in America. With all these things to try our faith and patience, we are not unhappy, for we have found the means of being useful. The press, which is perfectly chained in liberated Greece, is free in Athens, which is still in possession of the Turks tho' the mass of the inhabitants are Greeks. We have published a religious tract of 28 pages, dedicated to the principal Bishop, and are now printing an Arithmetic and some other school Books. We have also two schools; that for boys has a hundred pupils and is daily increasing; that for girls, one hundred and thirty. The latter is wholly under the direction and tuition of our wives, for hitherto we have been unable to procure a female teacher. It has been rather wearisome, tho' a very interesting work, this hot season, (the thermometer for two months past has ranged from 85 to 90 degrees,) but the ladies will not yield. They are in school 7 hours a day, and most of their time at home is employed in fitting work and arranging lessons. We are on all sides surrounded with heaps of ruins—poverty and wretchedness abound; but there is very little beggary. As to living, we have had no meat but bad mutton, all summer. There has been, however, a good supply, of vegetables, such as cucumbers, gourds, onions, beets, beans, and tomatos. We had, in the season, a few plums and cherries, and there is now an abundance of figs, grapes, and melons. The bread is not good,—but it may be eaten—and milk is abundant and excellent, tho' afforded us by the sheep. On Sundays we have our own religious services, besides meeting early in the morning to instruct our pupils in the gospel.

We are living in a strange land. Sometimes half a dozen armed Turks come strolling in from idle curiosity, but the sight is now so familiar, that even the children approach them without fear. They all listen with eyes and ears open, when I tell them the wonders of the new world. Some of them think that it is in another planet, and they cannot conceive how we have come here. At times we have had long theological discussions. A few days since in walking out, Mr. Hill found a Turkish soldier on guard reading the New Testament.

From the Connecticut Observer.

Those who have regarded with pleasure, the judicious and persevering efforts of the Ladies of New-Haven, for the support of three missionaries for Greece,—may be interested in perusing the following letter, from a young lady under their patronage, and a resident in the family of Rev. Mr., and Mrs. Brewer.—

Extract of a Letter from Miss Reynolds to a Lady in Hartford

SMYRNA, Sept. 5, 1831.

"We have at present, *three* schools in Smyrna:—one, containing 50 girls, from the most respectable families; an other, 140, from the lower classes,—and a third, 70 being a mixture of both classes. All these are making progress in their studies, in neatness of appearance, kindness, and gentleness of manners, and a knowledge of that blessed Book, which "maketh wise unto salvation." One girl of 15, who began but a year and a half since, is now *Teacher of a School* of 50 girls in the village of Banjah, 3 1-2 miles from town,—and is doing uncommonly well. She is an orphan; her name is Marietza. Another girl of good understanding, and great sweetness of temper is an assistant in one of our schools in town. Our English school is one of great promise, to Smyrna, as it brings under religious instruction almost all the children of the Frank residents. We have English, French, Dutch, Swedish, Swiss, Greek, American,—Scotch, and Smymiote children, all paying for

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their tuition, and all receiving their education in the English language. When we reflect that these children are soon to be the Fathers, Mothers, Consuls and Consulesses of Smyrna, being familiar with the spoken language of the country, having at the same time wealth in their possession, if by the blessing of God their hearts may be sanctified and they inclined to aid in spreading the gospel in this region, what an amount of good may we hope will be the result.

Mr. and Mrs. Brewer and myself have consulted with regard to the probable expenses of establishing an Infant School here to accommodate one hundred pupils. If a master is supplied, it would require from $150 to 200, per annum; though a smaller school, under the care of a mistress, would of course, cost a less sum.—Such a school, is extremely desirable here.—Would not the ladies of Hartford be able, or disposed to do something of the kind for us? I wish one might be established under their special patronage and direction. Could I in person visit the enlightened and happy mothers and daughters of your favored City, I would give them a glowing description of the degradation of the female character, in these once Christian lands. Oh! could they but see it with their own eyes,—for "what strikes the eye, lives longest on the mind. I must now close my letter without saying half that I wish to say to one so much interested as yourself in the cause in which I am engaged, and the classic soil around me. I should delight to give you the particulars of a visit to the *Plains of Troy*, on my way to Constantinople, and the many interesting things I saw in that city, whither I went, during the prevalence of the plague. Far removed as we are from the christian friends of my native land, it is consoling to feel that we are remembered in their prayers. Ours though a laborious, is a pleasant task, and we are cheered by the hope of meeting those whom we love in a world where is no separation." MARY REYNOLDS.

To Mrs. L. H. S********

LETTER FROM MALTA.

We are kindly permitted to publish the following extract of a letter from Rev. Daniel Temple, missionary of the American Board, to Rev. R. S. Storrs, of Braintree. It is dated at Malta, Aug. 5.—Boston Recorder.

In writing to you, my pen moves heavily when I have no good news to tell you concerning the progress of that precious cause, which it is our heart's desire to advance. We find much very much, in this island that is discouraging. The strong man armed keeps his house here still and and his goods are in peace; when a stronger than he will come and spoil his house and take away his armor wherein he has always trusted, we know not. Popery has rolled an enormous stone to the mouth of all the wells of salvation in these countries, and no angel has yet descended from heaven to roll it away and sit upon it with a countenance so terrible as to frighten the guards till they become as dead men.

All has sunk into a dead calm here. The people, for the most part, seem willing to die in ignorance without ever taking the trouble to make any inquiry after the truth. The Pope's influence over the moral sensibilities of all his children in general is like the touch of a torpedo to the animal system. The march of revolution, however, is daily diminishing his influence, and with other causes which are constantly and powerfully operating, will probably cast him out of his throne at last and out of the earth as Lucifer was cast out of heaven. But as the effects are visible in the forest long after the fire has passed through it, so it must be here for a season when the blasting spirit of popery shall cease to be breathed in these countries. The mystery of iniquity began to work before the Apostles were gathered to their rest in heaven, and it has wrought most powerfully in these parts of the world ever since. Death has rode in triumph on his pale horse, and hell has followed after, and so it still continues to be.

My heart sometimes sinks within me as I become better acquainted with the actual state of things in all these countries. There is scarcely a bright spot in them all. O Lord, can these dry bones live! Surely he that increaseth knowledge increaseth sorrow. We do not, however, and we must not sorrow as those that have no hope. With God all things are possible. With our countrymen conscience is something, for the Bible has given it tone and substance, but here it is a shadow that appears or disappears as occasion demands. Conscience is here like weights and measures in a country where there is no standard.

We had exulted in the freedom of Greece, but Turkey enjoys greater freedom than she. It is too obviously the policy of the present Greek Government to oppose indirectly all our efforts for the melioration of that country. We have abundant evidence of this. But—why do the heathen rage and the people imagine a vain thing! God has set his king upon his holy hill of Zion, and he will not fail nor be discouraged till he has set judgment in the earth, and the isles shall wait for his law! This prospect should raise us above all discouragement. It has this effect on me when I am able to behold it as a morning without clouds. But it does not always rise before me in this manner.

The heat is now very excessive here, 3 or 4 degrees higher than I have ever known it to be before.

From the N. Y. Spectator.

EMBARKATION OF MISSIONARIES.

Solemn religious services have been held within the last week, at Boston and New-Bedford, preparatory to the departure of reinforcements of Missionaries to foreign stations. Eight Missionaries with their wives, a physician and his wife, and a printer, making nineteen persons in all, were to embark at New Bedford, on Tuesday or Wednesday of the present week. The following are the names of the missionaries:—Rev. Messrs. William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, Lorenzo Lyons, John S. Emerson, Ephraim Spaulding, and David B. Lyman, Dr. Alonzo Chapin, and Mr. Edmund H. Rogers. The following is a list of the states from which they have come:—One from Kentucky; three from Pennsylvania; four from New York; one from New Jersey; one from Connecticut; five from Massachusetts; two from New Hampshire, and two from Vermont. Of the Missionaries three are from the Theological Seminary at Princeton, N. J.; three from Andover, and two from Auburn. This is the largest number that has ever sailed from this country at one time; they are all young men.

A meeting was held at the church of Dr. Holmes, on Friday night of last week, at which their final instructions were given. They are to take passage in the *Averick*, Capt. Swain, now at anchor in the harbor, and the superior excellence of the vessel and urbanity of her commander, no less than the distinguished liberality of her owners, give promise of the happiest fulfilment of the wishes of thousands for their safety and comfort. It is twelve years since the first Missionaries took their departure for the Sandwich Islands. Reinforcements have been sent three times, viz: in 1822, 1827, and 1830. What a mighty moral revolution has been effected in that interesting group of Islands! When the present company shall have arrived, there will be 22 Missionaries, and their wives; two physicians; two printers [illegible] making in all 57 persons connected with the Foreign Missionary Society. When Mr. Bingham, the first Missionary, went forth, the natives had no written language. Of course there was not a native who could read. Now there are 50,000 learners at the 900 schools which have been established, and which are taught by 900 native teachers. Probably 70,000 or 80,000 have at various times attended the schools. Several thousand have learned to write, and some have made considerable progress in the knowledge of arithmetic. Sabbath schools exist at the several stations. A select school for females, for instruction in reading, writing, needle-work and Scripture lessons, has been established. Within the last ten years, twenty-two distinct books have been printed in the native language, averaging 37 small pages, and amounting to 387,000 copies and 10,287,000 pages. Besides this 3,345,000 pages in the Hawaiian language have been printed in the United States, (viz. a large edition of the Gospels of Matthew, Mark and John) which swells the amount of printing, within that period, for the use of the islanders, to 18,632,800 pages.

The chiefs have erected many buildings to serve the purposes of churches. The religious assemblies in many places are very large. The church at Lahaina is of stone, two stories high, 98 feet long and 62 broad, and having galleries. It will seat 3,000 people after the native manner, and is the most substantial and noble structure in Polynesia. The others are thatched. That at Honolulu is 196 feet long, 63 broad, and admits 4,500 people. Thus, by the exertions, and the donations of the people of the United States, has a nation of *Pagans* become a nation of *Christians*. How much more true glory have this little band of unpretending missionaries acquired, than belongs to the vanquishers and exterminators of nations, from the Alexander of Macedon to Napoleon!

DOCTRINAL.

From the Philadelphian.

"THE STANDARD" AND ORIGINAL SIN.

Some one who employs the signature of S. has published in the Standard the following smart piece.

THE FAITH OF OUR FATHERS.

"The corruption of man's original nature was commonly called Original Sin in the days of our fathers." So says Dr. Ely in his Philadelphian, and so certify his imitators here. "Undeniable Truth" of course. But let us hear what the Confession of Faith, says upon the subject.

"The sinfulness of that estate wherein man fell, consists in Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil and that continually, which is commonly called original sin, and from which do proceed all actual transgressions," page 172.

Here is undeniable evidence, that in the days of our fathers Original Sin was something more than the corruption of man's whole nature.

When Dr. Ely and his copyists speak of "our fathers," they must mean their Congregational Sires and the orthodoxy they claim can be no other than that of the Saybrook Platform. The Confession of Faith, sustains no new light views of the present day."

I should like to know from which of my publications the first extract above written, was quoted. I have said, and I repeat it, that in the days of our fathers, meaning in the days of the Westminster Divines, the corruption of man's whole nature was commonly called original sin. This is the assertion of the Larger and Shorter Catechism; from the former of which S. has paraded his extract to prove that my statement is false. I have not said, so far as I recollect, that "the corruption of man's ORIGINAL nature was commonly called original sin." This would imply that Adam's corruption of his nature, which was man's original nature, was commonly called original sin. Those who pretend to quote from the writings of their brethren proper matter for accusation should quote accurately, and not by guess.

Our Catechisms do not ask, what is original sin? Neither do they answer that question directly; but incidentally they say of every man that "the corruption of his whole nature is commonly called original sin." The Larger Catechism omits the word "whole;" and subjoins this explanation, that it is this "corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;" yet still it says, that this "corruption of his nature" "is commonly called original sin." This is the thing which I have affirmed; and if any copy me in this they adhere to our excellent standards, about which some boast much, and appear to understand but little. In the answers of the Larger and Shorter Catechisms to the question, wherein consists the sinfulness of that estate whereinto man fell? I see no "undeniable evidence that in the days of our fathers, original sin was something more than the corruption of man's whole nature." These answers tell us that the sinfulness of that estate whereinto, and not wherein man fell, consists in four things; 1st, "in the guilt of Adam's first sin;" not as our sage reproves S. has it, "in Adam's first sin:" 2dly, "in the want of that righteousness wherein he was created;" 3dly, in "the corruption of his nature"—"which is commonly called original sin;" and 4thly, in "all actual transgressions which proceed from" the corruption of his nature; which corruption is commonly called original sin. S. has referred to the page of the constitution from which he professes to quote, but he has really not quoted the words of that, or of any other page. I turn him to the eighteenth answer in the Shorter Catechism, which every well educated Presbyterian boy knows to be in the following words:—"the sinfulness of that estate, whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it." If these words were intended to answer the question, what is original sin? they would then very absurdly teach, that original sin is the guilt of Adam's first sin, together with all actual sin. Our fathers were good grammarians, and had they intended to include the guilt of Adam's first sin, the want of original righteousness, and the corruption of man's whole nature, together with all actual sins which proceed from that corruption, in original sin, they would have said "which ARE commonly called original sin." They were not however so absurd as our modern paragons of orthodoxy who can make sin and guilt of sin to mean the same thing; and all sin to be original sin.

In the 6th chapter of the Confession the "corrupted nature" of man is called "his original corruption," and is said "both itself, and all the motions thereof" to be truly and properly sin;—the former original and the latter actual sin; but alas! some native Presbyterians have a sort of patent right to an exclusive interpretation of the standards of our Church; and we must not presume to understand them for ourselves.

Freely do I confess that I have descended from a Congregational Sire, who was convinced of the [illegible] of that work. As for myself I have been a member of the Presbyteries of New York and Philadelphia long enough to have been born and to have become of age in them. Having adopted the Constitution of the Presbyterian Church agreeably to the prescribed order, I claim the Presbyterian fathers as my fathers, just as any believing gentile may say, "I believe in the God of Abraham, and therefore am I one of Abraham's seed." If, however, the Presbyterian fathers possessed the illiberal, bigotted, and antichristian spirit, which dwells in some of their descendants, the sooner I am alienated from them the better. Nye, Burrows, Goodwin, Simson, Bridge, and at least five others of the Westminster Divines were Independent Congregationalists. Let me claim these then as my sires. The Saybrook Platform agrees with our confession on the subject of original sin: but some of the fathers of our Presbyterian Fathers employed different language from the Westminster Divines. The Confession of Faith used by the English Church at Geneva, and adopted by the Church of Scotland in the beginning of the Reformation, thought it sufficient to say, "through our father Adam's transgression we were become children of perdition." The Confession of the Protestants of Scotland authorized in August 1560, says, "man and woman did both fall," by eating of the forbidden tree; "by which transgression, commonly called original sin, was the image of God utterly defaced in man, and he and his posterity of nature became enemies to God." Here original sin is represented as being the act of Adam and Eve: which goes a little beyond the doctrine of Dr. Emmons, that original sin is the first sin of the first man Adam; and so called because it has become the original occasion of all our sinning.

In 1591, the form of Examination before the Communion of the Kirk of Scotland asks, "what things come to us by that fall? Answ. Original sin, and natural corruption." Here original sin is distinguished from natural corruption, and excludes it: but the Larger Catechism, approved July 2, 1648, and the Shorter, approved July 28th of the same year, teach the doctrine that "this corruption is original sin." When we have the Church of Scotland of 1550 against the Church of Scotland of 1648, who shall decide what is orthodoxy, if we adopt any other test than the infallible word of God? If we confine ourselves to the plain, and obvious, common sense meaning of the bible, we shall soon cease to dispute about original sin; and shall neither blame God for causing us to inherit that which is innate in our constitution, nor think it a crime in ourselves to be begotten, conceived and born.

POPERY.

From the Protestant.

CATHOLIC TELEGRAPH.

This is the title of the new Jesuit publication, issued at Cincinnati:—and from it we select the following memoranda

CINCINNATI ATHNEUM.—A Monastery for youth, thus named is established at Cincinnati—The Tariff of prices includes Board, Tuition, &c. $150 per annum; music, $50; drawing and painting, $25; Italian and German Languages, $25; the College course, $50; Bed and Bedding, $9; and stationary, $5. "The President claims the right of *examining and regulating the correspondence of pupils*, except between them and parents."

MICHIGAN.—The idolatrous festival of Corpus Christi was celebrated at L'Arbre Croche, amid "canticles, and clouds of incense."—At St. Joseph, the Baptist Missionary has been obliged to retire, through the artifices of the Jesuits. *Three hundred* persons were confirmed in Popery in this district at seven meetings.

OHIO.—At Canton, Popery is rapidly increasing. Three new Mass houses are erected within twenty miles of Canton: one near Norwalk; a fifth at Tiffin—and in *many other* quarters, priests are to be located, and mass houses immediately erected. Thirty six persons received the mark of the Beast in Brown County—and at Joseph's in Perry County, seventy publicly acknowledged the authority of the dragon and the Beast. The writer adds—"Thus does the prospect brighten," *become dark*—"over this part of the Mississippi valley.

CINCINNATI.—The rapid progress of Popery, within the short space of a few years, not only in the city, but throughout the diocese is remarkable. *Great numbers have been added by conversions, which are very frequent, especially in Cincinnati.* A few years ago, it was with no small difficulty, the Catholics succeeded in obtaining a spot of ground for the erection of a chapel. Within twenty years, more than the same number of catholic congregations have been formed in this diocese; a cathedral completed; a college edifice opened; and the clergy greatly increased."

MISSIONS.—Of the last report of the Presbyterian Board of Missions, the Catholic Telegraph thus announces. "On that great day when all these reports will be examined before that dreadful tribunal from whose decision there will be no appeal, and when the Devil will come with a writ of Habeas Corpus et animam, and serve it upon these poor wretches: The Lord help them!"

FIGURE AND MOTTO.—The Catholic Telegraph bears for its motto—"in necessariis unitas, in dubiis libertas, in omnibus charitas," unity in things essential, liberty in doubtful matters, in all, charity. A greater burlesque upon Popery could not be selected, which is directly inimical to all unity, liberty and charity except for itself. The cut represents Rome as the Mother of Harlots, with a baby idol in her right hand; a cross in her left, leaning on a globe; with a mashouse behind her, and underneath her feet, a label inscribed; the valley of the Mississippi!" These arrogant emblems, require no illustration.

He casteth out Devils by Beelzebub, the Prince of the Devils.—The conduct of those who first uttered this sentiment is often in effect, reiterated by controversialists, to disparage the labors of their opponents; The following from the Protestant, will fully verify the truth of the assertion.

The Protestant has often been calumniated as the best friend the Papists have, to make converts to Babylonish idolatry. We also perceive that the Liberator is honored among some of the "Negro-Pedlars," as awaking a deep interest on their behalf, by the resistless pungency with which that estimable champion of "the rights of man," avows and maintains the truth of God, upon the topics of Man-stealing, and its essentially connected turpitude and crimes.

We have just encountered a third Jesuitical claim of the same extraordinary class. A volume was lately published by Rev. Joel Parker of this city, upon the dangerous and soul-destroying errors of modern Universalism. We thought it was a caustic and soul-harrowing development of the operation of that unholy system, which nurtures impiety, delusion and iniquity, and which administers so strong an opiate, that it is to be feared its infatuated disciples die "with a lie in their right hand;" only to awake to the reality, when sound knowledge and [illegible] arrive to late. But the Universalists pretend to acknowledge Mr. Parker as their able coadjutor, and warmly recommend his volume as a certain and effectual instrument to insure additional proselytes to Universalism.

This is truly to exemplify the ancient practice of Satan; who, wishing to destroy the effects and testimony of the Redeemer's Mission, inspired his servants to declare, that the holy Jesus was in alliance with Beelzebub. Thus the Universalists claim Mr. Parker as their assistant—and the negro *thieves* declare that Mr. Garrison involuntarily abets their atrocities—and the Papists affirm that the Protestant makes verts captives to their abom nations; expressly to counteract "the force of truth," and to neutralize the antidotes to their multiplied poisons.

This contradictory talk of these various tribes of sinners, is just as good sense as it is to maintain that the administration of healthful medicines will aggravate disease, or that the acquisition of profound knowledge, will render a man an Ignoramus.

To prove their consistency, all Universalists should distribute Mr. Parker's volume, and every slaveholder should disseminate the Liberator; and we earnestly recommend to all Papists, that they instantly subscribe for the Protestant.—Till they thus manifest their profession in their deeds; we shall hold them to be as deceitful as they are irreligious; and as far from the truth as men can be, who believe "strong delusions; observe lying vanities; forsake their own mercy; and take pleasure in unrighteousness."—*The Protestant.*

Popish Criminals.—The Pope of Rome has lately issued a bull of grace—by which he institutes an asylum for all the Italian murderers at Ostia, and other towns, about thirty miles from Rome, that the population of that unhealthy district may be increased. It must be delightful travelling through that country, *where every person you meet is authorized to kill you from the Pope himself!* This is Popery in the nineteenth century in Italy, its source, and the residence of its head, the Beast.—*Protestant.*

Patent Jesuits.—The Catholic Miscellany thus boldly falsifies: Popery "has done more to store the minds of American youth with useful knowledge, and sound republican principles, than all the Tract societies, the Bible societies, and Sunday school Union societies, put together." There is an old saying; that when a man thinks it worth while to utter a lie, it is as well to tell a thumper at once; the Charleston Jesuits seem instinctively to understand the practice of falsifying; for among all the Legends of those faithful friends of Lucifer, the Monks of past ages, no one is less true than this above audacious specimen of modern laxity.—*Ib.*

From the Christian Herald.

THE CATHOLIC TELEGRAPH.

The publication of which has just commenced at Cincinnati, and intended, we presume to ingratiate in all parts of the western country, presents in the first number, the following motives for adhering to Popery:

"The Roman Catholic faith, is the faith of nearly ONE HUNDRED AND SEVENTY MILLIONS of the present generation. This immense multitude is composed of "*all nations and tribes, people and tongues.*" They are dissimilar in their manners and habits; they are often influenced by opposite and conflicting interests; but on the subject of their faith, their union resembles the harmony of the Heavenly bodies, whose light is not the less, though clouds and vapors sometimes interpose to obscure the vision of mortals. To every unprejudiced mind, it must appear inconsistent to reject the united testimony of so many millions, to favor the opinions of a comparative few, who differ as widely from each other as they do from the great body from which they have seceded."

We know not the means employed by the Telegraph, of computation, but the best and latest geographers have computed the Catholic world at about 116,000,000 souls. If the Greek church is included, the number is more, than made out; but it does not adhere to the Pope.

From the above remarks, Protestants will know how to consider Romanism in this country. Not as a modified and reformed system of religion, as some had hoped; but the *same* in principle, with all European, and Asiatic belief in relics, unmeaning and idolatrous ceremonies, sycophancy to the Pope &c. This is a legitimate conclusion, since it is said, "the Roman Catholic faith is the faith of nearly one hundred and seventy millions, of all nations, and tribes, and people, and tongues." It is said above, "on the subject of their faith, their union resembles the harmony of the heavenly bodies." The quarrels between the Jesuits and the Jansenists; between the Franciscans and Dominicans; the conflicts between Pope and Pope; the schisms of the Augustans; the great and long controversy between the churches, now termed the Greek and Latin, which were originally one, with numerous other schisms about faith and practice, bear a near resemblance to "the harmony of the heavenly bodies." If the writer adopts the theory of the formation of the solar system of M. Buffon, and if he refers to the harmony that existed when a comet fell upon that great body, the sun, and struck off as many pieces, as make the bodies that revolve around the sun, we have no objections to admit the declaration about harmony.

The light of the Roman Catholic faith is like the light of the heavenly bodies, "through clouds and vapors" of Protestant institutions, or by the doctrine of free toleration, and of liberty. Let us look where it is little interrupted by the Bible itself, and we see its fructifying effects. Look at Spain, Portugal, Italy, and the countries of South America. There are specimens of the influence of the Roman Catholic faith, where, at least, no Protestant "clouds and vapors" interrupt the "revelation of mortals." If (says the Saviour,) your light be darkness, how great is that darkness!"

Again it is said, "it must appear inconsistent to reject the united testimony of so many millions to favor the opinions of a comparative few."

If numbers is to be the test of truth, then the Mohammedans have nearly equal claims with the Romanists. If this principle is to be adopted the kingdom of Satan, we fear is right, and that of Christ is wrong. "Broad is the way, and many there be, that go therein."

Some of the Romanists, we trust, are in the straight and narrow way, though carrying many incumbrances—some are building on Christ much "wood, hay and stubble," which will be burned; and as afraid to them, we advise that they never imitate the example of the Catholic Telegraph—make a comparison between Protestants and Catholics necessary, by first commencing it; for assuredly, it will terminate in disgrace to the latter.

If these remarks extended to *matter* found in the second number of the Telegraph, it would be shown that the great increase in former years, and in some places now, of Romanists, is not to be attributed to the excellency of their principles; but to their adaptation to human nature, and to the paganry and show, attending their ceremonies, exhibited on their vestments, vessels and buildings, to the captivation of the multitude. But enough is said for the present,—sufficient to illustrate the sad truth, in the case of the persons noticed, that man is weak and depraved.

OBSERVER.

WEDNESDAY, DEC. 7, 1831.

NEW MEASURES MAY BE EXPECTED BEFORE THE MILLENNIUM.

We are looking forward to the glorious era in the history of the church of Christ designated as the Millennium. This event we expect is to be brought about by means—by the exhibition of the same essential truths by which sinners are and always have been converted. It is evident, when the number of genuine conversions to christianity, at the most favored period, is compared with the increase of population, that something more must be done than ever has been done—or how is the whole world to become the followers of Christ? We are neither to look for a new revelation, for any new principles of action, for any new motives, or for any other, or more direct agency of the Holy Spirit than he has ever used in changing the heart. How then will the Millennium be ushered in? The answer which we should give is, an extraordinary use of the ordinary means. New modes of exhibiting the truth. Men become every day wiser in the business of life. Facilities for the manufacture of articles of the first importance and of the most common use, are daily multiplying.—Facilities for travelling are increasing also, which, as it has been said, are in a fair way to annihilate time and space. Yet in all this there is no *new matter*, or any *new principle* discovered, but only new modes of applying them. It has been always the standing reproach of the children of light that they were not as wise as the children of this world. But who knows that this reproach is not to be taken away, even in our day? That christians may not discover new methods of presenting the truths of the bible—of wielding the sword of the Spirit—new methods of bringing sinners within the sound of the gospel—of fixing their attention—of persuading and alarming them? Who knows that in the art of gaining access to the hearts of the impenitent, God may not greatly increase the wisdom of his children? for he has told them to ask wisdom of him and he will give it. May not christians be more constant and importunate in asking for wisdom, in warning exhorting and instructing sinners? This will not be asking for a *new* law or *new* gospel, or any other than the old way of salvation, so that God will still have all the glory. Now God's children are required to be as wise as serpents—and in what is this to be exhibited more conspicuously than in persuading men to become reconciled to Christ?

May we not then *rationally* expect that there will be some great improvement—some *new measures* discovered by which God's truth may be brought to bear more directly and powerfully upon the hearts of sinners? Shall the men of this world be constantly making some new use of old principles by which their wealth, their comforts, their knowledge and power are greatly increased and no new discoveries made in the application of those great moral principles—the doctrines of Scripture—by which God is to subdue the world to himself? We ought to "grow in grace and in knowledge" daily, and this too that God may be glorified. And how can he be more eminently glorified than by the conversion of sinners through the instrumentality of his people—by their increase in that knowledge which he has commanded them to ask of him, and which he has promised to give?

If then we may expect new discoveries in the application of moral truth, as well as in the application of the principles of natural science, ought we not to look rather with a favorable eye than with jealously, upon any *new measure* which God appears to bless to the conversion of souls?—Ought we not to be willing to give them, at least, a fair trial, instead of endeavoring to excite prejudices against them.

But it is nothing strange that prejudices should exist against new measures in religion any more than it is that almost every new discovery in the mode of doing worldly business—any discovery in mechanics should almost invariably for a time, be ridiculed and opposed, until its utility has stopped the mouths of gainsayers.

We say then let *new measures* be sought out and put in practice—measures not contrary to the letter or spirit of the word of God—until the means for bringing back this revolted world to its allegiance to Christ, shall be as much increased and improved as those have been by which our worldly comforts are obtained, and by which the intercourse between the different parts of this extensive empire, and between this and other countries, has been so greatly facilitated.

We often have opportunities for contrasting the conduct of the man of the world with that of the professed follower of Christ. We have seen the man engaged in any branch of merchandize, looking with anxiety for every event that may by any remote possibility affect his business. In order to obtain early and correct information, he takes a *paper* which promises to furnish it. The lottery dealer and the purchaser of tickets are watching with intense anxiety the result of the "*Drawing*," and that they may have the earliest knowledge of the "favors or frowns of Fortune," they take *a paper* that publishes lottery notices and schemes—& when the time arrives for the drawing their eyes fly involuntarily to that department of the paper where they expect to learn the fate of their adventure. Every man engaged in business, the success of which is dependent upon the various contingencies of the market, will be careful to provide himself with *a paper* which shall give him the earliest information in relation to it. The politician would be ashamed to be behind the intelligence of the day, and he too not only takes *a paper*, but frequently half a dozen. His whole energies are engaged in furthering his party objects—he takes a *political* paper and looks with intense interest at every movement that may promote or prevent his success. It is not necessary to urge him to take *the paper*—he could not be persuaded to do without it—his money goes freely. Now of all this we do not complain—such conduct is *consistent*. They are sincere in the pursuit of their various objects.—But how often do we see the professing christian who prays perhaps daily "Thy kingdom come"—who talks much about the Millennium and imagines that it is not far distant—believes that this is to be the most important era in the future history of the church, and yet does not feel sufficient anxiety to know what are the signs of the times, to take a religious publication that might inform him what the Lord is doing. We have sometimes been very much inclined to doubt the sincerity of such prayers. "Thy kingdom come!" How do such persons ascertain whether their prayers are answered? We very much question whether they ever bestow a thought upon the subject. What petition God for a blessing and never inquire whether he has granted it? Where is the deep solicitude manifested by the man of business to learn the result of his speculation, or of the politician to know the issue of a contested election?——The christian cannot *afford* to take a paper to learn what great events are transpiring in the kingdom of Christ, but mark, it is not uncommon for him, at the same time, to take a *party* news paper, and sometimes two or three. This shows conclusively how anxious he is that the Kingdom of Christ should come! Pay for a paper to learn who is elected to represent him in the legislature, but cannot afford to pay for one to learn who is *elected* to eternal life. Is it to be wondered at that the men of the world are so ready to brand as hypocrites, those professors of religion whose parsimony and worldly-mindedness form the most striking traits in their characters?

And above all, is it surprizing that a religious paper which finds in the region in which it is to look for support, a large number of this class of professors, should barely be able to EXIST!!

HIGH AND LOW CHURCH.

The Presbyterian and other papers that have taken ground in favor of what is termed High Church Presbyterianism, are laboring to show that the doctrines and measures of the *Low Church* are tending not merely towards Universalism but *Unitarianism*. We have never seen any thing in Presbyterian papers which we have more sincerely deprecated, than the course thus taken to throw suspicion upon those men who are laboring with the most indefatigable zeal and with unparalleled success, in winning souls to Christ. How strange does the charge sound that those ministers of the gospel who hold the most conspicuous relations in New England churches, are favoring Unitarianism! What was the proportion of Orthodox compared with the Unitarian Churches, ten or fifteen years ago in Massachusetts? and how do they compare in point of numbers now? And who are the men, and what has been the kind of preaching which, under God, has been the means of producing such an immense increase in the orthodox churches, and proportional decrease in those of the *rationalistic* Doct. Beecher favoring Unitarianism! Surely the Unitarians do not manifest much gratitude for his labors! They must be very blind or very ungrateful. Are the High church party, by their labors to bring those men and those doctrines, into disrepute, which have produced, and are producing results which are acknowledged, even by themselves, to be the fruits of the *spirit*, advancing the cause of truth and aiding in the great work of redeeming souls from sin and death? Surely they are incurring a tremendous responsibility. In these remarks we do not intend to approve or condemn all the acts or doctrines of either party, or the means resorted to, and the spirit manifested which we condemn. There is a something in the opposition which looks to us like recklessness—like burning down the house because it may be filthy, instead of applying the soap and broom to cleanse it.

We perceive that the Presbyterian finds an evidence of a tendency to Unitarianism in the Low church, because in an exposition of a particular passage of scripture, the Unitarian paper of Boston, coincides with that of some writer belonging to N. Haven. Suppose the Presbyterian should be charged with favoring High Church Episcopalianism—the same kind of proof could be brought in abundance. The Episcopal Watchman and the Churchman quote the Presbyterian with marks of approbation—and the former too, is so *high* as to condemn in strong terms the exposures of Popish doctrines in Presbyterian papers, and manifest great sympathy for the poor persecuted Papists. We presume that the Presbyterian and its contributors, perfectly understand the value of this kind of testimony. It may excite *pre judices* but cannot establish the truth, or prove the incorrectness of a doctrine.

We do not feel inclined to engage in the controversy which is now agitating the Presbyterian Church, but we do feel at liberty, and disposed, to speak freely of the manner in which it is conducted.

