



Historic Newspapers Collection

OBSERVER. WEDNESDAY, JAN. 1, 1831.

GUARDIANSHIP OF THE PRESS.

We mentioned last week that a resolution had been introduced in the Senate of Georgia...

As Mr. Garrison is an inhabitant of Boston, the next step will be, for the Governor of Georgia to demand him from the Governor of Massachusetts.

We should be pleased to see the correspondence which may take place in relation to this subject...

Therefore, while we cannot but think that the temper of these proceedings of the Georgians ought to admonish Mr. Garrison...

Now in reply, the editor of the Observer, can only say that he has no opportunity of knowing the practice of Presbyteries on this subject...

Petition for the abolition of Slavery in Virginia.

We learn from the Religious Telegraph, that the society of Friends, at their yearly meeting...

Wholesale Knavery.—Lewis M. Abbott, of this village, was detected last week, in stealing from Lambert's store, and...

A Little Pastoral Address, sent to the Sunday School Scholars of St. Paul's Church, Rochester, by the pastor, Rev. J. H. Burleigh...

Prisoners.—Eighty five out of three hundred men in the Auburn State Prison, did not know the letters of the alphabet...

It consists of an address to the children, & of short biographical sketches of Sabbath school scholars...

RARE INDICATIONS OF PROSPERITY TO ROCHESTER.

Among the other improvements effected the past year, indicating the prosperous condition of our village...

The Editor of the Journal of Commerce, speaking of this subject, says: "If a bill were passed by Congress...

The Jour. of Commerce says that the deaths in that city last week, were 393, which is a great number...

Philadelphia has a population of 167,311, and the deaths the last week were 189.

Encouraged in idleness, and were necessarily led to habits of dissipation...

population of Bagdad cannot be estimated at more than half the amount of the population of New York...

Every man may do that which is right, and can serve God in spirit and in truth...

Nevertheless, no man ever did or will become willing to serve God, till he is taught, drawn, influenced, and effectually persuaded by the Holy Ghost...

They will recollect, that while Christ was upon earth, he wrought many miracles, which intelligent men, Scribes, Pharisees and others, were ready to ascribe to any thing but divine power.

Some considerations for those who do not regard revivals as the work of God.

From the Religious Messenger.

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Another illustration: Were a king to pass through the various parts of his realm distributing favors, but in disguise...

In the Kingdom of Prussia, there are more than twenty thousand elementary schools, under the tuition of instructors, who are only allowed to assume the important task, after having passed a satisfactory examination by a committee...

From the Christian Herald.

Twenty thousand elementary schools, under the tuition of instructors, who are only allowed to assume the important task, after having passed a satisfactory examination by a committee...

The school houses are erected at the expense of the parishes, and are constructed sufficiently large to accommodate the family of the instructor, who inhabits departments of it, free of rent.

The government of Prussia, assuming the principle that the public weal, and the private interests of her people, require a certain degree of mental discipline of her youth...

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Plague at Bagdad.—The following is an abridgement of extracts from a journal kept by a gentleman at Bagdad.

April 11th. The accounts of the whole dead on this side of the river for two weeks, is 700.

April 12th. The accounts of the whole dead on this side of the river, strip them off all they have, amount to 1200 died yesterday.

April 13th. The plague has entered our neighborhood, dwelling here 30 persons have collected.

April 14th. A day of awful visitation. The accounts of death varied from 1000 to 1500 yesterday, and to day is worse.

April 15th. 1800 deaths in this city. Our Molah was here yesterday, says he has bought winding sheets for himself and brother.

April 16th. More mortal than any preceding day.

in the scriptures, to be dead in trespasses and sins, and utterly unable to put forth one act of moral life, and to leave the impression...

Some excellent men, who saw the danger of so insisting on the inability of man as to furnish an apology for the careless sinner, borrowed a little aid from the Arminian scheme, and taught, that if the sinner would do what was in his power, and continue faithfully to use the outward means of grace...

My apology for so long an extract, is its excellence. Every sentence in it, I deemed too important to be omitted, or to be weakened by any mutilation.

In this extract we have also the adoption of the distinction between natural and moral ability, as one "made by every person in his judgment of his own conduct and that of others."

In this extract moreover, all the principal arguments by which New School Divines have been accustomed to maintain this distinction against those who are said to have insisted, that it was "a distinction without a difference."

But, in this country, no man has had so great an influence in fixing the language of theology as Jonathan Edwards, President of New Jersey College. In his work on "The Freedom of the Will," this distinction holds a prominent place...

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The general use of this distinction between natural and moral ability may therefore be ascribed to the writings of President Edwards, both in Europe and America.

Finally, in this extract, it is declared to be substantially correct, that while "every sinner labors under a moral inability to obey God," yet "that every man posses a natural ability to do all that God requires of him."

But, in this country, no man has had so great an influence in fixing the language of theology as Jonathan Edwards, President of New Jersey College. In his work on "The Freedom of the Will," this distinction holds a prominent place...

The general use of this distinction between natural and moral ability may therefore be ascribed to the writings of President Edwards, both in Europe and America.

In conclusion, I cannot but regard the foregoing extract as containing either important concessions to the New School system of theology, or the correction of important misapprehensions respecting the system embraced by the Old School.

REMARKS BY DR. ELY.

Power and ability are synonymous terms. Want of Power and Inability mean the same thing.

Power is a generic, abstract, relative term; and always refers to some effect to be produced.

The work denotes, in any particular application, every thing which is requisite to the actual production of any given effect.

To do any action, called voluntary, because it depends on election, or an act of the will, always includes that requisite volition, without which there is not power to do the voluntary action in question.

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Some distinguished individuals, are those of H. D. S. ...

The Cholera in England.—A London paper of Nov. 25th, says, "The cholera has made its appearance in Sicily ..."

"L" is necessarily delayed.—"Sacred Music" was accidentally overlooked but will appear in our next.

FOREIGN.—The Journal of Commerce has received English papers to the 31st Nov. ...

The people of England are still in a very agitated state on account of the rejection of the Reform Bill. ...

GEORGIA AND THE MISSIONARIES.—We stated a week or two since, that a writ had been served on the Governor of Georgia, issued out of the Supreme Court of the United States, ...

THE GEM.—This semi-monthly Journal, which commenced a doubtful existence three years ago, ...

For the Rochester Observer.—Mr. Chipman—Mae has of late been said and written in relation to the missionaries who are confined in the Penitentiary of Georgia, ...

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solely for not submitting to the "powers that be" and of "rendering unto Caesar the things that are Caesar's." ...

Will you or some of our correspondents who are acquainted with the fact have the goodness to explain them. ...

Now we think an answer to the enquiries of C. D. is not difficult. He appears to understand two things correctly—in the first place, that the act under which the Missionaries are imprisoned, was passed with reference to them, ...

What was to be done? The guarantees for protection in the peaceful possession of their land, by treaties with the United States Government were in the way. ...

That His Excellency the Governor be, and he and every other officer of this state, is hereby authorized and requested to disregard any and every mandate, order, process, or decree, that has been or shall be served upon him or them, ...

That His Excellency the Governor be, and he and every other officer of this state, is hereby authorized and requested, with all the means placed at his command by the Constitution and laws of this State, to resist and repel any and every invasion, from whatever direction it may come, ...

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TEMPERANCE REPORT.

The following report was presented to the Monroe County Temperance Society, at its annual meeting, January 3, 1832. The Executive Committee of the Monroe County Temperance Society, in presenting their third Annual Report, congratulate the Society on the signal success which has attended their efforts during the past year.

It is remarked in the report that the only with-hold, but that this influence is not unfrequently exerted in opposition to the cause. Some professed christians still continue to vend the deadly poison. The report further adds: We are now free from the curse of a distillery, the last one having, during this year been converted into an ashery.

13. Mendon.—The society in Mendon consists of four hundred and fifteen—of which number one hundred and seventy-four have been added since the last report. It is supposed that the consumption of ardent spirits has decreased during the last year. Public morals are much improved, and a general prosperity is apparent among the inhabitants. This prosperity is very much increased by the temperance efforts. Complaint is made against some professors of religion: they in some cases refuse to lend their influence to promote the cause.

14. Brighton.—The society in this town consists of three hundred and ninety-two—of which number six hundred and ninety-two have been added during the past year. The society has held fourteen meetings during the year, at which addresses have been delivered. The young men of this town have also a society numbering six hundred and thirty members in successful operation. One man in the town during the last year, cut his throat, when under the influence of ardent spirits.

15. Wheatland.—The Society in Wheatland was formed in Sept. 1830, and now consists of two hundred and seventy members, including six reformed drunkards; at its commencement this society numbered only eighteen members and at that time the influential men of the town were deadly hostile to the establishment of an association upon the principle of total abstinence. Many of these opposers, are now among the most active advocates and supporters of the society.

16. Brockport.—This society now contains two hundred and fifty members, having experienced an accession during the past year of one hundred and sixty. The amount of ardent spirits sold in the village of Brockport and town of Sweden, during the past year has been eight thousand three hundred and eighty-seven gallons; it is said to be less than the quantity sold by a single dealer before the organization of the society.

ROCHESTER MARKET.

Table with 2 columns: Item (Wheat, Indian, Flour, etc.) and Price per unit.

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DIED.

In Whitehall, Washington county, on the 23 inst. Mrs. Cynthia Hall, relict of Hon. Nathaniel Hall.

Book Store, Book Bindery & Printing Office.

HOYT, PORTER, & CO., successors to and of the late firm of E. Peck, & Co. Booksellers, Printers, and Book Binders, State street, Rochester, next door to the corner of Buffalo St. have now on hand the most complete assortment of THEOLOGICAL, LAW, CLASSICAL, MEDICAL, MISCELLANEOUS, & SCHOOL BOOKS.

CHAPLAINS TO THE ASSEMBLY.

The practice of having Chaplains in both houses of the legislature, is as old as our government, and has been considered highly important, and almost as indispensable. Strangers who have visited our Legislative halls, during sessions of the Legislature, have over and over again expressed their admiration of it.

Helps to Devotion.

In Three parts, including Watts' guide to prayer. Dr. Watts' guide to prayer has proved peculiarly beneficial, and is justly held in the highest estimation by the most judicious Ministers and Christians.

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For the Observer. I send you an extract from Burns' "Cottar's Saturday Night," which you will oblige me by publishing...

That they can be content with the good of the world, and And read the lines that teach them 'tis time to die...

From the Cincinnati Journal. EARLY CONVERSIONS. Furnished by a Pastor. It is often objected by many, who no doubt mean well...

I happened to spend the night previous to the communion, with the worthy pastor of the church Dr. B...

"The cheerful supper done, with serious face, They round the hearth stone form a circle wide; The fire turns o'er with patriarchal grace...

"The priest-like father reads the sacred page; How Abram was the friend of God on high; Or Moses bade eternal warfare wage...

"Then kneeling down to Heaven's Eternal King, The saints, the father, and the husband pray; Hope springs exulting on triumphant wing...

THE SUNDAY SCHOOL. Group after group are gathering—such as priest Once to their Saviour's arms, and gently laid Their cherub heads upon his shielding breast...

Stanzas on viewing the Asylum for the Deaf and Dumb at Hartford, Conn. BY GENEVILLE MELLE. And in thy silence was his sentence...

There stand forever! Earth will bear thee up, While lesser things of earth shall pass away; So sure is Mercy still to crown the cup...

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THE SUNDAY SCHOOL. Group after group are gathering—such as priest Once to their Saviour's arms, and gently laid Their cherub heads upon his shielding breast...

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There stand forever! Earth will bear thee up, While lesser things of earth shall pass away; So sure is Mercy still to crown the cup...

ADMINISTRATOR'S NOTICE. ALL persons are hereby notified that if they have any demands or claims against the estate of Job Northwick deceased, late of the town of Brighton, they are hereby notified to call on the administrator...

WARRANT FOR FIRE INSURANCE CO. And also Fire Insurance Company Hartford. The subscribers to the above mentioned Companies will issue Policies of Insurance on Property in this vicinity...

IN CHANGE. In pursuance of a decree of the Honorable Court made in the above case and Francis M. Jenkins, bearing date the 27th day of November, 1831...

REMOVAL. WILLIAMS & MERRELL. Dealers in Leather, Hides, Oil, &c. would remove their friends and the public that they have removed from their old stand on Madison St. to No. 16 on the Globe Building...

THRESHING MACHINES. The subscribers have established a Threshing Machine Manufactory, in Rochester, N. Y. Water Street, next door North of Mr. Grace's Factory...

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...

FANCY DYING. Neither from Dublin nor London. H. YOUNG, lately from the city of Glasgow has taken the stand formerly occupied by St. Kucella...

Sabbath School Books. UNION Question, 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...

BOOKS! BOOKS! — An Improved Grammar of the English Language, by Noah Webster, L. L. D.; Webster's Spelling Book; Webster's Spelling Book; Oakes' Geography and Atlas, 8th edition; Silberman's Chemistry, 2 vols...

JUST RECEIVED at the New Book Store, one door south of the Bank of Rochester, The Articles of the Synod of Dort, and its rejection of Errors, with the History of Events which made way for that Synod...

THE Boy's Own Book; a complete Encyclopedia of all the diversions, athletic, scientific and recreative of the boyhood...

NOTICE. — The co-partnership heretofore existing between the subscribers in the firm of G. & H. BULEY, is dissolved by mutual consent...

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ROCHESTER BOOT AND SHOE STORE. The subscriber has received his Spring Stock consisting of a large assortment of shoes, boots, and slippers...

ROCHESTER PERMANENT SURGICAL Dentist Establishment. J. S. WARE, respectfully informs the inhabitants of Rochester and the vicinity that he has removed from the office of the late Dr. S. S. WARE...

CLOTHING STORE. THE Subscriber has received from N. Y. an addition to his former stock of Goods which he will be happy to make to the order of their old friends or new...

Ready Made Clothing. constantly on hand. He would have ready made to order in all the latest fashions and styles, and will be able to furnish to any gentleman who may want to be made...

MUSICIANA. Urean and Springfield Collections. Musiciana, arranged for two, three or four voices, with a figure Bass for the Organ or Piano Forte, by Thomas Hastings and Solomon May, 1831, second edition, with additions & improvements...

NOTICE. — All persons indebted to me in Cash or otherwise are earnestly solicited to pay the same IMMEDIATELY — or to call on me at my residence at No. 24 E. Second Street, Rochester, N. Y. J. T. CALHOUN.

NOTICE. — I am sorry to hear that the late firm of Wm. McCoy & Co. are earnestly requested to make immediate payment otherwise — D. J. Nov. 29, 1831.

W. M. H. WARD & Co. (SUCCESSORS OF W. M. H. WARD & Co.) have just received a full supply of GOODS. Rochester, June 2, 1831.

NOTICE. — All persons indebted to me in Cash or otherwise are earnestly solicited to pay the same IMMEDIATELY — or to call on me at my residence at No. 24 E. Second Street, Rochester, N. Y. J. T. CALHOUN.

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can Conventuals and Observantines, Jacobines, Premonstratensians, monks of Tyrore, and of Vallis Cautilis, and Hospitallers or Holy Knights of St. John of Jerusalem; nuns of St. Augustine, St. Clair, St. Scholastica, St. Catherine of Sienna, with Canonesses of various classes.

The ignorance of the clergy respecting religion was as gross as the dissoluteness of their morals. Even bishops were not ashamed to confess that they had never read any part of the sacred Scriptures, except what they met with in their missals. Andrew Forman, Bishop of Murray, and papal legate for Scotland, being obliged to say grace, at an entertainment which he gave to the Pope and Cardinals in Rome, blundered so in his Latin, that his Holiness and their Eminences lost their gravity, which so disconcerted the bishop, that he concluded the blessing by giving all the false curses to the devil, in nomine patris, filii et sancti spiritus; to which the company, not understanding his scotch-Latin, said, Amen. The people perished for lack of knowledge. That Book, which was able to make them wise unto salvation, was locked up from them. The religious service was mumbled over in a dead language, which many of the priests did not themselves understand. Of the doctrines of christianity almost nothing remained but the name. More petitions were presented to the Virgin Mary, and other saints, than, "to Him whom the Father beareth always." The sacrifice of mass was represented as procuring forgiveness of sins. Instead of being instructed to show "their faith by their works," and to testify their love to God and man, by accepting the offers of the gospel, and obeying its ordinances; they were taught that if they regularly said their *Aves* and *Credos*, and performed divers other outward ceremonies, their salvation was infallibly secured in due time. If we add to this, the tales concerning the founder of some religious order, the miracles he performed, his fastings and flagellations; the virtues of holy water, chrisam, and crossing &c. &c.; which formed the topics of the harangues which the monks delivered for sermons; and the strictness with which every avenue by which truth might enter, was guarded, the suppression of free enquiry; the fierce persecution of those suspected of heresy; and the cruelty with which they consigned *heretics* to the dungeon and the flame; we have a dark, but faithful picture of Scotland immediately before the Reformation.

From the Religious Intelligencer.

DEACON MINER SMITH.

We publish by request the following memoir of Dea. Miner Smith, who died at Harwinton, August 16, 1831, aged 47.

The subject of this notice was hopefully converted during a powerful revival of religion in 1824; and was chosen Deacon of the Congregational Church in Harwinton, in 1829. From the time of his conversion he was a firm and devoted christian, and made uncommon attainments in knowledge and in grace. His confidence in God, and his belief in His Word were strong and unshaken, and to the day of his death, he continued to drink with unsatisfied thirst, at the fountain of heavenly wisdom. Not content with the religious knowledge he possessed, and deeply regretting his want of education, he became a humble and diligent learner in the school of Christ, confident that piety could be nourished only by the truths of God.

Humility was a strongly marked trait in his character, and when chosen an officer of the church, he thought himself wholly unfit for the station. When on his death bed, he said to his pastor, I have been too cold—too indifferent, and have done but little for Christ. I fear that I have been a hindrance to the work of God, and have earnestly prayed, that if it were so, I might be removed out of the way; and I do not know but God is now about to answer my prayer. He was sick but a few days, and although most of the time in extreme pain, his mind was composed, he was happy, he was ready to die, and often repeated the following lines of a hymn—

"And not a wave of trouble roll  
Across my peaceful breast."

As a lover of peace, and a man of charity he had few equals, and in these respects, his loss will be severely felt.

The following letter containing an account of his conversion from *Infidelity*, was written by him to his pastor three or four years after the event took place. It is a candid and striking exhibition of the power of God, and fully proves that *infidelity* belongs not so much to the understanding as to the heart. If the heart be prepared for it, no long course of discussion or of reading is necessary to make a man an infidel. On the other hand only the heart of the infidel be changed by the Spirit of God, and no argument is necessary to lead him to embrace the christian system in all its length and breadth. Previous to his conversion, he so entirely concealed his sentiments, and was so strictly honest in his dealings, and so correct and moral in his conduct, that he was thought by many christians, to be a suitable subject for admission to the Church.

Harwinton, Jan. 26, 1829.

Rev. and Dear Sir,—I have for some time intended to give you an account of my religious experience, commencing a few years previous to the last revival in this place. I would mention however, that in my early life, I was taught to fear and reverence the name of God, to believe his holy word and keep his commands.—The influence of these instructions upon my life has never been entirely lost, so that I have been kept from the path of the openly vicious and profane. In youth I had a number of seasons of serious impressions, but they passed away without any permanent effect.

Until within three or four years previous to the revival of 1824, I do not know that the thought occurred to me that the Bible was not the word of God, but I gave my assent to all its leading doctrines, as I understood them, and I trust I was influenced by it as much as mankind in general. When I was first tempted to believe that the Bible was a fabrication, I was rather shocked; I was unwilling to admit such an idea, although it was very pleasing to corrupt nature. I had never searched to see what evidences might be brought against the Bible. I had never read an infidel author, or any book calculated to lead me from the Bible, except Pope's *Essay on Man*. My whole search was then to find evidence against the Bible. I sought for none in support of its divine origin, and although I kept my mind entirely to myself, and had the assistance of no author, yet the great adversary who I believe was very busy at that time, readily furnished me with sufficient evidence against the scripture to confirm me in *infidelity*. The great hazard I was running often occurred to my mind, and I greatly wondered at myself, that I could settle down with so much ease, in a belief, where my everlasting all was at stake, without giving the subject a more thorough examination. But eviden-

ces rushed on me with such force, one after another, sunk as I was in all the darkness of sin, that I was at length persuaded to prefer blind reason to the word of God, and felt myself under the necessity of doing so. Thus I became a confirmed infidel, and consoled myself much that I had been so fortunate as to discover a system, which I thought was the best that could be devised to live by, and as good as any in which to die. I then called myself a deist. I believed in a self-existent, independent power or moving cause of all things. A power that created and supported all things, and ordered all events according to the council of his own will, but had never seen fit to reveal himself to man in any other way than in the works of creation and providence. That man could of course know of no deity immediately to this being. I therefore could live in total neglect of all religious duty and feel no remorse of conscience. I believed that the whole duty of man consisted in using the things of this world as not abusing them, and doing unto others as we would that they should do unto us. This I aimed to do, because reason told me it was right, and what my maker had a right to expect from me, and not because I thought it would alter my future destiny in the least.

To the infidel, all beyond the bound of life, is dark and only wild conjecture. I therefore felt the necessity of submitting all things to him who rules all, knowing, and feeling that it was easy for infinite power to continue my existence or not, and place me in such a state, either of happiness or misery, as it might please him. So immutable did I consider that being, that I tho't it strange that any finite creature should think of doing any thing to alter the Infinite mind. Far better did I think it for me to neglect all prayer, than to make such as I frequently heard; and I could not have done it with a clear conscience, as it appeared to me like teaching Infinite Wisdom what to do. I tho't I then felt submission, but it was far from being the submission which the Gospel requires. I often thought of death and could look upon it with composure. Altho' I sometimes reflected how dreadful my case would be, if I should find myself mistaken at last; yet so confirmed was I in unbelief, that nothing seemed to move me, neither do I believe that it was in the power of man by argument to have moved me.

Thus you see my situation when the revival commenced. It was a situation I chose—it was one that I was pleased with. I verily thought I took comfort in it. I wished for no alteration. Thus I expected to live and to die. When the revival became general in Burlington, I was conscious of feeling as strong opposition to it. I was fearful that it would spread to this place. My hope was that it might not, although I believe I spoke favorably of it. It was not long before my fears were realized. The revival soon prevailed in my own neighborhood and family, and I was made to witness what were, as I now believe, some very powerful operations of the Holy Spirit, yet with the most obstinate unbelief. All that I witnessed did not in the least affect my mind, unless it was to excite contempt and ridicule. My wish was that the excitement might subside, although I felt myself perfectly secure in my retreat, comforting myself with the reflection that my situation was such, as that the work could not in the least affect me. I continued in this situation some time, attending meetings with no expectation of being in the least benefited by them and I believe with no better motives than to maintain a favorable reputation, and conceal my own sentiments; and such had been my life, that I was able effectually to deceive. At length I was led to reflect upon my state, but by what means I cannot tell, neither can I tell the time when I received my first serious impressions.—They came upon me imperceptibly and unaccountably. I now began to have some feelings and exercises which I thought were not natural. These I cannot describe. I had no distressing views—I had no fearful apprehensions. I did not then see myself to be a great sinner, and I know not the cause of such feelings as I then experienced. These impressions increased until they became exceedingly powerful. I was able so far to suppress them when in the presence of any one, as not to be discovered, for I was very careful to conceal from every one any excitement. One evening, whilst conversing with a neighbor who was at my house, my feelings were such that I left the room twice to give vent to them. By this time I was convinced that the Lord was about to do something to me, and I felt no disposition to direct him. I thought I felt submissive to his will. I soon began to have some views of the Divine character. There was something so lovely, so beautiful, so inviting in it, that I was indeed ravished with it. All the desire that I had ever felt before for any earthly object, seemed to bear no more comparison with the desire that I now had for this being, than finite does to infinite. I was at no time so discomposed, as to be unfit for necessary business, or in the least disturb me of my rest, or sleep. I felt no disposition to go to any human being for advice or assistance. I looked entirely to a higher power.

When my feelings were first excited my chief prayer was, Lord, the work is thine the power is thine, let thy will be done. I could now cry in earnest, that the Lord would suffer me to come. I seemed to be put off from time to time, until the time came which I trust was the Lord's. I then had a severe struggle, in which my strength was nearly exhausted, & when about to despair of success, I was led to make one petition, that if the Lord should see fit to cast me off forever (which I saw he might justly do) that he would grant me one favor, that I might look to his throne and call him blessed. At that instant my anxiety was gone from me in a moment, and I think that no being ever felt calmer than I did, and something spoke that peace which I never felt before. It was in the afternoon, I sat at my chamber window. Every thing wore a pleasing aspect, all was peace and harmony. It was on the 29th of April, 1824. A memorable day. A day I trust long to be remembered; and while others celebrate the anniversary of their birth and the birth of a nation, I wish to celebrate this as the birth day of my soul. I have in some degree as yet been enabled to regard it. I wish ever to remember it, and keep it, as the time when my peace was made with heaven. May it ever be set apart from other days of the year, and kept as a day of rejoicing, prayer and praise, and may the Lord enable me by his grace to spend all my days, in some degree conformable to the requirements of that Gospel, which I trust I then embraced. The remainder of that day and the following night, I appeared as though little or nothing had happened. I felt no particular joy but all was peace.—Some time the next morning I began to inquire after the Saviour. I was left for some hours to mourn him whom my soul loved. I went out and walked in the field. I was enquiring, seeking, and mourning, but I found him not. At length in the course of the day, light and comfort broke in by degrees, until I found that peace, I trust, which the world knoweth not,

and the stranger intermeddeth not with. Since that time I have for the most part enjoyed peace of mind, although I have found many self-denying duties. That of family prayer was soon my greatest trial. The first time I succeeded tolerably well; but on the second trial my strength and courage failed, and I concluded to give up the contest for that time, at least, but when the time arrived, I was unexpectedly strengthened and prompted to go forward. I found it comparatively easy, although I was in midnight darkness. From that day to this I have been enabled to keep up the form of family worship twice a day, and many times, I trust, I went forward in the strength of the Lord when I had none of my own.

To the doctrines of grace I can now fully subscribe. I consent unto the Law of God, that it is perfect, holy, just and good, and think that no alteration can be made in it without spoiling it. I take delight in the law after the inward man, and my heart's desire and prayer to God is, that I may keep it. But alas! I often break it, and know that the least sin, cuts off from all hope by the deeds of the law. I see the need of an atonement, to make satisfaction to the law, and the sufficiency of that which is provided, even for the greatest sinners. I feel the necessity of often bathing in the fountain of atonement, and when defiled with sin, have no where else to go. It is a great mercy when we have such wicked hearts, that God gives us the knowledge of them. I think that he has shown me something of the plague of my own heart, and I trust that he will do it, as often as it is best for me to know it. I have already seen so much that I have abundant reason to abhor myself, and that in me dwells no good thing. Even my best services need cleansing in the blood of Christ.

I have at no time felt much distress in view of future punishment. When I feared being finally rejected and cast off forever, all my distress was in the thought of being separated from so much love as I saw in the blessed God. I never felt that my case was hopeless, although I saw the justice of the sentence pronounced against every transgressor. My heart is sometimes so hard that nothing—not even the melting scenes of Calvary can move it. But the Lord can do it, and it requires but one glance from the blessed Saviour to melt me into tears.

As God has spared me through another year, although he has not seen fit to smile on my temporal interests as in former years, yet the past year has been crowned with abundant mercy. I never felt under greater obligation than at the present time to render unto the Lord, and lost this should be the last opportunity. I now present such an offering as he has provided me, with prayer that it may be acceptable in his sight and be attended with his blessing to the salvation of souls. I enclose one hundred dollars, to be appropriated as follows: Fifty dollars for the Foreign Missionary Society, Thirty dollars for the American Bible Society, and Twenty dollars for the American Tract Society, to enable them to send forth a few more of those heralds of salvation, into many places, where, I trust, Christ himself will yet come. As your name is known at these departments, I beg leave to trouble you with this business. My motive in doing this thing, so far as I have been enabled to search my heart, is, belief of the Word of God, and a reliance on the promises they contain. I wish no mention to be made of it, any further than in your judgment, will promote the cause for which it is given, at all times reserving my name.

MINER SMITH.

From the N. S. Journal.

MODES OF TEACHING.

Sunday School. *Stated teacher absent. Class of nine girls; the youngest six, the oldest eleven. Lesson of the day, commit Mark ch. viii. 1-6 inclusive.*

Teacher.—Before I ask you to repeat what you have learned, I will ask you to read it. Take this Testament, and each read a verse, and then pass it to the next.

First child reads.—In these (those) days the multitude (multitude) being every (very) great, and having no thing (nothing) to eat, Jesus called (called) his disciples unto them (him), and said unto him (them).

Second child.—I have companion on the multitude, because they have (now, left out) been with me these (three) days, and had (have) nothing to eat.

Third child.—And if—I—send—him (them) a-way—feasting—

Teacher.—No; not feasting; spell it.

Child.—F-a-s-t f-a-s-t-e i-n-g (fasting) to—them—now—

Teacher.—No; spell it. O-w-n (own).

Child.—Own-ho-s-e-s.

Teacher.—No; not ho-ses; spell it.

Child.—H-o-r-s-e horse e-s ho-ses.

Teacher.—Is it h-o-r-s?

Child.—H-o-u-s ho-u-s e-s ho-u-ses—they-will—f-a-i-n-t—by—the-way—for—divers—of—them—came—from—afar.

The remaining six read a verse each, much after the same manner.

Teacher.—Who were these people that were talking together about feeding the multitude?

(No answer.)

Teacher.—Who is mentioned in the first verse as calling his disciples?

Two or three voices.—Jesus.

Teacher.—Very well. Who was Jesus?

Several answer.—The Son of God.

Teacher.—Yes, well; where was Jesus Christ born?

Several answer. In Bethlehem.

Teacher.—Yes. And where was Bethlehem?

(No answer.)

Teacher.—Can none of you tell me where Bethlehem was, the place where the Saviour of the world was born?

(No answer.)

Teacher.—Can you not tell me in what quarter of the world Bethlehem was?

(No answer.)

Teacher.—How many quarters of the world are there?

One child.—Six.

Teacher.—No.

Another child.—Seven.

Teacher.—But you are guessing. I do not want you to guess. If you do not know, say you do not know. How many quarters are there to any thing, an apple, a loaf of bread, or a block of wood?

(No answer.)

Teacher.—Do you not know in what quarter of the world you live? Don't you know whether you live in Europe, Asia, Africa, or America?

Child (after a long pause). America.

Teacher.—Very well. Now can none of you tell me in what quarter of the world Bethlehem was?

Child. I know where Bethlehem is: my father tends meeting there.

Teacher.—And do you think that that Bethlehem where you father attends meeting and the Bethlehem where our Saviour was born are the same?

Child. I don't know.

Teacher.—Well; can you tell me what Jesus Christ came into the world for?

Several children. All of us.

Teacher.—Very well. Then I am a sinner, and you are a sinner, and you Mary, and you Jane, (and

so through the class.) Well now, I want you to tell me (addressing one child by name) what makes you a sinner? What have you ever done that was sinful? I wish you would all think, for I shall put the same question to each of you, and then I shall tell you what I think makes me a sinner. I only want you to tell me one thing you ever did in your whole life that you now think was sinful.

(No answer.)

The question being asked of the fourth child, she said,

"I suppose I have told lies sometimes."

Teacher.—Very well, that is just such an answer as I wanted. Now can none of the rest of you answer the question?

(No answer.)

Teacher.—Well; perhaps you do not understand the question, and I will ask it differently. Should you think it would be a sin not to love God?