We are sorry to see that the minority—the High Church party—are talking about division—saying as a writer in the Presbyterian does, "we have long been of opinion that a division must take place"—but we had rather hear them not only talk about division, but see them bring it about, than labor to cast suspicion upon the soundness in doctrine, of the most successful servants of God of the present day. What must be the effect of such language upon the opposers of religion? Better is a wall higher than the Andes should be raised between the two parties, than that they should by their continued wrangling, confirm the infidel in his hostility to religion, drive the wavering into the toils of the adversary, and lead the inquiring to conclude that the difference between those who profess to serve God, and those who serve him not, consists merely in profession—that the religion of Christ possesses no transforming power, no purifying efficacy.

STATISTICS OF SLAVERY.

From the Jour. of Commerce we are presented with a few facts on the subject of Slavery worthy of consideration.

In Virginia, the two Carolinas, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Missouri, Florida and Arkansas—10 states and two Territories—there is a slave population of 2,003,837, and the increase of slaves in the states in the last 10 years has been rising of 60,000—and it appears that the *ratio* of increase is greater among the blacks than among the whites. How long before the measures now in operation will rid our country of the slave population at the rate of about *half million addition* to our number every ten years!

It is rumored that the President will recommend an increase in the standing army of 15,000 to be stationed in the slave states, to keep down the slaves and protect the inhabitants. That the slaveholders cannot defend themselves against those whom they hold in bondage, much longer, is certain, and if slavery must continue we do not see in what way the whites are to be protected except by the employment of the military force of the nation. How would our northern republicans like the employment! What laurels might be won in such a field!

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THE TRACT CAUSE.

The article on our third page should have appeared two weeks since, but was overlooked. It is one of deep interest and will be read by all who appreciate the usefulness of Tracts in diffusing the light of truth and life into the dark corners of our land, and we flatter ourselves that it will not only be read but will lead to action.

Five persons were reported to have been lost from the Steam Boat Cumberland, on the Mississippi, but it is now ascertained that there were but 3 lost and those were children.

The Corvette United States, built in N. York by Henry Eckford, and sold at Constantinople, has been sent there, and on its arrival, the Cholera prevailing, Mr. Morton chief officer and three of the crew fell victims to it.

Another *Murder of a wife* by a Drunken Husband, took place at Cumberland, Ten.) recently. On the trial the plea of insanity was set up, but did not avail.

Such facts show what has so often been asserted to be true, that females suffer more from the effects of intemperance than males. Let them act then with decision and efficiency in favor of the temperance cause.

Louis Philippe occupies the Thuilleries which has now been the residence of *eleven* different rulers of France within the last 40 years.

A Turtle weighing 1462 lbs. was driven ashore on East River, just above Hell Gate, in the late gale—was taken and sold to the Proprietors of the American Museum N. York, for $500.

Our readers will have noticed that the commencement of the Sabbath School Union Report (published in the last Observer) was printed incorrectly—the punctuation being such as to make it un-english. We reprint the two first paragraphs.

In presenting their Annual Report, the Board at this time are called upon to record the death of a valuable member, *Josiah Bissell Jr.*, one of the founders—the first President—and the constant, active, and liberal friend of this Union has *retired from his labors.*

The character of Mr. Bissell when viewed in his connexion with the Sabbath School interests, presents a rare combination of the most enlarged, comprehensive, and enlightened general views, connected with the utmost patience and perseverance in their practical application to its minutest details. As a liberal contributor to its funds; an active member of this Board; as a superintendent and teacher in our public Sabbath School meetings; at the Monthly Concert; in the Teacher's prayer meeting; in the circle of friends; at home and abroad—in all these places, and under all these circumstances was Josiah Bissell Jr. emphatically *the friend of Sabbath Schools.*

Be it ours to cherish the memory of his worth and to emulate his merits.

For the Rochester Observer.

AMERICAN TRACT SOCIETY. NO. 3.

THE SOCIETY'S PECUNIARY MEANS.

Having in previous articles shown the excellent and evangelical character of the Society's *Five Hundred and Seventy Eight Distinct publications*; their adaptation to be useful; and the signal divine blessing which has attended them, I now proceed to show to what extent the Society is provided with *Pecuniary Means.*—I do this in the hope that it will gain the attention of the friends of Zion, and excite them to those efforts and supplications to God which the existing claims of the Society so urgently demand.

The Society has no permanent funds; and a *complete inventory* of all it possesses may be given with a few words: it has, rent free, the building in which its operations are conducted; the stock of publications in its General Depository, which is no larger than is absolutely necessary to meet the demands of the country; and its stereotype plates and other materials used in transacting its concerns. It is the design of the Society to sell its publications *at cost*; so that its dependence for the means of extending its operations is solely on the donations of the benevolent.

Pressing Pecuniary Deficiency.

In the half year, from May 1, to Nov. 1, there was *paid in cash*, for paper, printing, and the other expenses of the Society. - -	$37,310 04
The *total receipts*, during the same period, exclusive of loans, were only - - - - -	$19,683 25
Leaving a *deficiency*, which was paid by monies loaned at the banks on the individual responsibility of members of the Committee of -	$7,626 79
It is worthy of remark, that the *whole amount of donations made by all the Society's Branches and Auxiliaries*, from May 1, to Nov. 1, is but - - - - - -	$315 65
There is due, while I now write, on bills presented and allowed at the last meeting of the Committee, beyond the whole amount in the treasury - - - -	$1,411 69
There is due, on notes given by members of the Committee for paper and money loaned, which must be paid within *one month* -	$5,800 12
There is due on notes, to be paid within six months, the further sum of - - - - - -	$10,586 20
Total due on bills and notes, which must be paid within six months, in addition to all the Society's current expenses - - - - -	$17,798 01

With whatever emotions these deficiencies may be regarded by the Christian community in general, they are, to the conductors of the Society, a serious reality. The obligations given by members of the Committee are strictly mercantile in their character, and must be met on the day of payment, however deficient may be the Society's means; and though temporary loans may be made, while members of the Committee are willing individually to assume them, the day of redemption soon arrives, and they add nothing to the Society's substantial means. They cannot be permanently resorted to. Aid must be offered by the contributions of the benevolent, or the Society's labors and consequent usefulness must be abridged.

How this deficiency has been occasioned.

The simple fact is, that, while the conductors of the Society have been persevering in their labors, with economy, and, as they hope, with some good degree of fidelity, the contributions received for the last eighteen months have been far less than in preceding years, and, for much of that period, as appears above, essentially less than the amount expended.

Shall then the Society restrict and limit its endeavors! or, will the friends of God and man throw themselves into the breach, and say, "go on: here is the pecuniary means; and the blessing of God be with you." This is the only alternative.

Shall the Society cease to issue its publications! when the voice of all its Auxiliaries, and of the Christian community calls for them; and Tracts and other publications are presented for adoption, which, like the Pilgrim's Progress, and the Call to the Unconverted, now in hand, promise to be the means of Salvation to many souls.

Shall it curtail the stock in its General Depository! which now with great difficulty can be kept so replenished, as not continually to disappoint the orders of Auxiliaries and friends, especially those desiring Tracts for monthly Distribution.

Shall it diminish the amount of Agency in the Tract House! when two of its principal Agents there, have already been threatened with the termination of their earthly services, under the pressure of the accumulating responsibilities and labors of watching over its general interests, superintending its publications and agencies, conducting its correspondence, and managing its pecuniary transactions, and the minute concerns of its General Depository.

Shall it call back its Travelling Agents from their labors to bless the distant and destitute portions of our lands! one of these, Rev. Cyrus W. Allen, is laboring to extend the blessings of the Society over the whole of Missouri and Illinois. Another, Mr. Moses H. Wilder, is laboring in a similar manner for Indiana. Mr. Wm. Yonge and Mr. Lucius C. Rouse are thus laboring in Ohio; Mr. Owen C. Thompson in Michigan Territory; Rev. Warren Day in the Western District of New York; Rev. Thomas Cochran in the North Eastern part of the same state and Vermont; Rev. Thaddeus B. Hurlbut in Virginia; and Mr. Alexander Bagley in North Carolina. The collective labors of all these Agents involve a heavy draft on the Society's Treasury; but from what portion of the fields they are occupying shall they be recalled! Who, on the other hand, shall account to God that no more is doing by this Society for other destitute portions of our extended country!

Shall it withhold grants for Tracts from the destitute of our country! while millions of our population are crowding their way beyond the stated means of grace, and present a claim on this Society, which the cold heart of infidelity and misanthropy alone can have courage to resist.

Shall it deny a short credit to Auxiliaries and individuals in destitute places! when, by waiting on them till a part or all the publications they receive can be sold, they will pay for them; and otherwise they must be supplied by grant, or the Society's publications be utterly denied them.

Shall it refuse to furnish Tracts to American Missionaries toiling among the Heathen! when they entreat our aid, and tell us there is no means of benefiting the heathen which promises more usefulness at an equal expense: and when the Society, solemnly and publicly resolved, at its last anniversary, that "they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in Foreign countries with as many approved Tracts, or the means of procuring them as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors.

The voice of Providence and of Christians is "Go on."

In what respect, then, shall the Society diminish its operations? "*Diminish!*" Shall we talk of diminishing the operations of Benevolence, in this day of blessing to Zion, when the church is called and encouraged to redoubled efforts, prayers, and confidence in her King, that her "labor shall not be in vain the Lord!" "In what respect diminish!" I seem to hear one universal answer from the wise and good, "In no respect: Go on, and the God of heaven prosper you!"

"Go on." I doubt not, is the voice of all the Society's Branches and Auxiliaries. And yet, shall it be told, that the whole amount of donations, made to the Parent Institution by Branches and Auxiliaries from May 1, to Nov. 1, is only $315 65! Will not, then, the officers of every Auxiliary revive their operations; make immediate collections; pay promptly, if any thing is due the Parent Society; and make at least a small donation to aid its extended concerns.

"Go on." I doubt not, is the voice of the Evangelical Ministers of the Gospel in our country, almost without exception. Will they not then, lay this object before their people, and remember it in their public prayers?

"Go on," say those Christians, who have more than a competency of this world's goods, and who pray God to direct them how to use what they possess most effectually for his glory. Will they not, then, constitute themselves Directors or Members for Life; or perpetuate some acceptable Tract, or some spiritual, awakening Occasional volume!

"Go on," say, with unequalled promptness and sympathy for the welfare of this cause, the pious Females of our land. Will they not, then, make themselves, or their Pastors, or the wives of their Pastors, or other individuals to whom such a token of respect will be proper, Directors or Members for Life!

"Go on," we believe is the voice even of many an ardent youth in our flourishing Schools, Academies, Colleges and Seminaries. Will they not, then, thus constitute their Instructors Directors or Members for Life!

"Go on," reply the thousands who have little of this world's goods to impart, but who feel that the cause of Christ is the only object for which they are bound to live. Will they not, then, send promptly forward to the Society's aid that little which they can afford, and pray God to bless it, and to open the hearts of others; guide the conductors of the Society in duty, especially in selecting and preparing its publications; make his children active in diffusing them, and give them efficacy in bringing sinners to the Cross of the Redeemer.

Would every one, not merely take into consideration what he should do, but do it according to his own estimate of the measure of duty, the wants of this Institution would be supplied, and it might go on without hindrance, achieving new conquests under the blessing of the Holy Spirit, and causing great joy in Heaven over multitudes bro't to repentance.

H.

☞Note—$20 constitutes a Life Member; an addition of $30, or $50 at one time, a Life Director:—$4, a page, including the cover, perpetuates a 12mo. Tract; $3 a page, a bound volume 12mo. Donors may specify any particular objects of the Society to which they would contribute.—Remittances should be addressed to Mr. Wm. A. Hallock, Corresponding Secretary of the American Tract Society, 144 Nassau-Street, New-York.

"FREELY GIVE."

Do you inquire, How shall we exercise this duty? My friends take noble and expanded views of this virtue. Thank God, who allows you the divine privilege of exerting it in so many divers, yet exalted ways. Look at the domes and spires of the multiplied and multiplying religious and humane Institutions, rising and spreading as blessings over the land. To each of these, so far as you have power, lend a prompt and cheering hand. Go, speed the flight of the *Missionary Angel* to the isles of the sea abroad: and come, lead the little child to the *Sabbath School* at home. Point the wandering Indian to the cabin of *Education* in the wilderness; and send the unshackled negro to the shores of his native land, with the Bible in one hand and the desolate mantle of your kindred neighbor, and give wings to some warning *Tract*, that it may fly to and fro, like Noah's dove, over the waste places of the earth. Reclaim the blushing *Magdalen* to a virtuous shelter; and conduct the ci-devant *Vagrant* to an industrious home. In short in any and every way, designated by Providence, delight to be the Almoner of the bounty of God.—*Knight's Sermons.*

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But this cannot be done in a moment, nor without very great and systematic exertion.—Could all the friends of virture but unite and co-operate in this work we should speedily see a mighty revolution. The missionaries may do something, but they cannot do all. The friends of humanity and religion must assist them, not simply by giving them a maintainance, nor by taking them by the hand and inquiring for their welfare and success; but by hearty co-operation and personal exertion. Vice in this city has as many forms as the Hydra had heads;—and to destroy them will require the efforts of all who love the cause of goodness.

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Let every one who regards selling rum as a Christian duty, make it a subject of habitual secret prayer. Every morning, let him pray for grace to be faithful and successful in selling rum. Whenever he fills a customer's jug, let him lift up his heart to God in prayer that a blessing may attend it. And at night, let him give thanks for the quantity he has been the happy instrument of diffusing, and pray that it may be a means of great good to the purchasers and their families.

A DISGRACE.

In the village of S——, in this county, there is but one merchant who sells the drunkard's drink. Who would you suppose that to be, reader? Some person who had never read his bible! one to whose ears the gospel had never been sounded! one who had not learned that 'peace and good-will' had been proclaimed to earth, that he should deal in discord and death! Would you think him to be an infidel—a hater of God and man? He is none of these:—but —— *a professor of religion!* And what do you think causes him to continue the traffic? He has "a great many *good* customers from Vermont, whose custom he is fearful of losing if he does not do it!" Besides, "He is altogether in favor of temperance," and would by no means continue to sell the poison—if he could make as much money without. Who would, pray? We don't know of a single being, good or bad, white or black, sober or drunk, who sells rum for any thing but —— *to make money.* Precisely what Judas betrayed his master for!—*Temp. Advocate.*

ANOTHER.

In W——e, Vt. there has been of late considerable done in the temperance cause. The clergyman favored it, and gave his name as a member. This so offended some of the leading members of his church, that they refused to take the sacrament at his hands on the next Sabbath, and are about to dismiss him! Mark!—Those members either *sell* or *drink* ardent spirits.—One of them keeps tavern. He, however, is inclined to give it up: but his *wife*—(a "marble-hearted fiend")—will continue it—aye, and drink a little, too! She, ("sweet creature") would not suffer a young woman living in the family, to marry because the man belonged to the temperance society! "O, shame! where is thy blush!" —*Ib.*

ORDINATION.

On Monday evening, the 14th inst. Rev. William G. Schauffler was ordained in Park-street meeting house, by a council called for that purpose, as a Missionary to the Jews. The audience was large, and the exercises in a high degree appropriate and impressive.

Professor Stewart's text, was Romans xi. 25, 3d. His chief object was to exhibit some of the more prominent scriptural grounds of encouragement to missionary effort among the Jews.

Mr. Schauffler is a native of Germany, but resided for several years at Odessa, South Russia, his family having been among the German Colonists, who emigrated to the region of the Black Sea some years ago. He came to this country above five years since; completed the regular study at Andover in 1830, and has spent the last year there as Aboot Resident. He leaves Boston this week for New-york, where he will immediately take passage for Havre, with the intention of spending a few months in Paris, in the prosecution of studies for which that capital affords greater facilities than any other place. He will then proceed on his mission, directing his course first, probably, to Constantinople.—Although supported by the Jews' Society, he is under the direction of the A. B. C. F. M. He has been naturalized, having resided in this country the requisite time, and goes out as a citizen of the United States.

Duel and Steam Boat Explosion.—The Cincinnati Commercial Advertiser of the 11th ult., contains a paragraph stating that on the 8th, two gentlemen of Louisville, with their friends crossed over in the steam ferry boat to the Indiana shore, to settle a difference between them by duel. The boat was crowded with passengers who went over to witness the scene. After the duel, in which one of the parties was slightly wounded in the head, all hands embarked on board the boat, to return to Louisville, when both boilers bursted, and four persons were instantly killed, viz: Mr. Logue of Louisville, Mr. Crew, of Jeffersonville Springs, the engineer and a fireman; one person since dead, and several others wounded, one of whom is not expected to recover.—From the number of hats and shoes found, it is feared there were more deaths than are here reported.

Flour and Wheat.—The arrivals of flour this year are said to be 100,000 bbls from the West and as many from the south, *less* than last year,—besides 700,000 bushels less of wheat. In fact the business this year has been a small matter in comparison with the last. In both years, all which came was readily sold, proving that our market, even in the present state of restriction throughout the world, is capable of enlargement to almost any extent, and yet that the world, if necessary, can do without us. They reason against the whole current of facts, who insist that we always export just as much as foreign nations will buy of us, and that if we produced a larger quantity, it must perish on our hands, or be sent abroad to the ruin of prices every where. It would be just as true and liberal to say, that the ocean is exactly full, and if another stream were turned in, it would immediately overflow its banks and drown the world again.—*Jour. Com.*

From the N. Y. Spectator.

Poland.—Before the close of the revolutionary struggle, the Polish cause seems to have been stained by treachery and cowardice. The Russian bulletins giving an account of the operations at Warsaw, asserts positively, that the army was included in the capitulation. According to the London Morning Herald, the corps of Rybinski, one of those who marched out of Warsaw, is said to have revolted—to have murdered its commander—and to have turned out a mere troop of brigands. Besides disunion, treachery is thought to have had a share in the base surrender of the capital—or if not treachery, downright cowardice. The Russian bulletins, which these papers contain at great length, admit that when Krukowiecki saw the squadrons advancing for the last time, he was seized with "a panic terror" which deprived him of all self-possession, and he immediately struck his colors. The following is the begging letter which this caitiff miscreant addressed to the Emperor:—

"Sire,—Being at this moment commissioned to address your Imperial, and Royal Majesty in the name of the whole Polish nation, I apply through his Excellency the Field Marshal Count Paskewitch of Erivan, to your paternal heart, while we submit without any conditions, to your Majesty our King, the Polish nation knows that you alone are able to cause the past to be forgotten, and to heal the deep wounds that have been inflicted on my country.

(signed) *count* KRUCKOWICKI.

Warsaw, Sept. 7, 1831, 6o'clock in eve.

The Russian bulletins admit a loss in the taking of Warsaw of only 1000 killed, and 1500 wounded, which goes to strengthen the impression that the Poles had been sold.

MARRIED.

In this village on the 23d ult. by the Rev. Mr. Penney *Mr. Frederick Starr* to *Miss Lucy Ann Hills*, all of this place.

In Buffalo, by Rev. Mr. Eaton, Mr. Wm. Davis, to Miss Julia Stanley.

In New York, Mr. H. D. Ward, one of the Editors of the N. Y. Whig, to Miss Ally P. M'Glashan, of that city.

In Buffalo, on the 27th ult. by Rev. Mr. Stone Mr. Levi Sater, of St. Thomas, U. C. to Miss Julia Kress, of the former place.

In Buffalo, on the 29th ult. by the Rev. Mr. Tucker, Mr. Oliver G. Steele, to Miss Sarah Hull.

In Sardinia, on the 29th ult. by S. Penney, Esq., Mr. Samuel B. Conner, to Miss Lodania Dake.

DIED.

On the 1st inst. at the house of Mr. William Atkinson, in this village, Thomas Wells Hills, of Auburn, in the 7th year of his age.

ROCHESTER MARKET.

Wheat, bushel	$1 00 —
Flour, bbl.	5 12½
Corn	32
Oats	
Beef, fresh	2 50
Pork, do.	
Salt, bbl.	1 12½

Rochester price Current.

CLOTHING STORE.

THE Subscriber has received from N. York an addition to his former stock of Goods, which he will be happy to make to the order of his friends and customers.

Ready Made Clothing,

constantly on hand. He would hereby remark that he does not mean to be excelled in workmanship—neither will he allow himself to be undersold.

DAVID BISSELL.

No. 29, Main Street.

P. S. All persons indebted to the late firm of Wm. M'Coy, & Co. are earnestly requested to make immediate payment otherwise—— D. B.

Nov. 29, 1831.

NOTICE.

ALL persons indebted to the subscriber for costs or having unsettled claims on his Docket are requested to call and settle the same without delay. DAVID BISSELL.

Nov. 29, 1831. *No. 29, Main Street.*

P. S. Wanted to hire, out any quantity of Wood from fifty to five hundred cords. Enquire as above.

LAST CALL.

ALL persons indebted to the late firm of Hill & Peet are hereby notified that unless payment is made by 1st December, they will be sued. LEWIS L. PEET

Nov. 14, 1831. 47-3w

1000 ACRES OF ILLINOIS LAND, for Sale or Exchange for Farms. Enquire of E. D. SMITH, or H. B. WILLIAMS.

Rochester, Nov. 15, 1831.

DEFAULT having been made in the payment of the sum of money secured by one Indenture of mortgage bearing date the eleventh day of July in the year of our Lord one thousand eight hundred and thirty two, executed by David Hooper and Savannah his wife to Daniel Penfield, which said mortgage has been duly assigned to Henry Hamilton, and is recorded in the Office of the Clerk of Monroe County in Liber 31 of Mortgages page 631, on which said indenture of mortgage there is claimed to be due and payable at the time of the first publication of this notice, the sum of three hundred and sixty dollars and twenty nine cents. NOTICE is therefore hereby given that by virtue of a power contained in said mortgage and by force of the statute in such case made and provided the premises described in said mortgage as follows, viz. All that certain tract or parcel of land situate in the town of Penfield in the county of Monroe and state of New York being a part of lot number forty three in township number three in the fifth range of townships in the county of Ontario and state of New York, and bounded as follows, viz.—North, east and west on the lines of said division and south on a line of land parallel to the north line of said lot forty three and distant therefrom one hundred and forty rods, and containing one hundred and twenty acres of land be the same more or less, will be sold at public auction to the highest bidder at the house now occupied by Samuel H. Stowell in the town of Penfield in the county of Monroe, on the 7th day of May next at ten o'clock in the forenoon of that day. Dated the 7th day of November 1831.

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IN CHANCERY.

Philip Church vs. John C. Williams, Francis M. Jenkins, Simeon P. Alcott and William Ayres.

In pursuance of a decretal order of this Court made in the above cause and bearing date the 27th day of November, 1831, I shall sell at public auction to the highest bidder at the Eagle Tavern, in the village of Rochester & county of Monroe on the 21st day of January next, at 2 o'clock in the afternoon, the following described premises, viz. All that certain tract or parcel of land situate in the town of Gates, county of Monroe and state of New York, and on lot number fifty three, in township number one, and distinguished as follows on a map of Cornhill and subdivision of said lot as village lot number thirty three on the west side of Main street leading from Rochester to Canandaigua.

ASHER SAMPSON,
Master in Chancery.

Dated December 7, 1831.

Millenery & Mantuam

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Atlantic Souvenir for 1832.

THE AFRICAN'S DREAM.

BY MISS E. H. CHANDLER.

Why did ye wake me from my sleep? it was a dream of bliss!
And ye have torn me from that land, to pine again in this.
Methought, beneath yon whispering tree, that I was laid to rest,
The turf with all its withering flowers, upon my cold heart pressed.

My chains, these hateful chains, were gone—Oh! would that I might die—
So from my swelling pulse, I could for ever cast them by!
And on, away o'er land and sea, my joyful spirit passed,
Till 'neath my own banana-tree I lighted down at last.

My cabin door, with all its flowers, was still profusely gay,
As when I lightly sported there, in childhood's careless day;
But trees, that then were sapling twigs, with broad and shadowing bough,
Around the well known threshhold spread a freshening coolness now.

The birds, whose notes I used to hear, were shouting on the earth,
As if to greet me back again with their wild songs of mirth;
My own bright stream was at my feet, and how I laughed to lave
My burning lip, and cheek, and brow, in that delicious wave!

My boy, my first born babe, had died amid his early hours,
And there we laid him to his sleep, among these clustering flowers;
Yet lo! without my cottage door he sported in his glee,
With her whose grave is far from his, beneath yon linden tree.

I sprang to snatch them to my soul, when, breathing out my name,
To grasp my hand and press my lips, a crowd of loved ones came!
Wife, parents, children, kinsmen, friends! the dear and lost ones all,
With blessed words of welcome came, to greet me from my thrall.

Forms, long unseen, were by my side; and, thrilling on my ear,
Came cadences, from gentle tones, unheard for many a year;
And on my cheek fond lips were pressed with true affection's kiss—
And so ye waked me for my tears—but 'twas a dream of bliss!

THE INDIAN'S APPEAL TO WHITE MEN.

I dwell with the tempest, I'm rock'd by the storm;
No pillow of luxury come I to crave,
Sole lord of the brute in whose furs I am warm,
Yet, pity the Red Man, ye sons of the wave.

Ere the wide-spreading ocean now rolling so blue,
Your ancestors bore from afar to our shore,
These forest comprised all of pleasure we knew,
Then pity the Red Man, thus happy no more.

Enamour'd of freedom where cities arise,
No bonds of confinement these limbs shall annoy,
Yet there lies in your hands a superlative prize,
Oh! pity the Red Man and bid him enjoy.

You have laws which the beauty of order afford,
Which the savage ferocious compel to be tame,
You speak,—and the passions are still at his word,
Then pity the Red Man,—and teach him the same.

What is that which excites the ineffable sigh,
When the wretched their burdens of sorrow reveal,
And expresses communion of joy by the eye!
Declare to the Red Man, that he too may feel.

You drink at the fountain of mental delights,
Where streams intellectual deliciously roll,
And while the rich banquet so sweetly invites,
Ah! pity the Red Man, he too has a soul.

The comforts which civilized manners impart,
And the Arts and the Sciences blossom to give,
Shine full on your breasts, and ennoble the heart,
Then pity the Red Man, and teach him to live.

But, chief—the blest name to Christians so dear,
Your passport to mansions of glory on high,
That name which supports you in death without fear,
Make known to the Red Man, and teach him to die.

THE ROSE OF THE DESERT.

The sun o'er the mountain rose beaming and bright
In the sky of the orient—a fountain of light;
Nature smiled in its splendor so cheerful and gay,
And all things rejoiced in the coming of day.

I pass'd through the desert where the rose bloomed so fair—
It had oped its bright leaves to the sweet scented air;
A dew-drop still hung, like a crystalline gem,
Which fell like a tear as it shook on its stem.

I return'd, but, alas! it was fading away;
The north wind had been, with his breath of decay;
It scattered its leaves near the spot where it grew,
Which were wafted away by the wind as it blew.

So virtue's fair form, unbefriended and poor,
Is oft seen to rise in some cottage obscure;
In the pride of her beauty, she blooms for a while,
And lists to the false one's soft tale with a smile.

But ah! the rude spoiler, the blighter she fell, comes,
Then leaves her to weep in affliction's dark hour:
Grief preys in her bosom, where joy ne'er must rise,
Till heart-broken with sorrow, forsaken, she dies.

Sheffield Iris.

From the Utica Sent. & Gazette.

DEATH AND THE MAIDEN.

"Come, maiden, come out from the youthful throng,
With thy laughing eye, and thy voice of song;
Come down from thy father's ancient halls,
From thy happy home and its cherish'd walls;
Thine eye is bright, and thy cheek is fair,
But the cold earth-worm shall revel there,
For I come with my damp, destroying breath,
To bear thee down to the shades of death."

Oh, stay, grim death, till the summer flies,
Till the lily fades, and the violet dies,
For I cannot leave these blooming bowers,
Oh, no, I must wither with the flowers.
Oh, stay till the summer roses fade!
Oh, stay till the birds forsake the shade,
Then bear me down to the silent tomb,
'Tis meet to die when the world is gloom.

Come, maiden, come, for the flowers are dead,
And the music of the groves has fled,
And the vines that cluster'd round thy bower,
Have sunk 'neath autumn's withering power;
Come, for the summer's bloom is past,
And the stormy spirit is coming fast,
And the raven croaks in the hollow tree,
Then haste, maiden, haste, and follow me.

Oh, nay, there is one that loves me well;
And I cannot go with thee to dwell;
He waits for the winter evening hour,
To lead me to the bridal bower,
Oh, take me not when my heart is glad,
But stay till his coldness makes me sad;
Stay, stay till his love hath ceased to be,
Not soon, I ween, wilt thou come for me.

Come, oh come, for thy joys are o'er,
And thy early hopes are thine no more;
The rose that bloom'd on thy cheek is fled,
And where is the light thine eye once shed?
He that once lov'd thee, his heart is cold,
He loves thee not, as in days of old,
He hath caused the bitter tears to flow,
Then come with me to the shades below.

O, call me not, though my heart is woe,
I love my child, and I cannot go;
The little flower that God hath given,
Oh, let me fit its soul for heaven,
For none would guide in a world like this,
Its infant soul to a land of bliss;
And its soul in guilt would be beguil'd,
No, I cannot go, for I love my child,

Come! lone one, come, for thy widow'd heart
Hath none belov'd from whom to part,
The child that heaven in pity gave,
I have lain it low in the silent grave,
And those you lov'd in the days gone by,
Beneath the "clods of the valley lie:"
There is none on earth to weep for thee,
Then, lone one, come and follow me.

They laid my child in the dark cold grave,
Where the mournful yews and cypress wave,
And I strew'd wild roses round its tomb;
Oh, let me live till those roses bloom;
For daily I sit me down and weep,
Where the loving and the lov'd once sleep,
And when I have seen those roses bloom,
I will go with thee to my long lost home.

I come, I come, and my arm is strong,
Follow me down to the sleeping throng;
The flowers you strew'd round the lov'd one's clay,
Have budded and blossom'd, and wither'd away,
Then cross with me death's stormy main,
The end is bliss, but the journey pain;
My arrow is sure, and strong my bow,
So haste with me to the shades below.

Whitesborough. F. M. B

OCCASIONS OF ENMITY AGAINST CHRISTIANITY.

FROM RICHARD CECIL.

The *cause* of enmity against real christianity is in the heart. The angel Gabriel might exhibit the truth, but the heart would rise in enmity. To suppose that there is any way of preaching the cross so as not to offend the world, is to know nothing of the subject.

There are many *occasions*, however, of calling forth this enmity. Any man, who should bleed me, would put me to pain; but he would greatly aggravate my pain, if he rudely tore my skin. Occasions may render the reception of that truth morally impossible which, under the most favorable circumstances, is received with difficulty.

Ignorance in ministers, is an occasion of exciting enmity against christianity. A man may betray ignorance on almost every subject except the way of salvation; but if others see him to be a fool off his own ground, they will think him a fool on that ground. It is a great error to rail against human learning, so as to imply an undervaluing of knowledge. A man may have little of what is called learning, but he must have knowledge. Bunyan was such a man.

Relig ous profession was, at first, a *conflict*—a *sacrifice:* now it is become a *trade*. The world sees this spirit pervade many men: and it is a great occasion of enmity. Men of learning and character have confirmed this impression: they have brought out this mischief, and exhibited it to the world. Let any man look into Warburton's "Doctrine of Grace," and he may sit down and wonder that God should suffer such occasions of enmity to arise.

Fanatical times furnish another occason. The days of Cromwell, for instance. The great enemy of godliness will never want instruments to make the best of such subjects of ridicule. As long as such a book as Butler's Hudibras is in the world, it will supply occasions of enmity against real religion.

An *unholy, insolent professor of religion* occasions enmity. He scorns and insults mankind. His spirit is such as to give them occasion of contemning the truth which he professes. The world will allow some men to call it to account: they will feel a weight of character in a holy and just man.

Eccentricity, in religious men, is another occasion of enmity. Ask an eccentric man a question, he will stare you in your face, and look very spiritual. I knew one of these men who called out to a farmer as he was passing, "Farmer! what do you know of Jesus Christ?"—Much spiritual pride lurks under this conduct. There is want of breeding and good sense. The world is led to form wrong associations by such characters: "Religion makes a man a fool or mad: therefore I will not become religious."

Injudicious preaching increases the offence of the cross. Strange interpretations of scripture—ludicrous comparisons—silly stories—talking without thinking—these are occasions of enmity.

The loose and indiscreet conduct of professing christians, particularly of ministers, is another occasion. The world looks at ministers out of the pulpit, to know what they mean when in it.

An ostentatious spirit in a professor of religion does great injury—the *giving out that he is some great one*. Even a child will often detect this spirit, when we think no one discovers it.

The manner of conducting the devotional part of public service is sometimes offensive. It is as much as to say, "we *mean* nothing *by this service*. Have patience and you shall hear me!"

Slighting the offence of irregularity has done much harm. It was a wise reply of a Spanish minister to his king: "Omit this affair, it is but a ceremony!"—"A ceremony! Why the King is a ceremony!"

Good men have given occasion of offence by *maintaining suspicious connections*. There is a wide difference between my not harassing and exposing a doubtful character, and my indorsing and authenticating him.

Contempt of men's prejudices of education will offend. It was not thus with St. Paul: *I am made all things to all men, that I might by all means save some.*

A want of the spirit of the cross in its professors increases the offence of the cross—that humility, patience, and love to souls, which animated Christ when he offered himself on the cross for the sins of the world.