Several children. Yes, sir.

Teacher.—Well; have you always loved God, Matilda?

Matilda. Yes, sir.

Teacher.—What have you ever done to show that you loved him?

Matilda. I don't know.

Teacher.—Do you love your mother?

Matilda. Mother's dead.

Teacher.—Ah! I am sorry to hear that, for there is no friend in the world like a good mother; but I hope God will take care of you, and he is better than father or mother, for he never can die, and knows just what will make us happy, and will always love those who love him. But did you love your mother while she was living?

Matilda (weeping). Yes, sir.

Teacher.—Well; I will ask you what you did to show that you loved her. I suppose you obeyed her, and was kind to her, and never did what would displease her. Was it so?

Matilda. Yes, sir, sometimes.

Teacher.—And have you done any think like this to show that you loved God?

Matilda. No, sir.

Teacher.—Have you ever thanked God at night for taking care of you through the day?

Matilda. Yes, sir; I pray to him every night.

Teacher.—Do you pray that he will forgive your sins, and take care of you?

Matilda. Yes, sir.

Teacher.—What do you say? Can you tell me any of the words you use?

Matilda. Our Father who art in heaven.

Teacher.—Very well; go on, that is not all. Can't you say the whole?

Matilda. That's all I say.

Teacher.—But there is nothing about asking God to forgive or take care of you in that.

No reply.

Teacher.—And what do you pray for in the morning?

Matilda. My father prays in the morning.

Teacher.—I am glad of that. And does he thank God for taking care of you?

Matilda. Yes, sir.

Teacher.—What words does he say? Do you remember how he thanks God, and what he says to God about you?

No answer.

Teacher.—I am afraid God does not remember your prayers any better than you do. Have you no brothers or sisters that pray?

Matilda. My sister used to pray, but she is dead.

Teacher.—And where is your sister now?

Matilda. Up in the sky.

Teacher.—What makes you think so?

Matilda. Because she was good?

Teacher.—What makes you think she was good?

Matilda. Because father says she was, and he is good.

Enormous Waste.—The quantities of leaf and manufactured tobacco, cigars and snuff, entered for home consumption in the United Kingdom, Great Britain, for the year ending January 5, 1831, amounted to £19,406,402, and the duty received thereon to £2,988,050 10s. 10d.

Marriage of Priests.—The tribunal of Issoudon (France) has given a decision on the much vexed question of the marriage of the priesthood. Its decision was in favor of the legality of such marriage. Of course this cannot affect the laws of the church, as a church, but it involves a great principle, since, prior to the Revolution, the marriage of a priest was contrary to the laws of France.

RESULT OF INDUSTRY.—Died lately in Philadelphia, Stephen Girard, esq., said to be the richest merchant in the world. His net capital is estimated to have been ten millions of dollars. He was a native of Bordeaux in France, followed the water for a number of years, at first a cabin boy, and rose from obscurity, by application and punctuality, to the first rank in business and society.

We know nothing of his religious character; save that he employed much of his wealth for the benefit of others. He has now done with it, and his vast wealth, accumulated by the continued labor and prosperity of a long life, is of no use to him—not the smallest part of it could he take with him. Such great accumulations of property are very rare indeed. But there are articles "an hundred fold" greater, within the reach of every man—everlasting wealth—held in reversion for its rightful possessors, when the populace of probation shall be ended. How is it that so few are industrious to gain it? Men cease an early and sit up late? to earn perishable, unsatisfactory riches, and neglect the true, substantial, and enduring treasure which the Spirit of Wisdom exhorts them to lay up, assuring them that such as "seek with all the heart shall find" without fail.—*Canadian Watchman*.

A new way to do good.—At a Four Days' Meeting recently held by the Methodist Society at Salem, N. H. the exercises on the first were commenced by delivering addresses on Temperance. A constitution was then presented, and a Temperance Society, on the principle of Total Abstinence, was formed on the spot.

In the afternoon of the same day, the claims of the Missionary, Bible, Tract and Sabbath School enterprises were presented to the people, and a Society, conjointly to promote all these benevolent objects, was formed.—*N. E. Christian Herald*.

From the Philadelphia.

THE OLDEST RELIGIOUS NEWSPAPER.

The Prospectus of the *Boston Recorder* signed by N. Willis proprietor, asserts, "This is the oldest religious newspaper in the world, having been established in January 1816." Fifty-one gentlemen of distinction endorse this declaration and repeat, "It is the oldest Religious newspaper in the world."

Now we humbly ask these gentlemen if ABRAHAM lost his identity, when his name was changed to ABRAHAM? If he did not, then we assert, that the *Philadelphia*, which under two changes of its name, has been published uninterruptedly every since September 1813, is the oldest religious newspaper in the world, and that 51 excellent men have subscribed a mistake. "No paper established, has so good a claim to general confidence and support as the *Boston Recorder*." Doubtless in the world of Massachusetts; but the *Western Recorder*, in the world around Utica; the *Rochester Observer*, in the world around Rochester; the *New-York-Observer* and *Evangelist* in the little world of the city of New-York; the *Charleston Observer*, in the Southern States; the *Cincinnati Journal*, in the world around Cincinnati; the *Observer and Telegraph*, in the world of New-Connecticut; the Connecticut *Observer*, in Old Connecticut; the Southern Religious *Telegraph*, in the world of Virginia; and the *Philadelphian*, in the narrow world of its circulation, have as strong claims to general confidence and support as any Boston paper. The use of language too broad and sweeping, however, is not peculiar to our brethren of the universal New England nation.

A SERIOUS QUESTION.

A number of intimate friends being at dinner together on the Lord's day, one of the company, in order to prevent impertinent discourses, said, "It is a question whether we shall all go to heaven or not." This plain hint occasioned a general seriousness and self-examination. One thought if any of this company go to hell, it must be myself; and so thought another, and another. Even the servants who waited at the table, were affected in the same manner. In short, it was afterwards found that this one sentence proved by the special blessing of God, instrumental to their conversion. What an encouragement is this to the Christians, to give a serious turn to conversation when in company.

Holidays in the Galician Church.—By a late order of the French Government, the religious festivals have been diminished to four in the year: namely Christmas, the Ascension of Christ, the Assumption of the Virgin, and the day of All Saints.

Galilee.—This country would be a paradise were it inhabited by an industrious people under an enlightened government. Vine stocks are to be seen here a foot and a half in diameter, forming by their twining branches, vast arches and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family. The plains of Esdræon are occupied by Arab tribes around whose brown tents the sheep and the lambs gambol to the sound of the reed, which, at nightfall, calls them home.

American Board of Commissioners for Foreign Missions.—We understand that Rev. Dr. Cornelius has signified his acceptance of the office of Corresponding Secretary, and will enter on its duties as soon as his other engagements will permit.—*Bos. Rec.*

The following Report of the committee of Manual Labor Institute, was read by the Chairman, Rev. Wm. Wisner, at the late Synodical Convention held in this village.

The God of the Universe appears to have designed the United States of America as a political confederacy and governed by pure republican principles, was first formed.

In forming this model, our patriotic forefathers contemplated men, not as they had usually been found, ignorant and corrupt, but as it was hoped they might be made, under the benign influence of our free institutions, virtuous and enlightened.

Nothing is more certain than that the fathers of the revolution considered the establishment of our government as an experiment to solve the problem whether purely republican institutions could be maintained in this fallen world. Nor is it less certain that all their hopes for the success of this experiment was based upon the expectation that virtue and intelligence would "grow with the growth and strengthen with the strength" of the nation.

Though this experiment has been going on for more than fifty years, the wise and the good have become more and more convinced that its ultimate success depends, under God upon the diffusion of education and piety through the land.

"Education is power," and as all governments owe their dissolution to power misdirected, it is evident that the safety of our republican institutions depends upon having education extensively put under the control of a purified heart and so distributed among the different classes of our citizens that the one class may not be liable to oppression from the other.

Hitherto, with the exception of a few poor and pious youth who have been educated by charity for the gospel ministry, a liberal education has been chiefly confined to the sons of our wealthy citizens, while the great body of our laboring community have been destined to enter upon the duties of manhood with vigorous constitutions and with bodies prepared for mighty deeds, but with minds so entirely unfurnished as to render them fit tools for some designing demagogues than self-governed guardians of the public liberty. This state of things has already been productive of much evil, and is tending fast to the division of our favored country into two great classes, the one of which shall be composed of literary and the other of laboring men, who will ultimately become so distinct that they will have no common sympathies to bind them to each other. When this shall be the case, the glory will have departed from the temple of liberty, and the friends of equal rights may hang their harps upon the willows, while the vassals of despots shall be employed to chant the funeral dirge of the last hope of an enslaved world.

The remedy for these evils your committee believe must be sought in some system of education which shall open the treasures of knowledge to the poor as well as the rich, and at the same time provide facilities for destroying the distinction which now exists between literary and laboring men.

This remedy your committee believe will be found, in part at least, in that system which combines manual labor with mental discipline and instruction. This plan while it "places a thorough education within the reach of every young man who has energy enough to earn it, will create a common sympathy to bind together the literary and laboring classes; by "accommodating a well cultivated mind to the feelings and habits of a working population."

From the experiments which have already been made in the Oneida and Rochester Institutes, it has been clearly shown that a young man possessed of a good constitution is capable of earning by three hours labor per day, a sum nearly sufficient to maintain himself at a manual labor institute through the whole course of his education.

The trustees of the Rochester Institute report

Twenty young men who had earned in eleven weeks the sum of \$18,50—being an average for each young man of one dollar and forty five cents per week. The expenses of these same young men for the same period in the institute for board, washing and tuition were \$34.13,—being fifteen dollars and sixty three cents more than their earnings. Making a deficit on each one per week of about eight cents. This it should be remembered was the result in a new institution where less than fifty young men had to support two professors with the stewards and mechanics departments, let the same productiveness of labor and the same amount of industry be calculated upon when the institute shall have been sufficiently endowed to enable the teachers to erect sufficient buildings and procure tools and other accommodations for five hundred students and the result would stand thus: earnings of five hundred students for 3 hours per day, for 33 weeks \$1,425 dollars. This sum, allowing the board and washing at 1.00 per week, would leave \$4925 to pay the professors and other expenses of the institute. Add to this, that on this estimate there would be 13 weeks of vacation in which the students if they chose, might work 10 hours instead of three, in which time they would earn forty one thousand three hundred and twenty five dollars. These facilities would surely put in the power of almost any indigent young man to maintain himself through the whole course of a thorough education, both literary and scientific.

Let this system then be properly maintained and a sufficient number of primary schools and colleges or universities be properly endowed, and the children of the laboring poor will no longer consider themselves born to be hewers of wood and drawers of water, for the children of their rich neighbors. They will perceive that by pursuing a course of industry and virtue, they may qualify themselves for the highest place in the gift of a republic, and instead of sinking down into the servility of a necessary dependence or the silliness of hopeless despair, they will rise to the grade of freemen in fact as well as in name. In this way the friends of learning and equal rights, may not only greatly increase the number of educated men and open the blessing of a thorough education to the poor as well as the rich, but from the connection of labor with learning, through an intense course, they will accommodate the feelings of the two great classes to each other, provide for their common sympathies, and as far as it is practicable break up all distinction between them. On this plan the finished scholar is prepared by his its of industry and a hardened constitution to become a scientific farmer or mechanic, and the farmer or mechanic while learning the art and the science of agriculture or mechanism, may become a thorough scholar, and the power which education imparts, may thus be distributed and a large proportion of it lodged where it should be, with the laborious yeomanry of our country.

But to all these arguments it has been replied, "you will break down the existing institutions of the country." This with a great many, is a sufficient reason for throwing cold water upon the whole manual labor system, or at least for confining it to primary schools.

In the view of your committee, this objection can have no force unless we take for granted that manual labor institutions possess advantages which will enable them to draw away the youth from the existing and well endowed colleges and professional schools of our country. But if this is the case shall we withhold such advantages from our citizens, to protect existing institutions? Was our country made to support these institutions, or were they founded to benefit our country?

But your committee believe that the friends of colleges have nothing at present to fear. There are not more at the highest estimate than 700 graduates annually in all our colleges, while there is an increase in our population of about 365,000 souls. This is giving us one educated man to 521 laboring men. It need therefore be obvious to any man, that we must all our existing colleges and as many manual labor institutions as we can furnish, to prevent our country from being so over run with ignorance and vice, that our citizens will be incapable of self government, and must either submit to the dictation of some designing demagogue, or run into a state of anarchy which can only find its cure in absolute despotism.

Wm. WISNER,  
Chm of Committee.

The above report having been read and accepted, the convention passed the following resolutions:

**Resolved,** That the character of our government and the peculiar nature of our political institutions, call for the adoption of some system of education which shall combine facilities at once to open the treasures of a thorough education to the poor as well as the rich, to preserve and strengthen the body and do away as far as possible the invidious distinctions between the educated and laboring classes of community.

**Resolved,** That in the opinion of this convention the system adopted by manual labor institutions contains the facilities above mentioned.

**Resolved,** That this system may, in the opinion of this convention be successfully applied not only to primary schools, but to colleges and professional seminaries.

**CONVENTION OF MINISTERS AND ELDER AT ROCHESTER.**

This Convention originated in an intercollegiate meeting of the Synod of Geneva at its sitting in Brockport in September last which had been chiefly occupied on the enquiry, "What may be done to promote the interests of religion more effectually within our bounds?" The several particular enquiries which grew out of this, so interested the meeting as to call for another which accordingly met by adjournment in Rochester on the 25th day of October and two following days, and was attended not only by the ministers and elders generally within the bounds of the synod, but by several brethren from neighboring synods. At this meeting several interesting reports of Committees previously appointed on the several parts of the general enquiry were read, and much interesting discussion took place in a very pleasing spirit. The convention again adjourned to meet in Rochester on the 10th of January from which session it has just risen. The latter meeting was also attended by brethren from the synods of Geneva and Oneida and enjoyed it is hoped much of the spirit of Christ while the great interests of his kingdom were spread before them, in discussions uniting in an unusual degree enlarged and liberal views of christian fellowship with a sacred regard to the truth as it is in Jesus. The following extracts from their proceedings are judged by the Committee for publication as most important and interesting to the Christian public. Others not of less but more limited interest may be given hereafter.

No. 1. is a Report of a committee appointed to prepare a general result after the discussions of the Convention on topics 1, 2, 3, and 5, and unanimously adopted by the Convention.

These topics are as follows—viz:

1. What can be done to promote more systematic and liberal views of the spread of the gospel?  
2. What can be done to give a more uniformity of views, and a "speaking of the same things" among the brethren of our own denomination?  
3. What can be done to mitigate or prevent within our bounds, the evils that arise from unchristian speculations in divisions?

Your committee, to whom were referred the topics 1, 2, 3, and 5, under discussion before the Convention, respectively report that upon a mature consideration of their nature and connection, they conceive the chief design of the whole will be answered by reducing them to one, viz: "By what means may the great body of Christ's disciples throughout the world most effectually promote the great objects of the Gospel and overcome the obstacles that now retard its progress?" In theory the answer to this enquiry seems obvious and easy. "That Christians should live and act under the influence of the spirit of Christ and under the guidance of Christ's directory. This would evidently lead every professed disciple to contribute his share of cordial patient and united effort to the common mass of benevolent holy influence exerted by the church on the world till the earth should be filled with the knowledge of the Lord has the waters cover the sea." But the state of facts is so lamentably different from this that a great work seems necessary to be done before the armies of the cross shall be prepared, even to take the field against the powers of darkness, with a fair prospect of accomplishing the hoped for victory. The professed followers of Christ are divided into a great number of sects each so differing from all the rest in principles and practices that they can go to walk together nor co-operate to any purpose, in any common object—may, the best energies of many in these sects are spent in striving with each other. Many of these sects are again sub-divided into parties that spend much time and strength in mutual contention. Scarcely a single principle however sacredly held by one party that has not some other party called christian to help the common enemy to weaken its force. Scarcely any measure however wise or pure that has not some evildoer within the pale of the church to cover it with suspicion and embarrass its progress. Who can enumerate the evils of division! Christ's commanded badge to distinguish his disciples from others, viz. their love to one another, is not worn—his spirit is grieved, his cause is betrayed to the enemy, his truth is corrupted by the use made of it in controversy, the hearts and feelings of christians are corrupted by the influence of party spirit, infidelity is directly aided, the usurpations of popery indirectly abetted, heresy and error really promoted, the conversion of sinners hindered, the ends of christian discipline defeated, and the seeds of all these evils are sown in our missions among the heathen, and the latter day glory of the church effectually opposed. Such being the state of facts, your committee are constrained to believe that no one consideration is so extensive bearing on the important enquiry before you as the division among christians, and that it demands our first and most prayerful attention: and they suggest that if they should be so happy as to suggest any means that might prove useful in restoring the scattered and divided disciples of Christ into one phalanx of truth and love, they could in no other way so effectually forward the cause of God and the happiness of the world. If this should be accomplished we might safely leave the concerning of particular measures to the dictation of the Spirit that would animate that body and under the banner of the love of Christ we should be confident both in their wisdom and success.

It appears to your committee that a first step toward this most desirable consummation is to get the minds of Christians turned to think on the evils of division and to appreciate the injury and guilt connected with its existence. A second important measure is to have the causes and occasions which afford the pretexts for division made familiar to our minds and thus to have the Christian world prepared by an enlightened and spontaneous movement to remove the barriers that now separate them to the unresolvable detriment of the cause of God. If upon among real christians be, as all will admit it is, both desirable and practicable, then the principles and mode of such union are discoverable, and it is the duty of every Christian, as he values the authority of Christ and the success of the truth, to endeavor as soon as possible, to know and act on these principles.

Your committee are of opinion that there are certain great self-evident truths on this subject, on which Christians are already virtually agreed and that these ought to be published, circulated and recognized as extensively as possible among christians of all denominations as a preliminary measure, and that the legitimate consequences of these would gradually develop themselves in a desire of union and preparation for it, probably from various denominations at the same time.

It seems evident that no crude and hasty attempts at union ought to be encouraged, between different denominations, before real reconciliation of views takes place on all points for which either party so much thinks it important to contend. Yet such an event as "seeing eye to eye" and flowing together may be reasonably anticipated from the peculiar influence of a spirit of mutual cordiality and love; peoples which most likely had little share in the steps which originated and has since maintained many of these ruptures.

Your committee submit the following resolutions as embracing some of those great self-evident truths which they think suitable to be adopted by this convention and published and recommended to the adoption of such individuals or associations of christians as may feel disposed to think and act with them in aiming at the ultimate union of the church of Christ.

**RESOLUTIONS.**

1. That the Christian religion is in its nature and tendency calculated to promote the happiness and ease the miseries of mankind to the greatest possible degree, and that it is the duty and privilege of every human being to whom it is propounded to examine for himself and to embrace on the conviction of his own mind, and on that alone, its evidences, its doctrines and its duties, as the means of his own happiness and usefulness to his fellow-men & the attainment of the highest perfection of his nature to the glory of his Creator.

2. That the spirit of the christian religion implies not only an earnest love of all truth, but also a holding of the truth in love by all its true disciples and that mutual love and united effort in promoting the great and benevolent designs of Christianity throughout the world are required of every christian as a distinguishing and essential feature of his character.

3. That the division of the christian church into sects and all dissension among brethren of the same denomination, all collisions and all want of cordial fellowship and co-operation between any who acknowledge each other to be Christians are direct infractions of the laws of our dying Saviour, a great hindrance to the propagation and power of the Gospel both at home and abroad, and therefore are such evils as ought to be deplored by every christian.

4. That in all cases of division between christians one or both the parties are guilty of offering from the truth, and that every truth which is withheld or being contended for, may be ascertained to be the infraction of every christian, if only sought for with due diligence and in a proper spirit, and that all who refuse serious attempts at union or withhold any reasonable aid to promote it, are guilty of the crime of heresy in its proper sense, and that division though often maintained on the pretext of preventing error and promoting purity, has been the cause of many errors and of the corruption in the Church.

5. That both from the nature of the christian religion and from the nature of the human mind, it is evident that the power of the gospel will extend in proportion to the purity of the whole earth.

6. That it is the duty of all christians to give an earnest and prayerful attention to the evils of dissension among the disciples of Christ, and to examine the guilty causes of existing divisions, diligently search out the best means of attaining to greater union of heart and aim at the promotion of such union by all consistent and lawful means.

7. That the supreme authority of the Holy Scriptures & the unalienable rights of conscience ought to be sacredly regarded in all the measures that may be taken for union.

8. That while christians are bound to treat each others views with respect and courtesy, assuming that they are sincerely held by those who maintain them—each should freely submit their whole religious system to the examination of their fellow christians on its merits, and hold themselves open to conviction on preponderance of reason, divesting themselves as far as possible of the influence of human authority prejudice and all other warping influence.

9. That christians ought carefully to avoid the use of all irony, ridicule, impeachment of motives, imputation of inferiors which an adversary disclaims, all exaggeration or perversion of positions which are impugned, and all appearance of contempt or neglect of those whom they admit to be christians—and that all controversy on any point into which heated passions rivalry of learning, personal offence, or any other motive enters except a love for Christ's cause ought to be avoided.

10. That there are certain principles and practices essential to christianity, which christians cannot compromise for the sake of peace, because upon them turns the difference between Christ's friends and his enemies; and that by patient and candid investigation an agreement may be effected as to what these essentials are and that it is a first duty of the friends of Christ to bring about such agreement.

11. That there are many points pertaining to the religion of Christ, that do not hold the rank of essentials, but should be arranged by candid examination, mutual concession, & forbearance, or willing compromise for the sake of peace.

Your committee further recommend the following additional resolutions.

1. That it is the opinion of this Convention that great good might be effected by the efforts of individuals of different denominations who combine enlarged & liberal views of christian fellowship with a sacred regard to the truth as it is in Jesus; or by associations of such persons organized under the above, or similar resolutions; and a corresponding form of constitution, having its direct object to promote peace & union among christians and to diminish the evil which the church at present suffers from division.

2. That the sole object of these associations should be to promote and forward the cause of union among christians, on the basis of a sacred regard to the authority of the Holy Scriptures interpreted on clear and consistent principles—and in accordance with the rights of conscience and private judgment.

That this convention recognizes as suitable means for promoting this object, 1. Publishing and causing to be published through every proper channel, faithful histories of the divisions that have taken place in the christian church, & views of the grounds, real or imaginary, on which they are continued.

2. Collections of the substantial agreements of different denominations in doctrines and practices.

3. Faithful expositions of the points of difference and state of the question expressed in words to the satisfaction of the parties and obtained as far as may be from the bodies themselves for this specific purpose, together with the arguments or interpretations relied on for the support of their views respectively.

4. To give the utmost publicity to the true rules of controversy and the axioms of christian courtesy that ought to prevail in all discussions.

5. To promote a knowledge of the leading principles of sound interpretation.

6. To spread out the occasions, causes and evils of christian division and illustrate them by facts in the past and present history of the church.

7. To publish and record the proceedings of corresponding associations & the progress of the work of reuniting the body of Christ.

8. The employment of agents to circulate information and address public meetings on the subject of christian union.

All of which, is respectfully submitted.

J. PENNEY,  
Chm of Committee.

No. II. is a Report by Rev. Mr. Wisner, chairman of the Committee on Manual Labor Schools which will be found on our first page.

From the Volunteer.

**WHO HATH MADE THEE TO DIFFER.**

"Those who deny that the Holy Spirit is the efficient cause of regeneration, or that conversion is effected by the special and irresistible grace of God, teach that the cause of this change is either the sinner himself, who is the subject of it, or the power of motives. It is not my present design to examine these hypotheses philosophically, but to inquire whether they can be reconciled with the plain doctrines of revelation.

Is the sinner himself the efficient cause of his own conversion? Those who suppose he is, believe that he effects this change by his own power, or "simple volition," through the influence of motives." Suppose, then, two persons alike in capacities and character, are under the same influence of motives; and one of them is converted, "changes the governing purpose of his life," or "changes his heart and turns to God." Is it certain that the other person will turn to God? Doubtless those who hold that the sinner is the efficient cause of his own conversion, would answer in the negative, because the affirmative would imply that there is a necessary connection between the influence of motives and the conversion of the sinner; and if there is such a connexion, it cannot be true that men "actually have the control over their mental and moral powers." But if it is not certain that the other person will turn to God, and if he should not turn, or not change the governing purpose of his life, the consequence will be, that while one becomes interested in the everlasting covenant, and rises to immortal glory, the other remains under condemnation, and sinks to remediless destruction. And if the former, when ascended to glory, should be shown the contrast between their conditions, and should be asked, "who hath made thee to differ?" could he consistently answer, "the sovereign, free and boundless grace of God!" No; he would say, rather, "I actually had the control over my own powers, and self-moved, or by the exercise of my own sovereign prerogative, I changed my governing purpose, and thus made myself to differ." Could he consistently acknowledge that he was indebted to

loose to the reins of licentiousness; that when Catholics were most numerous, there society was most corrupt. We care not how many bills may be formulated against any corrupt practices, by any denatification of Christians—let the use of their talents be tested by their fruits.

In what place in the United States, is it more edged on all hands, does the greatest dissimulation of morals prevail? In what place in the U. States is there the greatest proportion of Catholics? What intelligent man will not answer N. Orleans! In Europe the same thing is true. A more degraded and abominably corrupt people have never been found on the face of the earth since the destruction of Sodom and Gomorrah, than the population of the Italian States. They constitute the temporal dominion, and are under the eye of the Pope himself. Catholics will gain little by fighting this subject.

**Will the Division of the Church into Sects exist in the Millennium?**

This question was incidentally introduced into the discussion of a subject that came before the Convention in this village last week. It was suggested, though not urged, as we understood it, as a question now exists, & have from the earliest times existed; and as God has doubtless overruled the rivalries, emulations, and party feelings, that are and always have been more or less apparent among christians of different names, to the great of the Gospel, and the advancement of the various plans of christian benevolence, that therefore they were not so displeasing to God that they would necessarily be done away when the full light of Millenial glory shall have burst upon the world. That such divisions in opinion on minor points where christian feeling and fellowship existed, were not compatible with the prediction that all shall "see eye to eye." We cannot pretend to give the numerous remarks which this discussion elicited, but we and we believe to a large majority of the Convention, the subject appeared to resolve itself into this question, whether God would have his people understand all the truths which He has revealed his word, for their edification, in the same way, whether he would have them understand them differently. If they do differ in regard to what He has revealed, there must certainly be error, incorporated into the creeds of some, and if those who in regard to any scripture doctrine, embrace error, are equally sanctified, it would seem, that it is necessary for us to know all the truths of holiness in order to the highest attainments in holiness. The prayer of the Saviour was "sanctify them through thy truth, thy word is truth." Now has God revealed any thing that may form a part of our creed, that is not important; or about our correct understanding of which, He is indifferent? It is not so, can the falsees of the Millenialism, and the truths of the Bible be differently understood? If so, error must have a sanctifying power as well as truth.

We mention this subject, not on account of its little differences of opinion which existed in the convention on this point, but because the sentiment, that sectarianism will always exist, we have heard heard advocated, and we think that an examination of the subject may afford instruction and lead to profitable reflection.

**APOLGY.**

In our paper week before last, we published a communication over the signature of "A Traveller," which stated that the writer attended worship in one of the Presbyterian Churches in this village and represented the choir of singers as totally disregarding the directions of the Pastor, as to the particular portions of the psalms and hymns which he gave out for them to sing. Having learned from the Pastor of the church alluded to, and from a number of its members, that no such disregard of his directions as was there described, had ever been noticed by them—and as we are satisfied that the article contained of, although well meant, was calculated to do injury, and wound the feelings of the choir and the pastor and members of that church, we deem it no more than an act of justice to say, that the correctness of the representation is not recognized by any of the members of the church with whom we have conversed. The editor must, however, do himself the justice to say from the character of the writer, his standing, and from his well known attachment, to say the least to the church in question, he did not doubt the facts there stated, and does not now entertain the least suspicion that "A Traveller," had any other motive than a desire to correct an evil which he believed existed in fact.

We may however add, that even were it so, there are other ways of correcting such things preferable to exposing them through the columns of a public paper. The editors ready to acknowledge that the admission of the communication was unadvised.

**A RETROGRADE MOVEMENT.**

The Penitentiary system has been abolished in Georgia, so that hereafter offences that have hitherto been punished by imprisonment in the Penitentiary, are hereafter to be punished by public whipping, by fine and imprisonment in jail. We have supposed that the substitution of punishment in the State prison at hard labor for the barbarous punishment of public whipping, was an evidence of the advancement of a state or nation in civilization. If we have been correct in this supposition, there is something very appropriate in this retrograde movement of Georgia at this time. They can abolish the Penitentiary system but they can not erase from the page of her future history, the fact that ministers of Jesus Christ have been imprisoned there!

**PRESBYTERIAN PREACHER.**

We learn from the (Pittsburgh) Christian Herald that it is proposed to publish in this city a series of monthly sermons, prepared by living ministers intended principally to defend and circulate the fundamental truths and ordinances taught in the sacred Scriptures—"not so much to enter into a complicated discussion of non-essential differences existing among Presbyterians, or between them and other denominations, as to afford a correct exhibition of important truths agreeing with the West-Union-Confession of Faith."

If the difference between the Old and New Schools, are not thoroughly discussed in the West, it will not be from want of publications given up for the purpose.

The temper exhibited by the Standard, the "Old School" paper published at Cincinnati, is such as we had hoped belonged only to some former pulp it is of the first importance to defend the truth, and it is this ought to be done in the spirit which the Bible inculcates. This bringing a railing accusation against those whom we fellowship as christians,

temperance has been sustained, have long since been shown to be utterly fallacious—such as that they keep us warm in cold weather, and cool in hot weather—that they protect from disease—give energy to the system & enable us to perform more labor—to endure greater fatigue—all these outworks have long since been carried by the artillery of sound argument, but there is one other which may be considered as the citadel of the lovers of strong drink, to which they have fled, and whence the intemperate have taken shelter and are fighting with desperate courage.

They would, however, give but little trouble, as they could not stand a siege of more than ten years, which is considered the longest period that the strongest constitution can resist the effects of intemperance—death would in that time rid the world of this army, were it not for the Officers who command it, and who, by their respectability, are constantly drawing to their standard, a multitude of new recruits. And who are the officers that are commanding this forlorn hope! They are Elders and Deacons with Infidels for their subalterns! And what are the walls of this mighty bulwark which they have thrown up for their defence, and which is thus impregnable! Why the argument is this; "Every creature of God is good, and is to be received with thanksgiving!! Mr. WELD has by an argument, which every man who has a mind capable of comparing facts and drawing inferences, must see is conclusive, shown the utter weakness of this refuge of christian tipplers. His lecture on Friday evening we did not hear, being out of town. The First Church, in which his lectures were delivered, was filled on the two first evenings, but on Sabbath evening, the house in every part, where a person could either stand or sit, was absolutely jammed full—even the pulpit stairs were occupied by nine or ten persons on each side—hundreds were unable to get within the sound of the speaker's voice, & were compelled to retire. We might give our opinion of these efforts of Mr. W. in the cause of Temperance, but we feel as if any attempt, even to give an outline of the powerful and sweeping arguments with which he marched up and attacked and carried the defences of the drunkard, the temperate drinker, the manufacturer and vender, would convey so inadequate an idea of their force, that we prefer leaving our readers to gather it from the fact of his having, on every evening, such full houses—composed too, of the most intelligent of the population of Rochester. We ought to say, too, that his manner was far more argumentative, than he had less anecdote, less to amuse, than we have ever known him have on any similar occasion.

It may be proper to remark, that Mr. W. is not an agent of any temperance society—that his addresses were delivered at the earnest request of some of our respectable citizens. He is the Agent, as we stated some time since, of the Manual Labor Education Society, and is on his way to the Western States, to promote the objects of his agency. He is to visit Cincinnati, Ohio, Madison Indiana, and Louisville Kentucky, where, we hope, he will not only be successful in promoting the cause of education, but that the friends of temperance may avail themselves of the opportunity afforded by his visit, to give a new impulse to the temperance cause.

It is not promoted in this village, were we sure that it is not because the evils of intemperance have not been ably exhibited, nor because the moral obligation of abstaining from using or vending, or in any way countenancing this traffic, have not been, in the most clear and convincing manner, brought home to the understandings and consciences of our citizens. The Address of the State Temperance Society, and the Temperance Almanac, have been very extensively distributed, and the Address of Judge Sampson, at the annual meeting of our County Society, which the Editor was prevented attending by indisposition, have poured a flood of light that cannot fail of producing an effect. The Address of Judge Sampson is spoken of by all who heard it, as one of his happiest and most powerful efforts.

We have a number of times stated that our Board of Trustees have expressed an anxiety to ascertain public sentiment in relation to licensing the sale of ardent spirits in groceries.—We cannot but think that they will be able to obtain a satisfactory answer to their enquiries on this subject, by and by.

We have before repeatedly stated, that we thought our Trustees might do great good, and might with great propriety, by acting with independence and decision, give a direction to public opinion in relation to this traffic; but if they cannot gather the information from the movements of our temperance societies, and from the united voice of our most respectable and influential inhabitants, we do hope and trust that there may be an unequivocal expression in reference to it, at the next election of our village officers. To declaim against the use of ardent spirits, and at the same time give all the facilities for selling it in those very places where it is known to produce the most injurious effects—and that official, really appears to us rather inconsistent, to say the least. But, if it is inconsistent for the guardians of our village to give their official sanction to this abominable traffic, we would enquire as to the consistency of the friends of temperance, in clothing them with this authority.

We flatter ourselves that this community is prepared to look this subject in the face, and strike at the root of this evil, by carrying out their principles and exhibiting them in all their acts.

**DR. NOTT'S STOVES.**

Two of the stoves constructed according to the patent of Dr. Nott, have been introduced into the Park Theatre, and are found to answer admirably in diffusing an equable heat. As the Gazette remarks, it is a little curious that the works of the worthy divine should be 'brought forward' on the stage.

**MOURNING APPAREL.**

The Portsmouth, N. H. Baptist Association, at a recent meeting, adopted the following resolution:—"Whereas the practice of wearing full and extensive mourning dresses has long prevailed; and whereas the Sabbath is frequently desecrated in preparing such dresses, and unjustifiable debts incurred by the poor; Therefore,

Resolved, That deep mourning apparel is not only unnecessary, but inexpedient; and that it be earnestly recommended to all our christian friends to avoid such apparel, especially the making hasty preparation before funerals; and that some very plain, simple and convenient badge of mourning only be used."

The friends of Zion will regret to hear of the death of REV. DANIEL NASH. He died on Wednesday last, at Verona, in this county. A more particular notice of this devoted servant of Christ will be given next week.—Wes. Rec.

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Attention to religion and the progress of revivals are encouraging from all directions in the state.—N. H. Ob.

**TEMPERANCE.**

All the usual arguments by which the use of Ardent Spirits has been sustained, have long since been shown to be utterly fallacious—such as that they keep us warm in cold weather, and cool in hot weather—that they protect from disease—give energy to the system & enable us to perform more labor—to endure greater fatigue—all these outworks have long since been carried by the artillery of sound argument, but there is one other which may be considered as the citadel of the lovers of strong drink, to which they have fled, and whence the intemperate have taken shelter and are fighting with desperate courage.

They would, however, give but little trouble, as they could not stand a siege of more than ten years, which is considered the longest period that the strongest constitution can resist the effects of intemperance—death would in that time rid the world of this army, were it not for the Officers who command it, and who, by their respectability, are constantly drawing to their standard, a multitude of new recruits. And who are the officers that are commanding this forlorn hope! They are Elders and Deacons with Infidels for their subalterns! And what are the walls of this mighty bulwark which they have thrown up for their defence, and which is thus impregnable! Why the argument is this; "Every creature of God is good, and is to be received with thanksgiving!! Mr. WELD has by an argument, which every man who has a mind capable of comparing facts and drawing inferences, must see is conclusive, shown the utter weakness of this refuge of christian tipplers.

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does appear as is, is neither calculated to enlighten the understanding, improve the christian character, or promote harmony among the members of the body of Christ. We may give an extract from the Standard, as a specimen of its spirit. Controversy about christian doctrine, or practice, among christians, exhibiting an unchristian spirit, must afford matter of triumph to the enemies of Christ's cause, and of mourning to his friends.

**SICKNESS IN THE CITY OF NEW-YORK.**  
The N. Y. Spectator says—The prevailing epidemic continues its ravages, hurrying the maddened and the old, in rapid succession to the grave. It may even be doubted, whether the Cholera of India, modified as it appears to have been, on reaching the German capitals, was much more destructive of life, than the epidemic now raging throughout our land.

When the judgments of the Lord are abroad in the earth, will the people learn righteousness? Cholera.—That the Cholera has visited England, is placed beyond a doubt; but it appears to be comparatively mild, and at the last accounts, was subsiding—Its ravages have been very limited.

The memorial for the renewal of the charter of the U. States Bank has been presented to both houses of Congress.

**Sudden death of a Member of Assembly.**  
Hos. JOHN WALKER, Member of Assembly from Clinton county, was found dead in his bed, at his boarding house in Albany, about 11 o'clock A. M. one day last week. He had been indisposed some days, but was able to attend to business, and had spent the previous evening in cheerful conversation with his friends. His death was occasioned by the rupture of a blood vessel near the heart.

**MR. CHIPMAN.**—Presenting that you are not only able, but willing to explain apparently dark passages of Scripture, I take the liberty to request you to examine the 23d, 23d, 24th, and 25th verses of the 45th chap. of Isaiah's prophecy—and publish your opinion of its meaning in your valuable paper, as the said passages have been rather stumbling blocks to me and others.

We do not profess great skill in "explaining dark passages," but we would just refer A. B. to the following texts—Ps. 22; 27—John 3, 11, 13; Isa. 37, 30—Malachi 1, 11—Gen. 22, 16—Heb. 6, 13—Ps. 20, 11—Amos 5, 6. The above are a few of the numerous passages which will throw light upon those quoted by A. B. We might give a great variety of others, but we presume those given above will be sufficient to satisfy our correspondent, as to the general scope of the verses which he wishes explained.

**FRANCE AND ENGLAND.**  
The situation of these two great powers were perhaps never more interesting or critical. When a government is obliged to resort to extraordinary measures, stretches of power of a questionable and desperate character, it is obviously in a critical, if not in a dangerous situation. The Reform Bill in England will be carried—It must pass or the King and Ministry must fall. This is the great leading act of the administration—one that is demanded by those highest in authority, and looked to by the populace as that which is to redeem them from their present degradation and wretchedness. That their expectations cannot be fully realized, is obvious. Their eyes will be opened. They will find that although the passage of this bill may lay the foundation for a gradual melioration of their condition, it will not cover their nakedness, nor fill their mouths with bread.

If this bill passes, the temporal power of the Bishops—the Lords spiritual—must be in effect if not in name annihilated. This alone will produce great discontent. Such a change cannot be effected without causing dissatisfaction in a portion of the community whose influence is great and which has afforded a powerful support to the throne. If this bill passes it will be resorting to an extraordinary act—to a stretch of power which alone shows the desperate condition of the king and his ministers, by creating a new batch of Peers of such materials too, as will answer the purposes of government. The people will feel that their liberties, their burning and their riotous conduct have provoked these concessions. But can those who have raised the political whirlwind, and have directed it, control it when the populace shall find that it has not appeased the cravings of hunger—has not given them employment. Besides, this state of things has been brought about by extraordinary means—by a union of materials which political alchemy has never before able to make coalesce—the union of the king and his ministers with the populace. Will this union be permanent?

In France, too, the people demand the abolition of the Hereditary Peerage. This is a favorite measure of Louis Philippe. He would increase and secure his own power, by curtailing that of the nobility. But, in order to effect this object, he is under the necessity of making a large batch of Peers for life, to serve his purpose in his present exigencies. It must be a desperate condition that requires a resort to such extraordinary measures. There is said to be a great jealousy on the part of Louis and his family towards the son of Napoleon.

There is a party in France, who yet cling to the Bonaparte dynasty. Important events must shortly transpire, both in England and France. The crisis is a crucial one to both. Are these the conditions which are to precede the Millennium? The christian will look at them with deep interest.

**SACRED MUSIC.**  
For the Observer.  
The miserable performances of church music, to which we are so frequently compelled to listen, are attributable chiefly, to the mistaken notion which so generally prevails, that good singing is the gift of nature. This is the foundation on which rests that self complacent pride, which keeps back those whom God has liberally endowed with voice and ear, from that course of elementary study and practice, which can alone qualify them for that, which by their superior gifts they were designed to be—prominent leaders in the praise of God's house. It is a fact, however, and deeply to be regretted, that this class of singers do more to retard improvement in our primary music schools, than to help it on. Their impatience and irregularity while attending to a regular course of inductive instruction in such schools, is proverbial; and in-

stead of applying themselves to the study of principles—to the cultivation of the voice—the acquirement of a good quality of tone—a perfect intonation of intervals, and a habit of measuring time with exactness, so as to be capable of rendering efficient aid in public worship; they too often absent themselves from the schools at their commencement, to obtain a clear understanding of principles, or to correct their habits and imperfections of voice, which afterwards prove to be such great annoyances to every one but themselves. Such persons seem to forget entirely they have by their greater natural ability, great responsibilities resting upon them, and that their superior natural endowment, only affords them a greater aptitude to learn. And, though they affect to despise the slow and laborious process, by which less gifted individuals obtain a knowledge of music, they are at last compelled to make use of such hard earned originals, as copies for their own imitation. It is this erroneous notion likewise, which prevents many of those whose natural capabilities, are not so highly favorable to cultivation, from entering upon the necessary course, or if they do commence it, it is with a feeble and undetermined effort, and is now abandoned, as requiring too great a sacrifice of time, when a little method—a little saving of time, would afford them abundant leisure for the accomplishment of the object.

Instructors also, give too much encouragement to this false notion. Fearful of breasting themselves against the demoralization of their Pupils to study principles and to submit to a sufficiently protracted course of drilling and elementary practice; they permit them to pass over first lessons, with a rapidity which leaves but a faint impression of the three fundamental requisites, tone, pitch and time. Some reputation with their patrons and scholars may depend more upon their seemingly rapid advancement, than upon their real and substantial acquirements.

**MR. EDITOR.**—I am in the practice of reading your paper, and when I meet (as I do frequently) with any thing that requires thought, I endeavor to think about it. I have been examining an extract, which appeared in yours of the 25th ult. on depravity, and now come to your disposal my thoughts respecting certain parts of it.

"Depravity is not physical"—In itself it necessarily is not. We may as well say that sickness or insanity is moral—I see, however, no use in placing a formal negative on what no man in his senses, would ever put an affirmative.

"Or as it has been termed, universal." It is so termed in its reference to the whole human race in its reference to any individual, the appropriate and common epithet is total. But I mean pass by what looks like misrepresentation, and may be only used to increase verbosity; and shall proceed to the explanation the writer gives of his own terms, and of the opinion he opposes.

"That is, it does not extend to all the faculties of soul and body, intellectual moral and physical." He admits there are moral faculties. But why are they so called? it must be, either on account of some obligatory relation they bear to the moral law; or because they are employed about morals. If on the former account, why are any accepted? If on the latter account, then the intellectual may be called moral faculties; for they are employed about morals, and indeed, so is every thing that enters into the constitution of man's nature. But, if there is nothing in the faculties themselves, that is, or can be morally right, or morally wrong; and if morality or immorality, attaches only to their acts, then the faculties cannot with strict propriety be called moral; those that hold that neither sin nor holiness extends to the moral faculties, to be consistent must deny that there are any natural faculties, at all. They may speak of moral exercises, but not of moral faculties; for in the latter case, the spirit has nothing in the subject to which it can fasten itself.

"It is written, that depravity extends to our nature; but maintains with strenuousness, that every affliction and volition of the unrepentant man is habitually, constantly, and totally sinful; that is, human nature is not sinful, but every thing human being does is so. I am inclined to, what he styles, "the notion," "absurd and unscriptural; that depravity is inherent in our nature. I cannot as yet, discern, that this opinion contains the implication, that any of the essential faculties of man's nature are destroyed. Why might it not be said with equal truth, that the prevalence of depravity in a man's "exercises" destroys them? Neither can I as yet, discern any reason to unsell this opinion, in the fact that it attributes depravity to what is physical. If any such reason existed, it would apply with equal effect, to physical faculties or powers. An act may be physical and at the same time moral. The divine law imports to it its moral property; abstracted from the law, it is merely a physical act.—So also, the nature of man may possess a moral character, provided man as to his nature is under the law of God; and when his nature will be the seat of moral perfection, or moral turpitude, according as it is confirmed, or contrary to the law.

The main point to be determined is, whether the divine law extends and applies to man's nature. In my view, it does. It obligates us, "to love God with all the heart, and with all the understanding, and with all the soul, and with all the strength." Mark 12, 33. This reaches to all faculties of man's nature, as well as to the exercises, in which "the strength" of them is exercised.

Man's nature was originally endowed with entire conformity to this law; and herein consisted the moral rectitude of his nature, as it came forth, finished, from the hand of creating power. "God made man upright." God, in making man, in giving him that nature which constituted him man, made him upright. Man did not make himself so—but such he was antecedently to any active righteousness he could attain.—Again, "God said let us make man in our own image, after our likeness." This similitude to God comprised those moral excellences, which adorned the soul of man and all its faculties, shedding their radiance through his whole nature, in the first moment of its existence. This moral similitude did not ensue in virtue of subsequent exercises. It was impressed upon the soul by its Creator; and in the acquirement of it, the soul was as passive, as in its own creation. There is therefore, in the very inure of man, what is susceptible of moral attributes.—The divine likeness in which man was at first made, no unregenerate man possesses. It is, however, restored when a man is regenerated, and will be perfect in heaven. Rom. 8, 29; Cor. 3, 10; 1 John, 3, 2; Eph. 4, 24; Col. 3, 10. The last two passages show that his image consists in knowledge, in righteousness and true holiness. But what place does this image, this moral similitude to God, occupy in "the new creature?" Is its location changed? Or is it renewed, where it was first entangled, in the soul of man? An affirmative to the latter inquiry in my judgment, contains the truth. This new creature, this restoration of the soul to knowledge, righteousness and true holiness, is antecedent and requisite to all holy exercises.—

Previous to this moral change, the soul in all its faculties affections and volitions, in all its various acts, and in all the influence it exerts on the appetites members and deeds of the body, yea, the whole nature, is depraved.

**AN ELDER.**  
For the Observer.  
**MR. EDITOR.**—I have been reading this morning the 7th and 18th chapters of Matthew, and it does appear to me that the rules in them respecting the faults of our brethren are greatly disregarded. Some papers seem to make it a considerable part of their business, to look after the faults of their brethren, and to publish them to the world, much to the disgrace of all concerned. The bible points out a better course. It pronounces a blessing on peace-makers, requires us to "pull the beam out of our own eye," and exhorts us to forgive men and by no means allows us to go to law before unbelievers or to publish our difficulties out of the family of the church. If christians have any serious charge against their brethren may it not be brought by responsible men before some judicious where the accused may meet the accuser face to face and answer for himself. There is danger that our newspapers, which were designed as vehicles of clearing intelligence, will go up and down in the land as tale bearers among the people, and Christ's body be wounded in the house of his friends. W. D.

**FOR THE OBSERVER.**  
**GO AND DO LIKEWISE.**  
Mr. Chipman.—The following is from a small congregation within our bounds. Will not many, very many of the small congregations go and do likewise, and the larger do proportionally more in the present emergency of the case.

Yours as ever, M. P. SQUIER,  
Car. Sec. W. A. for A. H. M. S.  
Jan. 2d, 1832.  
Rev. and Dear Sir.—The circuit I addressed to this congregation was duly received, and read to them from the desk. It was announced that a collection would be taken in aid of our Society's object the next Lord's day; and as the result I here inclose to you \$38. I should have been still more gratified had the sum been doubled or tripled. But they had just forwarded somewhat of a generous donation to the Seminary at Auburn, and beside, the congregation in this place is not large, and the principal part of what is done for benevolent objects, is done by a few.

Of this however you may rest assured that the prosperity and success of the A. H. M. S. is regarded with a lively interest by the good people in this place, probably never more so than at present. And I hope their future more liberal offerings in its aid may evince a growing interest. Praying the great Head of the Church to bless and prosper the noble object of your society, and that a liberal christian public will not suffer it to be retarded in its operation for the want of "means"—I am, dear sir, your brother in the labors of the gospel. A. P. C.

**NO. 1.**  
I consider that one of the greatest evils in the way of improving truth upon the minds of children in our Schools, is the little labor bestowed upon the lesson by the Teacher, as a preparation. If it is necessary that a Minister of the Gospel should spend the most of the week in order to bring his message to bear upon his congregation, and make them feel the force of the truth that they must act for eternity, it most surely becomes the imperative duty of every Teacher that would be faithful to the souls committed to his charge, to study prayerfully the subject which he is to bring before his class. It is no easy task to bring the truths of the Bible (however simple in their composition) down to the comprehension of children; and unless this is done, you talk to them in an unknown tongue, and cannot, therefore, possibly benefit them. For a person to feel, he must understand the subject that is presented to the mind; he is then open to conviction, and if the truth can be brought to bear upon his own particular case, he will feel that he is an accountable being, and will be led to cry "What must I do to be saved?" and how few Teachers are prepared to direct the young in mortal with all plainness & simplicity to him who says, "Suffer little children to come unto me and forbid them not." SIXTH CENTURY.

**MISSIONARY.**  
**CEYLON.**  
EXTRACTS FROM A JOINT LETTER OF THE MISSIONARIES, DATED APRIL 19TH, 1831.  
Destruction of the Mission Premises at Manery by Fire.  
Though we have at this time, as at others, occasion to speak of goodness and mercy, we have also to mention a calamity, which most seriously affects our mission, and will for a time interrupt the occupation of one of our most flourishing stations. This is, the destruction of the house, church, study, and large bungalow, at Manery, by fire; and with these, the furniture, clothing, library, and stores of brother and sister Woodward, who occupied the station. This disastrous event took place on the 30th ult. about noon, while the family were all at home, and Mr. and Mrs. Roberts from Jaffna were with them on a visit. The fire commenced in a small out building used by a domestic as a place for cooking, and from that was conveyed to the large bungalow, which was near, and covered with painted canvas. This bungalow was connected with the dwelling-house by a shed, and the wind blowing fresh towards that and the church, no efforts could stop the progress of the flames. The house and church, though partly prepared for fires, being thatched with leaves, were in a few minutes all on fire, and conveyed the flames to the study, a small brick building a little distance from the house, which also was consumed. Indeed so rapid was the conflagration of all the buildings, that very little could be saved from any of them, although Mr. and Mrs. Roberts also exerted themselves much in removing such things as were at hand, until the fire fell so much in the rooms, that they could not be entered without risk of life. Mr. and Mrs. Woodward, with their children, all mercifully escaped unhurt, though with the loss of most of their effects, and took up their abode at Oodolove, which probably will be their home until some part of the buildings are again made habitable. Every thing is of course done that can be, not only by the members of our own mission, but by our other friends, to render their situation comfortable; and they bear very submissively the loss of their goods, in the belief that they have a better and more enduring treasure in the heavens.

We hope that the friends of the mission will be excited to make contributions towards repairing the loss, both private and public, so that our dear brother and sister may not only be made comfortable again as to furniture, clothing, books, &c. but that means may be afforded the mission for rebuilding the station. In this hope, we have already arranged for the repair of the church, study, and part of the house—the latter to be made safer than before by tiling the roof. It has proved an ill-judged economy, (occasioned, how-

ever, by our never having funds to put the buildings at all the stations in proper repair, especially while expending so much in this department at Batticoita,) that some part of the house at least was not tiled before. It would have prevented such entire destruction, and formed a place of refuge for the family, in which, also, they might have saved some of their goods. At all the other stations, more or less of the buildings are tiled; and since the fire at Manery we have agreed to finish tiling the house at Panditerpo—now tiled only in part—though it is an expense not anticipated at the beginning of the year, and the more difficult to meet on account of the disbursements which must be made for Manery. But we are sure the Committee will approve of our expending one or two hundred dollars, rather than run the risk of losing three or four thousand, as (including private property) we have at Manery.

It is more important that we should do what we can to hasten the re-building and re-occupation of the station, which has thus been rendered uninhabitable, as many of the heathen attributed its being burnt, to the anger of one of their gods (Ganesa); whose temple is on the church lands there; and assert that "the padre" can never live at that place again, but must now desert it. Their triumph is very loud, and some of them tauntingly ask "Where now is your God?" If our friends in America feel on this subject as we do, they will endeavor to furnish us with the means of making the second church greater than the first, (for it ought to be enlarged) and of resuming the station with more vigor, and with greater instead of less material for usefulness, than before. It is our earnest wish so to do, if possible, in the hope that this apparently most untoward, and certainly very trying event, may, in the end, be found productive of good; and the station rise again as the Phoenix from the ashes. At the same time we would be humbled under the chastisement, and endeavor not "to be unwise, but understanding what the will of the Lord is."

The mission, and Mr. and Mrs. Woodward in particular, have strong claims on the sympathies of the Christian community in this unexpected affliction. The church, dwelling-house, study, school-house, all that made it practicable to occupy the station, have been swept away by the devouring element. The missionary, also, and his family have been almost wholly stripped of clothing, furniture, and library. The providence which permitted this is mysterious, but wise and benevolent. One design may have been to admonish the missionaries themselves of the uncertainty of all earthly possessions; a lesson which the head of the church finds it necessary to inculcate on his people. Another doubtless is, to awaken greater interest and sympathy in the enterprise among the friends and patrons of the mission.—Miss Herald.

**SEVERE AFFLICTION.**  
Rev. Dr. Cox has within a week been called to part with his three youngest children, by scarlet fever.—Alfred Roe, died on Sabbath morning, aged 5 years. Edward Dorr Griffin, Monday morning, aged 3 years. Both were placed in one coffin. Abiah Caroline died Wednesday evening aged 20 months. Besides, he was called, a few weeks since, to part with an infant child, and since with a brother, Dr. James Cox of Philadelphia. Our prayer is, that these afflicted friends may be enabled to cast themselves upon a promise which never failed; "As thy day is, so shall thy strength be."

Three members of the family of the late Alexander C. Jackson, Mr. J. and two daughters, have also died within a few days past, of the same disease.—Evangelist.  
The Old Lady against the Atlantic.—Rev. Sidney Smith, in his speech at the Taunton meeting, said that "the attempt of the House of Lords to stop the progress of the reform, reminded him of the conduct of the excellent Mrs. Partington, during the great storm at Sidmouth, in 1824. The tide rose to an incredible height; the waves rushed in upon the houses and every thing was threatened with destruction. In the midst of the fearful commotion of the elements, Dame Partington, who lived upon the sea beach, was seen at the door of her house, with hoop and pattens, treading her mop, and sweeping out the sea-water, and vigorously sweeping out the Atlantic. The Atlantic was roused, and so was Mrs. Partington; but the contest was unequal. The Atlantic beat Mrs. Partington. She was excellent at a sleep or a paddle, but she could do nothing with a tempest."—Chris. Ind.

**PRESENTMENT.**—The Grand Jury of Rowan county, N. C. have lately presented as a nuisance, the practice of a certain grade of lawyers in quizzing, browbeating, and abusing evidences in court. Oftentimes, indeed, the situation of a criminal for the time being is more sufferable than that of the evidence, who is obliged to sweat under the action of a compound blowpipe, composed of brazen effrontery and legal impudence.—Ib.

**Superstitious Self-denial.**—The Saturday preceding Christmas, a Roman Catholic woman came to Kingston a distance of forty miles, to procure "holy water!"  
An aged man has been imprisoned for trial in Bellefonte, Penn. for killing his own son. They quarrelled when under the influence of liquor, and the son was choked to death.  
The execution of James Ransom, was attended to at the prison yard, about daylight, on Saturday morning the 7th inst. at New York, agreeably to the Revised Statutes. A black flag hung heavily from the City Hall; and the great bell was tolled. Ransom finally confessed his sentence just.

**HEALTH OF ROCHESTER.**—The village Sexton's report for December states, the number of deaths in this place, to be 14; of which 4 were of consumption, 3 in autumn complaints, 2 diphtheria, 1 burnt, 1 smothered by coal, 1 scarlet fever. It will be observed that 4 of these deaths were by accidents, and 4 by consumption; leaving 6 only to be diseases.

**NEW-YORK LEGISLATURE.**  
In Senate, Monday, Jan. 11.  
After presentation of petitions, a communication was received from the Attorney General, respecting paying the Bank Commissioners out of the principal of the Bank Fund. The A. G. is of opinion that such payment can be made.  
The resolution from the Assembly respecting a general bankrupt law, was read and laid on the table. Adjt.  
In the House.—Mr. Patterson introduced a bill on notice to amend the revised laws, in relation to the exhibition of shows. [Justices not to give licenses for less than \$5, nor more than \$25 are paid.]  
Mr. Speed gave notice of a bill to amend the revised laws, so as to repeal Secs. 52, 53, 54, art. 4, title 2, chap. 15, part 1, requiring inspectors of common schools to visit the same.  
Mr. Winfield gave a like notice to amend the revised laws, in relation to Surrogates.  
On motion of Mr. Myers, the bill for the appointment of a measurer of wood in Rochester, was referred back to the committee of the whole with the object to have the fees reduced. Mr. M. said he had understood the fees would be

mount to more than the compensation of a circuit judge.  
The Committee of the whole, Mr. Spencer in the chair, passed the bill for a special circuit in Oswego. The 5th district judge is designated to hold this circuit.  
The committee of the whole, Mr. Downing in the chair, took up the bill to prevent the exhibition of shows, except not less than \$5 nor more than \$25 should be paid for a license for exhibition.  
Mr. Patterson, of Livingston, who introduced the bill, explained and defended its provisions. He spoke of the evil which was often the consequence of these shows, and contended that it was not right that the exhibitors should be obliged to pay a reasonable part of the large sums which they acquired by their exhibitions.  
Mr. Myers admitted that some shows had an immoral tendency; such he would wish to prohibit; but he maintained that others were of a beneficial character. He deemed that the magistrates had, at present, full power to act in the premises. If the object of this bill were to raise a revenue he should be opposed to it; if only to prevent improper exhibitions, he would support it. The bill, in its present shape, would be feared to be of bad effect, as it might prevent the exhibition of elephants, lions, &c. which exhibitions would promote the knowledge of natural history.

There was some further debate in which Messrs. Bishop, Hammond, Otis, Maxwell, Moulton, and Arnold took part. The bill passed. Adjt.  
At a meeting of the Livingston County Temperance Society held at the meeting house in the village of Genesee on the 10th Jan., 1832, agreeably to public notice, the President and Vice President being absent Doct. E. P. Metcalf was called to the chair.  
After an address by Rev. Mr. Barnard, of Lima, the following alterations were made in the Constitution, viz:  
Resolved, That the 4th article of the Constitution be so amended that the annual meeting of the Society be held on the first Tuesday in January, and that the 8th article be amended so as to read thus, "The officers of this society, together with one person from each town to be appointed at the annual meeting of the society, any three of whom shall form a quorum, shall constitute an executive committee, who may exercise all powers in the intervals between the meetings of the society."

Resolved, That the following persons be the officers of the society for the ensuing year:  
Felix Tracy, Moscow, President.  
Wm. James, Vice Presidents.  
J. W. Merrill, Vice Presidents.  
Reuben Sleeper, Mt. Morris, Secretary.  
Dr. E. P. Metcalf, Treasurer.  
J. W. Lawrence, Genesee, Norman Little, Avon, Josiah Clark, Caledonia, Geo. W. Little, Lima, Stephen Fowler, Livonia, Andrew Arnold, Conesus, Jeremiah Horstford, Leicester, Jas. H. Rogers, Mt. Morris, Daniel Kelly, Groveland, Samuel Shannon, Sparta, Geo. M. Skinner, York, Sec. of the T. S. Springwater.

**DEDICATION.**  
The New Presbyterian Church in Fowlersville, Livingston Co. was dedicated to the service of God, on Thursday, the 5th of January, inst.  
Invocation and reading the Scriptures, by the Rev. Mr. CRAIG, of Groveland.  
Introductory prayer, by Rev. Mr. CAMPBELL, of Pittsford.  
Sermon, by the Rev. Mr. Brown, of West Bloomfield.  
Dedictory prayer, by the Rev. Mr. BARNARD, of Lima.  
Concluding prayer, by the Rev. Mr. WHITTESEY, of York.  
The services on the occasion, were exceedingly interesting, and we cannot but rejoice in the opening prospects of that church and congregation.

A protracted meeting will commence at Mount Morris Livingston County on Tuesday the 21st inst. at 1 o'clock P. M.—Clergymen in the vicinity are invited to attend.  
J. B. WILCOX.  
The Genesee Association will meet at Bergen, the First Tuesday in February next, at 1 o'clock P. M.—WILLIAM P. KENDRICK, Jan. 12th 1832. Clerk.

**LIST OF LETTERS FOR THE TWO PAST WEEKS.**  
T. Cook; S. Shannon; E. R. Bascom; S. Clarke; S. Hubbard; E. Loveland; J. Pierson; J. Steel; C. O. Shepherd; B. J. Larn; A. P. Haskall; A. Strong.  
**MARRIED.**  
In Bristol, on the 2nd inst. Mr. Charles Sisson, to Miss Cordelia Luther.  
In this village by the Rev. W. Wisner, Mr. Nathaniel B. Merrick, Merchant to Miss Laura Hamilton, daughter of Sam'l Hamilton Esq. all of this village.  
In Bristol, on the 1st inst. Nelson Packard, to Miss Lydia Jones.  
At West Bloomfield on the 20th ultimo by Rev. S. C. Brown, Mr. Theodore Noble to Miss Susan Curtis.  
At Groveland on Wednesday morning 11th inst. by Rev. J. Crabb, Doctor M. E. Laidlaw, of Sparta to Miss Mary Ann Vance of the former place.  
At Perrinton, on the 11th inst. Mr. John Kelly of this village, to Miss Margetta Ripley, of the same place.  
In this village, on the 12th inst., by Rev. H. J. Whitehouse, Mr. Alvah Hutton to Miss Maria Messler.  
In Mendon, on the 12th inst. by Rev. Mr. Smith, Samuel R. Bradley, formerly of Greenfield, Mass. to Miss Sarah Johnson, formerly of Henrietta.