These are some of the stumbling-blocks in the way of the world. And wo unto the world, says our Lord, because of offences! for it must needs be that offences come, but wo unto him by whom the offence cometh! Every man, who is zealous for the diffusion of true religion, should keep his eye on all occasions of offence, since religion, of itself and in its own native beauty, has to encounter the natural enmity of the degenerate heart.

TRACT HAND BILLS.

The brief relation which follows is given in the 32d Annual Report of the Religious Tract Society in London for circulating religious publications, 1831. It was told by a clergyman in Yorkshire, England, and it proves at the same time, the value of Tracts and of Sunday Schools, and shows how they co-operate in doing good. The clergyman thus observes:

"I was called some weeks ago to visit a sick old man, who had regularly attended public worship, and I found him in a pious, happy state of mind. At the close of every visit, I left a hand bill with him; for which he always expressed great thankfulness. It came out, however, a few days ago, that my old friend was eighty years of age, and that he could not read a single word! I was surprised; and I therefore asked him, 'My dear friend, what could you do with them?' How is it that you told me so often, that they were so very good for you?" He replied, "O sir, there were no Sunday Schools when I was a lad; I was sadly let down all my life because I could not read. But, thank God, I could hear, and had a pretty good memory. I sent my children to school, and my grandchildren to Sunday Schools. The son of my granddaughter now reads the hand bills to me. If you turn that board, sir, you will see every one of them nailed to it. I thus keep them all clean and neat. This lad, when he comes home at night, reads them to me; and a glorious library, sir, I find my board to be. Every new bill adds to my store, and I bless the Lord for them all." I promised to fill the old man's board, which I shall do when I get the 12000 hand bills, which the society has promised to me. I have also prevailed upon a barber to put up the hand bills in his shop some time ago; and when a customer waits, he is directed to read them. In many instances, good has been done, and the man's custom has greatly increased. He is a good distributor of hand-bills for me, for many who like the tracts on his walls, beg copies of them to take home with them. He is very often clamorous for a fresh supply.

CLOSE PREACHING.

Some time in the summer of 1805, Bishop McKendree, then presiding elder of the district, was preaching near Maysville, (or Limestone, as it is usually called,) the landing place for most of the emigrants to the upper part of the state of Kentucky. His subject naturally led him to enlarge on *extortion*. It was here that the emigrants were frequently exposed to impositions of various kinds from want of a knowledge of the prices of different commodities; with his usual ingenuity he pressed the subject very closely. "Yes," said he, "it frequently happens that some take the advantage of the poor emigrant too, that has removed to your fine country to become your neighbor and fellow citizen; you sell him your corn or other produce at a double price, and for the corn, when it is only worth fifty cents a bushel, you ask a dollar; ah! and receive it too of the poor man who has to grapple with misfortunes to support his family!" An aged gentleman sitting near the door was discovered to become more and more uneasy; his hoary locks gave him a venerable cast, but the emotions of his mind were such as to operate upon the muscular movements of his features. As the subject was pressed, his agitation increased; he could stand it no longer; but rising from his seat, thus addressed the preacher, "If I did sell my corn for a dollar a bushel, I gave them six months to pay it in." "Sit down, my friend," calmly replied the Bishop, "sit down, sir, if you please; we are not in the habit of making *personal* reflections!"—[*Rel. Rem.*]

GENERAL WASHINGTON WAS A GOOD BOY.

The Marquis de Lafayette repaired to Fredericksburg, previous to his departure for Europe, in the fall of 1784, to pay his parting respects to the mother of Washington.

Conducted by one of her grandsons, he approached the house, when the young gentleman observed, "There sir, is my grandmother." Lafayette beheld, working in the garden, clad in domestic-made clothes, and her gray head covered by a plain straw hat, the *Mother* of this hero! The Lady saluted him kindly, observing—"Ah, Marquis! you see an old woman—but come, I can make you welcome to my poor dwelling, without the parade of changing my dress."

Much as Lafayette had heard and seen of the matron before, at this interesting interview he was charmed and struck with wonder. When he considered her great age, the transcendent elevation of her son, who, surpassing all rivals in the race of glory, 'bore the palm alone,' and at the same time discovered no change in her plain, yet dignified life and manners, he became assured that the Roman matron could flourish in the modern day.

The Marquis spoke of the happy effects of the revolution, and the goodly prospect which opened upon independent America, stated his speedy departure for his native land, and paid the tribute of his heart, his love and admiration of her illustrious son. To the encomiums which he had lavished upon his hero and paternal chief, the matron replied in these words: "*I am not surprised at what George has done, for he was always a very good boy.*"—*Ladies Mag.*

From the Christian Index.

A PRACTICAL WAY OF SETTLING CONTROVERSY.—A gentleman and lady, one evening toa late hour, amused, and perhaps instructed, a select religious circle, by taking different sides in popular controversy. The gentleman was on the side of Calvinism, and the lady assumed conscientiously the Arminian side. After much being said on both sides, the gentleman, whether intentionally or not, it is not said, kept his strong argument till they were parting to go to rest.—"Ma'am," said he, "I suppose before you go to bed you address the Divine Being." "Surely," said she. "Then," said he, "you will have the goodness to tell Him, that you sought him before he sought you." "No!" said she with vehemence, "I won't!"

Those who are taught by the truth and Spirit of God have the same creed at the throne of grace.

MENTOR.

A Centurion in a Romish army was missed from his place in the ranks during a very hot action. The battle raged, and the contest was hard and long, but still the officer did not appear at the head of his band! After the conflict was over, his general sent for him to inquire why he was not in his place duing the engagement. His reply was "that he was in the camp keeping guard." His Commander, however, considered this excuse insufficient, and in ordering him for punishment, remarked, "I do not love those whose diligence is excessive." Keeping guard in the camp at a proper time, and under proper instructions, would have been the Centurion's duty. But it was highly blame-worthy in him to constrain one duty to give place to another. I have thought, Mr. Editor, that some of your christian readers might be benefitted by this concise narrative. At present the armies of the Lord are mustered and have taken the field against the god of this world. There has been a going forth out of the *Camp*, to carry in triumph the doctrine of the Cross. Many noble lives have been devoted to this work, and not little treasure has been expended. Every one on the Lord's side has a duty to perform, and our great Captain will not thank us for remaining behind to guard the Camp when we should be out in the open field exerting ourselves in deeds of generous heroism.—*Ib.* VINDEX.

RELIGIOUS REFUGE.—The Pope of Rome has lately published an edict which has made him extremely unpopular. It institutes an asylum for assassins at Ostia, and some other unhealthy towns, about ten leagues from Rome, though, it is to be feared, at the imminent risk of travellers near them.—*Badger's W. Messenger.*

A wise *man* feareth, and departeth from evil: but the fool rageth and is confident.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage executed by Moses Adams of Penfield in Monroe county to Laura M. Ely, and Winslow Heath, of the same place bearing date the twenty eighth day of November 1828 & recorded in the Clerk's office of Monroe county in Liber 8 of mortgages at page 458, executed by Edward Carter to Josiah Bissell Junior, conveyance on which there is due at the date of the first publication of this notice, the sum of one hundred and forty seven dollars and seventy three cents, being the purchase money of the mortgaged premises herein after mentioned—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land lying and being in the town of Brighton, in the county of Monroe, being fourteen rods in front on the south side of lot No. seventy two, bounded south by lot no. 23, east by part of lot No. 71, north by lot No. 20 and west by Clinton Street containing four acres and eighty hundredths of an acre of land more or less, will be sold at public auction in the Arcade Hall in the village of Rochester in said county on the second day of April next at twelve o'clock at noon of that day. Dated October 6th, 1831.

HENRIETTA BISSELL, *Executrix.*
EVERARD PECK,
ASHBEL W RILEY, } *Executors of*
S. MATHEWS, } *Josiah Bissell jr. deceased*
V. A. S. MATHEWS, *Attorneys.*

DEFAULT having been made in the payment of the money secured to be paid by a certain indenture of mortgage bearing date the twenty ninth day of May in the year one thousand eight hundred and thirty seven, and recorded in Monroe county clerk's office, in Liber 8 of mortgages, at page 458, executed by Edward Carter to Josiah Bissell Junior, conveyance on which there is due at the date of the first publication of this notice, the sum of one hundred and forty seven dollars and seventy four cents, being the purchase money of the mortgaged premises herein after mentioned—Notice is hereby given that the mortgaged premises to wit,—All that certain piece or parcel of land lying and being in the town of Brighton, in the county of Monroe, being fourteen rods in front on the south side of lot No. seventy two, bounded south by lot no. 23, east by part of lot No. 71, north by lot No. 20 and west by Clinton Street containing four acres and eighty hundredths of an acre of land more or less, will be sold at public auction in the Arcade Hall in the village of Rochester in said county on the second day of April next at twelve o'clock at noon of that day. Dated October 6th, 1831.

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V. A. S. MATHEWS, *Attorneys.*

IN CHANCERY—Joseph Strong vs. Silas Unsported } by virtue of a decretal order of the Court of Chancery made in the above entitled cause on the 7th day of Sept. 1831, I shall sell at public auction to the highest bidder, on the twenty third day of December next, at ten o'clock in the afternoon of said day at the Eagle Tavern in the village of Rochester, the following described premises, viz. All those certain lots of land situate in the village of Rochester and County of Monroe, in the subdivision of a part of lot number thirty in township number one short ranges west of the Genesee river, and known on a map or plot of town lots made by Elisha Ely some time since, number two on the east side of Allen street, bounded north on Allen and Bread streets, westerly by lot three, number six on same, southerly by Alling street. Also lot four, bounded easterly by lot three, northerly by an alley leading from Bread to Exchange street, westerly by Broad street, south by Alling street. Also, lot forty nine bounded easterly by lot forty nine, westerly by lot forty eight, southerly on Hill street.

Dated Nov 9th, 1831. ASHLEY SAMSON
Master in Chancery

ADMINISTRATOR'S NOTICE.

ALL persons are hereby notified that if they have any demands or claims against the estate of John Nichols deceased, late of the town of Brighton, they are hereby requested to call on the subscribers and settle the same within six months from this date.—And all persons who are indebted to the said estate are requested to call and settle the same without delay. BENJAMIN COWLES, *Admr's.*
6w 38.

NOTICE

IS hereby given that the subscribers will apply to the Legislature of the state of New York, at their next session, to incorporate them and their associates under the style of "*The Rochester Institute of Practical Education,*" to be located in the village of Rochester and County of Monroe.

CHARLES M. LEE,
MOSES CHAPIN,
JAMES SEYMOUR,
WILLIAM WISNER,
JOSEPH PENNEY, &
LUKE LYONS.

Nov. 17. 47 6w

PURSUANT to an order of Mortimer F. Delano, Surrogate of the County of Monroe, Notice is hereby given to all the creditors of Josiah Bissell Jun. late of Rochester in said county, deceased, to exhibit their demands with the vouchers thereof, to Josiah Bissell one of the executors of the last will and testament of the said deceased, at his office in Rochester aforesaid, on or before the twenty fifth day of May next.—Dated November 10, 1831.

HENRIETTA BISSELL, *Executrix,*
EVERARD PECK,
ASHBEL W RILEY, } *Executors.*
S. MATHEWS,

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, Buck Morocco, for men's and women's Boots and Shoes. Checkered 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. 22tf JACOB GOULD.

REMOVAL.

WILLIAMS & MERRILL, Dealers in Leather, Hides, Oil, &c. would inform their friends and the public that they have removed from their old stand on Mason St. to No. 16 in the Globe Building where they have now on hand a large stock of Leather, Hides Oil Curriers Tools, &c. &c. which they expect soon to replenish, and will be happy to wait on their old friends and customers, & as many new ones as shall be pleased to call on them, assuring them that they will sell as cheap as the cheapest.

N. B. The highest price in Cash always paid for Hides and Calf Skins. 3m41.

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.

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

DUTCH BOULTING CLOTH.

THE subscribers keep constantly on hand a stock of Dutch Bolting Cloths of the different Manufactories, viz: Anchor, Plant, Harlaem, and Star, which they will sell to all cases at retail, at a small advance from the New York prices. Large Flouring Establishments supplied at New York prices, and they will warrant all cloths sold by them.

Burr Mill Stones.

We are also agents for the sale of Burr Mill Stones, and will sell as low as they can be had, and will warrant as good as can be purchased in the State. THOMAS KEMPSHALL, & Co.
35 State (formerly Carroll) Street.
Oct. 27. 1831. 44

ROCHESTER CHEMICAL MANUFACTORY AND NEW DRUGS & MEDICINE ESTABLISHMENT.

THE Subscriber begs leave to inform the public generally, and Physicians in particular, that he has recently connected with the Rochester Chemical Manufactory a full assortment of carefully selected

DRUGS & MEDICINE,

to which he invites the attention of purchasers both by wholesale and retail.

Dealers are desired to take particular notice that all the varieties of approved patent and certified Family Medicine now in use will be furnished at the lowest New York Factory Prices, and that every reasonable inducement will be offered for purchasing at this *Western Establishment* in addition to saving of transportation, risk of breakage, &c. &c.

All orders for Drugs and Medicine, operative Surgical and Dental Instruments, Infirmary sporting, ordinary and extraordinary, executed with promptness and care, by

LEVI BURNELL, *Druggist,*
At the Sign of the Alligator, No. 11, *Carroll St.*
41tf

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. M. F. DELANO, *Surrogate.*

Porter's Health Almanac, FOR 1832.

JUST received and for sale by the gross, dozen or single, at the publisher's prices at the New Book Store of SKINNER & PHELPS.
One door south of the Bank of Rochester.
Oct. 27. 44

NEW BOOK STORE.

THE subscribers would respectfully inform the inhabitants of Rochester and vicinity that they are now receiving and opening a splendid assortment of **BOOKS** among which are Quarto BIBLES of every description.

Henry's Exposition, Scott's do. Brown's and Cruden's Concordance, Testaments, Theological and Classical Books.

An elegant assortment of PRAYER BOOKS, together with a general assortment of Blank Books, Albums Slates, Pencils, Wafers, Sealing Wax, Expositor of Pencils, Wallets, Ink Handstands, &c.

All of which will be sold on the most reasonable terms. Store one door south of the Bank of Rochester.

The public are respectfully invited to call and examine for themselves.

SKINNER & PHELPS.
Rochester, Oct. 20, 1831. 43

NEW BOOKS.

HOLY LIVING AND DYING, with Prayers containing the complete duty of a Christian, By JEREMY TAYLOR, D. D.

Babington on Education, with a preliminary essay, By T. H. GALLAUDET.

The Child's Book on the Soul particularly designed for elementary instruction in Sunday schools. By T. H GALLAUDET.

The Christian Lyre, Vol. 2., By JOSEPH LEAVITT. Just received and for sale at the New Book Store of SKINNER & PHELPS.
Oct. 27, 1831. 44

JUST received, "THE CATECHISM OF HEALTH," or plain and simple rules for the preservation of the health and vigor of the constitution from infancy to old age, dedicated to youth of both sexes throughout the United States as well as to Parents and Guardians.

For sale at the publisher's prices at the New Book Store of SKINNER & PHELPS.
One door south of the Bank of Rochester.

ALSO, the Effects of the principal Arts Trades and Professions, and of the civic states, and habits of living on Health and longevity. For sale as above. Oct. 27. 44

Sabbath School Books.

UNION Questions, 1st, 2d & 3d vols. A full supply of all the publications of the AMERICAN S. S. UNION. Also, A variety of Miscellaneous Books, suitable for Sabbath Schools.

Among the more recently published will be found the Following: British Officer—Helen and her Cousin—Young Freethinker—S. Bacon—Grandfather Gregory—Oberlin—Life and travels of St. Paul—Mrs. Judson—Little Susan—Francke—Child's Expositor—Dick's Future State—Dwight's Vocabulary—Evening Recreation—Mrs. Huntington—Incidents in the Life of Dwight—Letters from Europe (Sprague's)—S. J. Mills—Nathan Dickerman—Pious Shepherd—Pious Sisters—Pleasing Expositor—Temperance Family—Memoirs of Howard, &c. &c.

For sale at the DEPOSITORY, *No.* 36, *State, (formerly Carroll) Street.*

WM. H. WARD & Co. (WARDLE BUILDING *Carroll Street,*) have just received a full supply of **GOODS.** Rochester, June 2, 1831.

ANNALS OF TRYON COUNTY By W. W. CAMPBELL, just published and for sale at the NEW BOOK STORE, one door south of the Rochester Bank. SKINNER & PHELPS.
Oct. 17. 43

FANCY DYING.

Neither from Dublin nor London.

H. YOUNG, lately from the city of Glasgow, has taken the stand formerly occupied by Mr. Kinchella, at the west end of Curtiss' Block Building, Main-St.

H. Y. respectfully informs the citizens of Rochester and its vicinity that he has commenced dying and dressing all qualities of Silk Crapes, Bombazine, &c. &c. Likewise will dye linen and cotton goods—Clouded woolen yarn Stockings any color wanted kept on hand Carpet, or fine worsted yarn, dyed to any pattern.

N. B. Merino Shawls cleaned Ladies and Gentlemen's wearing apparel cleaned and dressed in the first style—*Reward Meri.* 38 6m

More New Books!!

Willson's Evidences.
Baxter's Call to the unconverted.
Advice to a young Christian.
Pleasantness of a religious life.
Church Member's Guide, by J. A. James
Jay's Lectures.
Payson's Sermons.
Pleasing expositor.
Consistency. By Charlotte Elizabeth.
Payson's Memoirs
Scougal's Works.
Mental Discipline. By H. F. Burder, M. Edition.
Wardlaw's Discourses on Prayer.
Sumner's Expository Lectures, on Matt. & Mark
Paschal's Provincial Letters.
Willson on the Divine Authority and Perpetual Obligation of the Lord's Day.
Wilk's Christian Essays.
Fuller's Holy State.
Boston's Fourfold State.
The Christian Ministry, in 2 vols.
Paley's Works.
Life and Times of Rev. Richard Baxter.
Spring's Essays on Christian Character.
Spratt's Lectures.
Fawcett's Lectures to young men.
Lindsley's Lectures to the middle aged
Just received and for sale at the New Bookstore of SKINNER & PHELPS, where those who wish to purchase *cheap*, will do well to call.

☞ Store 1 door South of the Bank of Rochester.
No. 24, Exchange-St. Nov 1

PROPOSALS

For publishing a Religious Periodical Paper, to be entitled the CHRISTIAN MAGAZINE, under the Supervision of the Associate Reformed Synod of N. York.

The want of an accession of vigor of sentiment and of correct intelligence has long been felt by the ministers and members of the ASSOCIATE REFORMED CHURCH, and by many who by principle and education, whose religious views and feelings harmonize with theirs. The cheering progress of the cause of God and Truth within the Associate Reformed Church has been such, as, while it augments the necessity and the demand for a periodical publication, justifies the Synod in undertaking it accordingly, at its late meeting, the Synod, after mature deliberation, determined to the establishment of a Monthly publication, to be entitled "THE CHRISTIAN MAGAZINE," and appointed the Rev. JOHN F. M'LAREN, of Geneva the Editor.

To solicit the patronage and co-operation of the people, and of the friends of Truth in general, to themselves upon the Editor; which he would do by a brief statement of our want of such a paper, and by giving, what comes nearest to an actual examination of the work, a correct and candid view of the character it is designed to bear.

The A. R. Church is almost the only denomination which has not a Religious Paper under its care consecrated to the interests of Zion within its bounds. And as we have a part to perform in the dissensions of truth, we propose to remove this unhappy peculiarity and to engage in the circulation of Evangelical doctrines and Christian intelligence.

The CHRISTIAN MAGAZINE, while its pages shall be preserved pure from a party spirit and from sentiments unfriendly to true charity, will take its station in liberality and firmly by the standards of the Church which are thoroughly Presbyterian and thoroughly Evangelical. It will be the engrossing purpose of the work, to promote vital godliness—to clothe in elegant piety among its readers, by the exposition and defence of the doctrines of Grace, by the enforcement of christian Duty, and by the illustration of christian Experience.

The following subjects will be among the most prominent in the Magazine:

1. Clear and concise views of Christian Doctrines.
2. Expositions of Difficult Passages of Scripture.
3. Brief Memoirs of eminently useful and pious Characters from foreign countries.
4. Sketches of the early history of the Reformed Churches.
5. Cases of Conscience solved by the Standard of Believers.
6. Translations from standard Christian Authors of former times.
7. Notices and short Reviews of New Publications.
8. Summaries of passing Religious and Civil Events.

It is expected that Ministers and members of the A. R. Church, in different parts, will contribute to the pages of the Magazine, and Communications from other quarters will always be cordially received.

TERMS.—The Magazine will contain 32 pages, octavo, per number, printed in good style, and on good paper, stitched in a neat printed cover, making in a year a volume of nearly 400 pages. The price will be $1,50, if paid in advance or before the delivery of the third number; $2,00 if payment is deferred till after the third number. The first number will be published on the first of January next.

Members of Sessions in the A. R. Church, or such persons as they may appoint, are requested to act as Agents for the work, and to return to the editor the names of subscribers by the first of December.

Geneva, September 28, 1831.

A subscription list for the above paper is left with W. B. Kness, No. 3, Buffalo st. Rochester, where it is to be hoped that all persons friendly to the interests of the "Associate Reformed Church" will become subscribers to the Magazine 3w8

THE three story stone house, corner of Spring and Sophia sts., is open for the reception of

BOARDERS,

where they will be genteelly and comfortably accomodated.
Rochester, Nov. 24, 1831. 3w48

NOTICE.

THE Copartnership heretofore existing between the subscribers, under the firm of *Bush & Butler*, is dissolved by mutual consent; and all persons indebted to the said copartnership are hereby notified to make payment to Henry Bush, and all persons having claims against the said Copartnership, to present the same to the said Henry for adjustment and payment.

The business of the late firm will be conducted hereafter by the said Henry Bush, at the old stand.

HENRY BUSH
GEO. BUTLER.
Nov. 8. 47

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. WEDNESDAY DECEMBER 14, 1831. VOL. V. NO. 51.

ROCHESTER, MONROE Co. N.Y.

PUBLISHED WEEKLY.

TYLER & CHIPMAN, PROPRIETORS.

ALBERT G. HALL, PRINTER.

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Postage on newspapers, 52 50 per annum in advance.

For the Observer

ANECDOTES AND REFLECTIONS ON TEMPERANCE. NO. VIII.

Excuses for not uniting with a Temp. Soc.
I object to a Church which by its discipline is a Temperance Society.

This is not true; for we have seen that the practice of total abstinence is not the discipline of any church, but the principle of T. Societies. And we know by every day's observation and observation, as well as the testimony of 50 or 60 years past, that the word necessity, as used in this request, is not to be considered as synonymous with an impossibility. Paul says that he was a debtor to the Greeks, and to the barbarians, and gives them to understand, by his conduct, that the majority so regarded it, when I (who is being supposed) The weakness of such excuses is evident evidence of the mental imbecility of the objector, and all the ordinary remedies which are proposed for other weaknesses of the mind are applicable to this. Let the objector read and reflect on the subject, and he will soon see that the Methodist Church is not a temperance society. But another feature of this excuse remains. It clearly marks the difference between them and the Methodist church, as claiming to have adopted temperance measures. Temperance Societies inhibit all their members from making or vending ardent spirits—the Discipline only inhibits Ministers—all others may do it, and read—there is no rule to the contrary.

Now admitting, for the sake of argument, that *necessity*, or *total abstinence*, every one may with perfect propriety, refuse himself the power which he wishes others from using himself—that Minister—the wine needs it. But who is it more for a member to drink, than for a professed christian? Intemperance, I hope. If the people is so situated that the members of the church are forbidden to use it, it is clearly, in all necessary kindness, to make and vend, that others may be prevented! Is it doing to others as we would be done by, and as it is doing our neighbor as ourselves? And that those who have joined the class, do invite and vend, I hold myself responsible to prove; nor I can even point to, at least, one, who is a *first leader* who is known and sells rum—and to another who for years has done it. Tom, members of other churches do the same; and God will judge them all; but I am only showing that the "Discourse," does not form a temperance society for the reasons and the requirements of the one are diverse entirely from the other.

But perhaps some may think I am evading the rule mentioned in the third quotation—uniting to band societies. I am not, but merely to show that even this rule, binding as it is, does not form a T. Society even of those who adopt it. Those who form themselves into a band society, are to use no ardent spirits liquor, or drink of the kind, unless prescribed for a physician." Now this looks fair on paper, but what is it in practice?

Note some things—

1. A band is composed of three or four brethren or sisters, (all brethren, or all sisters) who agree to meet at others as they please, for prayer and mutual conference—to read the scriptures, and perform certain other duties of piety.

2. This association is limited to no time; it may continue one hour, one day or one year—nay during life, if they please.

3. If a member violates the rules, all the disciple is to be inflicted is, to be expelled from the band, not from the church.

4. No member of the band is inhibited from making or vending ardent spirit; but may go direct from his distillery or his grocery to the meeting of the band; he has violated none of its rules.

5. Band societies, at this day, and especially in the country, are very uncommon. In the village of Rochester, I am told, there are a few; but these are the only ones I have been able to find, even by the most diligent search. Thus if the whole church were on band, yet the *three hundred thousand* part of the members of that communion are bound by it as bodies to none who are not members of the band.

It cannot be this rule then which forms the church into a T. Society; for all those who come under its operation are at perfect liberty to violate one of the very principles upon which such a society is founded. Indeed this rule looks much less like a temperance Soc. than the former one; for it bears only on such as please to adopt it, and even then only for as long a time as they choose. Besides, if the rules of the class rule a T. S. the rules of the band can do no more; and this band-rule explains the class-rule, and fixes its meaning. The members of the class are members of the band; and if or to be ardent spirits, total abstinence, unless a medicine, why is the band societies require abstinence unless for the same reason? The members were bound before. Wine had then arrived. Thus we have examined three rules and found no T. Society—one, and only one more remains, and that shall be the subject of the next No.

CHAS. YALE,
Act. V. Y. S. T. S.

A Monthly Distributer in New York city says, in his report, dated April 4th, 1831, "As I was distributing last month in Washington street, I was asked by an elderly man, if I did not recollect giving him 'Trust but verify'—*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 cry 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 Trust has not only been blessed to me, but to all my family. My wife and three children. I have since been connected to God by those few pieces 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.

On Wednesday last, a daughter of Mr. Wm B. Goodrich, of this village, in her 4th year, was so severely burnt, by her clothes taking fire, as to cause her death the day following.—*Buffalo paper*.

ADDRESS.

Of MORTIMER M. JACKSON, before the "New-York Young Men's Society for the promotion of Temperance," delivered at its anniversary meeting, held at the City Hotel on Tuesday evening.

MR. PRESIDENT—Since our last anniversary meeting, the cause of *Temperance*, has been repeatedly introduced to the consideration of our fellow-citizens. From the press, from the pulpit, and from popular assemblies, in language bold and eloquent, its importance has been urged, and its truths have been proclaimed.

All the aids of learning and of eloquence of patriotism and of piety, have been exerted in a far-reaching Christian of modern reformations. Talent still continues to exercise the talents of the benevolent, the virtuous, and the wise, we have the most cheering evidence by the presence of this assembly.

As an humble advocate of this Society, Sir, I must ask the indulgence of this audience, while on this occasion, I attempt again to explain its objects, to illustrate its importance, and to enforce its claims.

First, let us enquire what is the object of this anniversary? It is merely to recount the past achievements of this Society? again to relate the familiar history of the day? and—for a moment to arrest, by sentimental oratory, and rhetorical pathos the tear of but transient sympathy of human nature? Or is it rather for the purpose of imparting new courage to the established friends of Temperance,—of stimulating them to more peculiar exertions,—of strengthening them by a reunion of sentiments,—and of uniting the friends of virtue, freedom, and humanity, in one common, determined effort *for the destruction of so dire a curse as this?*

It is for this purpose. It is not only to diffuse information, but to consummate action, not only to show the existence and the extent of an alarming vice, but to adopt effectual measures for its reformation.—This vice, Sir, is INTEMPERANCE. A vice which is a curse to humanity, a foe to liberty, a foe to God:—a vice which extends to almost every community, which tarnishes the glory of almost every state,—a vice which annually costs the nation millions of dollars, which takes the bread from the widow, and the inheritance from the orphan, which fills our poor houses, our prisons, our penitentiaries, our lunatic asylums, our hospitals, our graves, and our hells.

Go to the Alms House:—ask what has reduced so many of our men, designed by nature for useful and praiseworthy purposes, to become dependent upon public bounty? the answer will be, INTEMPERANCE.

Go to the Debtors' Jail:—ask why so many are confined for insolvency in a land where industry is so abundantly rewarded? the answer will be, INTEMPERANCE.

Go to the Police Office:—ask the cause of so many cases of assault and battery; of brutal violence; of savage cruelty; of inhuman murder? the answer will be, INTEMPERANCE.

Go to the Bridewell and the Penitentiary:—ask what led to the crimes for which so many are suffering the rigors of imprisonment? the answer will be, INTEMPERANCE.

Go to the children of Dwyer, and of Ransom:—ask what instigated their fathers *inhumanly to butcher* the mothers who had kindly nurtured their infancy—who had watched with maternal solicitude over their maturer years? the answer will be, INTEMPERANCE.

How shall this vice be arrested. By removing the cause from which it is chiefly produced.—*the use of ardent spirits*.

We know that it is contended by some, that the *moderate* use of them ought not to be prevented; that the evils which we aim to remove, and which they affect to deplore, arose merely from the excessive use. That, sir, as I shall attempt to show, is a dangerous error. It has been incontrovertibly proved, by some of the ablest medical and scientific men in our country, that even the moderate use is *neither beneficial nor safe*. It has also been proved, by fair and satisfactory experiment, that without their use man can better endure the winter's cold and the summer's heat,—can better support the various hardships to which he is exposed. The moderate use of ardent spirit, then, while it produces no good, but rather injury, subjects him who uses them, always to an unnecessary, frequently to an imminent exposure. But this is not all. The moderate use, ultimately and imperceptibly leads to excess. It is the preliminary process to habitual intemperance.—Show me the confirmed drunkard that was not once a moderate drinker! Show me the man that was born a drunkard! Show me the man that ever designed to be a drunkard? He lives not on earth. He, therefore, who admits that intemperance is an evil, and that ardent spirits chiefly produce it, must as a consequence admit, that nothing but TOTAL ABSTINENCE can effectually remove it. Here sir, is the solution of the problem.

Let the words TOTAL ABSTINENCE, then, be inscribed on every Temperance banner—let them be the rallying words of every friend and every champion of the cause.

Connected with this subject, Mr. President, there is another topic, to which, with your permission, I will briefly advert. It is the formation of Temperance Societies.

It is not to be concealed, that there are those among our fellow-citizens, who, while they acknowledge the importance of the undertaking in which we are engaged; while they are sensible of the extent and the magnitude of the evils which we have united to suppress; while they admit the influence of Societies in accelerating the progress of the Temperance Reformation; while they lavish upon our endeavors expressions of approbation and encouragement,—still are unwilling to unite with the Society,—unwilling to make any exertions to suppress intemperance,—unwilling publicly to array themselves in opposition to an enemy, which is detrimental to the peace of their families, to the welfare of society, and to the liberties of their country. Why this inconsistency—why this deplorable indifference? Let charity exercise her office in answering the question. What, sir, is the object of a Temperance Society?—it is to produce, concert and co-operate among the friends of temperance; to operate on the public mind by united moral and intellectual influences; and to achieve, thro' the agency of an enlightened *public opinion*, a triumph, for which we may look in vain, either to legislative enactments or to judicial decrees. We see the powerful influence of associated action in every department of society. We see it in the advancement of literature and science; we see it in the successful progress of various benevolent and philanthropic systems; we see it in the exercise of a thousand influences which purify, and refine, and renovate society. It lies at the very foundation of free institutions. Can as much be accomplished by individual exertion as by the associated efforts of a large number? Can the cause of temperance be better promoted, than by the voluntary association of various individuals, all harmoniously co-operating—guiding each other by their counsels, and aiding each other by their labors?

Can the friends of Temperance regard these Societies with indifference, when they look at the facts they have collected? at the knowledge they have diffused? at the influence they have exerted? We know they cannot.

It was sir, under the influence of sentiments like these, that several of they gentlemen of this city about two years ago, united in forming the Society in the "N. Y. Young Men's Society for the promotion of Temperance." In inviting public attention; and the able addresses delivered on that occasion, are doubtless, still fresh in the recollection of many who are present this evening. At that time, the Temperance Reform had but just begun to excite the public mind. But few young men were acquainted with its character, but few appreciated its importance, and but few enlisted in its behalf. It is not so now. TRUTH and REASON, have been gradually and silently exerting their kindred influences upon society, until at length public opinion is decidedly in favor of our cause.

The glory of successfully completing this undertaking, is reserved for young men.—And in behalf of a Reformation so honorable in its origin, so beneficial in its progress, and so glorious in its prospective issue, we are proud, on this occasion to appeal to the young men of the city of New-York. It is for them to exercise an influence which shall be felt to the remotest borders of our land. We do not at present, so much need essays and speeches, and sermons; as ACTION; vigorous united, effective action.

Young Men's Temperance Societies are now formed, in almost every city, town and village in the nation. The youthful champions of the cause in distant states, among the valleys and mountains of the rising West, are looking with deep solitude, to the example of the young men of this metropolis.

Here they look for an encouraging voice and a helping hand. Let them not look in vain. The cause in which we are engaged, is the cause of our country. Let us, then, go forward, faithfully and fearlessly, in the prosecution of our undertaking.