**DIED.**  
In Chelsea, Vermont, Mr. John Wells, aged 65, brother of Dr. Richard Wells of Canandaigua.  
On Saturday morning 24th of Dec. 1831, Samuel Spafford, Esq. of Perryburg, Wood Co. Ohio, in his 57th year, formerly a resident of Brighton, and one of the early settlers of this county.  
In Richmond, Virginia, Mrs. Mary W. Marshall, in the 60th year of her age, the amiable wife of John Marshall Esq., the Chief Justice of the United States; leaving an affectionate husband, six children, and a large circle of friends to lament her death.  
In Brooklyn, Ms. on the 17th ult., at the residence of T. Walley Esq. at an advanced age, Miss Hannah Adams, long known and respected in the literary and religious world, as the author of many valuable and instructive works.—Among them, her "View of all Religions," her "History of the Jews" and "of New-England," and her "Letters on the New-Testament," have been repeatedly published and extensively read in Great Britain as well as in America. Her latest efforts were devoted to the illustration of the Scriptures, which was indeed the favorite study and occupation of her life, and were specially intended for the religious improvement of the young. In private life she was amiable, although from an abstraction of mind induced by laborious literary labor, her intercourse with society was attended with many eccentricities.  
Died on Friday night, Alexander C. Jackson, Esq. of the late firm of Jackson and McJinney; Edward Lyde, Esq. broker in Wall-st.; and Benjamin S. Judah, Esq., all very suddenly. A daughter of Mr. Jackson died on Thursday evening of scarlet fever,—the same disorder which proved fatal to himself.—Jour. Com.

**BIBLE COMMENTARIES.**  
HOYT, PORTER & Co. have on hand and offer at a reduced price, SCOTT'S COMMENTARY in 6 vols. 8 vo. 5 vo. 4 to. HENRY'S EXPOSITION of the Old and New Testament, 6 vols. CLARK'S COMMENTARY in 6 vols. 8 vo. CLARK'S NEW TESTAMENT, 1 vol. 8 vo. DWIGHT'S THEOLOGY 4 vols. 8 vo. SCOTT'S REFERENCE BIBLE, 1 vol. 8 vo. POCKET POLYGLOTT BIBLES.  
Together with an elegant assortment of small Pocket Bibles in Fancy Binding. Standard Religious & Theological Works always on hand at the Book Store No. 6 State Street, next door to the corner of Buffalo & State Sts. 2 w.

**LIBRARY OF RELIGIOUS KNOWLEDGE.**  
Containing a Journal of Voyages and Travels by the Rev. Daniel Tyndal and Geo. Bennet, Esq. deputed from the London Missionary Society, to visit their various stations in the South Sea Islands, China, India, &c. between the years 1821 and 1829. Compiled from original documents by James Montgomery, in three vols. just rec'd and for sale one door south the Bank of Rochester, by SKINNER & PHELPS. 3  
SECOND PART of the Child's Book on the Soul, with Questions adapted to the use of Sunday schools and Infant schools, just published for sale by SKINNER & PHELPS. 3

**AN ORGAN.**  
Consisting of three stops, suitable for a parlor or small church, is offered for sale by the subscriber, or in exchange for a Piano Forte of equal value.  
Also for sale a fine toned CHURCH ORGAN, with eight stops; scale from GG to F; in all; the front of the finest mahogany, and elegantly finished with gilt pipes. This instrument will be disposed of at an unusually low price.  
WILLIAM STAUNTON, Junr.  
Rochester, Jan. 13, 1832. 3 3/4

**Book Store, Book Bindery & Printing Office.**  
HOYT, PORTER, & CO. successors to the late firm of E. Peck, & Co. Booksellers, Printers, and Book Binders, State Street, Rochester, next door to the corner of Buffalo St. have now on hand the most complete assortment of THEOLOGICAL, LAW, CLASSICAL, MEDICAL, MISCELLANEOUS, & SCHOOL BOOKS, to be found in Western New York—which they offer to their old customers and the public generally at reduced prices.  
As they have an extensive Job & Book Printing office connected with their establishment, they are prepared to execute BOOK & JOB PRINTING of every description in a superior style and at reasonable prices.  
Book Binding in all its branches done in an elegant and workmanlike manner.  
Their stock of STATIONERY is complete; comprising almost every article in that line. 2w.2.

**Aids to Devotion.**  
Three parts, including Watts' guide to prayer. Dr. Watts' guide to prayer has proved peculiarly beneficial, and is justly held in the highest estimation by the most judicious Ministers and Christians.  
The above work can be found at the New Book Store one door South of the Bank of Rochester. SKINNER & PHELPS 2f

**POCKET DICTIONARY** of the Bible, containing a historical and geographical account of the persons and places, mentioned in the Old and New Testaments and also a description of other objects Natural, Artificial, Civil and Religious; together with a copious reference to Texts of Scripture under each important word, by Archibald Alexander, D. D. Professor in the Theological Seminary at Princeton, N. J.  
For sale at the new Book Store one door South of the Bank of Rochester. SKINNER & PHELPS. 2f

**NEW BOOKS!**  
A RATIONAL defence of the Gospel by Isaac Watts, D. D.  
Lectures to Young Men by Rev. Joel Hawes of Hartford, Conn.  
Lectures to Young People by Wm. B. Sprague, of Albany, N. Y. with an introductory address by Samuel Willis, D. D., of Princeton, N. J.  
Advice to a young Christian on the importance of aiming at an elevated standard of piety with an introductory essay by the Rev. Dr. Alexander of Princeton N. J.  
The Pleasantness of a religious life, by Matthew Henry, Author of the Exposition of the Scriptures. Parlor Lectures on Scripture History, in 2 vols. The above books are for sale one door South of the Bank of Rochester. SKINNER & PHELPS, 2f

**More New Books!!**  
Willson's Evidences.  
Baxter's Call to the unconverted.  
Advice to a young Christian.  
Pleasantness of a religious life.  
Clairet Alcazar's Guides, by J. A. James Esq. Lectures.  
Payson's Sermons.  
Pleasing exhortor.  
Consistency, by Charlotte Elizabeth.  
Payson's Memoirs.  
Scorgell's Works.  
Mental Discipline, by H. F. Barker, 32d Edition.  
Wardlaw's Discourses on Prayer.  
Samuel's Expository Lectures, on Matt. & Mark Paschal's Provincial Letters.  
Willson on the Divine Authority and Perpetual Obligation of the Lord's Day.  
Will'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.  
Lansley'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.  
Book Store No. 6 State Street, next door to the corner of Buffalo & State Sts. Nov. 2.



# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

WEDNESDAY, JANUARY 25, 1832.

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For the Observer.  
JOHN KNOX.  
NO. 2.

The reformed doctrine had made considerable progress in Scotland, before it was embraced by Knox. PATRICK HAMILTON, a youth of royal lineage, obtained the honor, not conferred upon many of his countrymen, of being named as the first of his nation to profess the Christian faith.

John Knox, who was at this time preacher to the garrison, and among those who had fled to the castle for safety, were Sir David Lindsay of the Mount, James Knox at St. Andrew's, and James IV., and his son James V. and Henry Balgavies of Halhill, a lawyer, a former member of parliament, and at the beginning of Arnauld's reign, Secretary of State.

In 1524 Knox, in his philosophical lectures, began to forsake the scholastic path, and to recommend to his pupils a more rational and useful method of study. This drew upon him a violent suspicion of heresy, which was confirmed when he proceeded to reprehend the conceptions that prevailed in the church.

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The Court in Virginia gave judgment against the defendants to reverse which, a writ of error issued, and on its return objections to the jurisdiction were urged and overruled, and the cause decided on its merits.

Massachusetts objected to the stability of a State, by an individual, and to that only. The appellate jurisdiction of the Court was never drawn in question, by Massachusetts.

In the case referred to, it is expressly decided, that the clause of the constitution which declares that "all cases in law and equity, arising under this constitution, the laws of the U. S. and treaties made or which shall be made under their authority," extends the jurisdiction of the Court to all the cases described, without making in its terms an exception, and without any regard to the condition of the party; it is further declared that jurisdiction may be exercised by a writ of error from the Supreme Court to a state court, and that the case was within the 25th section of the Judiciary Act, which may be considered as a contemporaneous exposition of this clause of the Constitution, having passed in 1789, and received the sanction of the First Congress, under the Constitution.

The amount of printing executed at the mission press during 1829 and until Nov. 20th, 1830, is exhibited in the following table.

Table with 3 columns: Copies, Pages, and specific counts for years 1829, 1830, and regions like Malharrata and English.

Only about 10,000 of the above mentioned 103,520 copies were printed at the expense of the mission. The British and Foreign Bible Society and its Auxiliary at Bombay defrayed the expense of printing the scriptures in Malharrata; and the Bombay Auxiliary Tract Society, which was organized four years ago, paid the cost of tracts for gratuitous distribution.

Some of the natives, and among them three Brahmins, profess to be serious inquirers into the truth of the Christian religion, and hopes are entertained concerning a few, that they have been renovated by the Spirit of God.

Batticotta:—Benjamin C. Meigs and Daniel Poor, Missionaries, and their wives. Gabriel Tissier, Native preacher and Tutor in the Seminary Nathaniel Niles, Native Preacher; Ebenezer Porter, Superintendent of Schools; P. M. Whelpley, Native Medical attendant on the Seminary; Samuel Worcester, John Griswold, I. W. Putnam, and others, Teachers.

Tipilly:—Levi Spaulding, Missionary, and Mrs. Spaulding. Timothy Dwight, Teacher in the Preparatory School; John Codman, Assistant Teacher; Seth Payson, Native Assistant; Charles Hodge, Catechist; Azel Backus, Cyrus Kingsbury, and others, Readers.

Oodoville:—Miron Winslow, Missionary, and Mrs. Winslow. Charles A. Goodrich, Native Preacher; Nathaniel Catechist; Saravay Mottow, Superintendent of Schools; Rufus W. Bailey, teacher in the English School; John B. Lawrence, Reader. Pandertipoo:—John Scudder, M. D. Missionary, and Mrs. Scudder. Native Helpers not reported. Manepy:—Henry Woodward, Missionary, and Mrs. Woodward.

By the sum of \$5,372 has been collected for this institution among the friends of learning and religion in Ceylon and India, all of which has been expended in erecting the necessary buildings, together with the books and apparatus, the board and clothing of the students, the pay of the teachers, and the salary of the principal, has been provided for from the Treasury of the Board.

The study of English, & of various branches of science, principally in that language, occupies about two-thirds of the time of the students, and Tamil literature the remainder. The published journal of the Principal shows in what manner these students are affecting the system of Tamil superstition.

Boarding Schools. The one at Tipilly contained 51 boys at the close of 1830. The one at Oodoville contained 37 girls, of whom seven were members of the church.—It is a singular fact stated by Sir Richard Otley to be peculiar to the district of Jaffna which contains the mission stations, that the landed property is principally vested in the females.

Free Schools. The number of free-schools connected with the five stations, is 89, containing 2,732 boys, and 635 girls, or 3,367 in the whole.

Preaching, etc. Each of the five missionaries has a congregation of natives on the Sabbath varying in numbers from two to five hundred—composed chiefly of children and youth belonging to the schools. The native preachers, though received with less respect and attention than the missionaries themselves, are useful helpers in the publication of the gospel in the highways and villages.

The Mission Church contains 148 native members in regular standing. The mission has been repeatedly blessed with effusions of the Holy Spirit. Previous to the year 1824, thirty-four natives had been received into the mission church.

Without such hints, especially where the principal teachers are expected to be in their schools day after day, what can be the result? Suppose half of the scholars are not present? Suppose half of a third of them are absent, embracing a considerable part of every class, what can be the result? Should he repeatedly break the eighth commandment, the church would be united in cutting him off from her fellowship. Why then neglect, or treat with indifference, transgressions of the fourth commandment? Is it because professing Christians care more about their own personal and even temporal interest, than they care for the interest and honor of God? Let the church direct her discipline to greater and less profanations of the Christian Sabbath; and the glory of God will return to her—her name will be respected, her influence will be felt, her numbers will increase, her advance will be rapid—yea all things shall fall down before her and all nations shall serve her.

THE UNIVERSALIST PREACHER. We have extracted the following piece from the Universalist Watchman, and introduced in brackets a few interpolations, which greatly improve it; and may furnish suggestions to a good sermon from the pen of one who wears the Lord, by saying to the wicked, "ye shall not surely die!"—The Phil.

How long before the people will awake from their lethargy and inquire, "Men and brethren what shall we do?" [to be saved.] How large a portion of the community, must put an end to an [earthly] existence, made miserable by cruel priests [of Universalism,] before the friends of good order will think it time to adopt measures which shall serve to check the progress of that fanaticism which "is set on fire of hell!" Our wise and wholesome Constitution guarantees to every one the right to worship God in that way, which is most agreeable to the dictates of his own conscience.

THE SABBATH. Profanations of the Christian Sabbath, proper subjects of discipline in our churches.—All the movements of the church, which have in view the more strict observance of the Christian Sabbath, will be it is believed by the writer, unavailing, till her members make it manifest that they themselves reverence this holy institution, and feel that it is a crime of great magnitude to disregard it.

CHINA. Elijah C. Bridgman and David Abeel, Missionaries. Mr. Bridgman's time is devoted chiefly to the acquisition of the language. Mr. Abeel has entered the service of the Board, and gone to explore the state of religion among the degenerated Dutch churches in that part of the world, and also the facilities for missionary effort in the kingdom of Siam.

MEDITERRANEAN. The several branches of this mission are in Malta, Greece, Syria, Constantinople, and to the Jews of Turkey. Daniel Temple and Eli Smith, Missionaries; Horatio Hallcock, Printer; and Mrs. Temple and Mrs. Hallcock.

Malta is the book-manufacturing for the whole mission, as well as central point of intercourse and union. The library collected at this station is already valuable, both in the materials and helps for translations. There are three printing presses, two of which are in constant use. There are fonts of type for printing English, Italian, Greek, Greco-Turkish, Armenian, Armeno-Turkish and Arabic. The printing, however, has been chiefly in the Italian, modern Greek, and Armeno-Turkish languages, the last being the Turkish language written in the Armenian character.

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The whole amount of printing performed at Malta since July 1822, cannot be less than 12,000,000 of pages.

By a few dollars, be stolen from them; would they not think that the thief, if a member of the church, ought to be called immediately to an account? Should he repeatedly break the eighth commandment, the church would be united in cutting him off from her fellowship. Why then neglect, or treat with indifference, transgressions of the fourth commandment? Is it because professing Christians care more about their own personal and even temporal interest, than they care for the interest and honor of God? Let the church direct her discipline to greater and less profanations of the Christian Sabbath; and the glory of God will return to her—her name will be respected, her influence will be felt, her numbers will increase, her advance will be rapid—yea all things shall fall down before her and all nations shall serve her.

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To be continued.

If Adam and Eve in their state of perfect purity and happiness, could be seduced by the wiles of the serpent from their allegiance to their Maker, why may we not expect that the more ignorant and depraved of their corrupt offspring should become the dupes of those who preach the same doctrine—who aim to erase from the minds of men the fear of future punishment?

FIRE COMPANIES AND TEMPERANCE. That the cause of temperance is progressing in this village—that the principles on which temperance measures are based and the arguments by which they are sustained are better understood, we do not doubt.

But we should like to see some new movement by which we could prove this fact to the world. Some time ago we suggested the general distribution of the Temperance Almanac among that class of the community which were little in the habit of reading, and on whom the light which is so abundantly shed by the publications of the day, concerning the T. cause, did not shine. To our joy and surprise we found that at the time we made the suggestion the Young Men's Temperance Society of this village had anticipated us, having taken measures to effect this very object.

Now when so much light has been recently shed on the community, we should like to see a little of it reflected upon the surrounding country, and it has occurred to us that one step which might advantageously be taken, would be for some of our FIRE COMPANIES to form themselves into TEMPERANCE SOCIETIES. As these companies are composed of our most influential and respectable citizens—and as their very great promptness and efficiency in the discharge of their duties, has rendered them deservedly popular, and secured the respect and confidence of the people, we are disposed to think that the measure proposed, would have a very salutary effect.

We presume that many of the members of these companies are already members of Temp. societies, and that others might be brought to adopt the principles of entire abstinence were the subject properly presented to them. We believe that a few of our ardent spirits is not now indulged in by any of the companies. We cannot say that the fire-men themselves, become disguised, but those who volunteer their assistance, as they see the spirit passing around and not refused by friends, as inconsistent with their engagements, or sense of propriety, are led to use it, and thus the calamity of fire with which we have recently been so often visited, becomes the occasion of lighting up the partially extinguished flames of intemperance—flames which though they do not at once destroy our houses, may do us infinitely more injury—may destroy the body, and may burn, when early banished—buildings made with hands—shall cease to be inhabited.

It would be setting a good example to other villages and cities. Such a measure will be adopted and why should not Rochester be the pioneer in this, as well as in some other measures, the happy influence of which is felt not only throughout this nation, but is extending more or less rapidly, throughout the world.

OH! I HAVE BEEN A CANAL DRIVER. THE CANAL IS NO PLACE TO LEARN ABOUT SUCH THINGS! A few days since, a young man 19 years of age, residing not many miles from this village, being in his death bed from consumption, was visited by some pious people, and on the enquiring into the state of his mind—his preparation for death—they were astonished beyond measure to find, that the idea he had of God or a Saviour, was merely from hearing those names used in profane swearing. When surprise was expressed at his astounding ignorance, and some instruction had been given him as to the first principles of religion, he observed, "Oh! I have been a canal driver—his no place to learn such things on the Canal!"—But how was it that he had not learned them at home, especially as both his parents are living? The answer is, the father was a distiller in revolution and the mother a Universalist!

These facts show that there are heathen even at our own doors—that there is missionary ground unoccupied by any of the multitude of professing Christians in our village—souls at their own doors who are hastening to the grave and to the judgment, as ignorant of God as the brutes that perish. We have recently heard some inquiry made by pious young men for fields in which to spend a few hours in the course of the week in the service of God, in endeavoring to carry the knowledge of a Saviour to ignorant, benighted and perishing souls. Their ought to learn from facts like the above, that they Christian graces need not rust from want of use, while fellow beings can be found, in their own neighborhood, who have only heard the name of God or the Saviour, except from the lips of profane swearers.

This solitary instance of heathenism, attributed as it was by the dying lips of one who could speak from sad experience, to his employment on the canal, should serve as a stimulus to the friends of the termen, to redouble their exertions to benefit the souls of these perishing heathen.

REVENGE. Mr. Bloodgood who has lately been turned out of office, as Mayor of the city of Albany, has revenged himself by turning all the debtors out of the jail—by paying the debts for which they were imprisoned.

woman of infamous character who died with the cholera, was dissected by the physicians in order to assist them in forming an opinion with respect to the nature of the disease, but it was soon reported that the operation was commenced while she was yet alive—that she was so cut to pieces that there was nothing to bury. &c. &c., by which the police were so excited that further dissections will not be attempted.

BURNING.

It will be recollected that something like a year ago, a man by the name of Burke in Edinburgh, Scotland, was convicted and hung for murdering a number of persons for the purpose of selling their bodies for the purpose of dissection. The same business has been commenced in London, and it is said to have been carried to considerable extent. The late of a vessel from a port in Virginia, is said to have been murdered and disposed of in this way. Great excitement exists in London in consequence of these discoveries. Three of a gang have been apprehended while disposing of a body to the surgeons, which had very appearance of having just been killed. The surgeons gave notice to the police, while they detained the fellows hanting about the price.

CHRISTIANS WHO ARE ENRAGED.

IN THE MANUFACTURE OF ARBENT SPIRITS. An able article on this subject will be found on our first page. It is one of a series which are appearing weekly in the New York Observer. Mr. Edwards examines the subject with great ability and candor. We hope that it will be read with attention.

CORSETS.

A young healthy colored female was found dead in her bed one morning last week, in N. York. A physician who examined the body gave it as his decided opinion that her death was occasioned by her corset, which she had not unlaced on going to bed.

A Russian Ship, which had just returned from a six years cruise in the Mediterranean, was burned at St. Petersburg in Dec. last, with 223 persons on board.

We have just learned that Mr. Garrett Printer to the Bombay Mission died of dysentery in July last.

THE CHOLERA.

The Mayor of the city of N. York, as President of the Board of Health, has sent a Memorial to Congress on the subject of the Cholera. In this an opinion is decidedly expressed that we have no reason to expect an exemption from the fatal malady, which since 1817 it is estimated, has carried off fifty millions of the inhabitants of Europe. A Sanitary Commission is asked for, to be appointed by Congress, whose duty it shall be to send suitable members of the Medical Faculty to those parts of Europe or Asia, which are visited by the Cholera, in order to ascertain the best methods for prevention and cure.

Attached to this petition in the N. Y. Observer, is an article, copied from the London Courrier, in which Drs. Russell and Barry give the result of their observation and experience in relation to this terrible scourge. While we do not think it advisable to agitate the public mind by creating unnecessary alarm, we do, and have thought since the first accounts of its rapid progress in Europe have been published—especially since its existence in those places in Europe, between which and our sea-ports, there is so frequent communication—that it was desirable information, such as might be useful in case of its appearance among us, should be diffused among the people. With this view we give the article below.

To SAM STEVENS, Acting Mayor, and Pres. of the Board of Health of the city of N. Y. The following article is from the London Courrier of Nov. 10. Drs. Russell and Barry are probably as competent to form a sound opinion on the subject as any physicians who have published reports of their observations.

We have to announce that a continuation of the reports and observations of Dr. Russell and Dr. Barry will very shortly be given to the public in the mean time we are enabled to publish, by authority, the important conclusions to which they have arrived upon a full consideration of all the circumstances which came to their knowledge in the course of their mission.

After having meditated on the above facts and documents from the moment they came to our knowledge up to this day—after having weighed them with all the attention of which our minds are capable, and after having compared the opinions which each of us separately and without discussion had grounded upon them—we find our impressions, as to the mode of origin and spread of the late epidemic of St. Petersburg and its neighborhood so perfectly identical as important particulars, that we now agree in the following propositions, containing the results of our unanimous opinions on this part of the business of our mission.

1. That the germs of the disease were brought to St. Petersburg by the boats and barges which arrived from the interior this year, previously to the 14th (20th) of June.

2. That these germs were diffused, and the disease propagated in two ways, one of which may be called personal, by the dispersion, over the whole city, immediately after their arrival, of several thousand passengers and boatmen, who had come from infected places, or had been exposed to infection on the passage, or on board the vessels; the other, which may be termed atmospheric, by emanations from the barges and their contents, suspended, indeed carried, by currents of air to susceptible persons, independent of direct communication.

3. The germs of the same disorder were carried to Cronstadt, and propagated there, by boats and lighters, which had been loaded directly from the barges already mentioned, and by persons who had had recent communication with these barges, or had been in their immediate neighborhood.

4. That the disease was introduced into all the villages round St. Petersburg in which we have been able to obtain authentic intelligence, by persons directly from the city or from other infected places.

5. That neither the near approach nor the immediate contact of an infected individual were indispensable to the infection of a healthy individual, susceptible of the disease at the moment.

6. That the epidemic of St. Petersburg did not possess those absolute and indiscriminate communicable qualities attached to plague and small pox, and that the risk of infection incurred by the healthy susceptible, who approached the sick of that disease, was in direct proportion to the want of ventilation, cleanliness and space around the latter.

7. That in a generally infected atmosphere the additional danger of infection, incurred by approaching one or more individuals laboring under this disease, was not greater than would accrue from approaching one or more typical patients under similar circumstances.

8. That under favorable circumstances of body and mind personal seclusion did afford protection against disease, more particularly if that seclusion had been accompanied by shelter from currents passing through sources of infection.

9. That those continued exempt from the disease who retired from and avoided infectious places, those who resided to windward, and those who were protected from currents of air passing through such places. That the next, in point of immunity, were those who avoided large accumulations of sick placed in confined atmosphere, the young, the vigorous, and those who could afford to live well, yet live temperately. In short, those who were placed within circumstances the most favorable to health, strength, cheerfulness, and comfort of every kind.

W. M. RUSSELL, M. D.  
D. BARRY, M. D.

Calais, Nov. 6, 1831.

ALABAMA.—The Mobile Commercial Register informs us that the following resolution has been adopted by both Houses of the General Assembly of Alabama at its present session, viz:—

Resolved, That the state recognizes a power in no one to dispossess white persons, who have settled on any lands, known as Indian territory, not occupied by any Indian or Indians.

We offer, (says the Register,) as the most suitable comment upon the extraordinary piece of legislation, the following extract from the Constitution of the State of Alabama:

"This convention for, and in behalf of the people inhabiting the state, do ordain, agree and declare, that they forever disclaim all right and title to the waste or unappropriated lands lying within this State; and that the same shall be, and remain, at the sole and entire disposition of the United States."

Here the Legislature of Alabama are imitating the Georgians.—But there is a difficulty in their case, which Georgia has not had to encounter, their own Constitution, whereas, in regard to taking possession of the Cherokee lands, there was nothing but the treaties and guarantees of the United States to contend with—we do not mean to say that Georgia as a member of the Union, is not bound by the acts of Congress; but these do not stare her so directly in the face, and make her conduct appear so glaringly absurd and iniquitous, as it would, were she like Alabama, in order to gratify her cupidity, compelled to act contrary to her own constitution.

We should not be surprised if the unappropriated lands belonging to the U. States, should occasion a great deal of difficulty. The principle of nullification, appears to be gaining ground, and should those states in which the United States lands are principally located, follow the example of Georgia, and take possession of them, we cannot see that they might not plead her acts as good authority. Rely upon it the principles, involved in the controversy between the Cherokees and Georgia, will be acted on by other states.—Trouble of a serious character may grow out of this business.

A fall of 3 or 4 inches of snow last night, gives fine sleighing again.

For the Observer.

NO. 2.

Another evil in the way of truth's benefiting the children of our Sabbath schools is the careless manner in which it is taught, or, in other words, not being taught at all, as there are some teachers that come before their classes feeling so little their responsibility that they do nothing but merely hear their class recite and go away after their leaves and felices, not caring enough for their children to even break into them the bread of life which they have in their hands. Nor is this the only way that their indifference manifests. They seldom if ever go to the house of prayer with their brethren and sisters to pour out their souls in earnest supplication for the salvation of their children. There is however one consoling thought, that such teachers cannot long darken the doors of any well organized Sabbath school. They will only stay long enough to be instrumental in clinching the rivets of sin already on their children and of driving them from the school and in many cases children cannot be persuaded to return until their teacher has grown weary in the service of Satan and taken his discharge from the school.

XIXth CENTURY.

For the Observer.

The drunkard's excuse will not stand in the day of Judgment.

MR. EDITOR.—In the year 1819, I had occasion to visit one of the western villages, where I became acquainted with a young man about twenty years of age, a mechanic, and a good workman, of very regular habits, and who would command more than ordinary wages. He was in a favourable situation to become a man of influence and wealth. In 1829, I again had occasion to visit the same village and stay over the Sabbath. I attended church, and when I was coming out of meeting, I recognized my old acquaintance mentioned above. I approached him and gave him my hand. He recognized me, but his countenance was changed. He now wore the complexion of an intemperate man. In the summer of 1831, my business again called me to the same place, when I had opportunity to attend a protracted meeting. Then I again saw my old friend; his countenance, conduct, and conversation, all showed that he was a confirmed sot, and when on his way to the house of God, he was hardly able to walk. I forbore to repeat his language, (when exhorted to repent) but it was such as ought to make a rational man shudder. Not many weeks after, I heard that my old friend had left this world; that he was called away very suddenly, with little warning of the approach of Death.—His body now lies in a drunkard's grave, and his soul is in the presence of his Judge!

I am told that he had met some disappointment, which was the cause of his becoming intemperate.—A miserable excuse at the bar of God.

AN OBSERVER.

MR. CHIPMAN: Please acknowledge the fact, that nearly seven dollars were contributed by the Tascorcas, on the evening of the 1st inst. for the Choctaw Mission. The seven was increased by the members of the Mission Family to ten dollars, and the whole amount forwarded to the Treasurer of the A. B. C. F. Missions.

JOHN ELLIOT.

Black Legs.—There is a gang of young men in this village, who are in the daily habit of gambling. They loiter about the streets in the daytime seeking whom they shall devour in the night. It would be well for our citizens to be on the alert, and see that their doors are well guarded, for it is an old saying, that he who will gamble will steal.—Western Paper

It will be perceived by those who have attended to the subject of the citation issued by the United States Court, to the court of Georgia, to show cause why the Missionaries now imprisoned in the Penitentiary of that state, should not be released,—that the following resolutions which passed 89 to 89, must have a bearing upon the case.

THE JUDICIARY.

Tuesday, Jan. 3.—Nearly 40 resolutions were submitted, and among them the following by Mr. Pendleton of New-York:

1. Resolved, That it is expedient to bring in a bill to regulate and declare the appellate jurisdiction of the Supreme Court of the United States in Criminal cases arising in the State Courts.

2. Resolved, That in the proposed bill, adequate provisions shall be inserted, to enforce the return of all processes & proceedings in the Court below, to the Supreme Court of the United States.

3. Resolved, That in the proposed bill, it will be expedient to provide, that in all cases a writ of error to be allowed in pursuance of the Act, shall have the effect to suspend the execution of the judgment complained of, and that adequate penalties shall be imposed upon any person or persons, who shall in this respect, violate the provisions of the Act.

The resolutions Mr. P. moved to refer to a committee of the whole on the state of the Union.

Mr. Beardsley of New-York, objecting to the phraseology of the resolutions, wished to amend them so as to limit them to an instruction to inquire into the subject.

The Speaker said that no amendment could now be made, because the pending question was on commitment to a committee of the whole, for the purpose of being there considered.

Mr. Carson of North Carolina, objected to their going to a committee of the whole in their present shape.

Mr. Pendleton intimated that he had no design, in the motion which he had made, to ask the House at all to commit itself at present, upon the points embraced in his proposition.

Mr. Davis of Massachusetts, not willing to act hastily in a matter of such importance as that now under consideration, moved that the resolutions lie on the table, and be printed for the use of the House.

Mr. Everett, of Massachusetts, referring to the difficulty experienced in getting up again business once and on the table, and to the impolicy of giving the go-by to a subject of such high importance as that now under consideration, wished his colleague to withdraw his motion, and let these resolutions go to a Committee of the whole, as proposed by the mover.

Mr. Davis, yielding to the request of his friend, withdrew his motion.

Mr. Wilde, of Georgia, renewed the motion to lay the resolutions on the table.

Mr. Everett, of Mass. then said that this was a question so important, under the circumstances, that he felt it to be his duty to ask that it be decided by Yeas and Nays.

SIX DAYS LATER FROM ENGLAND.

SANGUINARY RIOTS AT LYONS.—REPORTED INSURRECTIONS IN LISBON

London dates were received at Boston, of the evening of Nov. 30. by Mr. Atkinson, who came passenger in the packet ship Columbia, arrived at Newport. We copy from the Commercial Gazette.

Mr. Atkinson states that a most tremendous riot occurred at Lyons about 21st Nov. between the manufacturers and workmen, arising from the distressed situation of the latter, which continued for three days, the rioters having obtained possession of the City, which was pillaged and set on fire in all quarters. Large fires were made on all the public squares, into which were thrown all the tools, stock, furniture, &c. taken from the plundered houses. The National Guard took part of the manufacturers, and cannonaded the rioters, which continued at intervals up to the last date, which, however, represented affairs in a more quiet state. See particulars below.

The Duke de Orleans had left Paris for Lyons in consequence of the distracted state of affairs in that place.

Mr. Atkinson also states that, as he was leaving London on the evening of the 30th, cries were announcing in the streets, publications in type which would CONTAIN ACCOUNTS OF AN INSURRECTION AT LISBON, & THE FLIGHT OF DON MIGUEL.

The Dublin Freeman's Journal states that a serious affray had occurred between the military and some peasants, in the county of Kilkenny.

DISTURBANCES AT LYONS.

Lyons, Nov. 21.—I am sorry to inform you that this city still continues the scene of the greatest confusion and riot, by a contest between the manufacturers and workmen—and which from its present appearance promises to be as sanguinary, if not more so, than your affair at Bristol. The numbers killed and wounded of the rioters, up to this time, (6 o'clock) must be immense, but we can get no decided information, as the entrance of every street in the city is guarded, and no one is suffered to pass unless he lives in the street, and a guard is sent with him to his door. I have just been accompanied by my chamber in the above manner.

Wednesday morning, 3 o'clock.—Tremendous firing. The Hotel de Ville is taken by rioters—also the powder magazine, and the whole city is at the fury of the mob. Houses are beginning to burn in all quarters, and large fires are lighted on all the public places, into which they throw all the tools, stock, furniture, &c. of the different houses they enter. The largest fire is opposite our counting house, which they have entered, but only to search for arms, which they have quietly withdrawn themselves.

Tuesday morning.—At 8 o'clock this morning the firing recommenced in several parts of the city. Several thousand workmen collected in the night in the Brotaux, the other side of the Rhone; and have made themselves masters of all the bridges, and consequently cut off all communication with the Swiss side of the Rhone.—A sharp cannonading is going on from the city, as also from the Croix Rousse, which is not yet taken. Up to 10 o'clock I have been carried past my window upwards of 300 killed and wounded. The number killed on the other side must be enormous, as every cannon brings a row of them down. I have just heard that Mr. Ajax the shawl manufacturer is shot, a colonel of the line and six officers. In the first charge of cavalry, one officer and six men were killed, together with nine horses.

10 o'clock.—I shall close my letter now, as there seems to be a chance of being able to get into the post office. The men are too much occupied in pillaging and burning to intercept the different passages leading to the post office. The fires are this moment tremendous—the loss of property incalculable. Tell Mr. \* \* \* that although they have pillaged the houses adjoining, they have, as yet, paid the greatest respect to his. There is not a single individual to ap-

pose them; so how it will terminate no one can say. They were joined yesterday by the workmen from Grenoble, and all the surrounding country, and well supplied with arms and ammunition.

From the Paris Moniteur.

Lyons, Friday, Nov. 25.—If the Government shall attack Lyons, it will be reduced to ashes before 60,000 workmen under arms will surrender.

[A despatch received by the Government, also, dated on the 25th says:—The theatres and the shops are re-opened—the tranquillity is perfect.]

From the Christian Watchman.

REVOLUTION IN THE CHURCH OF ENGLAND.

The "patriot King" of England, William IV. seated upon his throne, surrounded by his Ministers, and peers of England, with his faithful Commons in attendance at the bar, recently dissolved the Parliament, he uttered this remarkable sentiment,—remarkable to be announced to a Legislature of Great Britain—he told them that the dissolution was "for the purpose of ascertaining the SENSE OF THE PEOPLE, in the only way in which it can most conveniently and authentically be expressed, for the purpose of making such changes in the representation as circumstances may require." Now here is a precedent, issuing from the throne, which may have an astonishing influence thro' the kingdom. "The sense of the people" is brought forward as the guiding pole star.

The North American Review, taking advantage of this noble sentiment, pursues a course of thought as to what now is "the sense of the people" of England, and also as to what may be the results of ascertaining the opinions of the nation on other subjects. We extract a part of these remarks, as follows:— "Among the consequences which will flow from adopting 'the sense of the people' as the new principle of the British Government, we reckon the entire abrogation of the present national Church establishment. This, in fact, would seem to us more likely to happen at an early day, than the suppression of the peerage or the crown.

The case of the established Church, we believe to be somewhat as follows. The church of England is established by law in England and Ireland, with certain great exclusive privileges; and about one half of the English population are attached to that Church. In Scotland, the Presbyterian Church is the Church established by law, and a small minority of the people belong to the Episcopal or English Church. In Ireland, five sixths, some authorities say four fifths, of the people are of the Catholic Church.

Now in the House of Peers, (we believe) thirty bishops and archbishops of the Church of England sit, as spiritual lords, possessing the same privileges, as members of that House, with the other peers. No Catholic bishop or priest is permitted a seat in the House of Lords, although the dissenters are one half of the population of England. Will it be in conformity with the sense of the people of Great Britain, that thirty of the dignitaries of the minority Church should possess this great privilege? Is it right, that they should? If the cause of religion require, that certain functionaries should hold seats in one of the Houses of Parliament, can any reason be given, why these seats should be monopolized by one communion, and that the minority?

SINGULAR HESITATION.—Elizabeth-ton, N. J. Dec. 20.—We stated several weeks since, that the Rev. Dr. John M'Dowell, pastor of the first Presbyterian church in this town, had received the appointment of Professor of Ecclesiastical History and Church Policy in the Union Theological Seminary, at Prince Edward, Virginia. As the events growing out of this appointment have been of a singular character, and have excited considerable interest, we have thought that a brief statement of the principal facts would be acceptable to that portion of our readers not already acquainted with them.

Soon after receiving official notice of the appointment before mentioned, Dr. M'Dowell applied to the Presbytery of Elizabethtown for leave to resign his pastoral charge with a view to the acceptance of said appointment. A meeting of said Presbytery, for the purpose of disposing of said application, was held in this place on the first day of November last. At this meeting the request of Dr. M'Dowell was acceded to notwithstanding the earnest opposition of the commissioners acting in behalf of the congregation. Thereupon, the Doctor under the impression that the commissioners would acquiesce in the decision of the Presbytery, and throw no other obstacle in his way, immediately signified to the Directors of the Seminary his acceptance of the professorship. But before the expiration of the limited term of ten days, the Moderator of Presbytery was formally notified of the intention of the commissioners to carry the matter by appeal, before the Synod.

As the next regular meeting of the Synod would not take place for near a twelve-month, and as it was desirable to all the parties that the question at issue should be speedily settled, it was finally agreed that the whole matter should be submitted to the decision of ten persons, (five clergymen and five laymen) and it was agreed that in case the referees should decide in view of all the circumstances, that Dr. M'Dowell ought to go to the South, then the notice of appeal should be withdrawn and he be permitted to depart forthwith; but in case they should decide that he ought to continue with his people, that a joint application from Dr. M'Dowell and the commissioners, should be made to Presbytery, requesting that the decision respecting the removal should be rescinded. The meeting of the referees was held in this place on the 22nd of November, and their decision was, that Dr. M'Dowell ought to continue with his people. A special meeting of Presbytery was held in this town on Thursday last. At the united request of Dr. M'Dowell and the commissioners, the former decision of Presbytery was rescinded; consequently the Doctor has been reinstated in the Pastoral office, and is to continue with the people, among whom he has long labored with zeal and fidelity, and with singular success and usefulness.—Journal.

HAMILTON COLLEGE.—We perceive by the printed catalogue, that this institution which had labored under serious difficulties threatening the extinction of its usefulness, if not of its existence, has recovered its standing, and, though the new arrangement is but recent, numbers as many students as are found in most of our Colleges. The Faculty consists of a President, four Professors, two Tutors. There are at present, ninety-three members of the four classes.

The qualifications for admission to the lowest class, are as high as generally required; and the course of instruction comprehends all that can be conveniently accomplished in the prescribed time, according to the ordinary organization of our Colleges.—N. Y. Spec.

PONDEROUS ADDRESSES.—The three addresses to the king, ministers, and House of Commons, in favor of the Reform Bill agreed to at the late Reform meeting of the county of York, were sent up to London for presentation. To each address 140,275 signatures were attached; and each of them weighed one hundred weight, and was 500 yards in length!—Jour. of Com.

The number of houses burnt at Raleigh, S. C. on the morning of the 7th inst. was about fifty, including the Post Office and the most business part of the town. The Post Office papers, &c., were saved.

The produce of the Hog, by which we mean Pork, Lard and Bacon, sent from this city the last twelve months, is little, if any, short of one million seven hundred thousand dollars.—Cincinnati D. Adv.

STEPHEN GIRARD.—It is said, and those who may be supposed to be best acquainted with his affairs, think it probable that Mr. Girard's wealth amounted to fifteen millions of dollars. It has been stated at twelve; and that was thought to be an exaggeration. The residuary legatee, (the City of Philadelphia,) will realize a great amount in addition to the specific bequests made in the will.—N. Y. Spec.

TREATY WITH TURKEY.—The Daily Advertiser, states on the authority of a letter from Constantinople, that the ratification of the Treaty between the United States and Turkey has been exchanged.—Id.

From a catalogue of Auburn Theological Seminary just published, it appears that the whole number of Students in the Institution, is 57, viz: Seniors 19, Middle Class, 25, Junior Class 13.

BILL OF MORTALITY FOR 1831.

We learn from the Annual Report of the City Inspector, that the number of deaths in this City in 1831 was six thousand, three hundred sixty-three: a larger number we presume, owing to the increase of population, than ever before occurred.—N. Y. Jour. Com.

OBSERVANCE OF THE SABBATH.—If any doubt the necessity of the Sabbath, in order to the maintenance of civil and religious institutions, let them look to those nations which have made the experiment of living without one.—What was ancient Rome with her 6,000,000, or 7,000,000, when she had no Sabbath, but the grand theatre of inhumanity and crime, whose deleterious influence has, ever since been felt over the world? What was France when she introduced her decades, and blotted out the weekly Sabbath? What have been Mexico and South America? And, it may be asked, where are they now? And, what has been that of every Christian nation contemplating that heavenly institution!

MURDER.—An atrocious murder was committed in Newburyport on Friday last. Mr. Henry Page, a soldier, was found dead in his shop. Two wounds had been inflicted, one in his right breast, the other in his abdomen, by a knife which Mr. P. used at his trade. A Mr. Stanwood who formerly worked with Mr. P., and who first discovered his body, was at first suspected, but after a short examination was acquitted.

The first Coroner's inquest returned a verdict of "death by means unknown." This verdict was formed in haste without divesting the body of its clothes. On Sat. another jury was summoned, who after deliberate and thorough examination returned a verdict of "murder by persons unknown." It was supposed impossible, that the wounds could have been inflicted by Mr. P. himself. One Herrick, a painter, who formerly worked in the building over Mr. P.'s shop, and who was then in Newburyport on a visit, was the last person seen to go into Mr. P.'s shop, was suspected and arrested. Mr. Page was a man of fair character.

A great excitement was produced by the occasion, and a town meeting was to be held immediately to take further measures for detecting the murderer.

A writer in the National Gazette states, the number of papers in the Alms-house in this city, on Friday at 1600—and there is every probability of an addition of at least 40. It has been necessary to provide extraordinary accommodations.—Phil. U. S. Gaz.

ROCHESTER INSTITUTE OF PRACTICAL EDUCATION.

The public examination commences on Friday 27th, at 9 o'clock, and closes at 4. The Reverend Clergy, Professional and Literary gentlemen, Ladies, and friends of the students and of the Institute are invited to attend.

The public speaking commences at 6 o'clock. The next term commences on Monday the 6th of Feb. next.

Students who reside in Rochester and wish to board with their friends, and those from a distance who can promote their comfort or save expense by boarding otherwise than at the public Tables, can have the privilege under such regulations as may best comport with the interest of the Institute.

In the admission of students, those are preferred whose minds are already prepared for the reception of knowledge by successful instruction, and who aim at a thorough education.

Students dependent on their labor are required to find a responsible friend to be bounden with them for the certain payment of all bills, not cancelled by their own labor.

NOTICE.—The annual meeting of the Genesee Co. Bible Society will be held at Orangeville, on the 2d Tuesday (14th) of February, next, for the choice of officers, and to transact such other business as may be proper.

H. A. READ, Secy.

Leroy, Jan. 16th, 1832.

New Agents for the Observer.—Jacob H. Ackerman Urbana, John W. Hopkins Prattsburg.

THE SEMI ANNUAL MEETING OF ROCHESTER PRESBYTERY, we take it for granted will take place of course on the 7th Tuesday of February next, which will be the first—Riga is the place of meeting.—Ed. OBSERVER.

The Genesee Association will meet at Bergen, the First Tuesday in February next, at 1 o'clock P. M. WILLIAM P. KENDRICK, Clerk.

MARRIED.

In this village on the 18th inst. by Rev. Gilbert Morgan, Mr. Norman Calhoun, to Miss Lucy B. Cobb.

Married at Alden Jan. 19th by Rev. James W. Woodard, Rev. James Bennington of Clarence, to Miss Caroline Evans of Pembroke.

Another of our citizens has suddenly sunk under the prevailing influenza.—Mr. SMITH H. SALISBURY, formerly Editor of the Black Rock Gazette and Buffalo Republican, expired last evening. It was but Thursday last that he discharged his duties as Editor of the Daily Advertiser, in which he has been engaged for the last half year.

Mr. Salisbury was one of the earliest settlers of the "Genesee Country." He has been well known for the last twenty years from his connection with the press. He conducted a paper at Buffalo, when the British burnt that place during the war.

Mr. S. leaves a very numerous and helpless family to deplore his loss. His age was 46.—Rock. Dai. Adv.

In Buffalo, on Friday last, Frances, daughter of Mr. Asa Field, in her 4th year.

In Pembroke, on the 14th inst. Lydia, wife of Mr. Wm. R. Carpenter, in her 26th year.

In Litchfield, Ct. John Peck, 70, revolutionary soldier.

In Woodbridge, N. J. a colored woman named Tracy, aged 105, was burnt to death by her clothes taking fire by her pipe.

In Hartland, Vt. Mrs. Grace Totman, 103 years.

In Hanover, N. H. on the 25th ult. Deacon Jabez Kellogg, aged 68.

From the Cincinnati Journal.

WHAT IS DEATH! I ask'd the laughing bright haired boy, As he bounded on in his innocent joy,— His eye with accustomed lustre shone, To him it was a word unknown.

I ask'd the fair as she flew sang: She said 't was not her giddy way,— She answer'd not but turn'd away.

I ask'd the man of silvery hairs, As he totter'd on with years and cares; He shook his head and was eager yet: To bear that load and Death forget.

The toiling fool, as he passed by With hurried step and anxious eye; I asked next, and heard a groan From his hoarded heaps but of answer none.

I bent me o'er the bed of death, And ask'd as I watch'd the passing breath:— But by the foe that heart was crush'd, The voice of reply was forever hush'd.

I search'd amid the place of tombs, And fearfully ask'd of its silent gloom: Surely, surely, ye can tell, None are so dead, none know so well!

O, tell me sepulchres! I said, And Echo answer'd from the dead; I only heard among the trees By the hollow graves, the moaning breeze.

In tears I sought the Bible then, And saw, writ by Jehovah's pen; TO THE WICKED, 'TIS UNDYING PAIN, TO THE RIGHTEOUS 'TIS ETERNAL GAIN.

W. B. T.

ROCHESTER MARKET.

Wheat, bushel	85	50
Flour, bushel	3 50	Potatoes, . . . 23
Corn, . . . . .	47	Butter, lb. . . . . 7
Butt, (brn) . . . . .	3 25	Eggs, doz. . . . . 15
Pork, do. . . . .	8 20	Older, doz. . . . . 1 30
	Salt, lb. . . . . 2 30	
		Rochester price list shows 100 tons—Feet 33

NEW RELIGIOUS BOOKS.

HOYT, PORTER & Co., Booksellers and Stationers, No. 6 State St. have recently received WILSON'S EVIDENCES OF CHRISTIANITY, 2 Vols.

MILLER ON THE DUTIES OF A RULING ELDER.

LETTERS ON THE CONSTITUTION AND ORDER OF THE CHRISTIAN MINISTRY by Samuel Miller D. D. 1 vol.

THE ARTICLES OF THE SYNOD OF DORT, and its rejection of errors, by Thomas Scott.

MARSHES EPILOGUE OF ECC







Historic Newspapers Collection

tures, that would be in accordance with the popular feeling then pervading our community, but might have proved a fruitful source of disappointment and regret. The Committee resolved to direct almost their whole efforts for a time, so far as Greece was concerned, to the production of books for elementary instruction, and to the introduction of these into schools of that country. This they believe to be within their commission to publish the gospel to every creature, and the most direct and effectual method of obeying this command, which the providence of God has placed within their power; and his merciful guidance they would acknowledge with heartfelt gratitude. The Committee are now ready to provide Mr. King with an associate, and to authorize the establishment of schools, where they will not interfere with those instituted by the government.

SYRIA. Isaac Bird and George B. Whiting, Missionaries, and their wives. Messrs. B. and W. resumed the mission in Syria in May 1830, and were received by many of the natives with the usual friendly salutations. Among those who received them gladly, were a few young men, over whom the missionaries had rejoyced in former years as the fruits of their labors, and who appeared to have remained steadfast in the faith, and to have honored the gospel in their lives. The adherents of the Roush church began immediately to oppose, as in former years.

Mr. Whiting is employed in learning the Arabic language. Mr. Bird is occupied in scattering the seeds of divine knowledge, which fall, like those of the sower in the parable, upon every description of soil. Among all classes of the people, there is a distressing apathy on the subject of education, as that does not enter at all into the ecclesiastical or civil policy of the country. There is but little demand for the Arabic copies of the word of God, though from twelve copies the missionaries every Sabbath for the purpose of reading a few chapters in the New-Testament, which is accompanied by brief expository and practical remarks. Many are believed to be dissatisfied with the religion taught in their churches, and it is generally conceded that there is no such thing as vital godliness found in the country. Indeed a great amount of preparatory labor is yet to be performed, before the foundations of the spiritual temple can be laid, and the walls begun to rise.

CONSTANTINOPLE.

William Goodell and H. G. O. Dwight, Missionaries, and their wives. Mr. Goodell was instructed to leave Malta as soon as he had carried the Armeno-Turkish version of the New Testament through the press, and take up his residence at Constantinople, where he would be more favorably situated for exerting an influence upon the Armenians, and determining the value of his translation. This was in accordance with a plan of operations concerted in Malta, in the year 1829. Accordingly he embarked for Constantinople, with his family, on the 21st of May, in the Baniac, Captain Smith, which was to touch at Smyrna. He arrived at Smyrna on the 29th of May, and at Constantinople on the 9th of the following month. Before leaving Malta, Mr. Goodell had commenced a translation of the Hebrew scriptures into the Armeno-Turkish; and the prosecution of this important work will continue to occupy a portion of his time.

Mr. Dwight, after completing his arduous exploring tour through Armenia and the neighboring countries, in company with Mr. Smith, proceeded to Malta; but is expected to become associated for the present, with Mr. Goodell.

EXPLORING TOUR IN ARMENIA.

This occupied the year previous to May 25, 1831, and extended from Constantinople, through Tocat, Erzeroum, Kamas, Tiflis, Shousha, Erivan, Etchumzin, Tobreez, and from thence, through Bayazid to Trebizonde on the Black Sea, and thence to Constantinople by water. Messrs. Smith and Dwight, always courageous and enterprising, prosecuted their object without rashness, till they appear to have ascertained satisfactorily what is practicable and expedient, and what is not, for American Christians to attempt for the religious improvement of the Armenians in the Russian and Turkish dominions, and also with respect to considerable bodies of Nestorians on the south. The larger portion of the results is yet to be submitted, with the facts by which they are sustained, which will probably be done personally by Mr. Smith, during a visit he is about making to his native land. But enough is known already to prove the expediency of the enterprise, and to justify all the costs, labors and risks it has occasioned.

JEWIS IN TURKEY.

Mr. William Schnouffer, Missionary. Mr. Schnouffer has gone to Paris, where he will spend three or four months in completing his preparatory studies, and then proceed to Turkey. His central position is expected to be Constantinople. He is supported by the Ladies Jews Society of Boston and vicinity.

General View.

The missionaries of the Board have traversed a vast extent of country around the Mediterranean. We may trace their routes from Tripoli to Tunis—from Alexandria to Thebes in Upper Egypt—from Cairo through the desert to Gaza—through almost every district of Palestine—from Beyrout in Syria across the mountains of Lebanon to Damascus—thence to Aleppo and Antioch—thence down to the shore to Beyrout—from the ancient Tarsus through the southern provinces of Asia Minor to Smyrna—from thence through the central district of the same country to Casarea—from Smyrna through the country round about, which embraced the Seven Churches—from Smyrna to the Bosphorus—from Constantinople through the northern provinces of Asia Minor to Erzeroum in Armenia—thence to Tiflis among the mountains of Caucasus—thence through the inhospitable region of the Koords, and through Armenia, to Trebizonde, on the Black Sea. We may trace their route, also, in Europe, to five of the seven Ionian Islands, throughout the Peloponnesus, in Attica, and to many islands in the Aegean.

We now know, to a great extent, the physical, intellectual, moral, and religious condition of those countries. We know what kind of moral power is most needed and most like to succeed. We know what places are most accessible and most promising. We know far better than we did six years ago, how to economize and direct our labors. But little more exploring, at the expense of long and hazardous journeys, now remains to be done in that part of the world. The missionaries may now locate and concentrate their influence. The press may operate with greater certainty in its various languages. Books may be distributed with greater judgment, and far less danger of loss. In short, our operations for the spiritual benefit of the degenerate churches of the East may be conducted with a most important knowledge of the work we have to do, of the obstacles to be encountered, and for the peculiar reason of anticipating ultimate success.

SANDWICH ISLANDS.

1. ISLAND OF OAHU. Honolulu.—Hiram Bingham and Ephraim W. Clark, Missionaries; Gerrit P. Judd, Physician; Levi Chamberlain, Superintendent of secular concerns, and inspector of schools; Stephen Shepherd Printer, with their wives, and Miss Mary Ward.

2. ISLAND OF HAWAII. Kailua.—Asa Thurston and Artemas Bishop, Missionaries, and their wives. Waikoa.—Joseph Goodrich Missionary, and Mrs. Goodrich. Waimea.—Samuel Ruggles, Missionary, and Mrs. Ruggles. Kaula.—Now vacant.

3. ISLAND OF MAUI. Lahaina.—William Richards, Lorin Andrews and Jonathan S. Green, Missionaries, with their wives, and Miss Maria C. Ogden.

4. ISLAND OF TAUAI. Waimea.—Samuel Whitney and Peter J. Gulek, Missionaries and their wives.

A third reinforcement sailed from New Bedford in the Ship New-England, captain Parker, on the 25th of December 1830, consisting of Dwight Baldwin, Reuben Tinker, and Sheldon Doble, Missionaries; Andrew Johnson, Superintendent of Secular Concerns; and their wives.

On the 27th of November 1831, a fourth reinforcement sailed from the same place, in the ship Averick, captain Swan, consisting of nineteen persons. John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons, Missionaries; Doct. Alonzo Dauphin, Physician; and their wives; and Edmond H. Rogers, Printer.

Some of the masses on either of these reinforcements were destined to form a new mission in the Sandwich Islands. Schools.—There are about 900 schools in the Sandwich Islands, instructed by as many native teachers. The number of readers and learners on the island are estimated at 50,000. The readers are not all now members of the schools. A view of the schools is given in the following table.

Table with 4 columns: Islands, Schools, Readers, Scholars. Oahu, 210, 3,381, 6,235. Maui, 264, 5,045, 10,738. M. J. Judd, 33, 603, 1,453. Lanai, 10, 206, 500. Kahoolawe, 1, 11, 31. Tauai, about 90, 2,500, about 5,500. Hawaii, about 300, about 9,000, at least 20,000. Total: 908, 20,989, 44,895.

The missionaries feel the importance of raising the qualifications of the schoolmasters.—Schools have been instituted for them in various places, under the immediate instruction of the missionaries, their wives, or the single females connected with the mission. Here are taught reading, writing and arithmetic. Soon Geography will be added, and the first principles of astronomy, and in process of time, other fields of science will be opened upon the minds of the astonished islanders.

Printing. The mission press at the Sandwich Islands, commenced its operations on the first Monday in January 1832. From that time, when the language was just beginning to assume a written form, until March 20, 1830, scarcely ten years after the mission was commenced, 22 distinct books had been printed in the native language, averaging 37 small pages, amounting to 2,770,000 copies, and 10,287,800 pages. This printing was executed at Honolulu, where there are two presses. But besides this, 3,315,000 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 wide amount of printing in this time, for the use of the islanders, to 13,632,800 pages, reckoning the twenty-two distinct works in a continuous series, the number of pages in the series is 832. Of these, forty are elementary, and the rest are portions of scripture, or else strictly evangelical and most important matter, the best adapted to the wants and condition of the people that could be selected under existing circumstances.

Perhaps never, since the invention of printing, was a printing press employed so extensively as that has been at the Sandwich Islands, with so little expense, and so great certainty that every page of its productions would be read with attention and profit.

Improvement of the people in knowledge, morals, religion, etc. Nothing more will be attempted than to present the more remarkable facts. The language of the islands has been reduced to writing, and in a form so precise, that five vowels and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling and writing the language, is made far easier than it is with us.—About one-third part of the people in the islands have been brought into schools, and one half of these have been taught to read. Many are able to write and some are versed in the elementary principles of arithmetic. Nine hundred of the natives are employed as schoolmasters. The historical part of the New-Testament and selections from the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives. The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian religion is professed by the majority of the nation. Indeed, most of the chief rulers are members of the visible Church of Christ. Special laws have been enacted, and are enforced against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking and gambling. The Christian law of marriage is the law of the land. Commodious houses for public worship have been erected by the principal chiefs, with the cheerful aid of the people, in the places of their residence; and when there is preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects. Churches are gathered as with us, wherever pastors are to take the care of them, and accessions are made to them from time to time, of such as we may reasonably hope will be saved. In one small district, which, but a few years since, ringed through the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors. Moreover, in that same district and two others, with a united population of perhaps forty thousand, where the morals were as degraded a few years ago, as any where on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's law, and requiring unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts. And they are traceable wholly to the blessing of God on

the establishment of a Christian mission in those islands. A moment's reflection, however, is sufficient to show, that after all the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the present and former condition and character of the nation, as such, is great in almost every respect. Yet very few have done more than merely to cross the threshold of knowledge. Three-fourths of those, who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter, as there is in one volume of the Missionary Herald. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many are fleeing and are fleeing to lay hold on the hope set before them; but how few are their bulwarks, compared with what we have and with what they ought to possess. The regular preaching of the gospel is enjoyed by not more than one-fourth of the inhabitants. The rest see only a few rays of heavenly light.

TEMPERANCE.

From the N. Y. Observer. NATIONAL TEMPERANCE WEEK. Washington, Jan. 16, 1832.

On Friday night the doors of the capitol, by a vote of the House, were thrown open for the purpose of holding a National Temperance Meeting. The meeting was designed to be exclusively national, as a gentleman engaged in its object informed me; that is, it was desirable that the respective representatives from various quarters of the Union, exclusively, should have an opportunity of expressing their views on the great subject which has for some time agitated the American community with such beneficial effects. If any sensitive minds are disposed to prolong the echo of priestcraft, priestcraft, in reference to the beneficent institutions of the age, let him look here, and I will show him the names of Webster, Frelinghuysen, Grundy, Wayne, Bates, &c., advocating the good cause in the chamber of Representatives.

At an early hour the people began to assemble, and soon filled the great Hall to overflowing. Senators and Representatives, men of various classes in society, husbands, wives, fathers, mothers, children, all interested in such a cause as this, constituted the assembly. Hon. Lewis Cass,\* Secretary of War, was called to the chair, on motion of Dr. Condict, of N. J., and Walter Lowrie, Esq. appointed Secretary. The first honorable gentleman who occupied the floor, was Mr. Grundy, of Tennessee, a member of the Senate. He presented the following resolution: Resolved, That as the prevalence of intemperance is an alarming national evil, affecting all orders of society; men of all parties and pursuits are called upon to unite in its suppression by the only effectual means, entire abstinence from all spirituous liquors, as a drink for refreshment or an auxiliary to labor.

Mr. Grundy spoke nearly half an hour, with much point, spirit and propriety. He had indeed engaged in the work *con amore*. It is a cause which much interests his feelings. I will not attempt to give you his speech in this sketch, though I may advert to a sentiment or two advanced in it. He alluded to the striking fact of our country, which had been the recipient of so many moral benefits from our transatlantic parent, reciprocating the favor in a most liberal manner, by sending back to her the means of moral improvement in a most important department of life. He also advocated the abolition, not of ardent spirits only but of wine also, in order to meet the objection of those who were unable to buy wine. And said he, "I practice *no* wine, and so I intend to do to the day of my death." On the whole, this speech was listened to with deep attention, and will no doubt produce a most happy effect.

Mr. Frelinghuysen then rose, a favorite among the lovers of good speaking. Perhaps the danger consequent on the high expectations which we are accustomed to form of what is to come from such a man as he, is counterbalanced by a predisposition to receive it well. He has the happiness of being generally well prepared whether at the Bar, in the Senate, or the miscellaneous assembly. He has been much engaged in promoting the Temperance cause in New-Jersey. The subject, therefore, was not new to him, as to some others. The following was his resolution: Resolved, That the success which has attended the efforts of the friends of Temperance, affords matter for public gratitude, and should lead us to cherish the principles that have, under the Divine blessing, produced such a decided and extensive reformation, propitious alike to the hopes of piety and of patriotism.

As each gentleman wore his own resolution, his remarks were shaped in a considerable measure according to the tenor of that resolution.—Mr. P. spoke at some length and in a very impressive manner, drawing a picture of the evils of intemperance, describing the simplicity of the remedy, enlarging upon its superior energy, as doing that which the efforts of the pulpit, the legislative hall, the judicial bench, and all other means had failed of accomplishing. He refuted the objection to entering into a pledge, in the form of a written subscription, and handsomely alluded to the example set us by the signers of the declaration of Independence, who did not hesitate for a great, though as he contended a less object than this, to pledge their lives, their fortunes and their sacred honor. By doing so, he said, our lives, we increase our fortunes, we are nothing but our honor. I am so certain that I have exactly his sentiment as the last paragraph, for I took no notes. Approval followed the delivery of this speech, as of that which preceded it. The appeals which Mr. P. makes to those high motives which are drawn from the future world, are oppressive and forcible. His resolution was seconded by Hon. Mr. Bates, of Northampton, Mass. who also addressed the meeting with force and pertinency. Mr. B. had a classic figure in his speech which was quite admired. He compared intemperance to that monstrous serpent, represented by Virgil as coming up from the sea, seizing the powerful Laocoon, and strangling and crushing with its cruel wreaths not only the noble father, but his sons also; such is the destruction, not only of individuals, but of families.

Hon. Mr. Wayne, of Georgia, moved the next resolution, viz: Resolved, That as it is the natural and inevitable effect of ardent spirits to prostrate the intellectual and physical energies of the people, this meeting do rejoice in the measures which have been taken to free our gallant Navy and Army from its scourge, and do confidently trust

\* It may not be improper to say there was much propriety in a gentleman presiding over such a meeting, who has been heard to declare that he never tasted ardent spirits in his life. Not to have had any communion with the enemy, is quite remarkable, amid such a deluge of intemperance as has swept over the land.

at the time is near, when through enlightened feelings, it will no more be suffered to weaken our arm of defence. Mr. Wayne declared that the operations and success of the temperance cause had been hardly known to him in their details, but he rejoiced in the information he had received. The object met his warmest approbation.

The next and last speaker was Mr. Webster, of Massachusetts, who offered some appropriate remarks with much force and dignity, giving his sanction and best wishes to the object, and embodying, as he expressed it, his views in this resolution: Resolved, That the efforts of the temperance societies in the United States, and those who have co-operated with them, have had the manifest effect of diminishing crime, of lessening the number of cases of imprisonment for small debts, of benefiting the numerous classes of the people, by improving their health and increasing not only their industry and means of living, but also their self-respect and love of character; of giving new impulse to the domestic virtues, belonging to husbands, fathers and children; of awakening their attention to the subject of education, and the moral instruction of the young, and of advancing by visible and large degrees the general cause of religion and morality in the community.