Let no difficulties discourage us; lukewarmness dishearten us; theological disputation divide us.

While we contemplate with pride, sir, the future achievements of this Society, what may we not anticipate from the effective energies of thousands of Societies, all acting in unison, and exerting their mighty influence to drive Intemperance from our land?

May we not hope, that under the auspices of such exertions, the time is not far distant when the voice of licentious revelry shall no longer disturb the midnight slumbers of the virtuous and the peaceful; when the lawless and the profanity of the drunkard shall no longer contaminate the morals and vitiate the principles of the young.

May we not hope that the time is not far distant, when the brave and hardy sons of the ocean shall no longer be ship-wrecked on the quicksands of intemperance; when those who preside in our councils shall no longer partake of the maddening cup; when those who wield the nation's energies—the farmer, the merchant, the mechanic, and the laborer, *shall calmly banish the liquid poison from their fields, their workshops and their dwellings.*

Sacrilege.—Some evil minded person or persons broke into the Baptist Meeting house in this village on the night of Saturday last, and broke open the door of the closet which contains the sacramental vessels, and other things belonging to the Society, and after drinking, as is supposed, some wine which was there deposited, took a two gallon glass bottle nearly full of lamp oil, ascended into the pulpit and threw it on the floor with sufficient force to scatter the fragments of that bottle in all directions, and to spatter the oil upon the pews, &c. The damage done to the house was considerable. Although measures have been taken to ferret out the wretches who were guilty of this unholy crime, they have not yet been discovered.—*Newport (N. H.) Spectator.*

REVIVALS.

From the Boston Recorder.

REVIVAL IN JEFFERSON COUNTY, N. Y.

Jefferson Co. N. Y. Nov. 1st, 1831.

MR. EDITOR,—In addressing you and through the medium of your excellent journal the Christian community at large, it is my object to give a plain and simple history, so far as knowledge of facts shall enable me, of the displays of divine power and goodness with which of late our county has been so highly favored. Detached and imperfect accounts of this *work of the Lord* in particular churches have already gone abroad; but viewing as I do the unusual attention to eternal things which has been manifested in several of our churches as produced by one general outpouring of God's Spirit, I deem it proper that this account should be a general one of the revival in *Jefferson County*—and that hereby the riches of God's grace may be magnified—his name honored—the hearts of the Lord's people encouraged, is my most humble and most earnest prayer.

For some time previous to any remarkable excitement there was evident in some of our churches an increased attention to duty things; a deeper and more ruling spirit of piety seemed to pervade the bosom of Christ's professed followers, and a marked reverence for the ordinances of the sanctuary was observed. Many had presentiments of great things about to be performed. The devout Christian especially exercised strong faith in *Him* who is not slack concerning his promises.

At a period so propitious—when circumstances seemed to warrant and even demand extraordinary effort, a protracted meeting was commenced in the village of Adams. Deep interest for the result was felt by all who sincerely loved the Redeemer's cause and desired its advancement. Many were the prayers which were put up we trust in faith in different parts of the county, to the Great Head of the Church, that he would crown the meeting with the presence of his Spirit.—This was in the month of March last. Public services commenced on Tuesday and were closed on the Sabbath following.—During the three first days, the course was such as is commonly adopted in meetings of a similar nature; but on the morning of Friday so deep and powerful were the feelings of the assembly that it was deemed expedient to deviate somewhat from the usual method. God had indeed met with his people, and so sensibly was his presence realized, so awfully momentous appeared the responsibilities of the hour, that it was with the greatest difficulty they could refrain from giving vent aloud to the emotions that swayed their bosoms.—Every head was bowed, and every pious heart flowed out to God in deep and fervent supplication. The ear of the Almighty was not deaf to their prayer. The waters of life flowed freely. Inquiry meetings were continued for several days after the public meetings were suspended. It is impossible to state precisely the number of those who were hopefully converted. Many who came in from a distance went away rejoicing in the hope of a glorious immortality. Probably more than a hundred were here the subjects of renewing grace.

Immediately after the meeting at Adams, another commenced at Rodman, five miles distant, which continued thirteen days without intermission. Public exercises were had three times a day, and the usual course was pursued. At this place it is supposed that nearly two hundred gave evidence of a saving change. During the three first days but little was effected, and the aspect of things was dull and cheerless—but on Thursday the prospect was brightened. The cloud of mercy burst suddenly upon the people, and in the short space of twenty-four hours rising of thirty souls expressed a hope of having passed from death unto life.—From this time the work progressed steadily forward until the close of the meeting. The population of this village is small; but so general was the work that of the few scarcely an adult was left uncovered.

On the day following the close of this meeting (the 25th of April,) a meeting of the converts was held at the village of Adams, which was addressed by Rev. J. Barchard. Of more than four hundred who had obtained hope since the work commenced in this latter place, three hundred were present. This was a scene of exceeding interest: and when all arose and sang a favorite hymn, we seemed in imagination to catch the faint echoings of the song in the upper sanctuary.—This, I trust, was a day of happiness to many, which will never be forgotten. It was a blessed antepast of that bliss which is reserved for the redeemed alone.

On the 21 of May a meeting commenced at Evan's Mills, about ten miles distant from Watertown: of which Mr. Barchard, who had conducted the two already noticed, was requested to take the direction. Public exercises were continued uninterruptedly for nine days, during which time, through the blessing of God, a number hundred and twenty-five persons were hopefully converted. On the 17th of the same month a meeting commenced at Brownville, which continued ten days, and resulted in the hopeful conversion of more than one hundred and fifty souls.

Immediately upon leaving Brownville, Mr. Barchard returned to his own people at Belleville to conduct a union meeting between the Baptist and Presbyterian brethren of that place. In this meeting sectional and party feeling was wholly laid aside, and those of different names met and labored upon the common footing of Christians and servants of the most High. All were determined to *prove* God as he had commanded them, and "bring all their tithes into the store house." They asked for a *large* portion of the Spirit, and measured their desires rather by the power and goodness of God, than by their own weakness and ill deserts. Their supplications were heard and answered. The moving of the Spirit was like the sweep of an overwhelming flood, bearing away with resistless energy every obstacle that opposed its progress. The mouth of the gainsayer was stopped, and the enemies of the cross, confounded and abashed, looked on in mute astonishment. The powers of darkness seemed to have loosened their grasp upon their victims and haughty and rebellious men bowed in submission before the offended Majesty of Heaven. For two or three days a rising of an hundred each day expressed hope of having been born again. To give an idea of the power of the work, it is sufficient to state, that at one time, during a season of prayer in the inquiry room which lasted about 15 minutes, thirty-seven persons expressed a hope of having passed from death unto life, all of whom, so far as I have been able to learn, still exhibit in their lives evidence of the reality of the change. The village of Belleville itself is small, there being not more than 50 houses; but the people in great numbers, came in from the surrounding country. It is impossible to ascertain the exact number of those who obtained hope during the meeting. Individuals who were enabled from actual observation to form tolerably correct estimates, suppose the number to be not less than six or seven hundred. The lowest estimate I have heard would place it between five and six hundred. This meeting which continued twelve days, closed on the Sabbath, and on the Tuesday following another commenced at Champion, which lasted seven days, during which about 150 persons obtained hope of eternal life.

From this place Mr. Barchard went to Wendville, a small settlement three miles from Belleville, of about 30 families. The meeting commenced on Friday and continued till Tuesday of the next week. The inquiry room was open until Tuesday, at which about 70 gave evidence of a saving change. The subjects of this work were in few exceptions persons of adult age. Many in the middle age of life, and several who had numbered four-score and ten.

The general characteristics of this work have been deep conviction of sin followed by an early surrender of the heart to God. Among its subjects were persons of every class and every age. Men of the highest standing have not been ashamed to profess themselves disciples of the meek and lowly, and of the many who since the commencement of these meetings have obtained hope in Christ, there are but very few who do not stand fast in the faith and give satisfactory evidence of a change of heart.

The means made use of have been the prayer of faith, and the preaching of the word in a plain and practical manner, pressing home upon the sinner's conscience his guilt before God and the duty of immediate repentance.

With but few exceptions there was nothing in the meetings to offend the most fastidious taste. That the enemy of truth should assail the measures used for his defeat is perfectly consistent with divine truth and universal experience. But a Christian professor should not think it incredible that God should convert a hundred in a day; for I am convinced, from what I have seen and heard, that the same amount of moral power which was brought to bear upon the audience at Belleville and which under God resulted in the conversion of an hundred a day, if exerted upon a number proportionably large might be the means of bringing thousands of souls into the kingdom in a space of time equally short. The church of God must cease to measure themselves by themselves, and take the word of God as a rule of duty and ground of expectation, before we shall see these great displays of divine grace in the conversion of sinners which the Bible teaches us to expect. W.

From the Philadelphian.

ST. GEORGES, Del.—The protracted meeting of which we lately gave notice, was commenced in this place on Monday evening, the 14th inst. by a sermon from the Editor. On Tuesday the congregation met in the church when the Rev. Mr Adair, of Wilmington, preached once, and the writer twice. At the close of the last service in the Church this day, the Pastor and communicants solemnly resolved, by raising up in the congregation, their determination to be more zealous, faithful, and prayerful than ever before, in seeking without delay to promote a revival, and win souls for Christ. In the evening, Mr. How, the Pastor, preached in one School-house, and the writer in another. On Wednesday morning the writer preached in the Church twice, and was obliged to leave the scene of delightful labor at 1 o'clock, P. M.

The Rev. Messrs. Gilbert and Adair continued the services until Friday. M. Hugh Hamill, a licentiate of the Presbytery of Philadelphia then came to the aid of Mr How, and continued until after the Sabbath. Twenty-three persons on the Sabbath united with the church for the first time in celebrating the Lord's supper. On Monday fourteen other persons made a credible profession of having been born again. Some of the most respectable men of the State of Delaware, are among the new converts. Nothing like this manifestation of the power of divine grace has been experienced in this church since the late venerable Dr. John Rodgers was its Pastor, and Whitefield preached in the pulpit of his young convert. The Church is full of hope that the triumphs of the Redeemer in that place will still be multiplied.

KENSINGTON, PA.—Last Monday evening the Editor had the pleasure of preaching the gospel to a numerous and attentive audience, under the pastoral care of the Rev. George Chandler. An unusual attention to religion exists there at the present time; not less than thirty persons appear to be savingly awakened; and we anticipate a joyous harvest of converted souls.—*Ib.*

PENCADER, DEL.—At Pencadr Church, which was very small, consisting only of 21 members, the Pastor, the Rev. Samuel Bell, a short time since had the pleasure of receiving to the communion *seventeen* new converts; and among them some of the most influential men of the place.—*Ib.*

From Bridges's Weekly Messenger.

BY THE REV. RICHARD KNILL.

THE EAR RING.

Every man who cordially embraces the Lord Jesus Christ as his Prophet, Priest, and King, becomes an auxiliary to the bible and missionary operations. This is invariably the case, whether the man be rich or poor. If he be rich he will pour of his abundance into the treasury, and if he be poor he will cast in two mites, and if perchance he have no mites to contribute, he will bow his knees before the throne of grace, and cry, "Father, glorify thy Son. Give him the heathen for his inheritance, and the uttermost parts of the earth for his possession." I have seen many lovely proofs of this, but have seldom known one more cheering than the following:

A gentleman resident on the shores of Caspian, who once cared nothing about Christ or his cause, has, within a few years, become a warm hearted disciple. Knowing his character, I wrote to him to assist me in the distribution of the holy scriptures. To my request he joyfully acceded, but he did not think it sufficient to contribute towards it himself, he tried to enlist others also in the good work. He mentioned it in particular to a young lady of his acquaintance, who had just before received a present of one hundred rubles to purchase a pair of ear rings. Fired with a hope of promoting the eternal happiness of her fellow creatures she determined to surrender her ear rings to the cause of God, and sent the nine hundred rubles to me. Perhaps this was the first time that ever her attachment to the Saviour led her to a sacrifice, and it must be unspeakably gratifying to her mind, when reviewing this transaction, to feel that she could part with her ornaments for her adorable Redeemer.

It is possible some may think, that to make so

From the same

BY THE REV. RICHARD KNILL.

THE CHATEFUL SCHOLAR.

In some parts of Christendom there are charitable women attached to the churches who, on the part of deaconesses, or servants of the church. They devote their whole time to visiting, praying, reading the sick, relieving the distressed, and, sometimes, in instructing the young. In a very remote district there were three of these deaconesses attached to the 31st parish, and, among other acts of kindness which they performed, they taught 6 of poor children to read. And one of them is the "good scholar" mentioned at the head of this article. He made great proficiency in his lessons; and when he got on as far as the 1st epistle to Timothy. He called on me one day for a New Testament. We asked him what he was going to do with so many books. He then told us where he came from, and concluded his history by observing, "I am doing very well in my shop, and I owe every thing I possess to the good women who gave me instruction. I know that they never saw a New Testament; I am sure that nothing will afford them more pleasure than to have a copy, as a token of my gratitude for their kindness to a poor village boy."

Many a village boy has arisen to eminence in his business, and perhaps to the possession of wealth also, entirely owing to the advantages he enjoyed when a boy at some village day or Sunday school. Perhaps some, in reading this account, may recollect, that one part of it is just a counterpart of their own history. Well, then; imitate the other part, and I pledge myself N. S. Testaments are at your poor old neighbors.

MISSIONARY.

From the Boston Recorder.

SANDWICH ISLAND MISSION.

New Bedford, Nov. 21, 1831.

I will occupy a few moments of time which I now have, in giving you some further account of the missionaries and their movements: as they seem to be the principal objects of interest just now, especially in the circle where I move. They and their friends, as well as the gentlemen connected with the Board who are superintending their embarkation, are very kindly received and hospitably entertained, free of expense, as I understand, by the good people of the place. The public mind here becomes very deeply in favor of missions. This favorable feeling, is not confined to members of the church. Many merchants and others, not professedly religious men, manifest much good will towards the missions. Not a few of them make liberal contributions, and some of them are generously entertaining one or more of the missionaries while detained here. This kind feeling is not limited to the denominations to which the missionaries belong. Some of the Quakers manifest a good degree of it. In more than one instance a Unitarian has made a handsome donation, expressing his full conviction that the missionaries were doing a humane and philanthropic work. When the reinforcement was here last fall, both the Methodist and Baptist ministers here requested them to preach in their pulpits on the Sabbath, and appeared highly gratified with the aid received. The Methodist minister, Rev. Mr. Webb, requested the same favor yesterday, which was granted.

Yesterday, being the Sabbath, the missionary brethren were dispersed through the neighboring towns, in compliance with the request of the ministers. Mr. Alexander preached at Taunton; Mr. Emerson at Fall River; Mr. Forbes for Mr. Bigelow and Mr. Spaulding for Mr. Cobb, of Rochester; Mr. Hitchcock at Dartmouth, Mr. Lyons at North Bedford; and Mr. Armstrong and Mr. Lyman for Rev. Mr. Holmes of this place, and Rev. Mr. Gould of Fairhaven; Mr. Thompson, who expects, as I have learned, to embark next spring for the Mediterranean mission under the direction of the Board, preached for Mr. Gould on Saturday evening, and for Mr. Webb half on the Sabbath. In most of the places where the missionaries preached, collections were taken up in aid of the Sandwich Island mission. At Fairhaven it amounted to $50, at Fall River $30, at Mr. Bigelow's $10, at Mr. Cobb's $12, at Dartmouth, $ —, and at Taunton about $50. These sums, as well as that collected here on Friday evening, are all in addition to the ordinary annual donations from these towns, which had before been made, and show the interest which the community feel in the cause of missions. The change in this respect has been great within a few years.

I find the whole mass on family hustle employed this morning in arranging and packing the remainder of their goods, and putting them in readiness for going on board whenever the ship shall be ready to take them. Seeing as I have done for the last week, that large quantities of boxes and packages are going to the ship, marked with the names of the missionaries, I have felt much curiosity to learn what amount of articles are to be shipped, and what is to be the cost of this reinforcement. Some of your readers may have the same curiosity; and I suppose it will do no harm for the whole community to know. It is their concern, and there should be no secret about it. The cost will, however, at first though, appear to them unnecessarily large. But when they shall look at it particularly, they will probably think it very small; at least very reasonable. The money is all expended under the direction of Mr. Hill, the Treasurer, who is now here giving the most careful attention to the business. I am informed that the whole expense of this reinforcement, up to the time of their arrival at the Islands, will amount to about $7,000. The principal items, as nearly as I can learn, are these:—1. The outfit of the several families, including their traveling expenses while making their preparations, and coming to the place of their embarkation, we suppose about $400 for each family and mounting, for 10 families and one single man, to about $4,000. This item includes household furniture of all kinds necessary for housekeeping, clothing for a long voyage, and for two or three years after their arrival, and books, together with all the necessary things, of all sorts, which will come 10,000 miles from a market, and situated where few of these articles can be purchased except at an exhorbitant price, and likely to need. 2. The price of the passage, amount to $100 for each person,—or $1,000 for the whole. 3. The provisions and stores for the voyage, which in this

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case, as they have done in several instances before, the Board defrays the expense of; and which, of the proper kind, and put up in a suitable manner for sea, and sufficient in quantity for nineteen persons during a voyage of five or six months, amount to about 1,000. These three sums make the $7,000.

In addition to the articles belonging to this reinforcement, the Board are sending supplies for the mission families now at the Islands, the cost of which exceeds $2000; consisting of salt provisions, bread stuffs, clothing, paper, a printing press, &c.; the freight on which, including that on the goods of the reinforcement, amounts, at $18 a ton, to about $900. All the provisions of this kind, used by the missionaries at the Islands, are sent from this country. So that the expense of this expedition to the Board will not vary far from $10,000

Nov. 22.—Last evening Mr. Ephraim Spaulding, late of the Andover Theological Seminary, and one of the missionaries, was ordained here. His sickness had prevented his earlier ordination. Rev. Mr. Holmes' Meetinghouse, where the services were performed, was well filled; and among the hearers, were the owners and the captain of the ship in which the missionaries are to sail. Rev. Mr. Baird, Agent of the American Sunday School Union, made the introductory prayer; Rev. Mr. Maltby, of Taunton, preached the sermon, from Acts 26: 16, 17, and 18; Rev. Mr. Robbins, of Metapoisett, made the consecrating prayer. Rev. Dr. Fay gave the charge; Rev. Mr. Clark, of Buckland, gave the right hand offellowship; and Rev. Timothy Davis, offered the concluding prayer. All the performances, as well as the music by the choir, were highly respectable, and the occasion was obviously one of deep interest to the audience.

Nov. 25.—Our friends, the missionaries; have not left us yet, though I understand every thing is ready, and they are to go on board at a minutes warning, whenever the ship is prepared to receive them. The delay gives them opportunity to mingle freely with their Christian brethren and sisters here, which they are doing I believe, to the mutual satisfaction of themselves and the people by whom they are very hospitably entertained. On Monday afternoon, the females of the Mission family met a portion of the female members of Rev. Mr. Holmes' church, for the purpose of prayer and religious conversation. Yesterday afternoon, another similar meeting was held. The Missionary brethren attended a religious meeting on Tuesday evening, at which, the address and prayers were principally made by them. Last evening a prayer meeting was held according to previous appointment, and numerously attended.—It was appointed with special reference to the departure of the missionaries, which, as I wrote you last Saturday, was expected to take place yesterday; but some of the many difficulties, which may prevent for a day or two the sailing of a ship bound on a three-years' cruise, and which cannot be obviated or foreseen, have kept the Averick here till this time, so that those, who, it was expected, would have before this, have taken leave of their friends and native land forever, and have commenced their long and perilous voyage, were again with us to mingle their prayers once more with ours, and to animate us with their exhortations, to be faithful to Christ and his cause. A similar meeting is to be held this evening, at which the missionaries will doubtless be present, as is it now too late to embark to-day. These are interesting and profitable occasions. The persons who come together, expect to have no intercourse with each other till they meet in the judgment of the great day.

I have repeatedly been on board the Averick since she has been taking in her freight. She is a fine ship of about 380 tons burthen, has made but one voyage, and that in the whaling business. She is now going on the same business, after having landed the missionaries at the Islands: She carries no cargo, except provisions and water, with the goods of the passengers, and supplies for the mission. The accommodation for the passengers are good, and and as ample as could be expected. They have the exclusive use of the cabin, the cap'ain and officers occupy a room built forward of it. In the cabin are four wide berths and one state-room, which will conviently accommodate ten persons. Around each of the berths, curtains are drawn in such a manner as to render the occupants almost as much retired, as they would be in a state-room. In the room forward of the cabin, occupied by the officers, are four large state-rooms allotted to the missionaries, which accommodates eight more. Mr. Rogers, the printer, also has a berth in this room. The deck of the ship is large and clear, and will afford a good area for walking and exercise. Captain Swan is a young man of good character, amiable in his deportment, and thoroughly acquainted with the sea, though he has never commanded a vessel before. He assures the missionaries that he will do all in his power to render their situation comfortable. He gives his full consent to their having daily religious worship in the cabin, and public worship on the Sabbath there, or on deck when the weather and the working of the ship will permit. He says, also, that he is entirely willing that his officers and hands should attend when not necessarily engaged in the labors of the ship; and that the missionaries should distribute tracts among the hands, or converse with them, or use any other means to give them religious instruction, which shall not interfere with the performance of their duties and the maintenance of due subordination. This is all the liberty that any passenger can ask or desire.

Saturday, Nov. 26th.—At 8 o'clock this morning, the missionaries and numerous friends of Missions, amounting to two or three hundred, assembled on Taber's wharf, the place of appointment for embarkation. The band, who were at this moment to leave forever the land of their friends and their nativity, with all its privileges and endearments, manifested the greatest composure and even cheerfulness as they stepped from the wharf to the vessel. One of the females remarked pleasantly to a friend that stood by, "I am now ready to be offered, and the time of my departure is at hand." After they had taken their stand on the deck, the parting hymn, ("Blest be the tie that binds, &c.") was sung, in which numerous voices united. To the missionaries, and doubtless to many others, it had a meaning which they had never attached to it before. This was a real parting—the most important that the Christian can ever know. It was the forsaking of ministers, and churches and kindred, & native land; almost all that is dear in this world, forever. After the hymn, a prayer was offered by Mr. Green, when the sloop on board which they were and which was to convey them to the ship lying in the stream two or three miles below, immediately left the wharf. They were soon on board the ship which is to be their home for the five or six next months; and about 10 o'clock the anchor was weighed, and they proceeded to sea with a fair wind. At three o'clock P. M. the pilot left the ship off the western point of the Elizabeth Islands, then making good progress. May the prayers of their friends, and the friends of missions attend them; and may the God of grace be their protector and comforter!

At the time of the embarkation, the most perfect order and silence prevailed among those who were assembled. Those at work on the wharf and on the vessels near by, suspended their labors and listened to the singing and prayer. Rev. Mr. Holmes and a number of other christian friends, gentleman and ladies, manifested the interest which they felt by accompanying the missionaries down the harbor to the ship.

PRESIDENT'S MESSAGE.

Message from the President of the United States, to both Houses of Congress, at the commencement of the first Session of the 22d Congress.

Fellow-Citizens of the Senate, and House of Representatives:

The representation of the people has been renewed for the twenty second time since the constitution they formed has been in force.—For near half a century, the chief magistrates, who have been successively chosen, have made their annual communications of the state of the nation to its representatives. Generally, these communications have been of the most gratifying nature, testifying an advance in all the improvements of social, and all the securities of political life. But frequently, and justly, as you have been called on to be grateful for the bounties of Providence, at few periods have they been more abundantly or extensively bestowed than at the present; rarely, if ever, have we had greater reason to congratulate each other on the continued and increasing prosperity of our beloved country.

Agriculture, the first and most important occupation of man, has compensated the labors of the husbandman with plentiful crops of all the varied products of our extensive country. Manufactories have been established in which the funds of the capitalist find a profitable investment, and which give employment and subsistence to a numerous and increasing body of industrious and dexterous mechanics. The laborer is rewarded by high wages, in the construction of works of internal improvement; which are extending with unprecidented rapidity. Science is steadily penetrating the recesses of nature and disclosing her secrets, while the ingenuity of free minds is subjecting the elements to the power of man, and making each new conquest auxiliary to his comfort. By our mails, whose speed is regularly increased, and whose routes are every year extended, the communication of public intelligence and private business is rendered frequent and safe—the intercourse between distant cities, which it formerly required weeks to accomplish, is now effected in a few days; and in the construction of rail-roads, and the application of steam power, we have a reasonable prospect that the extreme parts of our country will be so much approximated, and those most insolated by the obstacles of nature, rendered so accessible as to remove an apprehension sometimes entertained that the great extent of the Union would endanger its permanent existence.

If, from the satisfactory view of our agriculture, manufactures, and internal improvements, we turn to the state of our navigation and trade with foreign nations and between the States, we shall scarcely find less cause for gratulation. A beneficent Providence has provided, for their exercise and encouragement, an extensive coast, indented by capacious bays, noble rivers, inland seas, with a country productive of every material for ship building and every commodity for gainful commerce, and filled with a population, active, intelligent well informed, and fearless of danger. These advantages are not neglected; and an impulse has lately been given to commercial enterprise, which fills our ship yards with new constructions, encourages all the arts and branches of industry connected with them, crowds the wharves of our cities with vessels and covers the most distant seas with our canvass.

Let us be greatful for these blessings to the beneficent Being who has conferred them, and who suffers us to indulge a reasonable hope of their continuance and extension, while we neglect not the means by which they may be preserved. If we may dare to judge of His future designs, by the manner in which his past favors have been bestowed, he has made our national prosperity to depend on the preservation of our liberties; our national force on our federal union, and our individual happiness on the maintenance of our State rights and wise institutions. If we are prosperous at home, and respected abroad, it is because we are free, united, industrious, and obedient to the laws. While we continue so, we shall, by the blessing of Heaven, go on in the happy career we have begun, and which has brought us, in the short period of our political existence, from a population of three to thirteen millions; from thirteen separate colonies to twenty-four United States; from weakness to strength: from a rank scarcely marked in the scale of nations to a high place in their respect.

This last advantage is one that has resulted in a great degree, from the principles which have guided our intercourse with foreign powers, since we have assumed an equal station among them: and hence the annual account which the Executive renders to the country, of the manner in which that branch of his duties has been fulfilled, proves instructive and salutary.

The pacific and wise policy of our Government kept us in a state of neutrality during the wars that have at different periods since our political existence been carried on by other powers: but this policy, while it gave activity and extent to our commerce, exposed it in the same proportion to injuries from the belligerent nations. Hence have arisen claims for indemnity of those injuries. England, France, Spain, Holland, Sweden, Denmark, Naples, and lately Portugal, had all in a greater or less degree, infringed our neutral rights. Demands for reparation were made upon all. They had in all, and continue to have in some cases, a leading influence on the nature of our relation with the powers on whom they were made.

Of the claims upon England it is unnecessary to speak, further than to say, that the state of things to which their prosecution and denial gave rise has been succeeded by arrangements productive of mutual good feeling and amicable relations between the two countries, which it is hoped will not be interrupted. One of these arrangements is that relating to the colonial trade, which was communicated to Congress at the last session; and although the short period during which it has been in force will not enable me to form an accurate judgment of its operation, there is every reason to believe that it will prove highly beneficial. The trade thereby authorized has employed, to the 30th Sept. last, upwards 30,000 tons of American, and 15,000 tons of foreign shipping in the outward voyages; and, in the inward, nearly an equal amount of American, and 20,000 only of foreign tonnage. Advantages, too, have resulted to our agricultural interests from the state of the trade between Canada and our Territories and States bordering on the St. Lawrence and the Lakes, which may prove more than equivalent to the sacrifices of the monopolies and restrictions heretofore in favor the trade of the northern colonies with the West Indies.

After our transition from the state of colonies to that of an independent nation, many points were found necessary to be settled between us and Great Britain. Among them was the demarkation of boundaries, not described with sufficient precision in the treaty of peace.—Some of the lines that divide the state and territories of the United States from the British provinces, have been definitively fixed. That, however, which separates us from the provinces of Canada and New-Brunswick to the north and the east, was still in dispute when I came into office. But I found arrangements made for its settlement, over which I had no control. The commissioners who had been appointed under the provisions of the treaty of Ghent, having been unable to agree, a convention was made with Great Britain by my immediate predecessor in office, with the advice and consent of the senate, by which it was agreed "that the points of difference which have arisen in the settlement of the boundary line between the American and British dominions, as described in the fifth article of the treaty of Ghent, shall be referred as therein provided, to some friendly sovereign or state, who shall be invited to investigate, and make a decision upon such points of difference:" and the king of the Netherlands having by the late president and his Britantic majesty, been designated as such friendly sovereign, it became my duty to carry, with good faith, the agreement so made into full effect. To this end I caused all the measures to be taken which were necessary to a full exposition of our case to the sovereign arbiter, and nominated as minister plenipotentiary to his court, a distinguished citizen of the state most interested in the question, and who had been one of the agents previously employed for settling the controversy. On the 10th day of January last, his majesty the king of Netherlands delivered to the plenipotentiaries of the United States and Great Britain, his written opinion on the case referred to him. The papers in relation to the subject will be communicated, by a special message, to the proper branch of the government, with the perfect confidence that its wisdom will adopt such measures as will secure an amicable settlement of the controversy, without infringing any constitutional right of the states immediately interested.

It affords me satisfaction to inform you that suggestions, made by my direction, to the Charge d'Affairs of his Britannic Majesty, to this Government, have had their desired effect in producing the release of certain American citizens, who were imprisoned for setting up the authority of the state of Maine, at a place in the disputed Territory under the actual jurisdiction of his Britannic Majesty.—From this, and the assurance I have received of the desire of the local authorities to avoid any cause of collision, I have the best hopes that a good understanding will be kept up until it is confirmed by the final disposition of the subject.

The amicable relations which now subsist between the United States and Great Britain, the increasing intercourse between their citizens, and the rapid obliteration of unfriendly prejudices to which former events naturally gave rise—concurred to present this as a fit period for renewing our endeavors to provide against the recurrences of causes of irritation, which, in the event of war between Great Britain and any other power, would inevitably endanger our peace. Animated by the sincerest desire to avoid such a state of things, and peacefully to secure under all possible circumstances, the rights and honor of the country, I have given such instructions to the Minister lately sent to the Court of London, as will evince that desire; and if met by a correspondent disposition, which we cannot doubt, will put an end to causes of collision, which, without advantage to either, tend to estrange from each other, two nations who have every motive to preserve, not only peace, but an intercourse of the most amicable nature.

In my message at the opening of the last session of congress, I expressed a confident hope that the justice of our claims upon France urged as they were with perseverance and signal ability by our Minister there, would finally be acknowleged. The hope has been realized. A treaty has been signed which will immediately be laid before the Senate for its approbation; and which, containing stipulations that require legislative acts, must have the concurrence of both houses before it can be carried into effect. By it the French government engage to pay a sum which, if not quite equal to that which may be found due to our citizens, will yet, it is believed, under all circumstances, be deemed satisfactory by those interested. The offer of a gross sum, instead of the satisfaction of each individual claim, was accepted, because the only alternatives were a rigorous exaction of the whole amount stated to be due on each claim, which might in some instances be exaggerated by design, in others overrated through error, and which therefore it would have been both ungracious and unjust to have insisted on, or a settlement by a mixed commission, to which the French negotiators were very averse, and which experience in other cases had shown to be dilatory and often wholly inadequate to the end. A comparatively small sum is stipulated on our part to go to the extinction of all claims by French citizens on our government; and a reduction of duties on our Cotton and their Wines has been agreed on, as a consideration for the renunciation of an important claim for commercial privileges, under the construction they gave to the treaty for the cession of Louisiana.

Should this treaty receive the proper sanction, a source of irritation will be stopped, that has for so many years, in some degree alienated from each other two nations, who from interest, as well as the remembrance of early associations, ought to cherish the most friendly relations—an encouragement will be given for perseverance in the demands of justice, by this new proof, that, if steadily pursued, they will be listened to—and admonition will be offered by those powers, if any, which may be inclined to evade them, that they will never be abandoned. Above all, a just confidence will be inspired in our fellow-citizens, that their government will exert all the powers with which they have invested it, in support of their just claims upon foreign nations; at the same time that the frank acknowledgment and provision for the payment of those which were addressed to our equity, although unsupported by legal proof, affords a practical illustration of our submission to the divine rule of doing to others what we desire they should do unto us.

Sweden and Denmark having made compensation for the irregularities committed by their vessels, or in their ports, to the perfect satisfaction of the parties concerned; and having renewed the Treaties of Commerce entered into with them, our political and commercial relations with those powers continue to be on the most friendly footing.

With Spain, our differences up to the 22d February, 1819, were settled by the Treaty of Washington of that date: but at a subsequent period, our commerce with the states formerly colonies of Spain, on the continent of America, was annoyed and frequently interrupted by her public and private armed ships. They captured many of our vessels prosecuting a lawful commerce, and sold them and their cargoes; and at one time, to our demands for restoration and indemnity, opposed the allegation that they were taken in the violation of a blockade of all the ports of those states. This blockade was declaratory only, and the inadequacy of the force to maintain it, was so manifest, that this allegation was varied to a charge of trade in contraband articles of war. This, in its turn, was also found untenable; and the minister whom I sent with instructions to press for the reparation that was due to our injured fellow citizens, has transmitted an answer to his demand, by which the captures are declared to have been legal, and are justified, because the independence of the States of America never having been acknowledged by Spain, she had a right to prohibit trade with them under her old colonial laws. This ground of defence was contradictory, not only to those which had been formerly alleged, but to the uniform practice and established laws of nations; and had been abandoned by Spain herself in the convention which granted indemnity to British subjects for captures, made at the same time, and under the same circumstances, and for the same allegations with those of which we complain. I however indulge the hope that further reflection will lead to other views, and feel confident that when His Catholic Majesty shall be convinced of the justness of the claim, his desire to preserve friendly relations between the two countries, which it is my earnest endeavor to maintain, will induce him to accede to our demand. I have therefore despatched a special messenger, with instructions to our minister to bring the case once more to his consideration; to the end that if, which I cannot bring myself to believe, the same decision, that cannot but be deemed an unfriendly denial of justice, should be persisted in, the matter may, before your adjournment, be laid before you, the constitutional judges of what is proper to be done when negotiation for redress of injury fails.

The conclusion of a treaty for indemnity with France, seemed to present a favorable oppertunity to renew our claims of a similar nature on other powers; and particularly in the case of those upon Naples, more especially as in the course of former negotiations with that power, our failure to induce France to render us justice, was used as an argument against us. The desires of the merchants who were the principal sufferers, have therefore been acceded to, and a mission has been instituted for the special purpose of obtaining for them a reparation already too long delayed. This measure having been resolved on, it was put in execution without waiting for the meeting of Congress, because the state of Europe created an apprehension of events that might have rendered our application ineffectual.

Our demands upon the governments of the Two Sicilies are of a peculiar nature: The injuries on which they are founded are not denied, nor are the atrocity and perfidy under which those injuries were perpetrated, attempted to be extenuated. The sole ground on which indemnity has been refused is the alleged illegality of the tenure by which the monarch who made the seizure held his crown.—This defence, always unfounded in any principle of the law of nations—now universally abandoned even by those powers upon whom the responsibility for acts of past rulers bore the most heavily, will unquestionably be given up by His Sicilian Majesty, whose counsels will receive an impulse from that high sense of honor and regard to justice which are said to characterize him; and I feel the fullest confidence that the talents of the citizen commissioned for that purpose will place before him the just claims of our injured citizens in such a light as will enable me, before your adjournment to announce that they have been adjusted and secured. Precise instructions, to the effect of bringing the negotiation to a speedy issue, have been given and will be observed.

In the late blockade of Terceira, some of the Portuguese fleet captured several of our vessels and committed other excesses for which reparation was demanded; and I was on the point of despatching an armed force, to prevent any recurrence of a similar violence and protect our citizens in the prosecution of their lawful commerce, when official assurances, on which I relied, made the sailing of the ships unnecessary. Since that period frequent promises have been made that full indemnity shall be given for the injuries inflicted and the losses sustained. In the performance, there has been some, perhaps unavoidable, delay; but I have the fullest confidence that my earnest desire that this business may at once be closed, which our minister has been instructed strongly to express, will very soon be gratified. I have the better ground for this hope, from the evidence of a friendly disposition which that Government has shewn by an actual reduction in the duty on rice, the produce of our Southern States, authorizing the anticipation that this important article of our export will soon be admitted on the same footing with that produced by the most favored nation.

With other powers of Europe, we have fortunately had no cause of discussion for the redress of injuries. With the Empire of Russia our political connexion is of the most friendly, and our commercial of the most liberal kind. We enjoy the advantages of navigation and trade, given to the most favored nations; but it has not yet suited their policy, or perhaps has not been found convenient from other considerations, to give stability and reciprocity to those privileges, by a commercial treaty. The ill health of the minister last year charged with making a proposition for that arrangement, did not permit him to remain at St. Petersburgh; and the attention of that government, during the whole of the period since his departure, having been occupied by the war in which it was engaged, we have been assured that nothing could have been effected by his presence. A Minister will soon be nominated, as well to effect this important object, as to keep up the relations of amity and good understanding of which we have received so many assurances and proofs from his Imperial Majesty and the Emperor his predecessor.

The Treaty with Austria is opening to us an important trade with the hereditary dominions of the Emperor, the value of which has hitherto been little known, and of course not sufficiently appreciated. While our commerce finds an entrance into the South of Germany by means of this Treaty, those we have formed with the Hanseatic Towns and Prussia, and others now in negotiation, will open that vast country to the enterprising spirit of our merchants, on the North; a country abounding in all the materials for a mutually beneficial commerce, filled with enlightened and industrious inhabitants, holding an important place in the politics of Europe, and to which we owe so many valuable citizens. The ratification of the Treaty with the Porte was sent to be exchanged by the gentleman appointed our Charge d'Affairs to that Court. Some difficulties occurred on his arrival, but at the date of the last official despatch, he supposed they had been obviated, and that there was every prospect of the exchange being speedily effected.

This finishes the connected view I have thought it proper to give of our political and commercial relations in Europe. Every effort in my power will be continued to strengthen and extend them by treaties founded on principles of the most perfect reciprocity of interest, neither asking nor conceding any exclusive advantage, but liberating as far as lies in my power, the activity and industry of our fellow citizens from the shackles which foreign restrictions may impose.

To China and the East Indies, our commerce continues in its usual extent and with increased facilities, which the credit and capital of our merchants affords, by substituting bills for payments in specie. A daring outrage having been committed in those seas by the plunder of one of our merchantmen engaged in the pepper trade at a port in Sumatra, and the piratical perpetrators belonging to tribes in such a state of society, that the usual course of proceeding between civilized nations could not be pursued, I forthwith despatched a Frigate with orders to require immediate satisfaction for the injury and indemnity to the sufferers.

Few changes have taken place in our connexions with the independent States of America since my last communication to Congress. The ratification of a Commercial Treaty with the United Republics of Mexico has been for some time under deliberation in their Congress, but was still undecided at the date of our last despatches. The unhappy civil commotions that have prevailed there, were undoubtedly the cause of the delay: but as the Government is now said to be tranquilized, we may hope soon to receive the ratification of the Treaty and an arrangement for the demarkation of the boundaries between us. In the mean time an important trade has been opened with mutual benefit, from St. Louis, in the State of Missouri, by caravans, to the interior provinces of Mexico. This commerce is protected in its progress through the Indian countries by the troops of the United States, which have been permitted to escort the caravans beyond our boundaries to the settled part of the Mexican Territory.

From Central America I have received assurances of the most friendly kind, and a gratifying application for our good offices to remove a supposed indisposition towards that Government in a neighboring State: this application was immediately and successfully complied with. They gave us also the pleasing intelligence that differences which had prevailed in their internal affairs had been peacably adjusted. Our treaty with the Republic continues to be faithfully observed and promises a great and beneficial commerce between the two countries: a commerce of the greatest importance, if the magnificent project of a ship canal through the dominions of that State, from the Atlantic to the Pacific Ocean, now in a serious contemplation, shall be executed.

I have great satisfaction in communicating the success which has attended the exertions of our Minister in Colombia to procure a considerable reduction in the duties on flour in that Republic. Indemnity, also, has been stipulated for injuries received by our merchants from illegal seizures, and renewed assurances are given that the Treaty between the two countries shall be faithfully observed.

Chili and Peru seem to be still threatened with civil commotions; and until they shall be settled disorders may naturally be apprehended requiring the constant presence of a naval force in the Pacific Ocean, to protect our fisheries, and guard our commerce.

The disturbances that took place in the empire of Brazil, previously to, and immediately consequent upon the abdication of the late Emperor, necessarily suspended any effectual application for the redress of some past injuries suffered by our citizens from that Government, while they have been the cause of others, in which all foreigners seem to have participated. Instructions have been given to our Ministers there, to press for indemnity due for losses occasioned by these irregularities; and to take care that our fellow citizens shall enjoy all the privileges stipulated in their favor by the treaty lately made by the two powers, all which the good intelligence that prevails between our Ministers at Rio Janeiro and the Regency gives us the best reason to expect.

I should have placed Buenos Ayres in the list of South American powers in respect to which nothing of importance affecting us was to be communicated, but for occurrences which have lately taken place at the Falkland Islands in which the name of that republic has been used to cover with a show of authority, acts injurious to our commerce, and to the property and liberty of our fellow-citizens. In the course of the present year one of our vessels engaged in the pursuit of a trade which we have always enjoyed, without molestation, has been captured by a band, acting, as they pretend, under the authority of the Government of Buenos Ayres. I have therefore given orders for the despatch of an armed vessel to join our squadron in those seas, and aid in affording all lawful protection to our trade which shall be necessary; and shall, without delay, send a Minister to inquire into the nature of the circumstances, and also of the claim if any, that is set up by that Government to those Islands. In the meantime I submit the case to the consideration of Congress, to the end that they may clothe the Executive with such authority and means as they may deem necessary for providing a force adequate to the complete protection of our fellow-citizens fishing and trading in those seas.

This rapid sketch of our foreign relations it is hoped, will show citizens may be of some use in as much of your legislation as may bear on that important subject; while it affords to the country at large a source of high congratulation in the contemplation of our political and commercial connexion with the rest of the world. At peace with all, having subjects of future difference with few, and those susceptible of easy adjustment—extending our commerce gradually on all sides, and on none by any but the most liberal & mutual beneficial means, we may by the blessing of Providence, hope for all that national prosperity which can be derived from an intercourse with foreign nations guided by those eternal principles of justice and reciprocal good will, which are binding as well upon States, as the individuals of whom they are composed.

I have great satisfaction in making this statement of our affairs, because the course of our national policy enables me to do it without any indiscreet exposure of what in other governments is usually concealed from the people. Having none but a straight forward open course to pursue, guided by a single principle that will bear the strongest light; we have happily no political combinations to form, no alliances to entangle us, no complicated interests to consult; and in subjecting all we have done to the consideration of our citizens, and to the inspection of the world, we give no advantage to other nations and lay ourselves open to no injury.

It may not be improper to add that to preserve this state of things and give confidence to the world in the integrity of our designs, all our consular and diplomatic agents are strictly enjoined to examine well every cause of complaint preferred by our fellow citizens; and, while they urge with proper earnestness those that are well founded, to countenance none that are unreasonable or unjust, and to enjoin on our merchants and navigators the strictest obedience to the laws of the countries to which they resort, and a course of conduct in their dealings that may support the character of our nation and render us respected abroad.

Connected with this subject, I must recommend a revisal of our consular laws. Defects and omissions have been discovered in their operation that ought to be remedied and supplied. For your further information on this subject I have directed a report to be made by the Secretary of State, which I shall hereafter submit to your consideration.

The internal peace and security of our confederated States, is the next principle object of the General Government. Time and experience have proved that the abode of the native Indian within their limits is dangerous to their peace and injurious to himself. In accordance with my recommendation at a former Session of Congress, an appropriation of half a million of dollars was made to aid the voluntary removal of the various tribes beyond the limits of the States. At the last Session, I had the happiness to announce that the Chickasaws and Choctaws had accepted the generous offer of the Government and agreed to move beyond the Mississippi river, by which the whole of the State of Mississippi and the western part of Alabama will be freed from Indian occupancy and opened to a civilized population. The Treaties with these tribes are in a course of execution, and their removal, it is hoped, will be completed in the course of 1832.

At the request of the authorities of Georgia, the registration of the Cherokee Indians for emigration has been resumed, and it is confidently expected, that one half, if not two thirds of that tribe will follow the wise example of their more westerly brethren. Those who prefer remaining at their present homes will hereafter be governed by the laws of Georgia, as all her citizens are, and cease to be the objects of peculiar care, on the part of the General Government.

During the present year, the attention of the Government has been particularly directed to those tribes in the powerful and growning state of Ohio, where considerable tracts of the finest lands were still occupied by the aboriginal proprietors. Treaties, either absolute, or conditional, have been made, extinguishing the whole Indian title to the reservations of that State: and the time is not distant, it is hoped, when Ohio will be no longer embarrassed with the Indian population. The same measure will be extended to Indiana, as soon as there is reason to anticipate success.

It is confidently believed that perseverance for a few years in the present policy of the Government will extinguish the Indian title to all lands lying within the States composing our federal Union, and remove beyond their limits every Indian who was not willing to submit to their laws. Thus will all conflicting claims to jurisdiction between the States and the Indian tribes be put to rest. It is pleasing to reflect that results so beneficial, not only to the states immediately concerned, but to the harmony of the Union, will have been accomplished by measures equally advantageous to the Indians. What the native savages become when surrounded by a dense population, and by mixing with the whites, may be seen in the miserable remnants of a few eastern tribes, deprived of political and civil rights, forbidden to make contracts, and subject to guardians, dragging out a wretched existence, without excitement, without hope, and almost without thought.

But the removal of the Indians beyond the limits and jurisdiction of the States, does not place them beyond the reach of philanthropic aid and christian instruction. On the contrary, those whom philanthropy or religion may induce to live among them in their new abode, will be more free in the exercise of their benevolent functions, than if they had remained within the limits of the States, embarrassed by their internal regulations. Now, subject to no control but the superintending agency of the General Government, exercised with the wise view of preserving peace, they may proceed unmolested in the interesting experiment of gradually advancing a community of American Indians from barbarism to the habits and enjoyments of civilized life.

Among the happiest effects of the improved relations of our republic, has been an increase of trade, producing a corresponding increase of revenue, beyond the most sanguine anticipations of the Treasury Department.

The state of the public finances will be fully shown by the Secretary of the Treasury, in the report which he will presently lay before you. I will here however congratulate you upon their prosperous condition. The revenue received in the present year will not fall short of twenty-seven millions seven hundred thousand dollars; and the expenditures for all objects, other than the public debt, will not exceed fourteen millions seven hundred thousand. The payment on the account of the principal and interest of the debt, during the year will exceed thirteen millions and a half of dollars; a greater sum than has been applied to that object, out of the revenue, in any year since the enlargement of the sinking fund, except the two years following immediately thereafter. The amount which will have been applied to the public debt from the 4th of March, 1829, to the first of January next, which is less than three years since the administration has been placed in my hands, will exceed forty millions of dollars.

From the large importations of the present year, it may be safely estimated that the revenue which will be received into the treasury from that source during the next year, with the aid of that received from the public lands, will considerably exceed the amounts of the receipts of the present year, and it is believed that with the means which the Government will have at its disposal, from various sources, which will be fully stated by the proper Department, the whole of the public debt may be extinguished, either by redemption or purchase, within the four years of my administration. We shall then exhibit the rare example of a great nation, abounding in all the means of happiness and security, altogether free from debt.

The confidence with which the extinguishment of the public debt may be anticipated, presents an opportunity for carrying into effect more fully the policy in relation to import duties, which has been recommended in my former messages. A modification of the Tariff, which shall produce a reduction of our revenue to the wants of the Government, and adjustment of the duties on imports with a view to equal justice in relation to all our national interests, and to the construction of foreign policy, so far as it may be injurious to those interests, is deemed to be one of the principal objects which demand the consideration of the present Congress.—Justice to the interests of the merchant as well as the manufacturer, requires that material reductions in import duties be prospective; and unless the present Congress shall dispose of the subject, the proposed reductions cannot properly be made to take effect at the period when the necessity for the revenue arising from the present rates shall cease. It is therefore desirable, that arrangements be adopted at your present session, to relieve the people from unnecessary taxation, after the extinguishment of the public debt. In the exercise of that spirit of concession and conciliation which has distinguished the friends of our Union in all great emergencies, it is believed that this object may be effected without injury to any national interest.

In my annual message of December, 1829, I had the honor to recommend the adoption of a more liberal policy than that which then prevailed towards unfortunate debtors to the Government; and I deem it my duty again to invite your attention to this subject.

Actuated by similar views, Congress at their last session passed an act for the relief of certain insolvent debtors of the United States; but the provisions of that law have not been deemed such as were adequate to that relief to this unfortunate class of our fellow citizens, which may be safely extended to them. The points in which the law appears to be defective will be particularly communicated by the Secretary of the Treasury, and I take pleasure in recommending such an extension of its provisions as will enfetter the enterprise of a valuable portion of our citizens, and restore to them the means of usefulness to themselves and the community. While deliberating on this subject, I would also recommend to your consideration the propriety of so modifying the laws for enforcing the payment of debts due either to the public or to individuals suing in the courts of the United States as to restrict the imprisonment of the persons in cases of fraudulent concealment of property. The personal liberty of the citizen seems too sacred to be held, as in many cases it now is, at the will of the creditor to whom he is willing to surrender all the means he has of discharging his debt.

The Reports from the Secretaries of the War and Navy Departments, and from the Postmaster General, which accompany this message, present satisfactory views of the operations of the Departments respectively under their charges, and suggest improvements which are worthy of, and to which I invite the serious attention of Congress. Certain defects and omissions having been discovered in the operation of the laws respecting Patents, they are pointed out in the accompanying report of the Secretary of State.

I have heretofore recommended amendments of the Federal Constitution giving the election of President and Vice-President to the people, and limiting the services of the former to a single term. So important do I consider these changes in our fundamental law, that I cannot, in accordance with my sense of duty, omit to press them upon the consideration of a new Congress. For my views more at large, as well in relation to these points as well as the disqualification of members of Congress to receive an office from a President in whose election they had an official agency, which I proposed as a substitute, I refer you to my former messages.

Our system of public accounts is extremely complicated, and, it is believed may be much improved. Much of the present machinery, and a considerable portion of the expenditure of public money may be dispensed with, while greater facilities can be afforded to the liquidation of claims upon the government, and an examination into their justice and legality, quite as efficient as the present, secured. With a view to a general reform in the system, I recommend the subject to the attention of Congress.

I deem it my duty again to call your attention to the condition of the district of Columbia. It was doubtless wise in the framers of our constitution to place the people of this district under the jurisdic-

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tion of the general government; but, to accomplish the objects they had in view, it is not necessary that this people should be deprived of all the privileges of self-government. Independently of the difficulty of inducing the Representatives of distant States to turn their attention to projects of laws which are not of the highest interest to their constituents, they are not individually, nor in Congress collectively, well qualified to legislate over the local concerns of this district. Consequently, its interests are much neglected, and the people are almost afraid to present their grievances, lest a body, in which they are not represented, and which feels little sympathy in their local relations, should in its attempt to make laws for them, do more harm than good. Governed by the laws of the states whence they were severed, the two shores of the Potomac within the ten miles square, have different penal codes, not the present codes of Virginia and Maryland, but such as existed in those states at the time of the cession to the United States. As Congress will not form a new code, and as the people of the district cannot make one for themselves, they are virtually under two governments. Is it not just to allow them at least a delegate in congress, if not a local legislature, to make laws for the district, subject to the approval or rejection of congress? I earnestly recommend the extension to them of every political right which their interests require, and which may be compatible with the constitution.

The extension of the Judiciary system of the United States, is deemed to be one of the duties of Government. One fourth of the states in the Union do not participate in the benefits of a Circuit court. To the States of Indiana, Illinois, Missouri, Alabama, Mississippi and Louisiana, admitted into the Union since the present Judicial system was organized, only a District court has been allowed. If this be sufficient, then the Circuit courts already existing in eighteen states, ought to be abolished. If it be not sufficient, the defect ought to be remedied, and these states placed on the same footing with the other members of the Union. It was on this condition, and on this footing, that they entered the Union—and they may demand Circuit courts as a matter, not of concession, but of right. I trust that Congress will not adjourn, leaving this anomaly in our system.

Entertaining the opinions heretofore expressed in relation to the Bank of the United States, as at present organized, I felt it my duty, in my former Message, frankly to disclose them, in order that the attention of the Legislature and the people should be seriously directed to that important subject, and that it might be considered and finally disposed of in a manner best calculated to promote the ends of the constitution and subserve the public interests. Having thus conscientiously discharged a constitutional duty, I deem it proper, on this occasion, without a more particular reference to the views of the subject then expressed, to leave it for the present to the investigation of an enlightened people and their representatives.

In conclusion, permit me to invoke that Power which superintends all governments, to infuse into our deliberations, at this important crisis of our history, a spirit of mutual forbearance and conciliation. In that spirit was our union formed, and in that spirit must it be preserved.

ANDREW JACKSON.

Washington, December 6, 1831.

HOUSE OF REPRESENTATIVES.

At 12 o'clock, this day, the House was called to order by the Clerk, Matthew St. Clair Clarke, and the roll of Members being called by states, there were 200 Members who answered to their names.

A quorum being present, the House then proceeded to ballot for a speaker.

Messrs. Davis of Massachusetts, Crawford of Pennsylvania, and M'Coy of Virginia, were appointed Tellers; and on counting the votes on the 1st ballot, there appeared, to—

ANDREW STEVENSON, of Virginia,	95
JOEL R. SUTHERLAND, of Pennsylvania,	54
CHARLES A. WICKLIFFE, of Kentucky,	15
JOHN W. TAYLOR, of New-York,	15
LEWIS CONDICT, of New Jersey,	4
Scattering,	6
Whole number of votes,	189
Necessary to a choice,	95

Andrew Stevenson was accordingly declared by the Clerk to be duly elected, and was then conducted to the Chair by the Hon. Thomas Newton, of Virginia—being the oldest member present.

MONROE COUNTY GRAND JURY AND THE TEMPERANCE CAUSE.

PRESENTMENT.

The Grand Jury of the County of Monroe respectfully present, that selected as we are from various sections of the county, and representing as we may be presumed to do, in some measure, the views and sentiments of our fellow-citizens; and having in common with them a deep personal interest in whatever relates to our common prosperity, have thought proper to submit our views on a subject which has recently excited considerable interest. We mean the subject of intemperance. Had we known nothing of this subject before, facts, which have been disclosed during our deliberations as a Grand Jury, are abundantly sufficient to satisfy us that this vice is the prolific cause of a very great proportion [and as we believe at least nine-tenths] of all the crimes which are perpetrated.

In almost every case which has come before us, we have been able to trace the commission of the crime to this cause.

All can estimate as well as ourselves the necessary expense and consequent taxation, incident to the trial, conviction and punishment of criminals. But what is this compared to the poverty, the disgrace, and the suffering of families consequent on a course of ignominy and crime? We have considered it as coming within the scope and spirit of our official duty, to inquire whether any fault attaches to all or any of those whom the law has clothed with authority. While we would cautiously refrain from imputing unmerited censure, we feel constrained to present, as a great public evil, and we think it not too much to say, a public *nuisance*, the practice of licensing the sale of ardent spirits to be drank in petty groceries. In the village of Rochester, as we are credibly informed, there are more than fifty of these licensed grog-shops. Many of them are the habitual resort of the idle, the dissipated, and the depraved; the schools of vice and the nurseries of crime; and all this under the sanction of law. We believe the retailing of ardent spirits to be drank in these petty groceries, does not in any manner contribute to the comfort or convenience of any portion of our citizens. Indeed, the only plausible argument which we have heard urged in favor of the practice is, that the tax imposed for licenses is a mode of raising a small revenue to the village. But to say nothing of the manifest absurdity of that system of policy, which seeks to raise a revenue and increase the public resources, by manufacturing paupers and multiplying criminals; is it either just or equitable, we ask, towards the other parts of the county? The expense of all the crime and a portion of the pauperism produced by these licensed grog shops, is raised by a tax on the whole county; while the revenue is appropriated for the exclusive benefit of the village.

We humbly submit that the law itself which authorises the granting of these licenses, savours strongly of an odious monopoly. The boards of excise in the towns have no power to grant similar licenses. But if establishments of this kind are necessary in villages and cities, where taverns are usually abundant, are they not equally so in the country where they are less frequent? If grog shops are public *blessings*, why not allow all to participate in their benefits? Believing however as we do, that they are necessary no where, but pernicious wherever they are, having a certain tendency to impose burthensome and unequal taxation, to produce idleness, poverty, domestic misery, and crime, we respectfully recommend to the citizens of this county, to petition the legislature to repeal all such laws as give to the trustees or other officers of any village, within the limits of said county, the power to grant any licenses for the retail of ardent spirits, other than such as the boards of excise in the several towns, are by law authorised to grant.

In connexion we would most cheerfully see col-

lectively bear testimony in favor of [illegible] reformation, which is now so rapidly [illegible] in our land. We firmly believe, that on its eventual success depends in a great measure, the perpetuity of our free institutions, and the prosperity and happiness of our beloved country.

By order of the Grand Jury.

A. M. SCHERMERHORN, Foreman.
ABIAL RANDALL,
OLIVER STRONG,
N. T. ROCHESTER,
BENJAMIN SEABURY,
JOSEPH G. HANFORD,
ELIAS SMITH,
THEODORE BACKUS,
J. J. MACK,
JOEL PALMER,
HALL COLBY,
ARETAS ADAMS,
SQUIRE GOFF,
JOHN LINES,
JOHN PETERS.

Rochester, December 7, 1831.

OBSERVER.

WEDNESDAY DEC. 14, 1831.

WELL WORTHY THE CONSIDERATION OF THE TRUSTEES OF THE VILLAGE OF ROCHESTER, AND OF ALL OTHER VILLAGES.

The Presentment of the Grand Jury of this county, which we publish this week, does credit to the gentlemen whose names are attached to it, and to the county of Monroe. It is a document of no ordinary importance. Its recommendations have a direct bearing not only on the moral, but on the temporal interests and prosperity of the country.

We have often called the attention of our readers to the heavy tax which the licences to sell ardent spirits impose upon the inhabitants—the many being taxed for the benefit of the few.—We hope, when this subject is laid before the people by a Grand Jury of this county that it will receive that consideration which the important interests it involves so imperiously demand.

The Editor of the Daily Advertiser recommends to those who own buildings, occupied as grog shops, to close their doors against such occupants. This reminds us of a fact which we learned when at Buffalo some time since. A wealthy gentleman (his name we would give, if we could so arrange the alphabet as to spell it,) who has a large property in building lots in that flourishing village, sold a number of them last summer, but in every deed inserted a clause to prevent the owner or occupant from erecting any building upon them to be used as a grocery or tavern in which ardent spirit should be sold.—The Young Men's Temp. Society, with a liberality that does them much credit, passed a vote of thanks & ordered a medal to be presented him with a suitable device, as a testimony of their high approbation of his conduct.

Such examples as this must have a powerful influence in promoting the cause of temperance. They show to the community the estimate in which the use of ardent spirit is held by men of property and who have an interest at stake which is enhanced or diminished by whatever affects the interest of the society in which they reside and of which they constitute a part.

It is a matter worthy of consideration whether any one can innocently permit his property to be used for any purpose by another, for which he could not conscientiously use it himself.

Our Trustees have once or twice, called upon the inhabitants of this village for an expression of their opinion as to the propriety of withholding these grog shop licences altogether. We hope they may have such an expression that it cannot be doubted or misunderstood.

CATHOLIC LIBERTY OF THE PRESS!!

We did not expect so speedy a developement of the disposition of Catholics to muzzle the press and silence those papers that dare to speak out fearlessly and warn the people against the dangers to be apprehended from the spread of the principles of Popish intolerance in this country.

The following we should think might open the eyes of Protestants—of every man who either knows or cares any thing about our republican institutions.

The Catholic Miscellany published at Charleston, S. C. says:

The Intendant of Georgetown, South Carolina, has presented to the Grand Jury two copies of the *Protestant*. The Grand Jury have laid the same before the Legislature of South Carolina, by whom they leave it to be determined, whether there exists, by application to Congress or otherwise, any mode of redressing an evil of such alarming magnitude."

It seems from this, that Catholics at the south, do not hold the Protestant in such high estimation as an *auxiliary* to the cause of Popery as some of them pretend to do in N. York.

We have no doubt that the same spirit that would prevent the publication of the Protestant, would prevent the publication of every paper, that dared to expose the demoralizing and soul destroying principles of Popery, were there power to do it. Apply to congress to muzzle the free American Press! We have *laws* which *Americans* deem a sufficient safeguard to check its incentiousness—but it seems that the *subjects* of the Pope in America must have something more. And mark! *They will have, whenever and wherever, they shall gain such an ascendancy as to have the power of making laws to suit their own purposes!*

CATHOLIC SUPERSTITION.

The editor of the Charleston (S.C) Observer says that Bishop England (Catholic) of that city pretends he is in possession of a piece of the *Holy Cross*. The editor well remarks that if all the timber that has been sold by catholics as parts of the cross were collected it would make timber sufficient for the construction of a navy. We did not suppose that any respectable catholic in America could be so credulous. The trade which has been driven by Papists in *relics* for centuries, and by which the ignorant of their own communion have been imposed upon, & the more cunning have made money, is so well understood by Americans, that we did not imagine any one would attempt to make them swallow such stuff. But the editor of the Observer says that even if the article could be proved to be genuine why should it be held in religious veneration? and adds "as well might religious veneration be paid to the individual who betrayed, and to the council who condemned and the hands that executed our blessed Saviour."

The favor of L. shall appear in our next.

A New-Orleans paper says that THREE duels have taken p ace in that city in two days!!—Three of the combatants were wounded—one severely. No part of the United States is exempt from the guilt of fashionable murder. All parts of our country are stained with the blood of the murderous duellist, but of late years the tide of public opinion and an improved state of public morals have so strongly set in against this savage custom that the resort to private combat, to settle private, personal difficulties, has become much less frequent except in those parts of the country where the Catholic religion prevails, and where, it of course forms the standard of moral obligation. It will be recollected that there are not *Protestants* enough in New-Orleans to build a church without foreign aid. It will be well for those who would inform themselves as to the influence of the Catholic religion to keep an eye on these things. In Italy, Spain, and in S. America, we all know that the dirk and stiletto are the common arbiters in all personal disputes, and that too, not in open and equal combat.—Assassinations are matters of so frequent occurrence as to excite little attention; and the assassin is seldom discovered. The same principles will lead to the same results in this as in any other country. It is the boast of the Catholic religion that it is "the same yesterday, to-day, and forever."

TO POST-MASTERS.

We repeatedly have papers returned by Post-Masters, saying that the paper is not taken out of the office—sometimes requesting us to discontinue, &c. &c.

We particularly request that the name of the town or Post-Office may be written on the paper, as wear otherwise compelled to look through perhaps all the names on our books to ascertain who the individual is that refuses to take the paper.

A WORD TO OUR SUBSCRIBERS.

At this volume is near its close, and as the New Year approaches, our creditors will call for pay. We take this time to remind those who are in arrears, that we do hope they will not delay in making remittances. A few days delay at this time is very important to us. We want our pay *on* or *before* the first of January.

We just remind them also that a New-Year's present of a *new subscriber* would be a very acceptable accompaniment to their remittances of cash.

The proceedings of the Genesee co. Temp. Society are necessarily excluded this week. We will endeavor to give them in full or an abstract, in our next.

THE IMPRISONED MISSIONARIES.

A letter from Mr. Worcester to one of the Secretaries of the Am. Board published in the Bost. Recorder, speaks of their situation as being as comfortable as could be expected. Their spirits are unbroken and their confidence in God, and the goodness of the cause in which they suffer, is undiminished. Dr. Butler and himself had separated their lodgings at the request of the prisoners, for the sake of having evening worship in two rooms. He says:

"On the Sabbath we are in the same rooms as at night. By permission of the keepers, I preach in the morning in my own room, and in the afternoon in the other, so that most of the prisoners who are disposed have opportunity to hear. The number usually present in both rooms taken together, is between 60 and 70. Dr. Butler also holds a meeting in the forenoon in the room where he lodges. Pray that these efforts may be followed with the Divine blessing."

* * * * *

Spirit of Georgia.—The Augusta (Ga.) Courier, contains a communication from Gov. Lumpkin to the Legislature of Ga, stating that a citation had been served upon him, signed by the Hon. H. Baldwin one of the Judges of the Sup. Court of the U. States, citing the State of Georgia to appear before the U. S. Court, to show cause why the judgements for the imprisonment of the Missionaries should not be set aside. The Governor considers this as an infringement upon the sovereignty of Georgia—that such a power is not delegated by the U. S. Constitution; that "such an attempt whenever made, will challenge the most determined resistance, and if persevered in, will inevitably eventuate in the annihilation of our beloved Union."—He closes by saying,

"In exercising the duties of that department of the Government which devolves on me, I will disregard all unconstitutional requisitions, of whatever character or origin they may be, and to the best of my abilities, I will protect and defend the rights of the state, and use the means afforded me to maintain its Laws and Constitution."

FIRE.

On Tuesday Morning about 1 o'clock, the alarm of fire was sounded which was found to proceed from a cluster of wooden buildings on State Street, a little north of the Mansion House. Before the fire was subdued 9 buildings were destroyed. They were owned by Ebenezer Ely, D. C. West, Thomas Kempshall and Ira West, principally insured. The occupants were W. & N. Jewell, carriage makers whose loss is estimated at from 2 to 300 dollars—Mr. D. C. West, painter and glazier lost his books, papers and paints—loss about $400, several sleighs were burned in the shop. T. McAuley grocer—no insurance—loss several hundred dollars.—The fire was arrested by pulling down part of Castle Garden which probably saved the Mansion House. The five Fire companies were on the ground and were very efficient while they could obtain a sopply of water, the failure of which at a critical juncture was the occasion of the loss of one of the buildings. It is matter of astonishment that the stables and other buildings directly in the rear of those burned should have been saved.

The most extraordinary circumstance about this fire was that one of the buildings was nearly consumed before the alarm was given, and then as we understand the cry of fire must have disturbed the slumbers of our vigilant watchmen in that section of the village.

U. STATES SENATOR.—Mr. G. Waggaman, Nat. Republican, has been elected by one majority as U. States Senator from Louisiana.

[illegible]'S MESSAGE.