The principal benefit to be derived from the meeting did not consist, he said, so much in discussions of an argumentative or exhortatory kind, as in a united expression of opinion, and the consolidation of personal observations and experience on the practical results of the efforts which have been made in the temperance cause. In tracing the manumission of the mischief intemperance entailed upon men, he regarded it less in its effect on their health and estate than on their moral and intellectual character: because all vice was essentially dreadful, as it affected the character and morals of an immoral age, and thus sank its victim both in the sight of God and man below the grade of moral, to that of brutish beings. He did not speak, he said, as the advocate of any particular society or form of pledge, but as if an observation had extended, the example of temperance societies had been productive of results which he would embody in the resolution held in his hand, and which I have given you above. Mr. W. did not speak long, but quite to the purpose, and in a cool, deliberate, and dignified manner. Not that he did not feel as if he was in the subject, for in all such pulpitary or deliberative cases his disposition leads him to choose. He is a benevolent, generous-hearted man. Hence you perceive his benevolent eye was directed to the imprisoned debtors when he considered the resolution—on education and other subjects connected with the prosperity and happiness of the community. We hope the good cause is making progress among our public men. The first thing which a certain member did at this meeting, was when at the opening of the session, he selected the decanter of spirits on the table, and as it had been again during the session, he selected a bottle of wine for the same purpose. The whole company fell in with this arrangement, and their heads and shoulders were raised in the air in the face of intellect. From the time of Mr. W.'s remarks, he seemed to think the use of the poison belittled a man more than anything else he knew of. Mr. Wayne expressed his entire conviction of the practicability of the enterprise—that the present state of the world was even more favorable to the progress of the Temperance cause than it was to that of some other societies when they were started. He complimented the Chairman and the General-in-Chief for their efforts to discountenance drinking in the army. The meeting was opened and concluded with prayer by the Chaplains.

To-night we have our Colonization Society meeting, in the capitol. Its anniversary was never celebrated under so auspicious circumstances as promise to crown the evening. The South is awakening. Mr. Everett is going to speak, and a number of southern members will probably favor us with their views. Rev. Professor Fitch and Mr. Bacon, of New Haven are here, and occupied our pulpits yesterday. We expect a speech from Mr. Bacon, and hope for one from Mr. Fitch, at the meeting to-night. They will preach during the week in our churches. So may they do, as they will have the opportunity of doing much good. Our brethren from abroad should visit us at this season in greater numbers, and uphold our hands in the arduous work we have to do here.

The influenza has frequently been mortal during the last four weeks. Mr. Clay has delivered his first speech on the Tariff, an hour and a half in length. His powers of oratory are admirable. His tone is not menacing, but conciliatory. This is a fact worth mentioning, for he is a leader. He spoke last Tuesday. Mr. Hayne, of S. C. answers to-day. He threw out a slight menace the other day, but the length to which he purposes going will not be known till he speaks to-day. Should he attack the American statesman, he will rise him to an effort far beyond that of last week, for it is said that only under such circumstances does Henry Clay culminate.

Mr. W. has been a total abstainer for fifteen years, having been induced to the practice by moral considerations. The ravages of intemperance among his acquaintances operated most powerfully to produce this effect. He was astonished to read the accounts and descriptions in the last Am. Temperance Report.

DOCTRINAL VIEWS OF REGENERATION.

From David Brainerd's account of his own Conversion.

I read Mr. Stoddard's Guide to Christ (which I trust was, in the hand of God, the happy means of my conversion) and my heart rose against the author; for though he told me my very heart all along under conviction, and seemed to be very beneficial to me in his directions; yet here he failed, he did not tell me any thing I could do, that would bring me to Christ, but left me as it were with a great gulf between me and Christ, without any direction to get through. For I was not yet officially and experimentally taught, that there could be no way prescribed, whereby a natural man could, of his own strength, obtain that which is super-natural, and which the highest angel cannot give.

All this time the Spirit of God was powerfully at work with me; and I was inwardly pressed to relinquish all self-confidence, all hope of ever helping myself by any means whatever, and the conviction of my lost estate was sometimes so clear and manifest before my eyes, that it was as if it had been declared to me in so many words, "It is done, it is done, it is forever impossible to deliver yourself." But when I had as it were thrust away these views of myself at any time, I felt distressed to have the same discoveries of myself again; for I greatly feared being given over of God to final stupidity. When I thought of putting it off to a more convenient season, the conviction was so powerful with regard to the present time, that I dared not put it off.—It was the sight of truth concerning myself, truth respecting my state, as a creature fallen and a

son from God, and that consequently could make no demands on God for mercy, but must subscribe to the absolute sovereignty of the Divine Being; the sight of the truth, I say, my soul shrank away from, and trembled to think of holding. I saw it was so far from any goodness to me, to own myself spiritually dead, and destitute of all goodness, that on the contrary, my mouth would be forever stopped by it; and it looked as deadly to me, to see myself, and the relation I stood in to God, as a sinner and a criminal, and be a great judge and sovereign, as it would be to a poor trembling creature, to venture off some high precipice. And hence I put it off for a minute or two, and tried for better circumstances to do it in; either I must read a passage or two, or pray first, or something of the like nature; or else put up my submission to God's sovereignty, with an objection, that I did not know how to submit.

But after a considerable time spent in such like exercises and distresses, one morning when I was walking in a solitary place as usual, I once saw that all my contrivances and professions, to effect or procure deliverance and salvation for myself, were utterly in vain. I was brought to a stand, as finding myself totally lost. I had thought many times before, that the difficulties in my way were very great; but now I saw in another and very different light, that it was forever impossible for me to do any thing towards procuring deliverance for myself. I then thought of blaming myself, that I had not done more, and been more engaged while I had opportunity; for it seemed now as if the season of doing was forever over and gone; but I instantly, as that let me have done what I would, it would have been tended to my helping myself than what I had done; that I had made all the plans I ever could have made to all eternity; and that all my plans were vain. The tumult that had been before my mind, was now quieted; and I was something eased of that distress, which I felt while struggling against a sight of myself, and the divine sovereignty. I had the greatest certainty, that my state was forever miserable, for all that I could do; and wondered, and was almost astonished, that I had never been sensible of it before.

I continued, as I remember, in this state of mind, from Friday morning until the Sabbath evening following, July 12, 1789, when I was walking again in the same solitary place where I was brought to see myself lost and helpless (as I was before mentioned) and here, in a mournful and melancholy heart, was attempting to pray; but found no heart to engage in that or any other duty; my former concern, and exercise, and religious affections were now gone. I thought the Spirit of God had quite left me; but still was not distressed, yet disconsolate, as if there was nothing in heaven or earth could make me happy. And having been thus endeavoring to pray (though being, as I thought, very stupid and senseless) for near half an hour, (and by this time the sun was about half an hour high, as I remember) then as I was walking in a dark grove, unspeakable glory seemed to open to the view and expression of my soul. I do not mean any external brightness, for I saw no such thing; nor do I intend any imagination of a body of light, some where away in the third heavens, or any thing of that nature, but it was a new inward apprehension or view that I had of God, such as I never had before, or any thing which had the least resemblance of it. I stood still and wondered and admired! I knew that I never had seen before any thing comparable to it for excellency and beauty: It was widely different from all the conceptions that ever I had had of God, or things divine. I had no particular apprehension of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be divine glory that I then beheld; and my soul rejoiced with joy unspeakable, to see such a God, such a glorious Divine Being; and I was inwardly pleased and satisfied that he should be God over all forever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was swallowed up in him; at least to that degree, that I had no thought (as I remembered) at first, about my own salvation, and scarce recollected there was such a creature as myself.

At this time, the way of salvation opened to me with such infinite wisdom, subtleties and excellency that I wondered I should ever think of any other way of salvation; was amazed that I had not dropped my own contrivances, and complied with this lovely, blessed way before. If I could have been saved by my own duties, or any other way that I had formerly contrived, my whole soul would now have refused. I wondered that all the world did not see and comply with this way of salvation, entirely by the righteousness of Christ.

REVIVALS.

ROME, ONEIDA Co.—A protracted meeting commenced in the second Presbyterian church, on Wednesday last, at the dedication of the meeting house, and we believe it is still continued. Very interesting verbal accounts have been received of the influences of the Holy Spirit at the meeting. Rev. Mr. Burchard, of Watertown, preached the dedication sermon, and continues there during the exercises.—Western Rec.

WELCH PRESBYTERIAN CHURCH IN UTAH.—The protracted meeting in this church, week before last, was attended with some precious blessings. The society is small, but eight or ten hopeful conversions were the result of the meeting.—We feel a peculiar interest in the case of our dear friends, strangers in the far west, they are permitted to our sympathies and our prayers, and it affords us peculiar pleasure to see the blessing of God descending upon them.—Id.

SULLIVAN, MADISON Co.—Letter to the editor of the Re-Order, dated Chittenango, Jan. 19, 1832. Mr. Hastings.—In addition to the numerous and pleasing accounts of revivals of religion, weekly appearing in your excellent paper, and for the encouragement of the friends of revivals, if you please, you may say in your next, that the second Presbyterian church in Sullivan has for some time past enjoyed a refreshing from the presence of the Lord. The church has been another and pray. The measures adopted for the promotion of the revival, I believe, are the same as in revivals in general; and in the church there is not a dissenting voice, nor around us any open opposition. Our meetings are all full and solemn. Uncommon attention is given to the word preached. Hopeful conversions frequently occur.

The work at present is the most interesting at Chittenango village. Since I came among this dear people, the church, under God, has more than doubled in its numbers, and we hope not less so in its graces. I hope that in my next I shall be able to give a more particular and more interesting narrative of this day spring from on high that has visited us.

Your's in the gospel. N. S. SMITH.

SPIRIT OF GOD IN NEW-YORK.

It is with no ordinary feelings of solemnity and awe that we feel called upon to express our de-

clarations on this subject. Such a season has never been known here, and with such results, as never happens where God is not present by the special influence of his Spirit. The meeting in Rev. E. Baldwin's church has been followed by the hopeful conversion of a considerable number, and many are now anxious. Since that, a meeting has been held at Mr. Patton's Church, prolonged through two weeks and many have been impressed with their need of a Saviour. And although ill health has obliged the pastor to withdraw from the care of his flock, the means now using for the salvation of sinners. A protracted meeting commenced in Mr. Ludlow's church on Monday of this week, and in Dr. Spring's on Thursday. Several other congregations are in an interesting state.—Freeville.

OBSERVER.

WEDNESDAY, FEB. 1, 1832.

Children can understand, and practice upon the principles of Temperance.—Soon after the publication of Kittredge's first Temperance Address, a son of Mr. Wm Howe, of Almond, Albany co., of only six years, took up a copy of this Pioneer publication in the great work of Temperance and after puzzling himself a long time in endeavoring to read the figures, finally went to his mother with a request that she would read it to him. His mother, after having read it through, he asked if she thought the statements true, and she being told that they were, "I tell you what," said he, "Mother, if you will give me one drink of brandy, I'll never feel any more in my life." The mother complied with the condition prescribed, and the lad has fulfilled thus far on his part. And as a further evidence that he understood what Kittredge says of the abominable practice of giving a child spirits as soon as it is born, and of treating those who are present on such occasions, the little fellow, going one morning to a near neighbor's, where he had been shown the young stranger who had been born a few hours before, and being offered spirits, turned an eye of indignant contempt upon a person who showed him this mark of civilization, stepping boldly to the fire, dashed the glass and its contents into it. Were the professional friends of Temperance generally, to set with the decision of this child, we should not have occasion to lament the slow progress of the temperance cause.

But the particular object we have in view is giving the above facts to, to show that even children may understand the publications on the subject, and may be made thorough converts to the principles of total abstinence. And let the declaration of the Wise Man be borne in mind.—Truth on a child in the way he should go, and when he is old he will not depart from it.

METHODIST RESOLUTIONS ON TEMPERANCE.

We are glad to see the following resolutions of the Circuit of the Methodist connection, of Bethel, Connecticut. We have long supposed that there was something wanting in the articles of the Methodist church to make their claims of being a temperance society in the common acceptance of the term. Good. But the numbers of Mr. Y. L. under the head of "Anecdotes and Reflections on Temperance," which have been published in this paper have placed their claims, in this respect, we presume, in their true light. We do hope that the Methodist general Conference will take a stand in this subject which will fully meet the wishes and views of the friends of Temperance. Their numbers and organization give them the power of giving a new and powerful impulse to this great moral reformation.

At a Quarterly Meeting Conference on Bethel Circuit, Conn. the following resolutions were passed, Dec. 3, 1831. Resolved, That it is contrary to sound Christian policy and prudence to import, distill, retail, or in any way to traffic in ardent spirits.

Resolved, That a petition be drawn up and signatures obtained, to be presented to the next general conference, to be held in Philadelphia on the 1st of March, 1832, requesting that Reverend bodies make such other rules and regulations in our discipline, on the distilling, vending and using ardent spirits, as they in their judgment shall find practicable.

CATHOLIC ECLOGY.

The Editor of the Catholic Telegraph, in order to get rid of authority quoted against him from Buck's Theological Dictionary, says: "The reputation of this Theological Dictionary writer, for false statements, is so notorious that in common parlance when a lie, accompanied with some extraordinary circumstances, is told, the usual exclamation is, 'That beats Buck!'" Considering the sound science this comes, it will be viewed by honest intelligent Christians as worthy of being affixed to the next edition of that work as a certificate of its merit.

HOW MUCH CHRISTIANS OUGHT TO BELIEVE.

Alas! who had recently been converted, and admitted with the church, observed to a distinguished minister, that when she was in a state of infidelity, she was often tempted and deceived by the promises and the pleasures of the world, and she followed up this remark by asking, "Now how much do you think that Christians ought to indulge in expensive and fashionable dress?" Just as much as you thought they ought to, when you were an impenitent sinner, was the reply.

CHOLERA.

Dr. Barry who has seen a great many cases of the Spanische Cholera in St. Petersburg, writes from Sunderland (Eng.), under date of 27th Nov. that the disease prevailing there is the identical disease which he has seen in Russia. One of the cholera had been officially reported as having terminated fatally in nine hours, at Newcastle, near Sunderland.

MORALITY OF NEW-ORLEANS.

To every person who believes that the stability of our republics institutions depends upon the morality of our citizens—that morality cannot long exist in the first hereditary acceptance of the term, where the Sabbath is desecrated—will be sorely regret to learn that the American Theatre has been opened on the Lord's Day. Yes, the American Theatre! opened on the Sabbath! This is one of the most conclusive evidences of the degeneracy of Americans. Desecrating the Sabbath, openly a Theatre on the Sabbath! They must have sadly degenerated. We have often remarked that the standard of morals at New Orleans was lower than at any other place in this nation. The above fact will fully prove the truth of our assertion.

WIDOW BURNING IN INDIA.

On the death of a husband, in June last, of the widow, contrary to the remonstrances of his friends, sprang upon the funeral pile, and was

REVIVALS AND CONVERSIONS

Protracted meetings have been held within a few weeks, in two churches in Genesee, and in one in this county, which have been attended by the out-pouring of the Spirit, in the conversion of sinners. We do not give the names of the churches, or the extent of the work in them, as we have not sufficient data to enable us to do so, and as we expect the clergymen whose labors have been thus blessed, will give a particular account of their meetings; and we hope they will not delay. We have often noticed, where the pastors of churches which have been blessed with a revival, in order that they may give a more full and detailed account of the work, have delayed any length of time, that imperfect or erroneous statements taken from letters which have been sent to friends, have been published in distant papers, and thus the evil intended to be avoided has been increased. We do not believe in waiting a long time before making a public acknowledgement of the displays of the grace of God, or the conversion of sinners. Let the world know what the Lord is doing in solidifying this revolted world, and what are the means that he has blessed.

**THE NEW-YORK MAIL.**—The N. York papers which ought to have been received here on Tuesday last week, did not arrive until Friday.—What should have been the cause of their detention we cannot conjecture. We expect that the mails will be irregular when the travelling is bad, but when the roads are in so fine a state as they are now, and have been for two or three months past, such delays are inexcusable.

**BACK NUMBERS.**—A number of new subscribers have requested that we should send them our paper from the commencement of the present volume. It would afford us pleasure to comply with their request, but we are unable to do so, as similar calls have taken off our first two or three numbers of this volume.

**SACRED MUSIC.**—We trust that the articles "Gloria" continues to furnish us on this subject, will be read with that attention which their intimate connection with the worship of God in his house, so imperiously demands of every Christian. The present number presents some very interesting and important considerations, and is well calculated to correct some gross misapprehensions in relation to this part of the services of the sanctuary.

**MALSTROUM OF VICE.**—The five points of New-York city, gives pretty constant employ to the Police—a sweep was made there the other day of seventy persons of both sexes, and of all hues.—Forty were sent to the penitentiary and thirty were required to enter into recognizances for their good behavior. When we read these accounts, we cannot but think of the opposition which existed in that city, to the Magdalen Society.—We should expect that where such an immense number of lewd women could find a support, such a society would meet with opposition ! ! ! !

**TEMPERANCE PUBLICATIONS.**—We refer our readers to the advertisement of Hoyt, Porter, and Co. in this paper, of a number of the best Temperance publications of the day. We rejoice to be able to inform both the friends and enemies of temperance, where they may find such a variety of publications on this interesting and agitated subject.—Enquirers after truth may from such variety, certainly, be able to satisfy themselves.

**CHOLERA.**—Congress have referred the petition of the N. Y. Board of Health, on the subject of the Cholera, to the Committee on Commerce.

It is said that TWELVE HUNDRED houses were destroyed by a late fire at St. Thomas.

TEMPERANCE IN HIGH PLACES.

Our readers will be gratified with the account we give in this paper of the great temperance meeting lately held in Washington City.

When men of the first talents, of high standing as politicians, and filling the highest stations in our national government, come out decidedly in favor of the temperance cause, advocating its principles in all their length and breadth, the friends of the cause must be encouraged and stimulated to make still greater efforts.

A number of articles were received too late for this paper.

JOHN KNOX.

On the day appointed, Knox preached, as he had promised, in the parish church. He struck at once at the root of Popery, boldly declaring the Pope to be Antichrist, and the whole system erroneous, and unscriptural. Among his auditors were his former preceptor, Major, the other members of the University, the Sub-prior of the Abbey, and many Canons and Friars. This sermon, delivered with such of that popular eloquence for which Knox was afterward so celebrated, excited much speculation among all classes. Some said, "Mr. John Knox spoke never so plainly, and yet he was burnt, even so will he be in the end." Others said, "The tyranny of the Cardinal made not his cause the better, nor the suffering of God's servant made his cause the worse; therefore, we would counsel them to provide better defences than fire and sword; men have other eyes than they had then."

In consequence of this sermon, and the influence it was exerting, Knox and Rough were summoned by order of the Bishop elect of St. Andrews, before a Convocation, to answer for the "strangeness of their doctrine." Knox conducted their defence, and in such a manner, that the Papists for the future, avoided all public disputations.

His labors were so successful during the few months that he preached at St. Andrews, that a great number of the inhabitants of the town renounced Popery, and made a profession of the Protestant faith.

In the end of June, 1547, a French fleet appeared before St. Andrews, and after a brave and vigorous defence, the castle was surrendered on the 1st of July. Knox had determined to share the dangers of the siege, and consequently was made prisoner with the others, in the castle. They were conveyed on board the fleet, and contrary to the terms of the capitulation, they were detained prisoners of war. He sailed to Rouen, thence to Nantes, and lay upon the Loire during the following winter. Some of them were thrown into prison, and those that remained on board, (among which was Knox,) were treated with the utmost cruelty. Every effort was made, both by threats and persuasion, to induce them to change their religion; but in vain; they refused in any way to acknowledge the Popish worship. Knox mentions

relative to their immediate neighborhood, it would be highly appreciated, and gratefully acknowledged. It is intended that every newspaper received shall be carefully preserved and arranged, by States, in a room at Washington, devoted for this object; one set to be eventually deposited in the Library of Congress, the duplicate set to be transmitted to O. Rich Esquire of London, (Agent for the purchase of books, &c. for the Congressional Library), to be by him placed in the British Museum, and the triple set to be retained for some public institution. It is intended also, as soon as this collection is completed to publish in a tabular form, in the public prints, for the information of the people of the United States, a list of all the Newspapers, embracing the "Name," "place and period of publication," and "terms of subscription."—(Great pains will be bestowed to make this list being an important result to be gathered from the collection) as perfect as the materials will admit.

ON THE IMPORTANCE OF THE DOCTRINES OF THE BIBLE.

NO. 1.

These doctrines show the reasonableness of the duties enjoined in the Bible. The doctrines teach us what we ought to believe; the precepts what we ought to do; or, in other words, the doctrines are a simple declaration of facts; the duties are deductions from these facts.—While the precepts inculcate duty, the doctrines show us the propriety of the duty. You can never convince men that it is their duty to pursue a particular course of conduct, whether this course relate to time or eternity, until you can show them some reasons for it; and you can never assign reasons without mentioning some truth which they are to believe, some fact which is to influence their actions. Suppose, for instance, you wished to urge men to repent; by what reasons would you press this important duty? By their unreasonable violations of the divine law, say you. Here then you exhibit the doctrine of moral depravity. And if men are not depraved or sinful, there is no need of repentance; nor can you convince any intelligent creature that this is his duty, till you convince him of the evil of sin, and the wickedness of his own heart. Do you say, This conviction is already fastened upon him! Then I reply, He has some knowledge of the doctrine in question and faintly believes it. Increase his knowledge and you strengthen his belief, and press upon him moral obligation. Men cannot make their own sin and rebellion against God a reality, without feeling the immediate necessity of genuine repentance.

Take another duty,—that of submission to God. This every sinner ought to do without any delay. But urge and entreat him to submit, and unless he has some knowledge of the government of God, your labors will be in vain.—Destroy this glorious doctrine, prove that it is not a fact that God governs, and there is no ground for submission. If God does not guide and control the natural and moral world, why call upon the creature to submit? But let him see that God does govern, and that his government is holy, wise, just, and benevolent, and you show him the utter impropriety of rebellion, and the greatness of his obligations to say from the heart, "The Lord reigneth, let the earth rejoice,—tho' he slay me, yet will I trust in him."

Again: Is it the duty of every sinner immediately to believe in Christ? The reasons of this duty are found in the sinfulness of men, the natural ability of the creature, the Divinity of Christ, and the atonement which was made on Calvary. Do away any one of these doctrines, and faith can never be a duty. Why call upon me to believe, if I am not a sinner and do not need the benefits of a Mediator? Why urge me to believe, if I am naturally unable? Why entreat me to believe, if Christ be not God, and able to save to the uttermost? Why command me in the name of God to believe, if no atonement has been made!

Once more: Is it the duty of sinners to love their neighbor as themselves? This duty grows out of the doctrine of disinterested benevolence. Hence we find that those who deny the doctrine, deny the corresponding duty.

These illustrations I apprehend will show clearly the importance of the doctrines of grace. If they are not true, then the Christian religion and the duties which it inculcates, are untenable. If they are true, then men act contrary to reason when they neglect these duties, and according to reason when they perform them.

M. L.

SECULAR.

**FIRE AT CANANDAIGUA.**—We learn from Canandaigua that a fire broke out on Sunday morning in the store of Messrs. Howard and Neel, which, with the dwelling of Mr. Howard, and the buildings attached, and all their contents, were entirely consumed, the family barely escaping.—Roch. Dai. Adc.

**FIRE.**—A fire, the almost certain work of design, occurred in the National Hotel, in this village, (which is not at present used as a public house) on Saturday morning last. A little before five o'clock, flames were seen to issue from a window of the third story of the house, which were extinguished by the firemen and the police.

**Casualty.**—Mr. H. H. Wilcoxson, a respectable merchant of Sandusky city, Ohio, and one of the associate judges of the county in which he resided, was recently so much injured by a refractory horse he was driving, that he expired three days after. Mr. W. was well known to the business community here, and was much esteemed by all his acquaintance.—Buffalo Jour.

**Fatal accident.**—Mr. Henry Clark, of Hamburgh, in this county, came to his death, on the 21st inst. by falling upon a broad axe. He was carrying the instrument under his arm, and as he stepped upwards, when he fell upon it and severed a principal artery of the arm, which caused his death in about an hour. Mr. C. was 35 years of age, and has left a wife and several children.

JONATHAN ELLIOT.

Respectfully requests the Editors or publishers of Newspapers within the several States and Territories of the Union, to furnish him, through the Members of Congress of their particular States or Districts, at the seat of the Federal Government, with three copies of their Newspapers (marked "one" "two" and "three," issued on [or about] Wednesday, the twenty-second of February, 1832, being the Centennial Anniversary of General Washington.) As his motive is entirely disinterested, and his desire in making this request, is being his desire to produce positive evidence of the number of Newspapers printed in the United States, and their Territories, he desires that particular attention may be paid to this request; and above all, by the publishers of county papers, in distant towns, that are, comparatively little known; and if, at the same time, they would communicate, in their papers any "statistical information"

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**NEW-YORK LEGISLATURE.**  
In Senate, Jan. 23, Mr. Fuller reported a bill to authorize the supervisors of the county of Chautauque to build a new jail.  
A resolution was passed requiring the Comptroller to report to the Senate the total amount contributed to the Bank Fund; the amount paid by each institution respectively; the amount invested; how invested, and at what rate of interest, and the sum drawn from the fund for the salaries of the commissioners, and other expenses if any.  
The bills to incorporate the City of Utica, & in relation to the collection of taxes in Cattaraugus county were read a third time and passed.  
In Assembly.—Among the petitions presented was one from Ontario, that Sheriffs be allowed compensation for attending courts.  
The annual report of the canal commissioners was received.  
Mr. Moulton gave notice of a bill to allow sheriffs attending courts the same compensation as county judges.  
Bills were reported to restrict book auctions to day light; and for the appointment of inspectors of green hides in this state.  
The bills authorizing the superintendents of the poor to audit certain accounts, and in relation to the literature fund, were read a third time and passed.  
The joint resolution of Mr. McKean, offered on Saturday, relative to the celebration of Washington's birth day, was agreed to.  
The committee of the whole took up the bill to authorize the appointment of an inspector of green hides and skins in each county of this state; to be appointed by the governor and senate, in their discretion, on application from the different counties. Mr. Seymour stated that the committee on trade and manufactures, had had this subject brought before them on a petition for an inspector in Monroe; but on examining the subject, they became satisfied that the authority ought to be given to every county, if it should be required. They had therefore rejected the bill.  
Mr. T. Smith objected to an unlimited power being given to the governor and senate. An application might be made from a few persons, for such an officer, and he might be appointed, without the wish of the people in general. He desired further time to examine this matter, and he moved that the committee rise. His motion prevailed.

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Leroy, Jan. 16th, 1832.

**THE SEMI ANNUAL MEETING OF ROCHESTER PRESBYTERY.** We take it for granted will take place of course on the first Tuesday of February next, which will be the 7th—Riga is the place of meeting.—Ed. OBSERVER.

**THE GENESSEE CONVENTION** will meet at Bergen, the First Tuesday in February next, at 1 o'clock P. M. WILLIAM P. KENDRICK, Clerk.

**ROCHESTER MARKET.**  
Wheat, bushel, \$1 30  
Rye, do, 70  
Corn, do, 40  
Oats, do, 30  
Clover, bushel, 1 00  
Hay, per ton, 12 00  
Butter, lb, 15  
Eggs, per dozen, 1 50  
Pork, per barrel, 12 00  
Lard, do, 10 00  
Sugar, per barrel, 10 00  
Flour, per barrel, 10 00  
Rochester Price List, published weekly, by J. B. Smith, at the Observer's Office.

THE SACRIFICIOUS NEGRO. I have a short story for the young readers of the Treasury. They may rely on the fact here mentioned, and I will try to help them to some lessons of instruction from it.

I was once located in a slave country. I was surrounded by those much injured fellow creatures, and had daily opportunity of talking with them about the things of eternity.

Negro.—Well, Massa, he do so once. Me hear God spoke in dreams to great many good men in old times, before Cato was born.

Minister.—What I want to know, Cato, is this. Have you stopped your wicked deeds—have you given your heart to Christ, and do you now love and serve him? Your dreams and visions I have no confidence in.

Negro.—Ah! Massa. But poor negro, he got no Bible. God no speak to him in de Bible. Cato no Bible. Cato seen de book dey call de Bible. No no Bible to poor Cato.

Minister.—So he did. But it was because there was no Bible then to tell men God's will. Now we have the Bible. In that, God tells men every thing they need do.

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What system of ethics or morality is the only one to be taught which has not religion for its basis, we cannot conceive; unless Jeremy Bentham's theory is to be substituted for revelation.

THE BLACK EWE. Some time ago, as a gentleman was passing over one of the extensive downs in the west of England, about mid-day, when a large flock of sheep were feeding, and observing the shepherd sitting by the road side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect:—“Well, shepherd, you look cheerful and contented, and I dare say have few cares to vex you.”

SCOTT'S OPINION OF THE PURITANS.—Many no doubt, says the late Rev. Thomas Scott, who obtained an undue ascendancy among the Puritans in the turbulent days of Charles the first, and even before that time, were factious, ambitious hypocrites; but I must think, that the tree of liberty, sober and legitimate liberty, civil and religious, under the shadow of which, we in the establishment as well as others, repose in peace, and the fruit of which we gather, was planted by the Puritans, and watered, if not by their blood, at least by their tears and sorrows.

ANSWER TO A CHALLENGE. The eccentric H. H. Brackenridge, one of the judges of the Supreme Court of Pennsylvania, when a young man, was challenged to fight a duel by an English officer, when he answered as follows:—“I have two objections to this duel matter. The one is I should hurt you, and the other is I should hurt me. I do not see any good it could do me to put a ball through your body, for I could make no use of it when dead, for any ordinary purpose, as I would a rabbit or a turkey; I am no cannibal to feed on flesh of men. Why then shoot down a human being of which I could make no use? For though your flesh might be delicate and tender, it wants the firmness and consistency which takes and retains salt.

ANECDOTE. “And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them, and the two fishes divided he among them all.” Mark vi. 41.

ANECDOTE OF A RUSSIAN PRINCESS. Some of our readers may be acquainted with the name of the Swiss doctor Michael Schuppach, of Lengnan, in the Emmenthal, who was highly celebrated, and much in vogue in the last century. He is mentioned by Archdeacon Coxe, in his travels in Switzerland, who himself consulted with him.

STATE RIGHTS. The senate of Ohio have passed the following resolutions, and the lower house will probably do the same.

GIRARD'S WILL. In regard to the clause, prohibiting clergymen from participating in the management of the newly founded College, the N. York Spectator says:—“The will of Stephen Girard will be found in our columns this afternoon, in extenso. The provision contained in the italicized passage which we quote below, is a singular one, and is not, we think worthy of the good sense, which deceased had the reputation of possessing.”

ROCHESTER. THE subscriber has received his Spring Stock consisting in part of 800 sides oak and red Sole Leather, 400 waxed and grained Upper do.

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Edward VI. died on the 6th July, 1553, deeply lamented, by all the friends of learning, virtue, and pure religion. Knox was at the time in London, where he remained until the 19th July, when Mary was proclaimed Queen, only six days after the same ceremony had been performed in that city, for the amiable and unfortunate Lady Jane Grey. Immediately after this he returned to the north of England, being justly apprehensive of the measures which might be pursued by the new government. He returned to London in August, under the proclamations of Mary, in which she promised to do no violence to the consciences of the Protestants. About this time, Knox was married to Miss Mary Bowser.