[illegible] of this important document necessarily excludes much other matter. We are not disposed to comment, except upon that part of it in which the removal of the Cherokees is recommended, on the ground that it will improve their moral condition to separate them from the contaminating influence of a surrounding white population, and prevent their dwindling away like the eastern tribes which are referred to. In the first place the fact is that the Cherokees have *increased* in numbers since the introduction of the christian religion among them. That they have increased in wealth and have made rapid advances in all the arts of civilized life will not be denied. If they remove will they be preserved from the contaminating influence of the whites? Those who have removed to the west of the Mississippi, have been followed by the most abandoned white speculators, and whiskey has been furnished them in such abundance, that there is already much more intemperance than before their removal. As to the withdrawing of the protection of the United States and turning them over to the tender mercies of Georgia, we have only to remind our readers of certain treaty stipulations, guaranteeing the protection of the U. States, and also the solemn assurance of our present Chief Magistrate to the same effect when first inducted into office. Let our readers examine with attention the brief and imperfect sketch which we give below, of the Message of the President of the Cherokee council.

THE CHEROKEES.

In the last Cherokee Phœnix is published at length the Message of John Ross to the General Council of the Cherokee Nation. It is an able document and a fair and lucid expose of the unrighteous acts of oppression under which that people have groaned for three or four years past. We should be glad to give it entire but a press of other matter will compel us to limit ourselves to a few of the leading facts embraced in the Message.

After assigning the reason for the meeting of the Council at Chattooga instead of New Echota, the proper place of meeting—which they were compelled to do, or render themselves liable to four years imprisonment in the Georgia Penitentiary—he goes on to say that the President of the U. States at an early day after his induction into office gave assurance to the Cherokees, that so far as they had rights they should be protected in them, "and that an interference to the extent of affording protection, and the occupancy of their soil was what was demanded of the U. States and would not be withheld and *"that the intruders would be removed."* In pursuance of these promises a detachment of United States Troops was ordered into the nation—but lot instead of removing intruders and protecting the Cherokees in the "occupancy of their soil," it was soon found that the Troops were to be employed in furthering the views of Georgia to prevent the Cherokees from digging Gold on their own land—and finally, at the request of the Governor of Georgia, they were withdrawn from the territory and were succeeded by the Georgia Guard. What kind of protection they have afforded, their indefatigable industry and zeal, in apprehending our Missionaries, and dragging them chained like felons, through the country, sufficiently shows. Mr. Ross says:

The numerous subsisting treaties between the U. States and this nation were negotiated, entered into, and constitutionally ratified, on the part of the States by the competent authorities thereof; and they compose a part of "the supreme law of the land," and "the judges in every state shall be bound thereby, any thing in the constitution or laws of any state to the contrary notwithstanding."—In reference to this clause of the Federal Constitution I may well borrow an expression of one of the most eminent Judges of Georgia, "can language be plainer or can words be stronger." *Such* was the language of an Honorable Judge in delivering an opinion from the bench in that state some years ago, in favor of some individuals who claimed title to land reserved to them by the treaty of 1819, between the United States and this nation, and against the title claimed under a grant from Georgia by certain citizens thereof.

The judicial power extends to all cases in law, and equity, arising under the constitution, the laws of the U. States, and treaties made under their authority; and no state can enter into any treaty, alliance or confederation, or pass any law impairing the obligation of contracts;—and Congress alone possess the power to regulate commerce with foreign nations, among the several states and with the Indian tribes. Here then, in the face of all these constitutional provisions, all the treaties made with the Cherokee Nation, and the laws enacted by Congress in the spirit of those treaties for our protection, the present administration of the General Government, has tolerated Ga. in the recklessness of her own glory and reputation, to march across the line of her constitutional boundary to pass laws repugnant to those treaties and laws of the Union, for the express object of perplexing and distressing our citizens by intolerable oppression, that we may be forced to surrender our lands for her benefit. Georgia has surveyed our country into districts—she has placed numerous intruders upon our soil, and in time of profound peace has levied troops, and still continues to keep them in service. These troops without civil precepts have arrested our citizens at the point of the bayonet, marched them over the country with chains around their necks and without trials have imprisoned them in jail at their military station!

After adverting to the imprisonment of the Missionaries he goes on to speak of the application which was made to the Sup. Court of the U. States for an injunction against the state of Georgia. The government of the state of Georgia so managed as to prevent bringing the differences between them and the Cherokees before the U. States court. The only resort therefore for the Cherokees was to apply for an injunction and as the result was unfavorable to the Cherokees and is by many understood as justifying the claims of Georgia, we will give the statement of Mr. Ross in relation to this subject, which will be recognized by all who have examined the case, as perfectly correct.

Finding, however, that the Courts of Georgia were disposed to prevent as far as possible any case from going up to the supreme court of the United States, our counsel advised the propriety of trying the original jurisdiction of the court by applying, in the character of a *foreign state* for an injunction to restrain Georgia, her officers, citizens, &c. from enforcing her laws within our territorial limits. Copies of the Bill for an injunction, and notices of the intended motion were accordingly served upon the Governor and Attorney General of that state. On the 5th of March last, the motion was made by John Scargeant Esq. who also delivered an able speech in favor of the application. Wm. Wirt, Esq. concluded with equal ability and force of argument on the same side. No counsel appeared on the part of Georgia but some of her representatives in Congress and other friends attended the Court and anxiously awaited the decision. The Court denied the injunction on the ground that the Cherokee Nation was not a *foreign state, in the sense of the Constitution.* A majority, however, decided that the Cherokees are a distinct political society, separate from others, capable of managing its own affairs and governing itself, and that the acts of the United States Government plainly recognize the Cherokee Nation as a "state," and the courts are bound by those acts. The Honorable Judges Thompson and Story dissented from the majority—in a part of their opinion, and gave a very able and luminous opinion in favor of the jurisdiction of the Court and awarding the injunction. There can be no doubt that a majority of the Judges of the Supreme Court hold the law of Georgia extending jurisdiction within our limits to be unconstitutional, and whenever a case between proper parties can be brought before them, they will so decide. The authorities of Georgia seem convinced of this fact. The Courts of that state have endeavored to manage the cases brot before them, under their laws, in such a manner as to avoid presenting a case for the adjudication of the Supreme Court of the United States on this important question. And when a writ of error was obtained from the Chief Justice in the case of the State of Georgia vs. George Tassel, the Legislature and Executive authorities interposed by ordering the execution of the unfortunate party.

He next speaks of the delegation which was sent to Washington to confer with the President in relation to their difficulties. He says that the President refused to pay over to the delegation any part of the annuity to defray the expenses of the Mission, but ordered the agent to distribute it among the individuals of the nation. Against this measure thousands of the Cherokees protested, but in vain. The uniform—the invariable practice of paying over the amount of the annuity to the Treasurer of the Cherokee Nation was departed from and agents sent through the country, soliciting the people to receive each his share; amounting to about 40 cts. per head! In some cases this was represented and received as a donation from their great Father, as an evidence of his love to his red children. A few women and children only could be induced to receive it. The agents have been sent for the purpose of conversing individually with the cherokees to induce them to emigrate, but with little success. "It is said their fears and credulity are to be operated upon—how far this may be true time will develope—at all events, by the admission of Governor Gilmer, the people are not *afraid of their chiefs*, nor under the *influence of white men.*" The President of the council says that with regard to our relationship with the U. States, there is no subject easier understood.

The expediency of removing our Nation west of the Mississippi has also been urged, upon the incompatibility of permitting an independent Government to grow up within the limits of the United States. A correct understanding of our Treaties, with the United States will show the absurdity of this argument and remove all fears of the possibility of any evil ever arising to any one of the States from our present location. A weak defenceless community as we are, forming an alliance with, and placed under the protection of, and residing in the heart of so powerful a Nation as the United States, and having surrendered a portion of our sovereignty, as a security for our protection, and our intercourse being confined exclusively with our protector, must necessarily produce that identity of interest and bond of friendship so natural to the ties of such an alliance.—Something has also been said on the score of the public defence. It is true our population at present is small, but it is increasing as rapidly as could be expected. And have not the Cherokees at all times been ready to meet the common foe of the United states? Did they not sufficiently prove to the world their disposition on this subject during the last war? Did they not meet and fight the enemy as became warriors? Let the gallant commander, who now administers the affairs of the United states Government answer.

He closes with recommending that provision be made for the payment of loans which he has made of individuals also nation, then consequence of the withholding of their annuity—a law for settlement of difficulties by arbitration.

THE CHOLERA ADVANCING.—In three days 34 new cases of cholera occurred at Hambugh, (Germany.) Great apprehensions were entertained of its soon reaching England.

The *Cholera* has broken out in Smyrna, and was at the time of the account, confined to the Jewish population.

POLAND.

All accounts from Warsaw confirm the complete destruction of the Polish army. Generals in multitudes are daily coming in, and giving in their adhesion to Russia and—and soldiers are following their example. General Skrzynecki and prince Czartoryski left Warsaw before the entrance of the Russians and their retreat has not been discovered. There is a report that 30,000 Poles had taken up an imposing position near Plosk, and intend yet to attempt resistance, but little credit is attached to it.

GREECE.

Capo d'Istrias has become so unpopular since the late events at Poros, a detailed account of which we gave two weeks since, that he has resolved to resign and leave the country.

ITALY.

Some parts of the Papal Territories are in a state of virtual separation from the Roman See. The revolters have a force of 40,000 men. The Treasury of the Pope is completely exhausted, and the convents have been drained to the last farthing. The misery of the lower classes in Rome and its vicinity is extreme.

England.—Mobs and burnings are the order the day, on account of the rejection of the Reform Bill in the House of Lords—We intended to have given a number of extracts from English papers, but they are excluded for want of room. The Marquis of Londonderry was attacked by the populace, pelted with stones, and rescued by the Military—The seat of the Duke of New-Castle, one of the most ancient and elegant seats in England, was plundered and burned.

So serious are the apprehensions for the result, that many of the people are quitting London for Paris—that a number of the anti-Reform Peers—some of them who with their ancestors have ever been the most decided opposers to America; have become large purchasers in American stock.

The Parliament was to reassemble the first week in Dec. and another Bill was in a state of preparation & the friends of the measure were determined to force its passage.

Riots have taken place in Ireland in consequence of the Orangemen assembling & lighting bonfires by way of rejoicing at the rejection of the Reform Bill—The Maidstone Cavalry disbanded themselves by way of showing their disapprobation of the Anti-Reform sentiments of their commander, to whom they say in an address that they cannot consent to serve under a Colonel who opposed the measure in the House of Commons, and a Lord Lieutenant who is in the majority in the House of Lords."

REPORT

Of monies received for the American Board of Commissioners for Foreign Missions:

1831:			
Sept.	13.	From Congregational Church, Royalton, Niagara Co.	13 [illegible]
	14.	From " " Ogden,	13 [illegible]
	19.	" Pr. Ch. E Avon, Liv. Co.	10 [illegible]
	23.	" " " Sweden,	11 [illegible]
	29.	" " " Attica; Gen. Co.	5 [illegible]
Oct.	5.	First Pr. Ch. Rochester;	21 [illegible]
	5.	Cong. Ch. Ogden;	9 [illegible]
	5.	Second Pr. Ch. Rochester;	51 [illegible]
	10.	Mrs. Agness Miller, donation,	1 [illegible]
	8.	Pr. Ch. Brockport;	40 [illegible]
	25.	" " Sweden,	3 [illegible]
Nov.	8.	Second Pr. Ch. Rochester;	61 [illegible]
	11.	" " North Penfield,	9 [illegible]
	15.	Cong. Ch. Sweden,	3 [illegible]
Dec.	1.	Byron Female Miss. Society,	25 [illegible]
	2.	Cong Ch. Ogden,	15 [illegible]
	6.	Second Pr. Ch. Rochester, M. C.	50 [illegible]
	7.	First " " " Nov. and Dec.	130 [illegible]
	8.	Livonia; by Rev. J. Stow, M. C.	21 [illegible]
		Sunday School Children;	10 [illegible]
		Female Mite Society	10 75
		J. Pierson, Sweden, 25th Oct. payment for Missionary Herald,	1 50
	9.	Third Pr. Ch. Rochester; for Oct. [illegible] November;	78 [illegible]
		Ladies of 3d Pr. Ch. Rochester, to constitute their pastor, Rev. Luke Lyons an honorary member,	50 00
			8662 [illegible]

EBEN. ELY.

December 9th, 1831.

Letters received during the last two weeks.—E. C. Hyde; H. Prindel; N. Adams; P. Sm[illegible]; J. Richmond, 2; L. G. Merrill; C. S[illegible]; J. Kelly; B. Coy; D. Hall; W. Seaver; J. Moffill; W. Y. Vincent; A. Bradner; F. Chipman; O. Babbit.

PRESBYTERIAN EDUCATION SOCIETY.

Communications to this Society may be made to the Rev. C. Eddy, Auburn, or to Mr. Levi A. Ward, No. 36, state st. Rochester.

TEMPERANCE MEETING.

The annual meeting of the Monroe county Temperance Society, will be held in the 1st Presbyterian church, in Rochester, on Tuesday the 3d day of January next, at 10 o'clock, A. M. The report of the executive committee will be presented, and an address may be expected from Ashley Samson, Esq. The friends of the cause in the several towns are earnestly requested to attend.

It is desirable that the reports of the several town societies should be furnished to the subscriber as early as the 15th December, instant, or as soon after as practicable, that they may be embraced in the report of the County Society. These reports should state the number and increase of members, and as many interesting particulars as can be collected illustrating the progress of Temperance in the county during the past year. EVERARD PECK.

Rochester, Dec. 6

Apology.—A part of the outside form of our paper was worked of this week in the night, by apprentices without the *knowledge* or *direction* of the printer, and the consequence is that it is hardly legible. We had almost determined not to send them, but conclude that our subscribers would rather have them, even in this state, than not to have them at all. We shall endeavor to guard against the recurrence of such accidents in future.

ROCHESTER MARKET.

Wheat, bushel	80 87½	mess, bl.	$ 12 [illegible]
Flour, bbl.	5 25	Potatoes,	22
Corn,	44	Butter, lb.	14 a 15
Oats,		Lard,	15
Beef, fresh	2 50 3 00	Eggs, doz.	15
Pork, do.	3a 3½	Shoulder, bbl.	1 [illegible]
Salt, bbl.	1,75		

Rochester price Pot ashes $90 ton—Pearls 88

MARRIED,

On the 13th inst. by Rev. Luke Lyons, Mr Harvey C. Fenn, to Miss Mary Ann Goulson; both of this village.

A BOY about 15 years old who wishes to learn the Watch repairing business will hear of a good place by applying to E. Cook. Good qualifications and recommendations will be required.

Dec. 14, 1831.

Millenery & Mantuamaking.

MISS MARY W. LEE has taken the shop lately occupied by Misses Fitch, No 33, Main st. Having received the latest patterns from New York and Philadelphia she is prepared to execute work in her line in a fashionable style.

Dec. 7, 1831.

Pure Juice of the Grape.

THE subscribers have now on hand a large assortment of PURE WINES, of various kinds. They intend keeping them constantly on hand, and respectfully invite the attention of the public to the substitution of these for the mixed Wines now in general use, viz:

Maderia, south side, } In bottles
Sicily Medaira, Port, } and on dft.
Vidonia, Alhama, Marsala, } of sup. qu'ty:
French Madeira, } and at various
Dry and Sweet Malaga, } prices.

In regard to the assertion, that they are *pure juice of the grape*, free from all admixture of distilled spirits whatever, we have two certificates, one from the importer, the other the Wine itself.

Adjoining the Rochester House, Exchange St.

WILLSON & EDGELL.

N. B. Buck Wheat Flour constantly on hand.

Dec. 7, 1831.

CLOTHING STORE.

THE Subscriber has received from N. York an addition to his former stock of Goods; which he will be happy to make to the order of either old friends or new.

Ready Made Clothing,

constantly on hand. He would barely remark that he does not mean to be excelled in workmanship—neither will he allow himself to be undersold.

DAVID BUSH.

No. 29, Main Street.

P. S. All persons indebted to the late firm of Wm. M'Coy, & Co. are earnestly requested to make immediate payment otherwise—— D. B.

Nov. 29, 1831.

NOTICE.

ALL persons indebted to the subscriber for costs or having unsettled claims on his Docket are requested to call and settle the same without delay.

DAVID BUSH.

Nov. 29, 1831. *No. 29, Main Street.*

P. S. Wanted to hire, cut any quantity of Wood from fifty to five hundred cords. Enquire as above.

NEW BOOKS.

HOLY LIVING AND DYING, with Prayers containing the complete duty of a Christian; By JEREMY TAYLOR, D. D.

Babington on Education, with a preliminary essay, By T. H. GALLAUDET.

The Child's Book on the Soul, particularly designed for elementary instruction in Sunday schools. By T. H. GALLAUDET.

The Christian Lyre, Vol. 2., By JOSHUA LEAVITT.

Just received and for sale at the New Book Store of SKINNER & PHELPS

Oct. 27, 1831

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Connecticut Observer.

'HISTORICAL RECOLLECTIONS.'

A correspondent of the Episcopal Watchman is giving some 'Historical Recollections' of the Episcopal Church in Maine. Among other things he says—

'While the State was under Massachusetts, no efforts were spared to confirm the people to the doctrine, discipline and worship of the Puritans. In 1669, notwithstanding the town of Falmouth supported an Episcopal clergyman, the General Court ordered Falmouth and Scarborough "to supply themselves with an able, orthodox preacher to be their minister," before the 20th of Sept. next, under penalty of £50 per annum during their being destitute." And one of the offences of Rev. Robert Jordan, as mentioned by the Act passed by the Legislature of Massachusetts, in October, 1630, was, that he "in July last, after the exercises were ended on the Lord's-day, in the house of Mrs. Macworth, in the town of Falmouth, did then and there baptize three children of Nathaniel Willis, to the offence of the government of this Commonwealth." Among the complaints, also, which were made to the King's Commissioners, in 1665, against Massachusetts, the following are noticed: "They will not admit any, who is not a member of the church, to communion, nor their children to baptism." "They did imprison and barbarously use Mr. Jordan for baptizing children, as himself complained, in his petition to the Commissioners." Many other examples might be given of this unchristian and unnatural temper; but the fact is well established on the page of history; and this furious bigotry and stupid intolerance will ever remain a foul blot on the character and name of the "Pilgrim Fathers," and their descendants.'

The first charge against the 'Pilgrim Fathers' by this writer is that when Falmouth had an Episcopal clergyman, it was compelled under a penalty of £50 to unite with another town in the support of an orthodox clergyman. This charge possibly does not come home to the "Pilgrim Fathers" as a body—for Plymouth, the land of "Pilgrims," had nothing to do with this transaction. No more had the "Pilgrim Fathers" of Connecticut. But waiving this. The offence is, we suppose, that Episcopalians were compelled to pay for the support of a Congregational minister, when they had a clergyman of their own sentiments. But dissenters in England were not only thus but are now, compelled to a similar course. In all the Episcopal colonies in this country, other denominations were taxed for the support of Episcopal ministers. And in at least one of the Colonies, if no more, even Presbyterian ministers were compelled to pay taxes for the support of Episcopal ministers. This they were compelled to do in New-York city, not in 1689, but in the middle of the last century. The laws taxing other denominations for the support of Episcopal clergymen, were not altered until the revolution in New-York and Virginia.

Another charge against the 'Fathers' which shows their 'furious bigotry and stupid intolerance,' and will ever remain a foul blot on their character and name,' is the imprisonment and ill-treatment of an Episcopal clergyman 'for baptizing children.' We are not their apologists for this act, if they were guilty of it—we only wish to show that 'ANTIQUUS' need not confine his charge of 'furious bigotry and stupid intolerance' to them. The crime charged against the 'Pilgrim Fathers' took place in 1630. Forty-seven years after this, that is, in the year 1707, when liberal principles must have gained ground, two Presbyterian clergymen ventured to present themselves in New-York, of which, at that time, not one of the intolerant 'Pilgrim Fathers," but my Lord Cornbury, a staunch Episcopalian, was Governor. One of these ministers dared to preach a single sermon there, and to baptize a single child. And what was the result? They were pursued to Long Island, brought back to the city, and thrown into jail, where they lay in prison two months—and when the man who had preached was acquitted by the jury, he could not get discharged from his recognizance, until they had extorted from him between two and three hundred dollars. As late as 1768, 1771, 1772, and even on the brink of the revolution, in 1774, dissenters were imprisoned for preaching in the good Episcopal Colony of Virginia. Do these things also show 'furious bigotry and stupid intolerance?' If 'ANTIQUUS' desires to keep alive such '*Historical Recollections*,' we would refer him to Miller's Life of Rogers,—Smith's History of the Baptists, vol. 2d. Chap. 7—History of the Dutch Reformed Church, an article by Dr. Mason, in the Christian Magazine—Williamson's History of North Carolina, especially Vol. 2, pages 115, 258—Mather's Magnalia, Vol. 2. Chap. 4th, Book 7th—and Massachusetts' Historical Collections, Vols. 1 and 2 of the 2d Series. We do not wish to act on the offensive, or we should adduce some of the facts to be found in these works. What we have written is to show that it does not become any to judge harshly or hastily of the '*Pilgrim Fathers*' for their treatment of other denominations. It is necessary to see what others around them were doing before we can get a fair view of their character.

From the Same.

BY THE RICHARD KNILL.

SCRIPTURE ILLUSTRATED BY A LADY.

Few things are more gratifying to a man of letters, than to see a learned, ingenious, and well established criticism on a difficult, or controverted text. It has long appeared to me, that some of the plainest passages in the bible are the most difficult to be illustrated, because they are diametrically opposed to our preconceived notions, and our selfish feelings. This fact is proved from daily observation, therefore I believe the reader will agree with me, that the following note contains an admirable illustration of a well known verse. It was written by a pious lady to a pious friend.

"This morning I was reading the words of our Saviour: 'He that hath 2 coats, let him give to him that hath none.' In meditating on this verse I thought of you. I recollected that I say you lately with an article which ought to be renewed. I have *two* of the kind, and in accordance with the words just quoted I send one of them to you."

Now, if only this simple passage were read, meditated upon, and prayed over, and put into practice by every lady who reads these lines, how many wardrobes, and chests of drawers, and boxes, would be examined! How many moths would be deprived of their prey! How many worthy sisters would be warmed and clothed! What gratitude would it call forth from the hearts of the recipients, to their benefactresses, and what unmingled pleasures would it afford to those who had both the ability and the disposition to add to the comfort of their neighbors; and if we pursue the subject a step further, and change the gender, and, instead of ladies, say gentlemen, then how many garments may the latter space which are of little or no use to themselves, but which would be of most essential service to others. Conscience! faithful monitor, do thine office.

From the Same.

BY THE REV. RICHARD KNILL.

THE INFLUENCE OF EXAMPLE.

One day last year a glazier was mending my window, and my children were standing by looking at him. While he was at work, one of the little fellow, just two years old, pulled the man by the apron, and said to him, Brother, can you read?" At first the man took no notice of the child, but finding him continue his prattle, he said, "Does the child speak to me?" "Yes." "What does he want?" "Listen to him." The boy then repeated the question, "Brother, can you read?" "Yes," replied the man. "Have you a New Testament?" "No." As soon as the child found that the man had not a testament he walked to the room where they are kept, and having obtained one carried it immediately to the glazier. His nurse seeing what was done, remarked, "You have not done this properly, you ought to have found a verse for the man to read." "Yes, yes," said he, and in turning over the leaves he accidentally pointed to that beautiful passage "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

These questions the child frequently heard addressed to people who came to our house, but we had no idea of adopting the same plan without solicitation. O what a tremendous responsibility do these dear little immortals attach to the parental character! Are children capable, at so early an age, of copying the examples around them? Then we who are parents ought to be exceedingly cautious both of what we say and what we do in their presence.

WHEN WILL THE WORLD BE SAVED?

Extract from the speech of the Rev. J. C. Brigham, Secretary of the American Bible Society, delivered at the Sunday school Jubilee Meeting in Exeter Hall, London, Sept. 14, 1831.—*N. Y. Evangelist.*

It has been my lot during the last eight or ten years of my life, to mingle with people of different nations. I have been through every part of Spanish America; during the last few months I have been on the continent of Europe, and at almost every step of my journey the question occurred to my mind—When are all these multitudes to be converted to God? I found temples enough, cathedrals enough, priests enough—such as they were: I found schools enough, but I had reason on almost every occasion to fear that it was the mere *form* of godliness without the *power*. In travelling eighteen or twenty thousand miles in Spanish America, scarcely an individual could be found who gave evidence of having passed from death unto life; and I fear, that in journeying over the south of Europe, you will meet with a similar occurrence. Perpetually did the question recur to my mind—Who are to convey to this half christianized people the blessing of salvation—who are to give them the bible—who are to establish Sunday schools among them? Amid all this I have been led to reflect, that if ever these people are to be converted to God, it must be through the instrumentality of Christians, and those who are their descendants. I wish it were in my power to impress it upon all your minds, that the great work of converting these gentiles devolves, in a great measure, upon the two nations to which we have the honor and the felicity to belong. It is not sufficient for this to be felt in a *national* capacity, it should be an inquiry brought home to *every* breast—What can I do towards sanctifying those around me!—What can I do towards spreading these blessings abroad? I would hope that the period is not far distant when we shall be able to send forth many more heralds of salvation, and to establish Sunday schools as numerously in the distant parts of the world as in the Valley of Mississippi.—They must go from England and America; they must spring out of those Sabbath schools—in all probability from the Sabbath schools under your care. O! feel your responsibility, and let no time be lost.

WHAT DO THESE THINGS MEAN?

It is hardly possible that Revivals of Religion, so powerful and so extensive, as those of which we have recently heard of in our own, as well as in other States, can exist, without producing some attention to the subject in the minds of multitudes who know nothing of their operation but from their report. The deep and varied emotions with which they are witnessed, are the channels through which they exert an extensive influence, either in their favor or against them. While all are constrained to admit the existence of the facts, a difference of opinion obtains in relation to the cause by which they are produced. The experimental Christian refers it to the Spirit of God—and finds in the Gospel—in the Acts of the Apostles—in the history of the Church—in the economy of grace, and in the testimony of his own heart, abundant evidences that nothing but Divine power could effect the change.—*Ch. Observer.*

From the Western Luminary.

DISGRACEFUL SCENES.

Our streets have lately exhibited scenes which we consider disgraceful, and altogether inconsistent with our character as a civilized and christian community. We allude to the barbarities connected with the merciless traffic in human flesh, which is continually carried on, by beings in human shape, in our midst;—to the heathenish commerce in the blood, and sinews of human beings, which should excite the virtuous indignation and raise the christian sympathies, of every individual who possesses a single spark of humanity. And for what is this monstrous traffic carried on? For what are the strongest and most endearing ties of nature sundered—parents torn from their offspring—children from the fond embraces of their parents—husbands from their wives—and brothers and sisters forced to bid a final adieu?—*For gold—sordid gold.*—for the sake of heaping up that unrighteous mammon, which, thus obtained, "will eat our souls as doth a canker." We hold these who thus sell their fellow creatures, to the unfeeling negro trader, equally guilty with himself. Nay, they are more guilty. For did they not sell, of course the inhuman traffic could not be carried on. We have not unfrequently heard of the boastings of these men who gain their wealth by thus buying up their fellow-creatures, and driving them to a foreign market, to be sold like cattle, that their droves were partly made up from the plantations, and even the dwellings of *professors of religion!* Alas! alas! that the love of gain should ever steel our hearts to the agonizing sufferings of our fellow-creatures, and close their avenues to every generous impulse! Alas! that sin should ever so blind the judgment and harden the heart of any follower of the Redeemer, as to induce him to contribute towards the perpetuation of a traffic so monstrous, that the morality of a heathen might well view it with horror!

CONVERSION OF THE JEWS.

The Boston Recorder contains an account of Professor Stuart's sermon, at the recent ordination of Mr. Schauffler, as a missionary to the Jews. The text was Rom. xi 25—31, and the object of the discourse to exhibit the scriptural grounds of hope for the conversion of the Jews. This will take place when the "fulness of the Gentiles" shall be gathered in. By "fulness" the preacher understood a very great number, implying a very general prevalence of the gospel. He thought the present revivals of religion looked so promising, that it was proper to be using means for the conversion of the Jews. The [illegible] should be [illegible] of [illegible] *Evangelist.*

The gospel must be preached to the Jews.—They will not seek for instruction. It must be sent to them. There is now among them a listening ear. Rabbinical superstitions are losing their power. There is every encouragement and impulse to effort. Are not the Jews descendants of patriarchs, prophets, and holy men? Is not the world more indebted to them than to any other people? Nor can there be found elsewhere more native talent and energy of character.—The gospel should be sent to them by Gentiles rather than Jews. This, the feelings of the Jews require; and it is in accordance with what the apostle intimates in the text. The proposed mission rests therefore on rational and scriptural grounds.

Finally, some visionary expectations and plans entertained by men engaged in efforts for the benefit of the Jews, must be abandoned. The return of the Jews to Palestine must not be expected. The scriptures nowhere teach it. If the texts relied on to prove it are to be literally interpreted, then it is certain that the whole ceremonial law is to be revived—that all the Jews are to be literally kings and priests—that the Gentiles shall be literally hewers of wood and drawers of water for them. The doctrine of the literal return of the Jews can be supported and supported only by adopting the identical principles of interpretation that led the Jews in our Savior's time to expect in their Messiah a temporal prince and deliverer. Again, the plan of gaining converted Jews in separate communities must be abandoned. The middle wall of partition between Jew and Gentile is broken down in Christ; and no good but much evil will result from and attempt to rebuild it. It is irrational and anti-scriptural.

HINDOO CHRISTIANS DISINHERITED.—A pamphlet has been published in Calcutta, entitled, "Observations on the Hindoo and Mohammedan Laws of inheritance, as affecting converts to Christianity in India." By these laws, as now administered, those who embrace Christianity forfeit all claim to property which would otherwise descend to them—a fact which prevents thousands from examining the claims of the gospel upon their attention. The hope is expressed that efficient measures will be taken to draw the attention of the British Legislature to the subject, previous to the renewal of the East India Charter; and that subjects of the English Government will soon cease to suffer the loss of all things for professing the name of Christ.—*Chr. Mir.*

CRITICISM.—In a late article we used the following language: "If the churches continue to exact of their ministers so much 'protracted' exercise of lungs, that may kill them faster than the Education Society can raise up new ones." The Editor of the Christian Advocate and Journal and Zion's Herald speaks of this remark, as though we excluded divine agency in the calling of ministers, and recommends to our notice the words of the Lord; "Pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest;"—and adds, "If the Lord is to do his servants away, let us look to Him to supply their place."—We say so too, believing as firmly as any one, that no man should take this honor unto himself, unless called of God; but we really do not think it implious to speak of human agency, sometimes without introducing in formal manner, that of the Deity; and especially in a case like the above, it being the known object of the Education Society to afford means of literary and scientific improvement to none but such as are hopefully pious, and hopefully called by God to preach the gospel. Now if it is wrong to educate such, ought not the Wesleyan Seminary, University, and every similar institution to be abandoned!—*Chr. Mir.*

MADAGASCAR.—The Rev. J. J. Freeman, who formerly labored as a missionary in Madagascar, writes from Cape Town in Africa, that very ample, satisfactory, and encouraging communications had reached him from that island, containing very urgent invitations to return. The present government is well disposed towards missionary labors. The queen has written him a very kind and obliging letter, sealed with her own seal, stating that she has given directions to the officers on the coast to afford him every possible facility on his arrival there, and on his way up to the capital. The principal officers of the government, and the teachers in the schools, have written with the same friendship. All this is regarded as an interposition of Providence, worthy of admiration.—*Ib.*

POLAND.

On the subject of Poland, the Liverpool Times of the 25th Oct., says:—

"The suppression of the Poles, by the capture of Warsaw, and the subsequent dispersion of the army, have been the subject of two official accounts, one issued by the Russian authorities, the other emanating from the patriots. The only fact to be learned from either is, that the cause of Poland for the present is lost. Of the treachery of a part of the Polish leaders, there is no longer any doubt. Krukowicki, who took command of the town, after the infamous massacre of the prisoners by the mob, seems to have acted a conspicuous part in the sacrifice of his country." These two official accounts, are contained in our papers before us, but as Poland is blotted from the map of nations, and as they relate to the causes, which led to her downfall, we deem it now unnecessary to exclude articles of more general interest, to give place to these accounts.

The French Government has taken a great step towards a free trade: it has introduced a new Corn Law, abolishing prohibitions and permitting importation and exportation at a reduced scale of duties. Attempts to defeat the voice of the Chamber of Deputies against the hereditary peerage, have been made in vain. Under date of Oct. 20th, we find the following paragraph. "It is affirmed that the ordinance for creating 60 new peers, who are forthwith to enter the Chamber will receive the Royal signature in the course of to-day."

The Cholera Morbus has appeared in Hamburg; a letter from that city dated Oct. 20, says since the 11th 32 new cases have occurred, making in all 55, namely 31 have died, 2 have recovered, and 22 remain ill. Another letter of the same date says "the victims have been amongst the lowest classes, owing to the want of proper diet. At the breaking out of this calamity the consternation was very great, since which it has greatly subsided, and every hope is given, that it will not rage to a great extent.—Business has again been resumed; the exchange, theaters, and coffee houses, are all open for public resort, and we are all in good spirits, and hope soon to give you some good news."

At Altona (a Danish town, two miles from Hamburg) several cases have appeared, but every precaution had been taken to prevent the disease spreading.

Judge Marshall has arrived at Richmond, Va. and immediately took his seat on the bench; having fully recovered from the effects of the late operation

DEFAULT having been made in the payment of a certain sum of money secured by an Indenture of mortgage bearing date the eleventh day of April, in the year of our Lord one thousand eight hundred and [illegible], executed by David Hebard and Susannah his wife to Daniel Penfield which said mortgage has been duly assigned to Henry Hebard, and is recorded in the office of the Clerk of Monroe county in Liber [illegible] of mortgages, page [illegible], on which there is claimed to be due at the date of this notice the sum of [illegible] dollars and [illegible] cents, and no suit or proceeding having been had at law or otherwise for the recovery of the money secured by said mortgage or any part thereof, Notice is hereby given that the mortgaged premises, viz. All that certain piece or parcel of land containing thirty four rods square, being the same premises conveyed by the said Laura and Winslow to the said Mary Ann Hebard, bearing even date with said mortgage, and being the same premises also conveyed by Reuben Dunham and wife to H. H. Eggleston and Winslow Heath, on the twentieth day of April, 1827 reference being had to said deed will more fully appear.—Also all that certain piece or parcel of land containing [illegible] acres of land situate in Penfield, county of Monroe and state of New York being the south division of lot number [illegible] in township number [illegible] in the fourth range of towns reckoning from the Pennsylvania line, and number [illegible] in the fourth range reckoning from the Genesee river, and bounded as follows viz.—North and south by the east and west lines of said division and west by a line running parallel to the west line of said division and at a distance from the same of [illegible] rods, containing the above mentioned thirty acres of land, be the same more or less, which will be sold at public vendue at the Apollo House in the village of Rochester in the county of Monroe on the twenty-first day of April next, at twelve o'clock noon of that day, pursuant to a power contained in said mortgage.

Dated January 21, 1832.

HENRY HEBARD.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the seventeenth day of May in the year of our Lord one thousand eight hundred and thirty seven, executed by Asher Parker to Josiah Powell, [illegible] and which there is due at the date of this notice the sum of [illegible] dollars and [illegible] cents, and no suit or proceeding having been had at law or otherwise for the recovery of the money secured by said mortgage or any part thereof, Notice is hereby given that the mortgaged premises, viz. All that certain piece or parcel of land situate in the town of Gates, county of Monroe and state of New York, and [illegible] number fifty three, in township number [illegible] and distinguished as follows on a map of Caroline and subdivisions of said lot as [illegible] number fifty three, on the west side of Main street leading from Rochester to Canandaigua.

ASHER PARKER
Mortgagor.

DEFAULT having been made in the payment of the money secured to be paid by a certain Indenture of mortgage bearing date the fifteenth day of April, in the year of our Lord one thousand eight hundred and [illegible], executed by David Hebard and Susannah his wife to Daniel Penfield which said mortgage has been duly assigned to Henry Hebard, and is recorded in the office of the Clerk of Monroe county in Liber [illegible] of mortgages, page [illegible], on which there is claimed to be due at the date of this notice the sum of [illegible] dollars and [illegible] cents, and no suit or proceeding having been had at law or otherwise for the recovery of the money secured by said mortgage or any part thereof, Notice is hereby given that the mortgaged premises, viz. All that certain piece or parcel of land situate in the town of Gates, county of Monroe and state of New York, and [illegible] number fifty three, in township number [illegible] and distinguished as follows on a map of Caroline and subdivisions of said lot as [illegible] number fifty three, on the west side of Main street leading from Rochester to Canandaigua.

ASHER PARKER
Mortgagor.

DEFAULT having been made in the payment of a certain sum of money secured by an Indenture of mortgage bearing date the eleventh day of April, in the year of our Lord one thousand eight hundred and [illegible], executed by David Hebard and Susannah his wife to Daniel Penfield which said mortgage has been duly assigned to Henry Hebard, and is recorded in the office of the Clerk of Monroe county in Liber [illegible] of mortgages, page [illegible], on which there is claimed to be due at the date of this notice the sum of [illegible] dollars and [illegible] cents, and no suit or proceeding having been had at law or otherwise for the recovery of the money secured by said mortgage or any part thereof, Notice is hereby given that the mortgaged premises, viz. All that certain piece or parcel of land situate in the town of Gates, county of Monroe and state of New York, and [illegible] number fifty three, in township number [illegible] and distinguished as follows on a map of Caroline and subdivisions of said lot as [illegible] number fifty three, on the west side of Main street leading from Rochester to Canandaigua.

ASHER PARKER
Mortgagor.

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ASHER PARKER
Mortgagor.

DEFAULT having been made in the payment of the money secured by a mortgage executed by [illegible] and recorded in the office of the Clerk of Monroe county in Liber [illegible] of mortgages, page [illegible], on which there is claimed to be

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | WEDNESDAY DECEMBER 21, 1831. | VOL. V. NO. 52

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For the Observer.

ANECDOTES AND REFLECTIONS ON TEMPERANCE. NO. IX.

Excuses for not uniting with a Temp. Soc.

I belong to a Church which by its discipline is a Temperance Society.

The rule to which, at the close of No. 8, I referred is in these words: "If any member of our church retail or give spirituous liquors, and any thing disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in case of other immoralities; and the person so accused shall be cleared, censured, suspended, or excluded according to his conduct as on other charges of immorality." p. 94—Ed. 20.

What are the provisions of this rule? Simply that if a member of the Methodist connection keeps a tavern, store or grog-shop, and he suffers his customers to do any thing disorderly on his premises, he shall be subject to discipline. Our civil law does the same: nay it goes farther: imposes a penalty, and forfeits his license. If this rule then forms a T. S. of the church, the laws of this state, make all our tavern keepers, grocers, and venders of ardent spirit, good and worthy members of T. S.; and the temperance effort, instead of having commenced three or four years ago, commenced before the war of the revolution; nay with the first settlement of America. But it will not be pretended that *this* rule makes the church a T. S., and there is no need of spending time upon it. I have now gone through with all I can find in the Discipline touching spirituous liquors; and what I have said, has been, I trust, in the spirit of candor, and from a *sincere desire* to disabuse the public, and especially my Methodist brethren in this thing. It is a fact, and one too which has caused me much pain, that as a denomination, Methodists in the western part of this state do not come up to the work, so generally as the Baptists and Presbyterians. True, there are many, VERY MANY, honorable exceptions, but still great numbers hold back, and say "Our Church is a T. S. by its discipline." Whether it is or not, the preceding quotations and remarks will show, and "let him that readeth understand."

But if it is a T. S., I confess my utter inability to find it, any more than I can find it in a church which says nothing in its rules about the use of ardent spirit. In my next No. I shall make a few further remarks upon this business, and then pass to other excuses.

CHAS. YALE.
Agt. N. Y. S. T. S.

From the N. Y. Evangelist.

POPULARITY OF METHODIST DOCTRINES.

The editor of the Advocate does not state things as they are, when he says of us, concerning the doctrines of unconditional election and predestination,

"If we accuse them of holding and propagating these odious doctrines, they charge us in turn with misrepresentation. If, on the other hand, we congratulate them on their emancipation from the dogmas of Calvinistic reprobation, they beg to be excused from sharing in our exultation, and even accuse with an arrogance which needs chastising, occasionally, with a little plain truth."

The editor is assured that no Calvinist ever denied the charge of holding to predestination. All which we have done is, we have not been willing to allow that Methodists understand our doctrines better than we do ourselves. And when Methodist preachers draw a caricature, or a raw head and bloody bones, and call it predestination, we have not been ready to belie our own consciousness, and admit that we believed it, when we knew in our own hearts that we did not believe any such thing. We believe election and predestination, as we state it ourselves. But it does not follow, that we believe it as stated by the bitter opposers of those blessed doctrines.

I take the liberty to add a word, which perhaps will explain this recent jubilation about the popularity of Methodist doctrines. Heretofore, it has been the usual course of Methodist preachers, to collect garbled extracts of ancient Calvinistic writings, and by the help of some Arminian inferences from Calvinistic principles, with a little party coloring, make up a system, sufficiently revolting indeed, and after calling it Calvinism, proceed with great chivalry to knock it down, and pull it all to pieces. They have always had the means of knowing, if truth were the object of their search, that New England Calvinists have ever believed in the doctrine of general atonement, and the consequent free and sincere offer of eternal life to each and every sinner in the world. But instead of admitting this, they have gone on quoting garbled passages which seemed to contradict this, and have insisted on it, and endeavored to make the people believe, that they knew what Calvinism was, better than Calvinists did. But at length, by the aid of revivals, and of the press, this thing is beginning to be so well understood, that it will not go down. It will not do to charge us with holding the extremes of ultra Calvinism. And now the tune is "Popularity of Methodist Doctrines!" I do not wonder the editor of the Advocate is waked up, when "Plain Truth," proves, as he thinks he has, that in whatever points moderate Calvinists agree with Methodists in our preaching, we only teach the doctrines, which Edwards, Bellamy, Tennent, Davies, and their illustrious compeers taught in this country, accompanied with powerful revivals, twenty years before a Methodist preacher ever landed on our shores.

It is to be borne in mind, that we act only on the defensive, in bringing forward these facts. The Advocate has kept up these attacks upon the New England Calvinists, week after week, for months. The object cannot be mistaken. The powerful revivals now going on among them, and the power and discrimination with which many of them are preaching the gospel, cut off all hope of subverting the institutions of our fathers, unless some way can be devised to cast upon them some odium which will destroy public confidence in their moral and religious integrity. One more experiment is therefore to be tried, to insure the ascendency of Methodism in New England. But it will surely fail. God has a favor to the churches planted by our fathers. He has not forgotten them, in times of past declension, and we are sure he will not, in the present times of revival.

The best course for our Methodist brethren, is to mind their own work. Whatever there was of bitterness and prejudice against Methodists, when they were regarded as unbidden intruders among us, we, at least the younger part of us, are now convinced that God sent them, for wise and good purposes, and that he wishes them to have a permanent and useful existence in New England. We are therefore satisfied to have them preach, and pray, and labor, and we will do the same, and God will bless us both, in proportion as we serve him, with intelligent and humble zeal. But it does not look well, for either party to get out of temper, because revivals prevail more with the other. These pieces about the popularity of Methodist Doctrines, and the duplicity of Calvinistic preachers, do not help on revivals, and will not produce revivals among Methodists. Keep preaching, brethren, and use the means for revivals, *in the spirit of revival*, and it will help you out of the difficulty.

PLAIN TRUTH.

JOHN WESLEY'S SENTIMENS ON PREDESTINATION.

We do not know how far our Methodist brethren consider themselves as Wesleyans, in respect to doctrine. Nor do we certainly know how far Wesley was consistent with himself in his doctrinal statements. We recently met with a passage in Moore's Life of Wesley, vol. 1. p. 411, which seems worth copying, as showing a remarkable coincidence between John Wesley and the moderate Calvinists of the present day, on the doctrine of predestination. It is a part of the account which is given concerning the separation which took place in 1741, between Wesley and Whitefield.—*Evangelist.*

FROM THE LIFE OF WESLEY.

From this time, their mutual regard and friendly intercourse suffered no interruption, till Mr. Whitefield's death, who says in his last will written with his own hand about six months before he died, "I leave a mourning-ring to my honored and dear friends, and disinterested fellow-laborers, the Rev. Messrs. John and Charles Wesley, in token of my indissoluble union with them, in heart and christian affection, notwithstanding our difference in judgment about some particular points of doctrine." When the news of Mr. Whitefield's death reached London, Mr. Keen, one of his executors, recollecting he had often said to him, "If you should die abroad, whom shall we get to preach your funeral sermon? Must it be your old friend Rev. Mr. John Wesley?" And having constantly received for answer, "He is the man," Mr. Keen accordingly waited on Mr. Wesley, and engaged him to preach it; which he did, and bore ample testimony to the undissembled piety, the ardent zeal, and the extensive usefulness, of his much loved and honored friend.

I cannot give so complete an idea of the earnest desire of Mr. Wesley to continue his christian union with Mr. Whitefield, as by inserting in his own words, the concessions which he made for the accomplishment of so desirable an end.

"Having found for some time," says he, "a strong desire to unite with Mr. Whitefield 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 works, as Paul to preach the gospel. That he has unconditionally elected some nations to receive 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 past ages. 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 thus eminently styled "the elect," to eternal glory.

"But I cannot believe that all those who are not thus elected to glory, must perish everlastingly, or that there is one soul on earth who has not, nor ever had a possibility 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 irresistible *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 these 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 one 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 so to do.

"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."

Mr. Wesley told me, at the time he wrote this, he believed, (with Macarius, a writer of the fourth century,) that all who are perfected in love, 1 John, iv. were thus elect. But he afterwards doubted of this. I believe all that can be safely held on the doctrine of the divine predestination, is contained in these propositions; so rare a talent had Mr. Wesley of speaking much in a few words.

1. In regard to the unconditional election of particular individuals then, Mr. Wesley does not deny it, and therefore does not see it to be an error. We hold it. He and we agree, that this election of some does not hinder others from coming to Christ, or take from any the possibility of escaping eternal damnation. We simply hold that *all* who are saved are among "the elect," and consequently we hold that all who are not "elect," *will* perish everlastingly, not because they "must," but because they freely choose the path that leads to death.

2. Respecting irresistible grace, Mr. Wesley goes farther than many moderate Calvinists. Dr. Dwight expressly declines using the term *irresistible*, and so do most of them.

3. On final perseverance, we agree with him, only applying what he says, to all true believers. "None shall pluck them out of my father's hands." Perhaps some of us would hesitate about using the term "cannot," so absolutely as Mr. Wesley uses it. At any rate, there is no objection to be made against election, special grace, and perseverance, as held by moderate Calvinists, which does not lie with force against Mr. Wesley's. We hold up this precious document therefore, as a perfect shield, to take all the fiery darts of argument, ridicule, declamation or ribaldry, which may be hurled at moderate Calvinists, on these much agitated doctrines.

One remark more. We have long thought that Mr. Wesley's opposition to Calvinism, grew out of the *extreme mode* of stating these doctrines, which prevailed at that day in England. If either Whitefield or Wesley could have been under the tuition of Jonathan Edwards, it is not likely they ever would have contended, nor would Methodism have grown into a sect. And we do honestly believe, that if prejudice could be out of the way, the *whole* sentiments of moderate Calvinists on all subjects connected with predestination, could be stated so clearly, that a candid Methodist would say, That is just what I believe, and just what the bible requires every man to believe.

From the Western Recorder.

PRAYER OF FAITH.

MR. EDITOR—In your number for October 4th an article is copied "from the Western Luminary," on the question, "*Why have we not a revival?*" One of the reasons given by the writer, in answer to this question, is, "*Christians do not believe what God has said in reference to prayer.*" The following passage is quoted, and explained to mean, that the *particular objects* asked in prayer will be received, if asked aright.—"All things whatsoever ye shall ask in *my name*, believing, ye shall receive." This passage is not quoted correctly. In Matthew xxi, 22, to which I presume the writer refers, it is said, "All things whatsoever ye shall ask *in prayer*, believing, ye shall receive."

To the idea, that the *identical object* asked of God in christian faith, will infallibly be granted, I have some objections. I know this view is adopted by some, who are undoubtedly good men, and active in the cause of Christ; but I believe it often proves an injury to the cause of revivals, rather than a benefit, by grieving the Spirit of God, (which is the effect of all error,) and forcing men from the field that do not adopt it, who might otherwise be very useful. To my knowledge, it has led some to a presumptive course of action, which has resulted in any thing, rather than a revival, and that, too, where they were not opposed.

My first objection to this doctrine is, that it does not rest upon a firm scripture base. The passage above quoted alludes to the faith of miracles. Christ had cursed a fig-tree, which withered away; and the disciples expressed astonishment. He then informed them that they too, should do miracles in his name, and exhorted them to exercise that faith which was necessary to their doing so, which was simply to believe that the power of God would be exercised to confirm their testimony of him and his doctrines. They had only to ask, as Christ did at the grave of Lazarus, for the sake of those who stood by, and a tree should wither, a mountain should be removed, or any other miraculous thing be done, which the circumstances rendered necessary.—There are many other passages importing the same thing; as Mark xi, 24—"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall recive them." Here Mark is narrating the same thing that is mentioned by Matthew, which we have noticed. John xiv, 13.—"Whatsoever ye shall ask, in my name, that will I do." Verse 12. "He that believeth on me, the works that I do he shall do also, & greater works than these shall he do." Now this verse clearly proves, that the faith of miracles is alluded to, which the apostles & disciples wrought more abundantly than the Saviour himself. There are other passages which need not be mentioned. It appears to me that some men err, by applying to ordinary Christians what was spoken to inspired men, where it was promised that *any thing* asked believingly, in confirmation of their testimony, should be done. But this was not christian faith, for Judas was as fully authorized to work miracles as any one of the twelve, when first sent out. (See Matt. x.) The spirit of prophecy required the same kind of faith; and Balaam prophesied as correctly as Elijah or Isaiah. There are, indeed, many promises to Christians who exercise faith in prayer; some of which are *specific;* others are *general.* But upon a general promise, we cannot claim a *specific* object, unless the promise is unlimited; and that it is unlimited, is the opinion, I believe, of those who differ from me on the subject of the prayer of faith.

This raises another objection, viz: If this doctrine be true, the will of the creature is sovereign, and not that of the Creator. If every thing which I *will* and *ask*, is certainly to be done, is not my will, in a certain sense, sovereign! Upon this supposition, has not God put the control of things out of his own hands; and may not Christians ask riches, or honors, as well as spiritual blessings, and be sure to receive them! They are only to be confident that the *very thing* they ask will be granted, and they have it. But how was it with Paul, when he prayed for the removal of the thorn? Had he no sufficient faith! His prayer was answered; but not as he desired. This should teach us to pray in submission, as to the way in which our prayers should be answered. A blessing is promised, if we ask aright; but it may not always be just what we desired. It may not be best for us to have our will. It may be said that we should have no will when we pray; for the Spirit wills and prays in us; so that it is not we that pray, but the Holy Ghost. This sentiment, which certainly has been advanced, appears to me to be dangerous. If it be true, the agency of man is lost, and he is a mere machine. We must look to the Christian praying, as an oracle, and consider every word as inspiration. Thus to carry out the sentiment to its consequences, must surely startle its advocate. The agency of the Spirit in prayer is absolutely necessary; but it is exercised in connection with our own agency; so that the prayer is ours, and we are accountable for it, as really as for any other action.—To admit the contrary, would be to admit that it is not our duty to pray at all; for surely it is not our duty to pray but in faith; and to pray in faith, according to this doctrine, is to become the simple, unaccountable organ made use of by the Spirit.

But there is still another objection to the idea, that in the prayer of faith, we have certain knowledge of the attainment of the *specific object*, when that object is not expressly promised in the word of God; which is, that it implies the infallibility of our judgment in the case. We have certain feelings in prayer for an object not expressly revealed in the bible; we pronounce them the product of the immediate agency of the Spirit, and hence infer that the object asked, cannot be withheld. But is there no danger of misjudging of our exercises? If there is, then there must be uncertainty as to the attainment of the object. Now it is the very nature of sin to obscure the understanding; and all men, even Christians, have sin remaining in them. Of course, there is a degree of darkness upon the mind, which renders it liable to err. We may and must form an opinion from our exercises, in connection with the general promises of the word of God, whether it is the will of God to grant us the specific object desired; and this opinion may lead us to a strong expectation, but cannot lead to an infallible certainty.—The object is not expressly promised in the bible; and there is a degree of uncertainty as to the nature of our exercises, by reason of our darkness of mind. Where, then, is the ground of assurance? In prayer, my mind is led to intercede for the conversion of a particular man. This exercise is repeated as often as I pray. I think it is the Spirit of God, and very properly begin to hope that God has designs of mercy towards that man. I am urged by uncommon feelings, to converse with that man upon the concerns of his soul. I see him weep. I hear him begging Christians to pray for him. I am still led to pray for him in particular; and find others have long had the same exercises.—Evidences of various kinds may multiply, till I firmly expect his conversion. But may I not err in judging of these evidences? Is it infallibly sure that my exercises are the product of the Holy Spirit? Or if they are, is it certain that God has no other design to answer by them? In short, is it not going far enough to say, we are sure of all specific blessings promised, if we ask aright; and that we are sure of a blessing, when we ask that which is not expressly promised, if we ask aright though it be not the very thing asked? We are sure that when *Zion* (the *church*) travails, she will bring forth her children. Souls will be converted, though we may not know beforehand what souls in particular.

S.

From the Monthly Magazine

USE OF THE DOCTRINE OF GOD'S PURPOSES.

1. The doctrine of divine purposes is of use in proving the existence of the Supreme Being. The argument from what are called the works of nature to prove the existence of a God, is founded chiefly on the evidence which they exhibit of *design* or plan. A traveller, crossing a desert heath, picks up a watch; and though he never saw one before, he infers conclusively from the evidence it furnishes of design, that it must have had an intelligent designer. So when we look upward to the world above us, or abroad upon this world, or turn our attention to the structure of our own bodies, or of our own minds, we discover so much evidence of design, of a general and universal plan, that we cannot but admit the fact of an intelligent and universal Planner, whom we call God. This is substantially the argument of Paley, and it is conclusive. But suppose the Creator had formed no plan in eternity, and no evidence of plan was discoverable in his works; how could his creatures ever have arrived at the conclusion of his existence! How could they have escaped the direful necessity of living and dying in cold, blank atheism! It is evident from this consideration, that the doctrine of divine purposes is fundamental to religion, as it lies at the foundation of all the evidence we have, or can have from nature, that there is a God.

2. The doctrine of divine purposes is of use, to give us just and exalted ideas of God. This doctrine represents God, not only as existing before all creatures, but as exalted to an infinite height & uncontrollable sovereignty. "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, *My counsel shall stand, and I will do all my pleasure.*" In eternity he formed his plan,—a plan extending through all space and time, to all beings & worlds,—a plan needing no alteration or amendment, the accomplishment of which has been carried forward thus far with an unfaltering hand, and can never fail. In view of a doctrine such as this, all intelligent creatures must see, that God can be under no apprehensions from the greatest of his enemies—that he is never defeated or disappointed, surprised or grieved—that he is bringing light out of darkness, & good out of evil, and sees all things infallibly taking place, according to the counsel of his eternal will; Surely such a doctrine must be glorious to the Supreme Being, and on this account is precious to all who love him. With the humbled monarch of Babylon, they will "praise and honor him who liveth forever and ever, and whose dominion is an everlasting dominion, *who doeth according to his will* in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou!"

3. The doctrine of God's purposes, especially his purpose respecting the final salvation of his people, is fitted deeply to humble them, and to give them a trying sense of obligation to his distinguishing mercy. It teaches them that their salvation is not of themselves, but that from beginning to end, from eternity to eternity, from the foundation to the top stone, it is all grace. "He hath chosen us," says the apostle, "before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to *the praise of the glory of his grace.*" And again, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that *we should be to the praise of his glory.*" How does it become the people of God, in view of representations such as these, to inquire, "Who hath made us to differ! And what have we that we have not received!" And while they are humbled in view of their own unworthiness, they must be penetrated with a sense of obligation to him "who hath saved them, and called with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began."

4. The eternal purposes of God furnish strong ground of support, comfort, and confidence to his people, under all their trials. In the belief of this doctrine, they can regard no "affliction as coming forth of the dust, or troubles as springing out of the ground." Nor can they trace the stream of their sorrows to any disappointment, mistake, or wrong, on the part of the Supreme Disposer.—The ills they meet with, of whatever nature, they are led to consider as integral parts of a boundless and perfect plan; as necessary links in that endless chain, which stretches from eternity to eternity, and which is leading onward, through scenes of present mystery and darkness, to the most glorious results. And with such impressions, how can the people of God repine! How can they but submit and rejoice!

The friends of Christ are often tried, not only with their own personal sorrows, but with those of a public nature. The cause of the Redeemer seems declining, while that of his enemies prevails and triumphs. Error and sin and misery abound. Roots of bitterness are springing up, and divisions and contentions are multiplied. Often, in such circumstances, the christian feels that he should have no support, were it not for his belief in the universal and unchangeable purposes of God. But resting on these, he is not dismayed; nor are his spiritual consolations, perhaps, at all diminished. For high above the impending clouds and darkness which thicken around him, and shut out the sun, he sees God upon the throne. Infinite wisdom and goodness, clothed with omnipotence, reign, and nothing takes place but in accordance with the counsels of the Eternal Mind. Confiding thus in the stability and perfection of God's government, and in the assured fulfilment of all his purposes, the christian has consolations under trials which no enemy can interrupt or destroy. For though the earth be removed out of its place, and the mountains be carried into the midst of the sea, the ground on which he stands is not moved.—The foundations of his peace remain unshaken forever.

And as the purposes of God afford support to his people under present trials, so they inspire confidence in regard to what is to come. For come what will, they know that their heavenly father will keep the throne, and will reign in wisdom and holiness forever. They know that his eternal purposes will be fulfilled, his cause promoted, the greatest good accomplished, and his name glorified. And seeing in this view what is to be the assured and glorious issue of the present system of things—"the winding up of the grand drama of this world's history," how can they but rejoice and be happy!

From the Volunteer.

A TIME OF REFRESHING.

A time of special revivals has ever been to me a period of deep solemnity. The Lord has come near to his people to turn them from their backslidings, to awaken them from their guilty slumbers, and to lift upon them the light of his countenance. It is a season of joy and gratulation; but *God is present*, manifesting his glory, and it becomes his people to stand in awe and sin not. The solemnities of eternity are presented to sinners in dreadful majesty and glory, so that the thoughtless are arrested, and the wicked tremble. The convicted and anxious are settling their everlasting destinies in rapid succession, and the apparently penitent are inquiring with unspeakable solicitude, whether they have indeed a right to the promises, and have begun their songs of praise and victory which will never end. The cares and vanities of the world, appear to all classes in their real character, as visions of a moment; and all minds are fixed on the momentous question, "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall he give in exchange for his soul?" It is a time of refreshing from the presence of the Lord upon his thirsty heritage; a season of ingathering of souls to the Redeemer, for an eternal harvest; a sealing time for hundreds for heaven or for hell.—

No reasoning is required to prove, that such a season demands peculiar watchfulness, both in ministers, and all the people of God. Ministers are under infinite obligation to take special heed to their doctrine, their spirit, their conversation, their measures for promoting the work, and their manner of life among all classes of their hearers. They who are set as lights to the world by a solemn profession, are bound to let their lights shine with peculiar brightness and glory, to stand between the dead and the living, and to be co-workers with God and his ministers in extending and perpetuating the work of grace and power. Why is it that such seasons are generally of short continuance?—Why is the Spirit grieved away, so that he cannot continue his mighty works? Why is the Blessed Redeemer "like a way-faring man, who tarries but a night," when we cannot doubt *he* is willing to make his perpetual abode with his people, and turn their households, and all around them, to the obedience of faith! An awful responsibility must rest *somewhere*! It is my present purpose to inquire *where;* and particularly, *what conduct in ministers and professors of religion* has a tendency to terminate revivals, even when the heavens are still teeming with blessings ready to descend in copious showers.

One hindrance to the work of God, is the vain-glorious spirit of professors of religion.—When they "glory in men," however able, and devoted, they may be as laborers in the vineyard, the glory of their master is obscured, and he withdraws the tokens of his presence. He "will not give his glory to another," nor permit his people to do it, without vindicating his own honor, and pouring contempt upon the idols they have set up. It is indeed surprising, that a revival should ever be imputed to the power or eloquence of man; a work, in which, above all others, the utter inefficiency of the instrument is displayed, and the interference of an Almighty Agent, is manifest as the light of the sun; a work in which even infidels have been constrained to acknowledge that the mightiest preachers are but "earthen vessels," and that "the excellency of the power is of God and not of men." But such is the amazing idolatry of the human heart, that even the children of light can scarcely receive a blessing through human instrumentality, without adoring the instrument, and forgetting the glorious Agent and Supreme Giver of every perfect gift. The same propensity appears, in the reliance which is placed upon the instrument for further success, while praying souls do not take hold by importunate prayer of the promises of God. When able and popular preachers are obtained, high expectations are raised, and the blessing seems secure beyond a doubt; when they fail, christians think that nothing can be done, although the word is faithfully and feelingly dispensed, and God is ready to make it the power of God, unto salvation at their humble request. Thus in regard to all the various measures employed for the purpose of promoting the conversion of sinners, men hope or despond according to their views of their inherent power & adaptation, while they forget that "it is God that worketh all, in all." Their feelings of course, fluctuate continually, and the real utility of means is not experienced, and the potency of faith in God is not proved.—Painful experience does not convince and effectually reclaim. God withholds his blessings from the feeble instrumentality because it is despised, and from the mighty, because it is gloried in; and when his people will not be corrected and return, and give glory to his name, he takes away his spirit, and leaves them like the shorn prophet, to impotence and disgrace.

Animosities and divisions among Christians, are another hindrance to the progress of revivals. These sometimes arise from their idolatrous confidence in men; and often from other causes. One begins to say, I am of Paul; another, I am of Apollos; another, I am of Cephas; and the result soon is, that none can say without self-condemnation, I am of Christ. So they often disagree about the measure to be pursued; when, if they maintain the simplicity of Christ, the duty of every man would be plain and simple, and perfect unanimity would be maintained. Whatever may be the cause of division, God will not long dwell with the contentious. He is a God of peace, and his people must be at peace among themselves, or he will depart from their solemn assemblies and leave them to their wranglings. Differences of sentiment might exist, even on practical subjects, and his church could maintain "the unity of the Spirit in the bond of peace." Where it is otherwise, the effect is disastrous upon inquiring souls, and the God of love must withdraw the special influences of his Spirit, till his people put away "the leaven of malice and wickedness."

I have sometimes marked, with great regret, the influence upon a revival of a fondness for show and display. One would almost conclude, that some professors believe the kingdom of God comes with outward observation and noise; when every thing is rather calculated to turn every man's thoughts inward upon the chambers of his own soul, and forward to the scenes of eternal judgment. There is a strong propensity in many persons, to announce the awakening of individuals, to speak of the number of the anxious and the converted, to talk much of the meeting, the laborers, the extent of the awakening and its prospects. This course turns off attention from individual concerns, and often both saints and sinners forget their own responsibilities, in giving a vacant and useless attention to the externals of a work at large. When sinners forget themselves, and christians forget their duty, the Spirit also turns away.

Levity of mind, exhibited by ministers and christians at such a time, is most incongruous with the solemnities of passing scenes, and incompatible with that ardent sympathy for souls which the occasion requires. Formerly it was very rare; within a few years past, I am afraid it is not uncommon. I have witnessed foolish talking and jesting," even among the ministers of Christ, and when they were convened to relate what God had wrought by their labors, which to my own feelings were "as vinegar upon nitre." It was as distressing as would have been a joke at a funeral, or light conversation upon the Sabbath. I have also seen it followed by a decline of a spirit of prayer, and the return of a guilty indifference to the salvation of souls;—results which appear to me inevitable, where such conduct is indulged without deep repentance and reformation. I would not have the people of God "bow down their heads like bulrushes" when "the salvation of God has come out of Zion." But I would have them place eternal scenes before them, and watch and agonize for souls, as they that must give account, feeling assured that every thing depends on *their* walking closely with God when he is near and waiting to be gracious. The same remarks apply to a sarcastic mode of preaching, and to an unfeeling manner of dealing with opposers. This is unbecoming in a "messenger of God to guilty men," who is himself but a ransomed and pardoned sinner, called into light and liberty, by sovereign grace. O that we might mingle with our fidelity "the meekness and gentleness of Christ," "in meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

If the present remarkable season of refreshing should not long continue, where will the responsibility lie! Will not their be great guilt upon the *churches*, now rejoicing in pentecostal blessings! Will not even ministers of the word have occasion in some instances to lament that their labors are again powerless, because they have themselve grieved away the Agent who alone could make them mighty through God to pulling down strong holds! PETER.

From the Connecticut Observer.

For more than a score of years, I have been in the habit of moralising on objects around me—of asking the question—what is like!—

"And making every thing a lesson to the heart."

In company, not long since, a young lady handed me a picture of Bonaparte's tomb, in the solitary island of St. Helena. It is, indeed, worth preserving, said I, and affords a lesson of wisdom to the whole human family. It calls up many an awful thought, and fearful recollection. After looking at it a few moments, I returned it: and what did you see Sir!—The degraded fate of aspiring ambition—the end of all royal pride!

"A Tyrant *doom'd* to everlasting fame."

And let me add—it reminded me of the reception which such men meet in the shades below. The mighty multitude of the *great* on earth "were moved at his coming." With one voice they cried, "How art thou fallen from heaven, O! Lucifer, son of the morning! How art thou cut down to the ground who didst weaken the nations! Is this the man that made the earth to tremble! That did shake Kingdoms! That made the world as a wilderness! Art thou become weak as we! Is thy pomp brought down to the grave! All the kings of the nations, even all of them lie in glory, every one in his own house. But *thou* art cast out like an abominable branch. Thou shalt not be joined with them in burial, because thou hast destroyed thine own people."—(Isaiah 14.) I have often thought of the reception of monarchs among the dead.—How they meet each other and the millions they have slain; and how they have spent their ages of unrestrained malignity. From the haughty Assyrian of the ancients—to Koulichan and Bajazet of the middle ages, to the Emperor of France.

THE BANKER AND HIS BIBLE.