About the first of December he returned from the north to Newcastle. Parliament had by this time repealed all the laws made in favor of the Reformation and restored the Roman Catholic religion; but allowed protestant worship until the 20th December. After that period they were thrown out of the protection of the law. Many of the Bishops and Ministers, were already committed to prison; others had escaped beyond sea. Knox could not at first, however, prevail on himself either to flee the kingdom, or desert from preaching. After the expiration of the limited period, he says in a letter, "every day of this week must I preach." In a short time his situation became so imminently dangerous, that at the urgent solicitations of his friends, he embarked for Dieppe, a port of Normandy in France, on the 26th January 1554.

One of the first cares, was to write to his friends in England. He sent to Mrs. Bowser, his mother-in-law, an exposition of the Fifth Psalm, which he had commenced, at her request, before he left England. He also wrote a letter to those in London and other parts of England, among whom he had labored. His letter is a fine specimen of animated and impressive eloquence, and elevated piety; and will strike every reader with admiration when he remembers that it proceeded from a foreign exile, in a strange land, without a single acquaintance, and ignorant where he could find a place of abode or the means of subsistence. I make a few extracts from the conclusion of the letter.

"Let it be known to your posterity that you were Christians, and not idolaters; that ye learned Christ in time of rest, and boldly professed him in time of trouble. The precepts, think ye, are sharp and hard to be observed; and yet again I affirm, that compared with the plagues that shall assuredly fall upon obstinate idolaters, they will be found easy and light. For avoiding idolatry, ye may perchance be compelled to leave your native country and realm; but obeyers of idolatry without end shall be compelled to burn in hell; for avoiding idolatry your substance shall be spoiled, but for obeying idolatry, heavenly riches shall be lost; for avoiding of idolatry ye may fall into the hands of earthly tyrants, but obeyers, maintainers, and consentors to idolatry shall not escape the hands of the living God; for avoiding idolatry, your children shall be deprived of father, friends, riches and of rest, but by obeying idolatry they shall be left without God, without the knowledge of his word, and without hope of his favor."

"Ye fear corporal death. If nature admitted any man to live forever, then had your fears some appearance of reason. But if corporal death be common to all, why will ye jeopardise to lose eternal life, to escape that which neither rich nor poor, neither wise nor ignorant, proof of heart nor feeble of courage, and finally no earthly creature, by no craft nor ingenuity of man did ever avoid." "Why ought the way of life, to be so fearful by reason of any pain, considering that a great number of our brethren have past before us by like danger as we fear. A stout and prudent manner, in time of tempest, seeing but one or two ships, or like vessels to his, pass through any danger and win a sure harbor, will have good hope, by the like wind, to do the same. Also shall ye be more fearful to win life eternal than the natural man is to save the corporal life! Have not the most part of the saints of God from the beginning entered into their rest, by torment and trouble?"

On the last day of February, 1554, he left Dieppe, travelled through France, and came to Switzerland. After visiting the churches there, by whom he was cordially welcomed, he repaired to Geneva. Calvin was there in the zenith of his reputation and usefulness. His writings were already translated into the different languages of Europe; and Geneva was thronged with strangers from Germany, France, Poland, Hungary, and even from Spain and Italy, who came to consult him about the Reformation, or to find shelter from persecution. The name of Calvin was respected by none more than by the Protestants of England; and at the desire of Cranmer he had imported to the Protector Somerset, and Edward VI. his advice as to the best method of advancing the Reformation in that kingdom. Knox was affectionately received by him as a refugee from England, and an intimate friendship was soon formed between them, which subsisted until the death of Calvin, in 1564. In July, Knox received a call from a church of exiled Protestants at Frankfort on the Maine, to become one of their Pastors. After officiating in this situation a short time, difficulties arose, in consequence of a difference of opinion respecting the forms of worship, and Knox relinquished his station and returned to Geneva. Leaving Knox at this place, pursuing his labors and studies in conjunction with Calvin, we will take a view of the principal events that had occurred in Scotland after he was obliged to leave that country.

After the surrender of the Castle of St. Andrews, the clergy triumphed in the victory they had obtained, and flattered themselves that they should now be able to stifle all opposition to their measures. During the confusions produced by the invasion of the kingdom under the Duke of Somerset, and by the disastrous defeat of the Scots at Pinkie in 1547, the Regent found it his interest not to irritate the Protestants. But as soon as the alarm created by these events had subsided, he began to treat them with severity. Some of the principal Protestants of the country, were banished, and their estates forfeited; and some, Sir John Melville of Raith, a gentleman of distinguished probity, was beheaded. Immedi-

ately after the signing of a treaty of peace with England, 1550, Adam Wallace was tried for heresy, and committed to the flames.

In the following year Parliament renewed the laws in support of the church, and added a new statute against the circulation of heretical works. Notwithstanding these severe measures, the glaring corruptions of the church, still excited murmurs throughout the kingdom. A Provincial Council was held at Edinburgh "for the Reformation of the Church, and the extirpation of heresy." This council acknowledged that "corruption and profane lewdness of life, as well as gross ignorance of arts and sciences, reigned among the clergy of almost every degree," and they enacted fifty eight canons for correcting these evils. The confessions of the Catholic Council fully justify the charges of ignorance, and profanity with which the church was at that time assailed by protestants. One of the canons revived the act of the Council of Trent, which ordained that every Bishop "according to the degree given to him," should preach personally four times a year at least, unless lawfully hindered, and that each of them was were unfit for duty, for want of practice, should endeavor to qualify themselves. The same injunctions were laid on Rectors. The enactments in relation to the moral conduct of the clergy, are unfit for the columns of a public paper. A subsequent council held in 1561 and 1562, adopted a Catechism compiled in the Scotch language, portions of which they ordered should be read by the clergy to the people, on Sundays and holidays when no person qualified to preach was present. The Rectors, Vicars and Curates, were enjoined to practice daily in reading their Catechism, lest, on ascending the pulpit, they should stammer and blunder, and thereby expose themselves to the laughter of the people! The execution of these enactments, being intrusted to the clergy themselves, was not very rigid.

There were still many Protestants in the nation, but they were deprived of teachers, and they satisfied themselves with retaining their sentiments, without exposing their lives to inevitable destruction, by avowing their creed. In this state they seem to have remained from 1561 to 1564. During the year 1564 a change took place in the political relations of the kingdom. After a series of intrigues, the Queen Dowager of Scotland obtained possession of the Regency, which the Earl of Arran resigned into her hands on the 10th of April. To obtain the support of the Protestants, she had promised them, in case of her success, to screen them from the violence of the clergy; and still finding their assistance necessary, she secretly countenanced them, and they were emboldened again to avow their sentiments. Another circumstance was favorable to them. Mary of England, had married Philip, King of Spain; the Queen Regent was indissolubly attached to France the rival of Spain, and a voidness was produced between the two princesses, which was soon succeeded by an open breach. While the Queen of England was exerting all her power to crush the Reformation, the Queen Regent allowed the Protestants who fled from England to remain undisturbed, and even to teach in private.

Knox, who had continued to visit Dieppe, at short intervals to hear from his wife, and friends in England, received the news of this favorable change of affairs in his native country, with heart-felt satisfaction. He left Geneva in August 1565, sailed from Dieppe, and soon found himself with his wife and friends at Berwick. Having remained with them some time, he secretly made a visit to the Protestants in Edinburgh. As soon as they learned of Knox's arrival, the Protestants repaired to the house of the friend with whom he resided, to attend his instructions. His audiences continued to increase, and as he was confined to a private house, he was obliged to preach to successive assemblies, by night as well as by day. Knox found that the friends of the reformed doctrine, continued to attend the Popish worship, with the view of avoiding the scandal they would otherwise incur. He highly disapproved of this, and at a meeting of the Protestants of the City, so successfully answered the arguments advanced in support of the practice, that it was discontinued.

EXPERIENCE OF REV. J. S. CHRISTMAS. We find in the Presbyterian, an article entitled "Reflections of a Country Pastor, No. II." It contains a very interesting document which we have no doubt, from the initials given, was the statement which our lamented brother Christmas made to the Philadelphia Presbytery, on placing himself under their care as a candidate for the ministry. We copy the narrative, with the introductory and concluding remarks, in full, and are gratified with the opportunity of preserving on our columns, this memorial of one so much beloved.—N. Y. Evangelist.

"Some of the most endearing intimacies we are permitted to form in this world, are commenced in an unexpected manner. Though nearly twelve years have since rolled by, I remember the time and way my acquaintance began with J. S. C. whose early and sudden death has been the cause of such heart-felt sorrow to every lover of piety and genius, who knew any thing of him.

We met for the first time, in the public stage on the road to P. The pleasing form and winning manners of my fellow traveller, induced me to enter into conversation with him, and I soon found that these exterior accomplishments were united with fervent piety. An exchange of views took place, which led to the discovery that the object of our journey to P. was the same, to enter ourselves as students in the Theological Seminary at that place, into which we were both received on one day.

I omit any notice of the pleasant and profitable hours spent in that beloved Institution, in the company of C. and other dear companions in study, to recur to the time when he was received as a candidate for the gospel ministry, under the care of the Presbytery. Being introduced to the Presbytery by a venerable father who has recently joined his youthful friend in a better world, he requested permission to give in writing a statement of his religious exercises, and his views in seeking the ministerial office. The artless manner in which he read the simple narrative he had drawn up, brought tears from the eyes of many, and satisfied every one that he uttered the feelings of his heart. An impression favorable to him was produced, which nothing ever occurred to remove; and thus, as well as every subsequent part of his trials, was cheerfully and unanimously sustained.

A few days afterward, at my request, C. gave to me the paper which contained his statement, and I gratified a circle of Christian friends who had heard of it, by reading it to them. For years it was a matter of regret, that this interesting narration was, as I supposed, irretrievably lost; but a short time since, in looking over some papers, I providentially came across it, and cannot do my readers a greater favor than to give them the opportunity of perusing it for themselves. It will be read with a deeper interest from the recollection, that the seal of death has been set to

the sincerity, and growing, active piety of its lovely and lamented writer, "and by it, he being dead yet speaketh."

"I deem it unnecessary to recount those ordinary exercises of mind, which religious instruction produces on every one. I pass over the self-righteousness of early years, and a temporary seriousness which the prospect of death produced. The last session of my college course is the period to which I look back as the commencement of those impressions, which I hope issued in a saving change. At the distance of more than three years, the minute details of what passed in my own mind cannot be distinctly recalled. This is no doubt, in part, owing to the indistinctness of those exercises, a circumstance which was long an occasion of much distress, and though I would not presume to dictate to the sovereign Spirit who has a diversity of operations, yet such a regular progression of steps, as is laid down in works on christian experience would have been, I still feel, extremely satisfactory in retrospect. Any particularly pungent convictions of sin I do not remember, but I recollect the interest with which I used to read pious biographies and books on practical religion. At this time I used to feel much anxiety for an interest in Christ, and ventured to converse with a religious acquaintance on the evidences of regeneration. Some alarming providences, and faithful preaching week after week, deepened my seriousness. Hitherto all my feelings had been studiously concealed from every mortal. Happening one night to sleep with a fellow student, I began talking on the subject of religion, when to my great surprise and joy I found a soul which vibrated harmoniously to my own. Henceforth he became my bosom companion. Practical religion was all our topic, and I can bear testimony to the usefulness and pleasure of Christian fellowship.

"Painting, which I had hitherto been much engaged at, and which, with an enthusiastic attachment, I had resolved on as a profession, now lost all its charms. I deplored what I considered an idolatrous love of a fine art. Such an alienation of affection towards my old pursuits took place, as a few months before I had considered impossible. The gospel ministry, which had formerly been a subject of disdainful aversion, now began to think would be a most delightful employment. Doddridge's Rise and Progress was much in my hand. The views I entertained of the doctrines of total depravity—the necessity of regeneration—the imperfections of our best obedience—the breadth and spirituality of the divine law—the vicarious nature of the sufferings of Christ—the imputation of his righteousness, and a number of other subjects were what they continue to be until this day.

"Of the views I then had of the person of Christ, I now see the absurdity. Nor was it till long after, that argument led me to believe that a human soul was a constituent of our blessed Redeemer. The Calvinistic system of decrees had formerly provoked my abhorrence, but now feeling that all mankind deserve God's eternal wrath, without so much as one offer or provision of grace, I was convinced, that of the same lump of corruption, he had the most undoubted right to make whom he would vessels of honor, upon whom to glorify the riches of his mercy; and that his justice would be most manifest in the condemnation of the vessels of wrath fitted to destruction; in both cases, as was fit, illustrating the perfections of Him, "of whom, and through whom, and to whom are all things."

"I had some conversation with the President of the College on my own case, and on the choice of a profession, who answered my queries on the latter subject, in his commencement address. After graduation, I went home, avowing to my friends my intention of devoting myself to the Christian ministry. Accordingly, much of my reading the next winter had a bearing on preparation for public work. Spring arrived, and I expected to go to some seminary in order to commence theological studies. My father was averse—medicine was the province he had allotted me; proposals were made to him by a physician—I, unwilling to be idle, and unable to see any alternative, agreed to go on trial at least for a few months. I did so—a decline of religion in my soul had for some time been making its silent progress. Since I had left college, the ministrations of the word I had been confined to, was far from such as would have been agreeable to a mind of taste; which, together with the want of a single Christian friend with whom I could be on terms of intimacy, were among the proximate causes of this declension, though without doubt an evil heart of unbelief within me had much to do with it. The company which frequent a doctor's shop—the irreligion of the physician himself—and the engrossment of my attention with new studies, completed the sad work.—The correspondence of pious friends was dropped as too painful to one who felt he was fallen. The woes that betide the apostate, and the fear of having committed the unpardonable sin, used to fill me with anguish. When left to myself, and sighing, "O that it were as months past," I would resolve to retrace my steps, and appear for a few days to be regaining my ground; but the next temptation would overset my resolutions and my hopes.

"Several months thus passed on; and it was so ordered that I was withdrawn from the previous bustle, and led to be much in solitude. A sermon from Rev. J. S. aroused me. I began to remember from whence I was fallen, to repent and do the first works. I lamented the dishonor I had cast upon the gospel, for though I had not yet publicly recognized its obligations, I had still been ranked among its friends. Betaking myself once more to the serious perusal of the scriptures, I renewed my long suspended correspondences—hope began to reanimate. My first taking the Lord to be gracious, I referred to these late exercises, for unable to reconcile the duration and awfulness of my past deflection with the perseverance of the saints, I had long since given up my first hope as a delusion. A more distant view however, diminishing the undue magnitude of very near objects, inclined me to look upon this second conversion, as it may be termed, as a gracious confirmation of what he first began. I turned with pleasure to my first thoughts towards the ministry. "Occupy till I come" is the term on which all receive their talent. How is this then to be done effectually? was the inquiry. A faithful minister has ordinarily the prospect of doing more good than any other man. But that no man taketh this honor to himself, I was fully aware. Besides the grace of God in the heart, there must be at least common natural endowments. The opinion of my teachers at college, the persuasions of my pastor at home, settled me on that subject. Acquired information ought to be possessed—my having already finished a college course made this more easily attainable. To which considerations, going to make up what I judged a call to preparatory studies for the ministry, was added an unquenchable desire for the work, which had I dis-

obeyed, I should have considered myself guilty, and certainly would have been unhappy. The term of my initiatory medical studies had expired.—I was at home, and expected shortly, (in three weeks), to leave it, and go to a distance to be placed in as favorable circumstances for medical study as the western country afforded, and with higher promises of preferment than I deserved.

"The terms of tuition and other preliminaries had been fixed, and all necessary preparations made. Now, thought I, if ever I must extricate myself from the current which was hurrying me unwillingly forward. I told my father that I could not conscientiously proceed. He was displeased. It becomes me ever to mention him with respect and affection—unquestionably he was influenced by stronger feelings of kindness than a child can understand. He did what he thought best, (and no doubt it had been best,) for my temporal interests:

"But I heard a voice, he could not hear; I saw a hand, he could not see." "In acting as I did, I consulted pious acquaintance, and was satisfied that it was my duty to obey my parent only in the Lord. Some friends reproved, others ridiculed; but I commended my case to God, and He brought it to pass. I omit further particulars of this trying season. By degrees my father's prejudices subsided—he acceded to my wishes, and a providential circumstance, in which I can see the very finger of God, brought me to the Theological Seminary at P. of which I have been a member three sessions. To this hour my mind continues steadfast in the conviction that I acted right in this matter—nor has a single emotion of regret ever crossed my breast on account of the choice of the profession I have made."

"If this artless statement should meet the eye of some youth, that God has favored with natural and acquired endowments, and whose ardent mind is fired with the ambition of distinction in science, or elevation to honor, I would say—pause and think on your responsibilities; remember, that "Occupy till I come, is the term on which all receive their talent." Give your heart to him, who gave you all you have, and devote your life to the same noble cause to which C. devoted himself. Then, should your course be as short as his, it will be as useful, and your end as blessed."

HISTORY OF ALCOHOL.

Many of the most important discoveries in science owe their development to very trivial or accidental circumstances, and many of those modifications of matter which have been found of most essential benefit to mankind, as well as many of a deleterious and destructive nature, have been called into existence and into use by circumstances which would apparently never have led to any important results. The striking of a lamp in a ball room so as to cause it to vibrate, led to the discovery of the pendulum; the accidental spilling of a small quantity of alkali on a fire that had been lighted on the sand by a caravan, led to the invention of making glass; and the combination of sulphur and charcoal by an ignorant Monk, who acted as a farmer in his vicinity, led to the discovery of gunpowder. Almost equally fortuitous was the discovery of the substance of which we here propose to take a brief notice, and its effects on the human race have no parallel in the annals of destruction.

In the early ages of modern science, an erroneous opinion seemed to have taken possession of mankind, very generally, respecting the possibility of extracting Gold from every substance in nature; and so general was the opinion that the precious metal existed in every portion of the material world, that the want of an agent to extract it was supposed to be the only obstacle which prevented the learned from being able to collect it in vast quantities. The discovery of this agent, or as it was commonly called, "The Philosopher's Stone," was the object of the fruitless research of the learned, under the appellation of Alchemy, from the tenth to the thirteenth century, and some, still laboring under this delusion, continued their fruitless research even to a later period. Among the many engaged in this vain pursuit, was a Mahomedan Philosopher, who, having subjected vegetable juices to fermentation, evaporated them by heat, and condensed the vapor by passing in a tube through a collium, vainly supposing by this process to obtain Gold. Although mistaken in his primary object, he soon began to entertain hopes that this newly discovered liquor, though yielding no gold would become a powerful agent in separating this metal from gummy and mucilaginous substances, which he soon discovered it had the power of dissolving. The disappointed Alchemist finding it of no service in the object he had in view, abandoned its use, and happy would it have been for mankind had the invention of distillation perished with the disappointed hopes of its first discoverer. The contrary however was the case, for in an hour big with destruction to future generations, a Spanish Physician in the thirteenth century mixed Alcohol with herbs, as a remedy in the treatment of disease. In a short time it was also used by the medical men in Italy, and for nearly two centuries it continued to be confined exclusively to the safe keeping of physicians. The process of preparing it, however, having been acquired by the monks, it was then introduced with their cordials and medicines, by the sale of which these recluses obtained considerable profits, and from being a medicine only to be used by the orders of the physician, it became an ingredient in the numerous cordials, and as such was introduced into general but limited use, in almost every country in Europe. We have no record of its being used in England in any other form than as a medical prescription, till the year 1561, although it had been exhibited in considerable quantities to the miners of Hungary, as a preservative from colds and damp, about seventy years before this period. The Reformation had now involved the Low Countries in a bloody contest with the bigoted Elizabeth and Philip having sent troops to the assistance of the Dutch, they brought into England the practice of using distilled spirits (Gin) as a cordial and exhilarant in fatigue.—This was introduced into Great Britain the custom of spirit drinking: its deadly havoc, however, did not begin to manifest itself till the reign of William and Mary, when a law for the encouragement of distillation was enacted. This death-dealing statute poured its floods of destruction over the land with such rapidity as to astonish the nation by its deadly effects, and it was soon found absolutely necessary to check the dissipation which it had introduced. Soberly, in speaking of this time, describes the best excesses of the lower orders in the following terms—"Such a shameful degree of profligacy prevailed, that the retailers of this poisonous compound, set up painted boards in public, inviting the people to be drunk for the small expense of one penny; assuring them that they might be dead drunk for two pence, and have straw to lie on till they recovered." It was now

admitted by all, that immediate steps must be taken to strike at the root of this evil. Fortunately would it have been for the present age, and more particularly fortunate for the American Continent, had the plan of forming Temperance Societies been then adopted; this mode of restraining the evil, however, was not once, so far as we can learn, thought of; and recourse was had to legislation, which, after many a fruitless effort, at last, about the year 1751, succeeded in restraining the use of ardent spirits, by a heavy tax, and by offering encouragement to the brewing of ale. From this period till the year 1827, the quantity of ardent spirits used in England was comparatively small, though in Scotland and Ireland it continued to be drunk, and its only restraint upon the public appetite was the high price, which was caused chiefly by the heavy excise taxes laid on the article. At this period, however, when a restoration of peace admitted of a reduction of taxation, the excise on spirits was reduced, under the erroneous idea that it was one of the necessities of life; and this event operated as the opening of the flood-gates of death upon the nation, going on from destruction to destruction with such amazing rapidity, that the consumption has now arrived at nearly forty millions of gallons per annum.

Whilst the work of devastation was going forward with varied progress in England, it was not without its effects in America.—The Revolutionary War called many of the peasantry of the then British Provinces into the military ranks, and the practice of serving out ardent spirits as a daily allowance having obtained in the American Army, for which practice they had the example of their opponents: hundreds carried home intemperate habits, whilst the deference paid to the brave soldiers of the Revolution afforded ready means of introducing spirit drinking more generally throughout the United States than ever it had previously been practised. To add to this unfavorable state of things, the States became again involved in a war with Great Britain, and the habits of intoxication increased to such an extent, that when the attention of the country was called to the dreadful state of intemperance which was overwhelming the country, it was ascertained that out of a population of about four millions, thirty thousand annually became the victims of intemperance, either by its direct effects, or by introducing other fatal diseases, at a cost of little less than \$30,000,000.

In this awful state of things, it pleased the Almighty God to discover to his children on earth, that the surest remedy for this awful destroyer was total abstinence and voluntary associations for the laudable purpose, under the appellation of Temperance Societies—the rise, progress, and present state of which, we hope to be enabled to notice on a future occasion.—Can. Courier.

MISSIONARY.

(Continued from our last.)

North American Indians.

The Board have missions among the Cherokees, Chickasaws, Choctaws, Arkansas Cherokees, Osages, Stockbridge Indians near Green Bay, at Mackinaw, among the Ojibways southwest of Lake Superior, the Indians in Ohio, and Indians in the State of New York.

CHEROKEES.

Began in 1816: eight stations, five missionaries, eight male and twenty female assistants, and one native preacher.

BRainerd. John C. Elsworth, Teacher and Superintendent of Secular Concerns; John Vail, Farmer; Amosworth E. Blount, Farmer and Mechanic; Henry Parker, Miller; with their wives; Miss Delight Sargent, Teacher.

Carmel. Daniel Butrick, Missionary; Isaac Proctor, Teacher and Catechist; with their wives.

CREEKPATH. William Potter, Missionary; Mrs. Potter; Miss Ermina Nash, Teacher.

HIGHTOWER. John Thompson, Missionary; Miss Thompson; Miss Catherine Fuller, Teacher.

WILSTOWN. William Chamberlin, Missionary; Sylvester Ellis, Farmer; with their wives; Mrs. Hoyt, Widow of Rev. Ard Hoyt; John Huss, Native Preacher.

HAWES. Elizar Butler, Physician and Catechist; Mrs. Butler; Miss Nancy Thompson and Miss Flora Post, Assistants and Teachers.

CANDY'S CREEK. Wm. Holland, Teacher and Catechist; Mrs. Holland.

NEW ECROTA. Samuel Austin Worcester, Missionary; Mrs. Worcester; Miss Sophia Sawyer, Assistant.

Preaching, Churches, &c. Public religious meetings are held at each of the stations on the Sabbath, and occasionally during the week; and Mr. Butrick and Mr. Chamberlin have itinerated and preached extensively in the Cherokee villages. Unusual seriousness has prevailed at Brainerd, Carmel, Creekpath, and Hawes; and it is hoped that twenty or twenty-five have been renewed by the Spirit of God, some of whom were distinguished opposers. A number of the inquirers were formerly members of the mission schools. A new meeting house has been erected at Hawes, and another at Wilstown, the labor and expense of which, was almost entirely borne by the Indians.

There are now eight churches at the several stations occupied by this mission, embracing in the whole, last December, 219 members; of whom 157 were Cherokees, and the remainder were of African descent, or white persons residing in the nation. During the past year, three were added to the Church at Carmel, and one that had been cut off has been restored, three have been added at Hawes, and two or three other persons propounded; and six have been added at Creekpath. The Church at this last place has been more signally blessed with the influences of divine grace, than during any previous year.

Education. The school at Brainerd has not yet been resumed, since the burning of the buildings in 1829; though the preparations for opening it again, are nearly completed. This mission had under its care, on the first of June last, when they were interrupted by the enforcement of the law of Georgia excluding white residents, 7 schools containing about 150 pupils; about 80 of whom were boarded in the mission families. By an estimate made early last winter, it appeared that there were more than 200 Cherokees, excluding females, and all of the other sex who could barely read and write, who had obtained an English education sufficient for the transaction of ordinary business, of whom 130 had been instructed wholly within the nation, and about 41 had received their education chiefly abroad. Most of those who were educated in the nation were instructed in the schools supported by the Board. Including those who have emigrated to the Arkansas, or have deceased, the whole number of males and females, who have received an English education, adequate to the transaction of the ordinary business of life, is probably not less than 300; besides nearly as many more, most of whom, can read and write in English. Others have been in various ways and degrees benefited by their connection with the mission schools. An increasing desire among the people to have their children educated is very apparent.

A Cherokee Sunday School Union has been organized, embracing six schools, eight teachers, and 113 scholars.

Printing and distributing of Tracts. During the year a second edition of the Cherokee hymn book has been called for and 1400 copies have been printed; making, with the first edition, 2,200 copies. The number of hymns was increased from 33 to 65. This edition is nearly exhausted. Of the gospel of Matthew, 1000 copies have been printed, and a second edition is needed, and is ready for the press. Three thousand copies of a tract of twelve pages, consisting principally of historical extracts from the Old and New Testaments, have been printed, & another of similar character, and the same size is ready for the press. These have been prepared by Messrs. Worcester and Boudinot, & have been extensively circulated in all parts of the nation. Societies have been formed by the Cherokees themselves to purchase them for gratuitous distribution.

State of the People. The mission among the Cherokees has now been established more than fourteen years; during which period, the progress of improvement, which had then been considerable, has been steady, and considering all the circumstances, rapid. The mass of the people, in their dress, houses, furniture, agricultural implements, manner of cultivating the soil, raising stock, providing for their families, and in their estimation of the value of an education, will not suffer greatly by comparison with the whites in the surrounding settlements. In their present condition and character, they certainly much more nearly resemble man in his civilized state, than they do the savages which they were thirty years ago. The mass of the people have externally embraced the Christian religion. They have a regular system of civil government, founded on liberal principles and administered with a good degree of decorum and energy. Intemperance the bane of the Indian as well as the white man, has been checked. The laws of the nation rigorously exclude intoxicating liquors from all public assemblies, and otherwise restrict its introduction and use. Numerous associations for the promotion of temperance have been organized, and joined by large numbers. Some notoriously intemperate persons have been reformed, and others have been arrested in their fatal course.

During the last year, the Cherokees have been greatly agitated by their political troubles. Their government has been hindered in its operations, their laws counteracted by the extension of the jurisdiction of the state of Georgia over their territory, many of their citizens have been imprisoned, and their nation has been threatened with banishment from their country. The missionaries of the Board have been forbidden to reside among them by the laws of Georgia; four of them have been arrested for not removing, and two, Mr. Worcester, and Dr. Butler, have been for the same cause tried, and sentenced to the Georgia penitentiary, for the term of four years, where they are now confined. All the members of the mission families have been compelled to leave Carmel and Hightower for the present.

CHICKASAWS.

Began in 1821: three stations, two missionaries, one licensed preacher, and two male and five female assistants.

Tokshish. Thomas C. Stuart, Missionary, and Mrs. Stuart.

Martyn. James Holmes, Licensed Preacher; Mrs. Holmes; Mr. Mosby, and Miss Emeline H. Richmond, Teachers.

CANEY CREEK. Hugh Wilson, Missionary; Mrs. Wilson; Mr. Knight, Teacher; Miss Prudence Wilson.

Preaching and Churches. There has been preaching at the stations on the Sabbath, and to some extent in the Chickasaw villages. About 200 persons usually attend meeting at Tokshish. At Martyn the audience has increased during the year from forty or fifty, to seventy-five, and is still increasing. Much pains has been taken to instruct the people by means of Scripture lessons and expositions. Most of the congregation understand the English language. At Caney Creek few attend meeting, except the members of the school and some white families in the neighborhood.

The church at Tokshish consists of about nineteen members, and that at Martyn, of 12, one having been admitted during the year.—Though the minds of the members of the church have been much diverted from religious things, and much spiritual coldness has prevailed, yet all are believed to maintain in other respects, a fair Christian character, and to be firm in their adherence to the gospel.

Schools. The school at Martyn contains 82 pupils, 21 of whom, are girls; 26 read, and all speak the English language. The school at Caney Creek has had 39 pupils, all of whom can read, and nearly all can write. The expenses of these schools have been principally defrayed by the Chickasaws themselves.

State of the People. Intemperance has much increased during the year, on account of the breaking up of the Chickasaw government by the extension of the laws of the state of Mississippi over their country, and their fear of being removed across the Mississippi river.

CHOCTAWS.

Began in 1818: eight stations, four missionaries, nine male and eighteen female assistants.

Elliot. John Smith, Farmer and Superintendent of Secular Concerns; Mrs. Smith; Zechariah Howes, Farmer; Mrs. Howes; Mrs. Eliza Hooper, and Mrs. Allen Teachers.

Mayhew. Rev. Cyrus Kingbury, Missionary and Superintendent of the Choctaw Mission; Mrs. Kingbury; Elijah S. Town, Farmer; Mrs. Town; Matthias Joslin and Miss Eunice Clough, Teachers.

Ennawau. David Gage Teacher and Catechist; Mrs. Gage; Miss Pamela Skinner Assistant.

Goshen. Rev. Alfred Wright, Missionary; Mrs. Wright; Elijah Bardwell, Farmer; Mrs. Bardwell; Samuel Moulton, Teacher; Mrs. Moulton; Ebenezer Hotelkin Catechist; Mrs. Hotelkin.

At-shun-na. Rev. Loring S. Williams, Missionary; Mrs. Williams.

Hebron. Calvin Cushman, Farmer and Catechist; Mrs. Cushman.

Yok-nah-Caa-ya. Rev. Cyrus Byington, Missionary; Mrs. Byington; Miss Anna Burnham and Miss Nancy Foster, Teachers.

School of Jazon's. No mission family resides here. The school is taught by a hired teacher.

Aik-a-shub-a-ha. No missionary resides here. Miss Burnham teaches the school.

Historic Newspapers Collection

Preaching and Churches. Meetings have been maintained at all the stations, and more or less regularly in a number of Indian villages, besides those occasionally made into those parts of the nation where there has been the least religious instruction.

Ten persons were added to the church at Elliot, during the year 1830, since which no accounts respecting it have been received. The Maybew church embracing the converts residing near Maybew, Aikhunna, and Yokokchaya, has received on examination, since it was organized in May 1821, 284 members; of whom eight were of African descent, twenty whites, and 256 Choctaws; 27 of whom have been excommunicated, or are now under suspension for misconduct.

Schools. At Elliot the whole number of scholars is 44; at Maybew 64; at Hebron, 37; Hika-shih-na-10; at Yok-nok-chay-a 258.