The writer of this was once the guest of a banker in the west of England. His host had long been celebrated as a heavenly minded and benevolent character. One evening as he came down from his closet, with peace and benignity beaming on his countenance, he said to me, "Do you want any thing." I answered, "No; I have every thing I need." "But I am not satisfied with that answer," he rejoined, "and will tell you why. I have just been reading the Third Epistle of John, where the apostle particularly commends his beloved Gaius for his hospitality to the servants of Christ, who for their Master's sake had 'gone forth, taking nothing of the Gentiles,' and the apostle says that our privilege who stay at home is 'to receive such, and to bring them on their journey after a godly sort, that we might be

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fellow-helpers of the truth.' Now I wish to have this privilege; I wish to be an imitator of Gaius; I wish to help *you*; therefore you must receive from me this five pound note, you will find many ways to employ it." Oh, how Christians would astonish the world if they were to read their Bibles as this banker did his! The application—ah, the application, of the text is the difficult, but profitable, part of it!—Blessed be God that some opulent disciples bring their principles under the influence of the Bible!

A few years after this occurred, when some good old missionaries were passing through the town in which I reside, a sermon was preached on this subject and the above anecdote introduced, and the effect was much to the comfort of those laborers who had borne the heat and burden of the day.

Perhaps these lines may furnish another banker with a good idea, and another preacher with a hint that may be useful on a similar occasion.—*Evan. Mag.*

REVIVALS.

We heard it stated the other day, from the pulpit, that according to a late estimate, by one who had the means of information, it was supposed, that since the commencement of the present year, revivals of religion had prevailed in about two thousand different places in the United States; and that probably One Hundred Thousand were indulging the hope that they have been called out of nature's darkness, into God's marvellous light—and that during this year, between 300 and 400 young men in our Seminaries of learning, were among the number.—*Rel. Intelligence.*

REVIVALS.

The Charleston Observer of Nov. 12th gives pleasing accounts of revivals of religion in Walteboro', and Beaufort, S. C. in each of which places protracted meetings were eminently blessed to the conversion of sinners. In the former place 22 persons express a confidence that their sins have been pardoned, and as many more are deeply anxious. In the latter place seven persons are thought to have experienced a saving change in their moral exercises. Thus the Spirit of the Lord goes on, conquering, and to conquer.—*Philadelphian.*

REVIVAL IN ST. GEORGES, DEL.

St. Georges, Del. Nov. 28th, 1831.

Rev. E. S. Ely, D. D.

Dear Brother,—Agreeably to promise, I now send you an account of the protracted meeting in my church, which commenced on the 15th inst, and in which your labors amongst us were not without some seals. It is an interesting fact, that on the Sabbath preceeding the meeting, four or five persons were deeply convicted of sin, and from that time until the second Monday following, the time when our meetings actually closed, we had the knowledge of new cases of conviction on each succeeding day. I feel very confident if the same means had been used for one week longer, the same result would have followed. Our meetings became increasingly interesting and solemn to the very last. On Saturday, the session examined twenty one persons, the largest number of whom were males & a majority of these heads of families, all of whom were, on the Sabbath, received into full communion of the church, together with three from other churches.

It is pleasing to see those who are high in power and in the confidence of the people brought to sit and weep for their sins at the feet of Jesus. Among those admitted into the church, were a former State Senator, and one of our present Senators in the Congress of the United States. Thus it has pleased God in answer to the prayers of his people, "to teach our senators wisdom." Let this fact encourage christians to pray more fervently for their Rulers, that God would teach them both in their colective and private capacity, "the wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, and without partiality."

Yours, in the bonds of the Gospel,

JAMES C. HOW.

REVIVAL IN NEWARK, DEL.

We have great pleasure in stating that the good work of grace has been progressing in the congregation under the pastoral care of the Rev. Andrew K. Russel, since we published his letter on this subject: and that on the last Sabbath of November last, he Baptized seventeen persons, and received thirty four to the full communion of the church. These, in addition to thirty seven before reported, make seventy one additions to the number of communicants, as the fruits of the revival, since the middle of October last.—*Phil.*

From the Home Missionary.

From Rev. B. B. Gray, Sheridan, N. Y.

The protracted meeting commenced on Thursday. On the evening of the following Lord's day, some that had taken the "anxious seats," seemed to be overwhelmed with a sense of their sins, and consequent danger of eternal death. It was an hour of deep anxiety. At the close of divine service, there were heard some new voices pleading with sinners, to ground the weapons of rebellion, and immediately to close in with the offers of mercy; so earnestly, so *repeatedly* made. Solemnity now pervaded the assembly. The interest had by this time become so general, it was thought best to continue the meeting. On Monday morning we appointed a meeting for inquirers, when about sixty came forward with the question on their lips, "men and brethren, what shall we do?" And a number, it is to be hoped, *submitted to the terms of the gospel*, and received that joy and peace in believing, which we trust the world will never take from them. The work from that time became more and more interesting, until the morning of the fourteenth day, when we concluded it was best to bring the meeting to a close; which was done by a sermon at 5 o'clock in the morning. A request was made that those who should feel themselves savingly benefited during the progress of the meeting, would hand in their names; a catalogue of which, amounting to about eighty, has been received; many of these persons, however, were from neighbouring towns. About *twenty* have been examined, with the view of a public profession of their faith; sixteen were recevied into fellowship of the church at our communion, last Sabbath.—*Home Missionary.*

WESTERN AGENCY, NEW-YORK.

...gent of the A. H. M. S. in the western ...-York, writes under date of the 1st ... "I gathered one condensed fact, ... part of New ... the Genesee Synod, viz: that ... of November: ... thirty missionaries, of ... at the meeting of ... that Synod, and the ... under the ministry of ... have been added ... the A. H. M. S. within ... ndred souls, ... Presbytery of Angelica, there ... of grace, ... to the churches about twelve ... western ... within the synodical year. The shower ... rn ... which for months has been refreshing the ... counties, is now returning on our south ... frontier, and resting on Steuben and the valley ... of the Chemung."—*Ib.*

TOUR TO THE UPPER LAKES.

Rev. D. W. Lathrop, Agent of the A. H. M. ..., having performed a tour, for exploring the wants of some destitute parts of the country, now comprised in the Michigan territory, and communicated a report of his labours; we make a few extracts below, which will doubtless be interesting to our readers, & particularly to ministers of the gospel, who are turning their attention to the new states.

There are two places, both of which it would be important to occupy as early as next spring, viz.: "Prairie du Chien," and "Fort Winnebago," both in Michigan. The former as you are doubtless aware, is at the confluence of the Ouiscon-sin and Mississippi. It is an important post, and promises to become more so—present population about eight hundred, including the garrison of Fort Crawford—one half, or nearly so, however, are French. General Street, at this place, "Indian Agent," would take a lively interest in the establishment of a Presbyterian minister, and I am assured that one of the right stamp, would directly obtain his support from the settlement, including the officers of the garrison.

The qualifications necessary for a missionary at this station, are of a high order, and for either station, an acquaintance with the French language, would be a valuable acquisition.

Fort Winnebago, in Iowa county, is at present principally important as a military post; but from its relative position, both to the lead-mine district, and to the "portage" between the Ouiscon-sin and Fox rivers, the principal route of communication between the lakes and the Mississippi river, will command attention, and increase in population with the adjacent country. Here too, I am assured, that a suitable man would immediately obtain a large part of his support from the garrison, and be very cordially received. Respecting "the Sauk," I have formerly written you and hope the man is on his way." You will readily appreciate the importance of occupying these out posts as early as practicable, and you cannot too constantly bear in mind, that they require the *very first rate men.*

At Mackinac I received a very cordial welcome, from a peculiarly interesting though small circle of intelligent friends, who warmly esteem the A. H. M. S. and rejoice in your benevolent efforts. The Presbyterian church in Mackinac, is connected with the mission church of the A. B. C. F. M. and under the pastoral care of the Rev. Mr. Ferry, the successful and devoted superintendent of that mission. Aside from the mission family, the church is very small; its members, however, appear generally *devoted* to the cause of the Saviour.

The whole population of the borough of Mackinac, and its environs, is about eight hundred; of these one hundred and forty are in the garrison; about one hundred and fifty American citizens, out of the garrison, and the rest, except the mission family, are French, and connected with the Roman church.

For the Observer.

Geneva Dec. 13th, 1831.

Mr. Editor:—The following report just received illustrates the nature of the Home Missionary work—the claims of this sacred charity on the enlarged patronage of Christians, and the sentiments of gratitude which inspire the hearts of those who have been blessed by its timely ministrations.———As ever, yours,

M. P. SQUIER.

Cor. Sec. H. M. S.

Castleton Oct. 31st 1831.

Dear Sir.—The 3d year of my labors among this people, in the service of the A. H. M. Society has closed. Since my last report, nothing worthy of special notice occurred, until about the middle of July, when the spirit of prayer began to revive. The first week in Aug. a day of fasting and prayer was observed, which proved a season of refreshing to the church; and most of the members were found cherishing a strong desire and confident expectation of another revival. Soon after this, it was found that about twenty of the members of the church, had not yet enlisted in the temperance cause. This subject was pressed upon their attention, and nearly all were brought cheerfully to enroll their names on the list of the temperance society, which now consists of 167 members. Toward the last of Aug. just as they were entering upon an effort to raise my salary for another year, an appeal was made to the congregation on the subject of Foreign Missions. About sixty dollars were subscribed, in aid of the American Board, and a society was organized for this object, consisting of 65 members. This I regarded as an omen for good.—And it was manifestly blessed as a stimulus to increased effort in sustaining the institutions of the gospel at home. So that when the time came for the *effort*, some increased their subscriptions; a few were added to the list; and the congregation was highly gratified to find themselves able to sustain their minister without further aid from the Missionary Society. And we cherish the hope of being able this year to commence the work of refunding the amount of what we have received, and of uniting our feeble effort in aid of the Home Missionary cause, until all the waste places are repaired, and our whole land is redeemed from the curse.

It will doubtless, be gratifying to hear that our expectations in regard to another revival, have not been disappointed. On Thursday the 13th inst. a protracted meeting was commenced in our church, which was continued in the usual form for seven days. The special presence of the Holy Ghost was manifested in the agonizing spirit of prayer among christians, and the conviction and hopeful conversion of sinners. So great had been the excitement, and so intense the applications to the means of grace, that it was judged expedient at the close of the seventh day, to discontinue a part of the exercises, lest the people should become exhausted. During the three following days, a meeting for prayer was held in the morning, and a prayer meeting and inquiry meeting at 6 o'clock, and preaching at 7 in the evening. On the Sabbath, the 11th day of the meeting, three sermons were delivered, and the usual exercises attended, without the least apparent diminution of solemnity and interest. On the following week the exercises were continued every evening for prayer and exhortation, and inquiry, and three sermons were delivered.

Yesterday was our stated communion. The Sanctuary was filled, and it was a season of deep and awful solemnity, and of great melting of heart under the word preached, and the exhibition of a crucified Saviour. Twenty-six were added to our communion.

During this interesting season, many have been brought under deep anxiety of mind and a goodly number have hopefully submitted to Christ; (several, from neighboring congregations.) But the final results are not ascertained: nor can they be fully known, until they are developed in the judgment of the great day.

As I am no longer to be continued on the list of your Missionaries, I would now briefly state, for the encouragement of the friends of the Home Missionary cause, that this church was organized about 3 1-2 years ago consisting of 10 members, set off from the church at Geneva. ...step would not have been taken, but from ... This ... ject of aid from your Society. It has ... the pro... ...me into being and grown up thus ... therefore c... ...ing of God, under your fostering ... far, by the bles...

...inent Cherokee, Moses Beanstick, the same who was once treated in the most barbarous manner in the jail of Carroll County, was also arrested not long since, and considerably injured by receiving a severe blow on the forehead with a musket, just because a certain white emigrant, whose name is not worthy to be repeated here, thought proper to report him as threatning his life. The object appears to be to awe every man into silence, and to "induce" as many as possible to enroll "peaceably," by treating them in the manner above related.

We do not here make any reflection on the conduct of the enrolling agents—We believe they are honorable men, and wish to do what is right and to satisfy their consciences. It is due to the honor of the Government that they see that no Cherokee is compelled to enroll under such circumstances. If any wish to emigrate, let them emigrate, to use the words of Secretary Cass, "uninfluenced by others."

PARALLEL IN SERVICE.

The present Attorney General of the Commonwealth of Massachusetts, the Hon. *Perez Morton*, has now been 21 years in his present office, and is 81 years old. He graduated at Harvard in 1771; he has held various offices under the government of Massachusetts, and last week prosecuted the criminal business in Boston, with promptness. His oration over Gen. Warren, in 1775 was popular and eloquent. We know of but one parallel to his activity in advanced life.

Simeon De Witt, Esq. Surveyor General of this state, has now, uninterruptedly, held the office of Surveyor General, for some *forty-seven* years; he also served six years as an officer of the Revolutionary army. Mr. De Witt, must be nearly the age of Mr Morton, and has "seen more service."

...have been admitted to the communion—30 on certificate from other churches, and 103 on examination from the world. Of this number, 10 have been dismissed to other churches, and two have gone, we trust to join the church triumphant.

Our whole number now in communion is 130, and of these, 112 have been received within nine months past. This is the Lord's doing, and it is marvelous in our eyes. May we ever be humbled at his feet and give him all the glory.

We earnestly solicit an interest in the prayers of all those who love Zion, for the continued influence of the Holy Spirit, and the progress of this blessed work, until the family altar shall be erected in every dwelling, and the Saviour enthroned in every heart—and every tongue be employed to plead his cause and speak the wonders of his love.

In behalf of this church and congregation, I am authorized to return sincere thanks to the A. H. M. S. through you dear Sir, as their honored agent, for the aid of their pecuniary assistance and prayers, which they have kindly offered for us.—May the Lord continue to increase and prosper their benevolent efforts, even a thousand fold, until the darkness and miseries of sin shall vanish away, before the light of truth, and the rising glories of the millennium day.—Very respectfully your affectionate friend,

STEPHEN PORTER.

Rev. M. P. Squier, *Sec. of the W. Agency of the A. H. M. Society.*

CHEROKEES.

The following is an extract from an article in the Cherokee Phœnix reviewing the Message of the present Governour of Georgia—every person in the least acquainted with the Indian character will readily perceive that Mr. Boudinot has at least enough of the blood of the Red Man to give him a good share of Indian shrewdness.

"The imprisoned missionaries and their friends are noticed in such a way as we supposed they would be by Gov. Gilmer—In fact it only repeats what he has said heretofore. He is, however, greatly mistaken if he supposes that the "sectarian zeal," which has been excited for these missionaries, has passed away—It cannot pass away while there is a spark of virtue and true liberty in the American community. The memory of the late transactions cannot die away—It will live in history, to the honor & praise of Worcester and Butler, and to the disgrace of those who have perverted their power to purposes of private malice and self-interest.

"And what wrong has Georgia done to its Indian people?" So asks his excellency, yet in another part of his message he recommends the legislature to expel a certain class of Cherokees out of their country. The State takes one step after another—It has driven away white men, and the Governour now recommends to drive away a portion of the Cherokees—it is probable a year hence the "aboriginal" part of the tribe will come under a similar proscription. All this time Georgia cries out, "what wrong has been done to the Indians!" When it shall have taken away the last inch of earth from them, it will still say, "They are in the peaceable possession of their occupant rights. When it shall have filled the country with intruders, and removed such men as Worcester and Butler, it will still sing, "Intruders have been removed from among them by severe penal laws." Such is the spirit of despotism.

We are rather disappointed in the views expressed by Gov. Gilmer on the law passed last session for the survey ad distribution of the Cherokee lands.—We were prepared to see a recommendation from him to take immediate possession of those lands, because public opinion in Ga. was said to be prepared for such a step. But he seems to deprecate the idea of the state committing so gross an act of injustice.—It has been said that the new Governour has given a pledge to his constituents that he will place them in possession of the Cherokee Country. It may be so or it may not. So far as we can ascertain the feelings of our citizens upon this point, they appear to be perfectly indifferent. If the Governour and people of Georgia are prepared to go so far, if they will take the lands without any regard to "the character of the State," "the interest of the Union," without any respect for the public opinion and the rights of the Indians, the sooner they do it the better.

Governour Gilmer thinks it is highly necessary that the efforts of the President to induce the Cherokees to emigrate, should be supported by the authorities of Georgia. The nature of that support is fully exemplified at this time. It consists in denouncing and treating with savage cruelty those who disapprove of and speak against emigration, and defending and protecting those who have enrolled, however unprincipled and impudent they may be. It was only the other day a citizen of Pine-log was arrested by the Georgia Guard, for having a personal difference with an emigrant, a most trifling fellow too, and for speaking his mind to one of the interpreters of the Government agents. We understand he is still in confinement at Hightower, formerly occupied as a Mission station. We understand also that his persecutors are attempting to work upon his fears, by telling him that he must either remove out of the Georgia charter, emigrate to Arkansas or be sent to the Penitentiary for the term of four years.

Another Cherokee, Moses Beanstick, the same who was once treated in the most barbarous manner in the jail of Carroll County, was also arrested not long since, and considerably injured by receiving a severe blow on the forehead with a musket, just because a certain white emigrant, whose name is not worthy to be repeated here, thought proper to report him as threatning his life. The object appears to be to awe every man into silence, and to "induce" as many as possible to enroll "peaceably," by treating them in the manner above related.

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...General is now in good health, (as we learn) and perfectly competent to the duties of his station.

There are but few of the 75 veterans who remain able to execute the duties of arduous and responsible offices at this day.—*Roch. Daily Advertiser.*

OBITUARY.

DIED,

At Liberty, Clay Co. Missouri, on the 16th of Oct. Mrs. Lucy Goodale, aged 26, wife of Rev. Joel Goodale, Missionary of the A. H. M. S. Mrs. Goodale was the daughter of Dea. Aaron Childs of Niagara Falls, N. Y. She became a hopeful subject of renewing grace, in the 17th year of her age, and united with the Presbyterian Church in Lockport, then under the pastoral care of Rev. Mr. Kent. Her religion was of that kind that lives and acts.—Her attachment to Christ and his cause, was firm and ardent, exhibiting itself in her daily walk and conversation. As a child, she was dutiful and affectionate; as a friend, constant; and a Christian, consistent. Her name will long be fondly cherished, not only by those, who, by her death, have felt the sundering of one of natures strongest ties, but also by a large circle of friends, to whom her excellencies had endeared her. She was married to Mr. Goodale, August 31st, 1830, and the same day took leave of her aged parents, her brothers, sister, and friends; bid adieu to all the endearments of home, and started for the Valley of the Mississippi. Soon after her arrival at Liberty, she collected a school, principally of young ladies, whom she instructed daily (in addition to attending to her domestic concerns,) until within about four weeks of her confinement. Her death was occasioned by an inflamation on the brain. She left a promising son, ten days old, who survived her sixteen days, when the Lord reached forth his hand and took him home.

The following are extracts from a letter written by Mrs Goodale (a few days previous to her death,) to her sister in Lockport, who a little before had buried a very dear child. As it is the last effort of her pen, and contains almost her dying words, it will be read with interest by her friends.

Liberty, Sept. 23, 1831.

My Dear Affectionate Sister—Your letter containing the intelligence of the sickness and death of your dear Edwin has just come to hand. It will be needless for me to assure you of my tenderest sympathy, and how deeply my own feelings are affected by this sudden and unexpected stroke, as you will know my heart rejoices when you rejoice, and weeps when you are called to weep. Besides your little ones were always peculiarly dear to me, and your statements have awakened the tenderest emotions of my soul. But my dear Sister, let us beware that we do not murmur. Our Heavenly Father hath done it. He orders all things wisely, and for our best good. We must not conclude because he has removed your dear child, that he has become your enemy. O! no, it is all done in infinite kindness, to lessen our attachment to earthly objects, to lead us to reflect upon our own frailty, and to teach us that this world is not designed as a place of rest, but as a state of trial. I am fully convinced, that afflictions are absolutely necessary for us, and if we are the children of God will work for our good. I trust dear sister, that such will be the result of this dispensation. May it be sanctified not only to the parents and children, but to all the relatives.

This letter, my Sister, will be filled at intervals, as I am unable to write but little at a time. Perhaps another hand will be employed to finish it.

Sept. 29, 1831.

My dearly beloved Sister—Notwithstanding I feel very much indisposed to-day, yet the consideration that this may be the only opportunity which I shall soon (if ever,) have, of holding communion with you this side the eternal world, induces me to resume my pen. * * * * * *

* * * * * * *

Think not dear Sister, that I regret the sacrifice which I have been called to make. With the invisible world in prospect, the cause in which I have professedly engaged, absorbs every earthly consideration, and renders the fleeting enjoyments of sense unworthy to hold a place in comparison. The advancement of the Redeemer's kingdom ought to be the only desire of our hearts. And if it may be promoted by our feeble efforts, what are all the sacrifices we can make? Perhaps the immediate result of my husbands labors, might have been more apparent in some more cultivated soil; still I have reason to believe that the light of eternity will disclose, that consequences more remote, will have a bearing in the destruction of the kingdom of darkness. Yes, I trust the seed which has been scattered, will yet take deep root, and bear much fruit, to the honor and praise of Sovereign Grace.

The following are extracts from a letter written to the parents of the deceased, by her husband, dated

Liberty, Clay Co. Missouri. Oct. 20, 1831.

My dear, dear parents,—What a changing world this is in which we live! How transient is human life, and human happiness, and human hopes! How easily and suddenly are all our earthly prospects blasted! But what a source of consolation it is, to know that all events from the greatest to the least, are ordered and brought to pass under the superintendence of an all-wise and beneficent providence. I hope my dear parents that your hearts are fixed, trusting in God, and that you are perfectly resigned to his holy will and providence. The Lord has done great things for your family, and I trust that you have again and again submitted them into the hands of that God who has richly blessed them with all spiritual blessings in Christ Jesus. You have I trust made an eternal surrender of all your children for time and eternity, to him whose they are by creation, preservation and redemption. If so, then you are willing to give them up whenever he sees fit to take them to himself. Oh yes, and rejoice when they leave this troublesome world, and are landed safe on Canaan's happy shore. My dear wife is now rejoicing with fulness of joy, in the bosom of her Saviour. Do not let it grieve your hearts when I tell you that Lucy is freed from all pain and sorrow, and every evil incident to human life, and gone to her Saviour and your Saviour, to her God and your God.

Mr. Goodale here mentions the birth of a son on Friday the 7th ult. The mother appeared to be doing well until the Tuesday following, when she was violently attacked with fever, and was deranged. He then details the means that were used and the various changes that took place, with the minuteness which must be gratifying to the afflicted parents, but which we omit, and give only a few extracts, commencing with the Sabbath morning following.

Sabbath morning and during the day she became more and more rational though not perfectly so, but she gradually sunk away till five minutes past ten in the evening when she breathed her last, & yielded up her soul into the hands of her Saviour. Saturday night and Sabbath day she was sensible that she had but little while to live. She often requested me to take good care of the little child. She said she could not live, but she did not possess her reason enough to be conversed with. When she was dying I took her hands and I tried to talk some more with her, but she took no notice. A minute or two before her departure, she turned her head and cast a look on all around her, then turned them up, and with a smile on her countenance, she gave us a token that she discovered what she had never seen before. She died very easy. I do not think that any one knew what was the real cause of her death. * * * * * There was no derangement in her system as is often the case with persons in her situation. Every thing was done for her that could be done. I never saw people more kind and attentive in New-York to any one that was sick, than they were to my wife. * * * Mr. and Mrs. Robertson, our nearest neighbor did as much for us, and were as attentive and kind as you would have done or could have done if you had lived en as near us. Mrs. Robertson will take care of all my wife's things till I can take them or send them to you.

OBSERVER.

WEDNESDAY, DEC. 21, 1831.

WESTERN CONVENTION.

It is well known to many of our readers, that difficulties of a serious nature agitate the Presbyterian Church, with reference to the proper manner of conducting missionary operations—one party contending that they should be under the exclusive control of the General Assembly, and the other being willing to unite with, and give a proper share in the directions of their affairs, and the appropriation of their funds to our brethren of the Congregational Church, and to others who agree with us in essentials—the former being in favor of the Assembly's Board of Missions, and the latter of the Home Missionary Society. These difficulties having assumed a very serious aspect, especially in the Valley of the Mississippi, a Convention of Delegates from the various Synods in that region, was recommended by the General Assembly, which met, in pursuance of such recommendation, at Cincinnati on the 25th November, and continued in session eight days. A considerable number of Synods did not send Delegates—others had given their delegates positive instructions to vote in favor of the Assembly's Board. The votes on most of the motions stood for Home Miss. Society 28, Assembly's Board 41. A compromise was proposed by forming a new Board, independent of both the Assembly's Board and Home Miss. Society—but this was rejected. No measure for conciliation was favorably received by the majority. As a last resort the following resolution was proposed and rejected, 42 to 27.

"*Resolved*, That this Convention, notwithstanding the preference avowed for the Assembly's Board of Missions, unite with the General Assembly of the Presbyterian Church in feelings of regard and affection for the American H. Missionary Society, and rejoice in the hope that by the aid of that Society, many of the destitute churches in the Valley of the Mississippi, will be supplied with the stated preaching of the Gospel and many souls converted to God."

CAMBRIDGE STUDENTS AND ANN ROYAL.

We have lately seen in some paper (we do not recollect what one) a letter or address of a number of the students of Harvard University, to Miss Ann Royal, of a very complimentary character—pulogizing her talents and her infidelity and recommending her to the confidence of the community and society. It is such a miserable piece of composition—so ridiculous a farrago that we were in doubt whether it was an extract of some Caledonian jeu de mots from the pen of some editor of a comic publication, and therefore the strongest letters could not express our disgust at it, or whether it was a mere burlesque. It seems that Miss Royal publishes the latest herself, and is high in favor with the students, and of course is able to do these young men, and the Institution that can furnish such rare specimens of gentlemanly and scholarly accomplishments as these letters, a due share of favors and commendation is owing. If these young fellows could educate the talents and genius of Miss Royal, as they profess, we should advise them to publish the Letters addressed to her, in the first number of some Periodical that Christians can read without a blush. She would doubtless make a great noise in the world. Pope Joan.

CONGRESS.

We have received from the Hon F. Whittlesey, our Member of Congress, a pamphlet containing the President's Message, together with the reports of the Secretary of War, Secretary of the Navy, and that of the Post Master General.

The Secretary of War speaks of desertion as an increasing evil—and attributes it to the want of power to inflict adequate punishment. Corporal punishment being abolished, confinement in a guard house, is the only resort, and as those thus confined, are exempt from labor to which they would otherwise be subject, it is questionable whether their comforts are much diminished.—The yearly increase of desertion for the last 6 years is—

In	1826,	635
"	1827,	858
"	1828,	820
"	1829,	1,115
"	1830,	1,251
"	1831, probably	1,450

The loss to the government has increased in the same ratio. In 1826 it was $54,393, and will probably be in 1831, $118,321. He recommends that the pay of the non-commissioned officers should be increased as one of the means of preventing desertion. By increase of pay, men of respectability, of correct habits and greater intelligence, would be induced to enlist as non-commissioned officers. It would operate as a stimulus to the soldier to conduct well with a hope of promotion. The non-commissioned officers exert a very great influence over the private soldiers, and from their familiar intercourse, they might, if they were men of influence, do much to prevent desertions. But the most important part of this report, in our estimation, relates to the destructive influence of ardent spirits.

The report says, "A very large proportion of all the crimes committed in the army, may be traced to habits of intemperance." "This vice is in fact the prevalent one of the soldiery. I am satisfied that ardent spirits ought not to form a component part of the ration."

He says that in 1830, 72,537 galls. of whiskey were issued in rations, at an expense of $22,132. Some former Secretary of War has said, that most of the desertions from the army were *occasioned* by the use of ardent spirits. We will suppose that only one half—take the last year—were from this cause; add it to the $22,132 which the whiskey ration for the last year cost, and you will have the sum of $81,291 loss to the public treasury, for that which could not, if used in the most *temperate* manner, have really benefitted the soldier, but might have been, in some cases, a real injury. We shall be prepared after this exhibit, for the recommendation of the Secretary, that whiskey should form no part of the ration. The soldier is now at liberty to accept of one cent in lieu of the whiskey ration, but this he supposes is selling it greatly below its value, which he places at about five cents—thus he imagines he sustains a great loss. The sum saved by withholding this part of the ration, it is proposed to expend in tea, coffee and sugar as a substitute. The wisdom of the recommendation, cannot be questioned—and there can be as little question of its promoting greatly, the good order, the health and moral character of our army.

Another recommendation of Secretary Cass will ensure to it the cordial approbation of every good citizen. He says that while the American soldier is well paid, fed and clothed, and ample provision made for his support in case of disability, no provision is made for his mental or religious improvement. This is rendered peculiarly necessary by the frontier position of a great part of the army; some of whom are on the very confines, and others beyond the limits of civilization. He recommends the measure as a matter of expediency, because, he adds, "When moral and religious principles are practically acknowledged, their sanctions will add validity to the obligations voluntarily assumed by the soldiers, and his duties will be performed with more fidelity and alacrity. Discipline and subordination will be promoted, punishments diminished and all the details of the service will feel the spirit of improvement." He then proposes the appointment of chaplains at some of our military posts.

He speaks highly of the Military Academy at West Point, and says that of 560 officers now in service, 491 were educated there. But we can barely glance at a few of the leading subjects embraced in the report, and those only which have a bearing on the morals of the army, and of the community. We should think it a very able document, and one which would be highly interesting to the statesman.

There is one feature of the report, which, although it is what we anticipated, we sincerely regret.

In regard to our Indian relations, Secretary Cass reiterates the opinions of the President, and advizes their removal. We expect that this will be reviewed and we can avail ourselves of the labors of some one more competent than we are to do the subject justice. We will only remark that a great deal is said in the report as to the incompatibility of the Indians residing within the jurisdiction of a state, and still governing themselves by their own laws—that it is expedient for them to remove, because they cannot remain where they are without being encroached upon, and disturbed by the whites.

We acknowledge that we do not see what right this gives us to force them to abandon their homes, their lands and the graves of their fathers. We do not see why the same plea of expediency might not give the more sober and thrifty farmer a right to say to his indolent or improvident neighbor, "I can make better use of your farm than you do, you must therefore remove and give me possession at my own price, and on my own terms." We cannot possibly understand how the government of the U. States obtained the right of extending their jurisdiction over the Indians, except by treaties, or in what way they could obtain the right of soil except by purchase. If treaties are relied on, what will be done with the guaranties which those instruments contain to protect the Indians in the quiet and peaceable possession of their lands which they have not sold? What is to be done with treaty stipulations for the protection of the United States, which has also so often been reiterated by different Presidents? We believe that common sense can easily understand this business, although its perceptions may be obscured by the mists and fogs thrown around it by the special pleading of the distinguished talents that are enlisted, be self interest and partizan jealousy, in these unholy acts of injustice and oppression.

FIRE IN ROCHESTER.

On Saturday evening last, just at sunset, during one of the heaviest gales of wind that we have experienced in years, the dreadful cry of fire was sounded through the village. On reaching the spot we found that the fire had commenced in a wing of the Clinton House, used for a kitchen. It extended from the main building west, and was nearly consumed before the fire companies could reach the ground. Directly south of, and parallel with this building, and but a few feet distant, was another wing three stories high, and probably fifty feet in length, extending within four or five rods of the first Presbyterian church. The flames which were driven by the fury of the wind against this building had caught in the eaves, before the engines could be brought to act with any degree of efficiency. Here however, there was a long and doubtful contest. Some of the engines were brought to bear upon the roof, and the hose of another being brought through the main body of the house, poured its torrents upon the inside for a time, but the flames still increased, and all efforts were now directed to prevent the fire from communicating with the front building. In this, when, to human appearance, nothing but a direct interposition of Almighty power could save the whole range of stores on the west side of Exchange Street, as far south as the canal, the progress of the fire was arrested after a contest of four hours. The main body of the Clinton House has suffered but trifling damage, but the occupant Mr. Smith, must have suffered very severely from the hasty removal, and consequent destruction of his furniture. The building was owned by Messrs. F. Whittlesey, and I. Moore, and was insured. Such was the power of the five engines, and such the skill, energy and efficiency with which they were directed, that a part of the timbers of the three story building to the plates, are still standing, though in a falling position and covered with icicles from top to bottom.

Our Fire engines have never perhaps been used to greater advantage—have never been instrumental in saving a greater amount of property, or were ever managed with greater skill, energy or perseverance, and they certainly were never before called to act under more appalling circumstances.—Had the fire broken out in a situation remote from the river or canal, there was no human power that could have arrested its progress, until every thing combustible in the direction of the wind, had been consumed.

The promptness, the good order and untiring zeal of the five Engine companies, deserves the grateful thanks of every citizen, and the reflection that, under God, they have been instrumental in rendering such an essential service to their fellow citizens must afford them an abundant reward.

Further Particulars respecting the Fire.—The Daily Advertizer observes:

It is a little remarkable that so few persons were frozen, considering how much they were exposed, several of them being so completely covered with ice as not to be recognised by their friends. One individual, on arriving at home, had the curiosity to weigh his over-coat, and found it weighed fifty pounds.

"It is said that very little ardent spirits was made use of by the firemen; most of them prefering the coffee furnished by the liberality of the ladies to any thing more stimulating."

In addition we might observe that we have never witnessed as great alacrity on the part of the citizens of this village, in hastening to the assistance of the fire companies, nor have we ever seen them so indefatigable in their exertions when on the ground.

One thing we observed as defective in the fire department, which was the want of a guard to