MR. JUDSON'S JOURNAL. I am surprised to see that my last date is three months ago. The truth is, I have been so absorbed in translating, that I have been hardly sensible of the lapse of time.

I have been my habit for several months past, to perambulate the streets every morning, and distribute tracts to those who ask. At present, I gave away fifteen or twenty a day. The average has now risen to seventy.

I hear that Br. Wade has raised up a church of fourteen Karens, in the neighborhood of Maulmain, and that Br. Kincaid and Br. Jones have labor and attentive assemblies from the army.

I have observed to the brethren to know that I shall do with myself in the mean time. I know not whether they can keep the press in my way.

Extract of a letter from a female friend in Durban, to Miss — of —, dated Savoy, May 12, 1831.

My Dear — The Imprinted Karens number more than eighty at present, among whom are many young females, who it is desirable should learn to read and sew.

CONSOLATION.—Mr. Edwin Hough, having become proprietor of the Republican Advocate, has united his interest with A. W. Young, proprietor of the Warsaw Sentinel.

We hope many—I say many, for a few will not suffice to give this multitude of wretched creatures the bread of life.

From the Listener. INCONSISTENCY.—It befell on an occasion, that we—that is, myself and the ladies of the family, sat pleasantly engaged in our morning occupations, about as important as such occupations generally are—that is, one was making a frill, and another was nipping a frill that somebody else had made—one was making match-boxes for the chimney, and another was making matches to put into the match-boxes, and so on.

I am really sorry," said the elder daughter, "but I have given away every furthing I can possibly spare; if I had a shilling left that I could do without, I should think it my duty to give it on such an occasion."

"I have no money," said one of the younger girls, "but I am thinking whether I can assist the charity in any other way—whether I can take any part in the trouble of providing—of visiting the —"

"We ought, if we could, my dear," said her mamma; but no one is required to do more than they can. As it has not pleased Providence to give us any superfluity of wealth, much is not required of us. It cannot be our duty to give more than we can spare with propriety, and in justice to ourselves and our families—I am really sorry, because I think it a proper case."

The select meeting of which we spoke last evening, to take into consideration the present situation and pecuniary wants of the Cherokees, took place in Clinton Hall, and, making allowances for the sudden change, and peculiar severity of the weather, was much more fully attended than we had any reason to expect.

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THE INDIANS. Georgia Guard towards the Missionaries, though related in the most artless manner, was sufficient to excite and rouse the indignation of every American deserving the name of man.

As we have no language sufficiently strong to express our indignation at the horrid cruelty, injustice and unblushing duplicity and baseness with which our Southern Indians have been treated, we will only refer our readers to the following details of their sufferings published in the Boston Recorder.

The account is from a gentleman of standing and intelligence.—The declaration that there is no laud at the West for the Chickasaws after they have been induced to leave their own—and the attempt to make them and the Choctaws unite and accept the land allotted only to one tribe, shows the disregard of the first principles of common honesty and even of common decency, which we were hardly prepared for, even after all we have witnessed in relation to the basejuggling and high handed oppression particularly towards these Indians.

Extract of a letter from a gentleman in the Chickasaw Nation, to one of the Secretaries of the A. B. C. F. M. dated Dec. 24, 1831.

About a month ago, several hundred Choctaws spent part of three days in sight of Martyr, on their way to their new country. Altho' the contractor seemed to do every thing in his power, to render their situation comfortable, there was much unavoidable suffering.

A number of small companies have since passed, who were detained on the way by loss and other causes. No provision could be made for these, and consequently they were, in some instances, very destitute. One party came to us and begged an ear of corn apiece to relieve, for a season, their sufferings.

You will probably have heard of the recent council at the Choctaw agency between Major Eaton and Gen. Coffee, agents of Government, and the head men of the two nations. The object of the council was to purchase lands of the Choctaws for the Chickasaws, or to prevail upon the latter to renounce their character as a distinct people and identify themselves with the Choctaws.

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nevertheless, the whole number of physicians who were attacked, in fact, was but very trifling. We have the most unquestionable evidence that in hospitals, those in attendance upon the sick, very generally escaped the disease, which is a strong proof as could be offered of its non-contagious character.

The introduction of the cholera from a foreign source, though boldly asserted in reference to several of the Russian and Indian provinces, by the advocates of contagion, has not in a single instance been satisfactorily proved.

At Cayton, according to Deputy Inspector Farrell's report, it was found that the disease, on appearing at any one place, attacked almost at the same instant, a vast number of persons, who, from their habits, modes of life, and separation from their abodes, could not possibly have communicated it to one another.

The strictly epidemic character of the cholera is evinced in its occurrence on board of ships at sea, that had not touched at any place where it was prevalent. Traps, also, were attacked on a march through the open country, and officers in their boats on the Ganges, far from any source of contagion.

During the prevalence of the epidemic at Tabriz, a city in Persia, 10,000 or 12,000 of its inhabitants passed the day under the walls, entering it, but spent the day under the walls. During the next day, however, the disease manifested itself among them, and they suffered from it very severely.

Again, we are told on the same authority, Dr. Cormick, that the persons composing the family of the Persian prince, quitted the city of Tabriz after the violence of the epidemic had already begun to subside. They, however, carried the cholera along with them, and continued to be attacked from four to six days, for about ten days; but not a single person of the villages through which they passed, or where they slept, took the disease.

Close on this expression of our opinion follows its verification. The last accounts from Vienna are to the following effect.—The cordons between Hungary, Austria, Poland, and Silesia are done away with, and all the cholera hospitals are to be speedily closed; all persons dying with cholera are allowed to be interred, with all religious ceremonies, publicly in the ordinary burying ground, which was previously not permitted, even in cases of persons of the highest rank.

A strict investigation was made into what was called the first four cases which occurred in Moscow, and it was proved that the patients had neither themselves been in any infected place, nor had communication with any coming from such place.

The fact of the disease not spreading among the attendants of the sick is confirmed by the official report of the extraordinary committee of physicians assembled at Moscow by order of the emperor, who add, that "convalescents have continued to wear cloths which they wore during the disease, even furs, without having been purified, and they have never had a relapse. At the opening of bodies of persons who have had the cholera, to the minute inspection of which four hours a day, for nearly a month were devoted, neither those who attended to these dissections, nor any one of the assisting physicians, nor any one of the attendants, caught the disease, although, with the exception of the first day, scarcely any precautions were used."

As this fact of the immunity of those in immediate attendance upon the sick is, in our opinion, sufficient to overthrow the opinion of the disease being communicable by contagion, we must be permitted to add the strong testimony of Dr. Sturmy, staff physician at Orenburg, months while the disease prevailed at Orenburg, and two hundred and ninety-nine patients admitted in the military hospital, the personal attendants on the sick remained entirely exempt from the disease.

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Dr. Alters, in his report to the Prussian government, observes, that in Moscow there have been cases fully authenticated, where women have shared their beds during the night, and the men, notwithstanding, have escaped, and in the same manner that physicians in hospitals have, without any bad consequence, made use of the warm water which, but a few moments before, had served as a bath for patients laboring under the cholera.

But more conclusive facts still remain to be told, to prove that the cholera is not contagious. The official report of the medical committee, established by the Emperor at Moscow, states that a physician who had received several wounds in dissecting the bodies of those who had fallen victims to the cholera, continued his operations, having merely touched the injured patients with a lancet. He did not contract the disease; a drum-major, an assistant dissector, having also wounded himself in an abscess, which, however, less showed the pernicious action of the dead flesh, but the cholera did not attack him. Dr. For, an eminent physician at Warsaw, has written to the Royal Academy of Sciences at Paris, that he exposed himself in every manner to the infection; he infused into his own veins the blood of an individual who was dying of cholera; inhaled the breath of patients suffering under the disease; and even tasted the matter ejected from their stomachs, without sustaining any injury from the experiment beyond a slight nausea and head-ache.

POPERY. PRAYING TO MARY! A very short period before the death of the late Dr. Hatchley, he was called to visit a sick woman—and while waiting in her room, he heard her in a low tone of voice, saying—"O Mary, come Mary! O Mary, help me!"—Supposing that it was her daughter or some friend she addressed, he told the attendant to call Mary. Upon which he was informed, that it was the Virgin Mary in heaven whom she was addressing. The poor idolater then burst forth—"O Mary! Mother of God! help me. O Mary! Queen of Heaven! Blessed art thou among women; hail Mary! Queen of Angels! deliver me!" &c. When she ceased, the Doctor, who remarked to the woman—"they will wait long enough before she will hear, and come to thee!"

THE INHABITANTS OF MERINDOL received a summons, that the heads of the families of the town should appear before the ecclesiastical court. When they appeared and confessed themselves Waldenses, they were ordered to be burnt, their families outlawed, their habitations laid waste, and the woods that surrounded the town to be cut down two hundred paces square, so that the whole should be rendered desolate. The king, however, being informed of this barbarous decree, sent to countermand the execution; but his orders were suppressed by cardinal Tournon, and the greatest cruelties were consequently exercised.

The President of Opede sent several companies of soldiers to burn some villages occupied by Protestants, which they performed, murdering the men, ravishing the women, cutting off the breasts of mothers, and suffering the infants to famish, &c. &c. The president likewise proclaimed, that none should give any manner of assistance, or sustenance, to the Waldenses. On reaching another small town, the president found there only a boy, the other inhabitants having deserted the place. The boy he ordered to be shot by the soldier to whom he had surrendered, and they destroyed every house in the place. He next marched against Cabrières, and began to cannonade it. At that time, there were at above sixty poor peasants, with their families, in the town; and they sent him word, that they need not expend powder & shot upon the place, as they were willing to open the gates and surrender, provided they might be permitted to retire, with their families, to Geneva, or Germany. This was promised them; but the gates were no sooner opened, than the president ordered all the men to be cut to pieces, which command was immediately executed. Several women and children were confined in a large barn, which was set fire to, and every one perished in the flames. Other women and children having taken refuge in a church, the president ordered one of his officers to go in & kill them all: the captain, at first, refused, saying, "Such unnecessary cruelty is unbecoming a military man." The president, being displeased at this reply, said: "I charge you on pain of being accused of mutiny, immediately to obey my orders." The captain, afraid of the consequences, thought proper to comply. The president then sent a detachment of his troops to, ravage the town of Costa, which was accomplished with the greatest barbarity.

At length the judgement of God overtook the monster of cruelty; for he was afflicted with the dreadful flux, and a painful strangury. In his extremity he sent for a surgeon from Arles, who, on examining his disorders, told him they were of a singular nature, and much worse than he had ever seen them in any other person. He then took occasion to reprehend him for his cruelties, and told him, that unless he repented he might expect the hand of heaven would be still heavier upon him. On hearing these words the president, violently enraged, ordered his attendants to seize the surgeon as a heretic. The surgeon, however, found means to escape, and soon after the president's disorder increased to a terrible degree. As he had found some little relief from the operations of the surgeon, he again sent to him, for he had been informed of the place of his retirement; his message was accompanied with an apology for his former behaviour, and a promise of personal security. The surgeon forgiving what was past, went to him, he

Report to the Prussian Government. Dr. Walkers Report to the British government.

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too late to be of any service; for he found him raving like a madman, and crying out, that he had a fire within him. After blaspheming for some time, he expired in the most dreadful agonies."

# OBSERVER.

WEDNESDAY, FEB. 8, 1832.

**TO AGENTS AND SUBSCRIBERS.**  
While we have more than \$2,000 due us for the Observer, we are so pressed for money to meet our current expenses, as to be compelled to resort to borrowing to enable us to meet our engagements. Will our subscribers who are in arrears immediately pay to the AGENT who is most convenient to them, whether in the same town or county, or in those adjacent? And our Agents are requested to receive payments from any of our subscribers who may offer pay to them. We have found, in some cases, that Agents have not received money when offered; as they did not know of any convenient opportunity to transmit it to us. We hope that they will not object on this ground, as we have frequent opportunities of sending, and if we were sure of the money being ready in the hands of our Agents, we should often avail ourselves of opportunities that offer of obtaining it by private conveyance. We are in want of every dollar that is due. Shall we have it?

## A GREAT CHANGE.

Chancellor Walworth, President of the State T. Society, in his address delivered before the Society at its third anniversary, says that ten years ago when he proposed to Congress to enquire into the expediency of withholding from the soldiers the whiskey ration, he had the mortification to see his proposition rejected by an almost unanimous vote, and what rendered it peculiarly discouraging was, that resolutions of enquiry were adopted generally without opposition. Not long afterwards having modified his proposition, he succeeded in getting it referred to the appropriate committee, of which he was a member, but he again had the mortification of finding that a majority of that committee considered the project of depriving the soldier of his daily allowance of liquor as totally impracticable and visionary. But now the SECRETARY OF WAR comes boldly forward and recommends the total abolition of the ration of ardent spirits. The COMMISSARY IN CHIEF of the Army suggests that even the purchase of whiskey by the soldiers should be wholly prohibited. The NAVY DEPARTMENT, and commercial men have become more thoroughly convinced that the sailor can endure all the hardships, privations and changes of climate, better without the use of ardent spirits than with. And INSURANCE OFFICERS (and this speaks volumes in favor of Temperance) who insure their vessels at a lower premium, which exclude the use of ardent spirits, than those which have them on board for the use of their crews. And this change has been effected by Temperance Societies in ten years.

## IMPROVEMENTS IN UTICA.

The Western Recorder says that their Theatre stands unopposed—a monument of folly—that their Circus is used as a Tavern. We suppose that brother Herald means that their old Theatre stands as a monument of the folly of those who built it, and of those who gave it their support. Its remaining unoccupied, he will agree with us, is a monument of the wisdom of the citizens of Utica at this day. Revivals of Religion make sad work with these "Schools of morals."

## CHOLERA.

From a full conviction that this disease which has, for the last 14 or 15 years, desolated the other three quarters of the globe, will also make its appearance in this country, we feel that we cannot do our readers a greater service than to publish such letters as we may come into possession of, on this subject. We therefore have occupied a considerable space this week with an article from the Journal of Health, which we consider peculiarly valuable, as showing that the Cholera is not contagious, and therefore calculated to prevent panic & allay unnecessary fears.

## THE END OF THE SABBATH BREAKER.

A man was skating on the ice at Philadelphia on Sunday, when he went through an air hole and was drowned, leaving behind him his hat with a snow rook in it.

## FROM THE BUFFALO PATRIOT.

It will be seen by the following that this paper, one or two numbers of which only had appeared, has been suspended. While we can sincerely sympathize with Mr. Stone and the patrons of that paper on account of their disappointment, and while we have no doubt that such a paper would have exerted a salutary influence—especially on the moral and religious interests of that village, and the immense number of business men and emigrants that pass through it, yet we know that in the eyes of our friends at Buffalo, we should subject ourselves to the charge of insincerity were we to make any great lamentation on account of this failure. As we have before repeatedly stated, the Rochester Observer is but just able to sustain itself with the respectable support which we receive from the Western counties, and which as matter of course would be considerably diminished by the establishment of a respectable religious paper any where on the western frontier.

## CHALLENGE!!

One who signs himself a slaveholder, writes a long letter to Mr. Garrison the editor of the Liberator, which he closes with the following challenge:

You impudent scoundrel! And I will blow you where the buzzards will never find you. Meet me, sir, in Washington city, on the 4th day of March, prepared to meet the fate which you so richly deserve. Write me whether or not you accept this challenge; if not, sir, expect to die in less than one month thereafter, either by my own arm or that of the State. For be assured, sir, that if you continue your publication, you will be officially demanded; and when the state calls, you must, you shall come.

I now ask you, will you desist? or shall I be compelled to ride more than one thousand miles to put a period to the rascality of you base, infamous, abominable, traitorous, lawless, unprincipled, impudent, degraded, cowardly dog as you are?

## A SLAVEHOLDER.

To the above, Mr. Garrison makes the following appropriate reply.

Several considerations induce me to decline the proposed interview. The name of the challenger is unknown to me. Judging from the principles manifested in his letter, I should be more likely to find him in the State Prison of Georgia, than at Washington, on the 4th of March. As I am a poor man, and possess no slaves whom I can rob to defray my travelling expenses, it would be a wretched piece of economy, and a contemptible enterprise, for me to make a journey of several hundred miles, merely to shoot an animal whose carcass the buzzards alone could value, or be shot myself. The assassination which is threatened would give me some uneasiness, if the liberation of the slaves, or the triumph of justice and humanity, depended upon my existence; but as the case is otherwise, I can

At the drawn dagger, smile its point.

## THE NEWBURYPORT MURDER.

In answer to some complaints of the citizens of Newburyport against the select men, for omitting to offer a reward for the apprehension of the murderer of Mr. Page, the Newburyport Advertiser has the following remarks from which we infer that developments have been made to the authorities, fixing the murder on Herrick, the person whose arrest was noticed in our paper a few days since. "We cannot in justice to the person charged state the facts in the case; but we may permit to say, that such facts were early ascertained, that the select men saw no cause for offering a reward. Great credit is due to the board of select men for the prompt, vigorous and efficient measures already taken and still pursued by them, to fasten the crime upon the criminal."

## TEMPERANCE.—THE FOLLOWING STATEMENT IS FROM THE REPORT OF THE TRUSTEES OF THE BALTIMORE ALMSHOUSE; IT SPEAKS WITH MOMENTOUS EMPHASIS OF THE WOE OF INTEMPERANCE.

Document, J.—Showing the habits of the Paupers admitted in the Alms House during the year ending the 30th of April, 1831.

Adults of temperate habits	27
" " " " " " " "	960
" " whose habits in respect to temperance are unknown	19
Children of temperate parents	18
" " " " " " " "	119
" " whose habits of whose parents as to temperance are unknown	17
Total	1,160

Paupers.—It appears from a report submitted to the Legislature on the 17th inst. by the Secretary of the State, comprising returns from all the counties except Queens, where there is no poor-house, that the number of paupers relieved or supported during the last year in the State of New York, was 15,564, of whom 13,573 were county paupers, and 1990 town paupers. The whole expense incurred for their support during the year, was \$245,433 21. Average expense of supporting a pauper at a poor-house, \$33.29 per annum. Although ten counties more have made returns this year than last, the aggregate number of paupers is only fifty eight greater.

The Gazette of this morning, on the authority of a passenger, states, that one third of the Cohoes bridge had been carried away, and that considerable damage had been done at Troy. The

whole number of cases up to the 12th inclusive, was 9, of whom 5 had died. On the 17th, there had been ninety four cases, and thirty four deaths. There were twenty new cases on that day. The present, therefore, is the most alarming account we have had.

## SUPPORT OF THE POOR.—A FACT.

Andrew Patterson was among the first of the New England emigrants to the southern part of the county of Herkimer. At the commencement of the revolution, he enlisted as a private and by continued good conduct he was promoted, a little before the close of the revolution, to the rank of an orderly sergeant. During the whole of that memorable contest he had been an active and hardy soldier. At one time he received a letter from Gen. Washington directing him to take charge of a small scouting party. This document he preserved as a most precious jewel, until the close of his life. Its contents, and the frequent exhibitions of it, as he related the stories of the times "that tried men's souls," constituted the fund and source of his happiness. And when he told the trials and "hairbreadth escapes" to which he had "often and again" been subjected, the recital of which would bring the "big tear drop" in the eye, he would show you "the letter," the warrant of his bravery and his integrity. He was industrious and of good habits; but by pursuing the business of a shoemaker in the early settlement of the place, he could obtain little if any thing more than the scanty necessaries of life. In the 68th year of his age he was smitten with an apoplectic fit. This crippled and disabled him the remainder of his life. In this situation, no alternative was left him for subsistence but to apply to the town for support. The bare idea rent his very soul, and he suffered long before he resorted to this mortifying alternative. The services he had rendered, the battles he had fought, the exposures of his life for the cause of his country and independence, were often taken in review by him; and when he mused upon these circumstances, you would see his heart rise with convulsive throes in his bosom.

## THE BURKITES.

Bishop, Williams and May, charged with the murder of the Italian boy, Carlo Ferrair, on the 4th of November last, and of an unknown man, who had also been accused at the Police office of the murder of a woman, as we have heretofore stated in full, were brought up for trial at the Old Bailey, on the 3d inst. The indictment was for the first two mentioned murders. The Court room was crowded to excess, and an immense multitude surrounded the building. The galleries were taken over night by members of the nobility at a guinea a seat. The three prisoners were common looking men, with no particular indications of ferocity or villainy in their countenances, nor did they exhibit much emotion during their trial, which lasted all day. They had two counsels to assist them and the investigation was a thorough and patient one, resulting in a clear conviction on the minds of all present, that two of them had been guilty of the horrible crime of suffocating two persons, for the purpose of selling the bodies to the surgeons. Some doubt was entertained as to the guilt of May, the best looking of the three. The jury, however, found them all guilty, and they were sentenced for execution on the Monday following. While the Recorder was pronouncing the sentence; he was several times interrupted by the shout of the multitude without. May said that he was a murdered man, and Bishop knew it.

## FROM THE LONDON NEW MONTHLY FOR DEC. CHOLERA MORBUS.

On hearing it said that this disease only attacked the poor.

It comes! it comes! from England's trembling tongue

One low and universal murmur stealthily—  
By dawn of day, each journal is 'er'ching  
With starting eyes to read what it revealed,  
And all agaze, ejaculate one word:  
The CHOLERA—no other sound is heard!

Had Death, upon his ghastly horse reveal'd,  
From his throat-rattling trumpet summons sound-  
ed,  
Not more appallingly its blast had pealed  
Upon the nation's ear—awe-struck, astounded,  
Men strive in vain their secret fears to smother,  
And gaze in blank dismay on one another.

Now are all eeres absorb'd in that of health;  
Hush'd is the song, the dance, the voice of glad-  
ness,  
While thousands in the selfishness of wealth,  
With looks of confidence, but hearts of sadness,  
Dream they can purchase safety for their lives  
By nostrums, drugs, and quack preventatives.

The wretch who might have died in squalid want,  
Unseen, unmour'd by our hard-hearted blind-  
ness,  
Wringing from fear what pity would not grant,  
Becomes the sudden object of our kindness,  
Now that his betters he may implicate,  
And spread infection to the rich and great.

Yet still will wealth presumptuously cry  
"What, though the hand of death be thus out-  
stretched;  
It will not reach the lordly and the high,  
But only strike the lowly and the wretched.  
Tush!—what have we to quail at? Let us fold  
Our arms, and trust to luxury and gold."

They do believe thee, honest Pestilence!  
Thou'rt brave, magnanimous, not mean and  
dastard;  
Thou'rt not avert thy dread omnipotence  
In mastering those already overmaster'd  
By want and woe—trampling the trampled crowd,  
To spare the unsparing and preserve the proud.

Usurpers of the people's rights! prepare  
For death by quick atonement.—Stony-hearted  
Oppressors of the poor!—in time beware!  
When the destroying angel's shaft is darted,  
'Twill smite the star on tilted bonnets set,  
The mitre pierce, transfix the coronet.

Take moral physic, Pomp! not drugs and oil,  
And learn, to broad philanthropy a stranger,  
That every son of poverty and toil,  
With whom thou sharest now an equal danger,  
Should as a brother share, in happier hours,  
The blessings which our common Father showers.

O thou reforming Cholera! thou'rt sent,  
Not as a scourge alone, but as a teacher,  
That they who shall survive to mark the event  
Of thy dread summons, thou death-dealing  
preacher!  
By pity and love of kind may best  
Requite the love that smail'd them from the Poach-  
er. W.

## FOREIGN ITEMS.

From the N. Y. Spectator.

## TWENTY DAYS LATER FROM EUROPE.

THE CHOLERA MORBUS.—Deaths at Sunderland, Dec. 17th, by cholera, 3; new cases 17; recovered 5; remaining 28. Whole number of cases 495; deaths 170.

At Newcastle, of cholera, Dec. 17th, 5; recovered 7; new cases 20; remaining 47. Total number of cases, 94; deaths 34.

At North Shields, 3 cases had occurred; at Houghton-le-Spring 5, and two deaths; at Seaham 3 cases, and 1 death.

Although the total of the cases "remaining," at Sunderland, on the 17th, was four less than on the 11th, according to our publication of last evening, yet there had been no check in the progress of the disease; while at Newcastle, its progress and fatality had been rapid during the six days intervening between the 11th and 17th. In Sunderland, the total number of cases had swelled from 146 to 170. At New Castle, the

whole number of cases up to the 12th inclusive, was 9, of whom 5 had died. On the 17th, there had been ninety four cases, and thirty four deaths. There were twenty new cases on that day. The present, therefore, is the most alarming account we have had.

## THE FOLLOWING ARE THE OFFICIAL ACCOUNTS RECEIVED THIS DAY FROM SUNDERLAND, NEWCASTLE, AND NORTH SHIELDS, OF THE STATE OF THE CHOLERA.—DAILY REPORT OF CHOLERA CASES.

Central Board of Health, Council Office, Whitehall.

SUNDERLAND, Dec. 11.—Remaining at last Report, 36—new cases 10. Total, 46. Died, 5—recovered, 9—remaining, 32.

Total of cases and deaths from the commencement of the disease: Cases, 432—died, 143.

NEWCASTLE, Dec. 11.—Remaining at last Report, 3—new cases, 2. Total, 5. Died, 1—recovered, 4—remaining, 4.

Total of cases and deaths from the commencement of the disease: Cases, 9—died, 5.

NORTH SHIELDS, Dec. 11.—Remaining at last Report, 0—new cases, 2—Died 1—recovered, 1—remaining, 1.

Total of cases and deaths from the commencement of the disease. Cases 2—died 1. Dec. 13, 1831. W. MACLEAN, Sec.

## VALUABLE RELIGIOUS BOOKS.

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The Christian Life, Vol. 2, by JOSEPH LEAVITT, Just received and for sale at the New Book Store of SKINNER & PHELPS.

Oct. 27, 1831.

In addition to a very heavy stock of Fancy and Staple Dry Goods, D. S. RUSH, (No. 42 Buffalo St.) has just received Merino, Macos & Broad Cloth, Cassimeres and Sattinets, Gents' Hair and imitation Combeds, Circassians, Ginghams, Merino, Thibet wool, Casimeres, Valencia and Prussian Shawls and Hdk's. Blea. Sheeting 50 inches wide, Marsales Quits and Rose Blankets, Fustians, Mole skin, Brown Sheetings, Shirtings, &c., &c. Will be sold Wholesale and Retail at a small profit and much less than can be purchased at any other establishment west of the city.

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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, 41

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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 price 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, 41

whole number of cases up to the 12th inclusive, was 9, of whom 5 had died. On the 17th, there had been ninety four cases, and thirty four deaths. There were twenty new cases on that day. The present, therefore, is the most alarming account we have had.

## THE FOLLOWING ARE THE OFFICIAL ACCOUNTS RECEIVED THIS DAY FROM SUNDERLAND, NEWCASTLE, AND NORTH SHIELDS, OF THE STATE OF THE CHOLERA.—DAILY REPORT OF CHOLERA CASES.

Central Board of Health, Council Office, Whitehall.

SUNDERLAND, Dec. 11.—Remaining at last Report, 36—new cases 10. Total, 46. Died, 5—recovered, 9—remaining, 32.

Total of cases and deaths from the commencement of the disease: Cases, 432—died, 143.

NEWCASTLE, Dec. 11.—Remaining at last Report, 3—new cases, 2. Total, 5. Died, 1—recovered, 4—remaining, 4.





ADVEL CHIPMAN, EDITOR.

ROCHESTER, MONROE CO., N.Y. PUBLISHED WEEKLY.

ALBERT G. HALL, PRINTER. Office in the Globe building, No. 14, North 7th street.

For the Rochester Observer, ON THE IMPORTANCE OF THE DOCTRINE OF THE BIBLE.

No. 2.

Without the doctrines of the Bible men can never be saved... The doctrine here taught is this, and only this, viz: in consequence of our first parents' sin, their posterity have come into a state of sin and misery.

For the Observer.

Mr. Chipman—I have often wished you much success in your exertions to benefit man through the medium of your very valuable paper...

REMARKS BY DR. ELY.

We judge, that every child of Adam, born and to be born, has sinned in, by, and through Adam, as his divinely appointed federal head and representative.

From the Philadelphia.

THE POINT IN DISPUTE.

The Old School Presbyterian writers labor to produce the impression upon the public mind, that on all the prominent points now in controversy, the New School men are diametrically opposed to themselves.

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NEW LIGHT.

The Rev. Dr. Ely, having been severely censured by a writer in the Presbyterian, for the account he recently gave of the meeting at Lancaster, and being stigmatized for it, as having become a "New Light," thus plausibly defends himself, under the charge of "New Lightism," and of self-applause.—Evangelist.

It is true, that I seek new light from the Spirit of God, to illumine the revelation of his word to my mind when I contemplate it; and I should be thankful for "new measures" of the light of reason and of God's countenance, that in his light I might see light.

He also vindicates his belief, that the power of the Holy Ghost accompanied the preaching of the word to produce the remarkable results which were witnessed at Lancaster.

The opinion of an anonymous writer is never worth much to those, who do not know him; but it is the opinion of T. L. "that by a little exertion, the number of admissions to our church might be increased an hundred fold."

From the New-York Evangelist.

PROTRACTED MEETING IN PHILADELPHIA.

A protracted meeting of very uncommon interest has just been held in Dr. Skinner's church, Philadelphia. The meeting was commenced on Thursday the 26th ult., and opened with a sermon by Rev. Mr. Parker, of New York, from these words: "On some have compassion, making a difference: others save with fear, pulling them out of the fire."

From the Philadelphia.

A TOWN IN NEW-YORK.

There is a town in New York, containing 120 families. In the fall of 1830, an agent of the Bible Society visited the place, and found in it 50 families destitute of bibles.

A GOOD TUNE.

The criterion of a good tune is, not its pleasing a scientific ear, but its being quickly caught by a congregation. It is, I think, by singing, as it is by preaching, a fine judge of composition will admire a sermon, which yet makes no manner of impression upon the public mind, and therefore cannot be a good one.

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MISSIONARY.

(Continued from our last.)

North American Indians.

CROATAWS.

Schools. At Elliot, the whole number of scholars is 44; at Maylew 64; at Hebron 57; at Hika-shub-a-ha 10; at Yok-nok-cha-ya 25; at Goshen 29; at Ennans 23; amounting to 235 in all.

Besides these, schools have been taught to some extent among the adult Choctaws, considerable numbers of whom have learned to read the Choctaw books with ease, and not a few have learned to write.

Translations and printing. The gospels of Luke and John, have been translated by Mr. Wright and 1500 copies of a selection from them, giving a history of our Saviour, and his instructions, containing 154 pages, has been printed.

Removal of the nation. The Choctaws entered into a treaty with the United States in September, 1830, by which, they ceded their present country, and agreed to move to lands owned by them west of the Arkansas territory.

From the Philadelphia. IMAGINARY DIFFICULTY. Several Universalist papers have copied a part of my letter to Dr. James R. Wilson, from which they start this difficulty.

"If Christ suffered only in a finite degree, and yet was a vicarious sacrifice, and an all-sufficient and just Redeemer of God's elect, it must clearly be seen that the demerit of sin is not infinite—of course the eternal damnation of any would be unjust. The Doctor cannot gainsay or avoid this conclusion—of course, his own system is overthrown, and endless damnation is refuted in the very premises. For the Doctor dare not contend that the non-elect are more criminal than the elect."

ARKANSAS CHEROKEES. Began in 1820: three stations, two missionaries, and four male and nine female assistants.

Various notices. The temperance society now embraces about eighty members, including all the men and women of influence.

HOME MISSIONS.

Rev. J. J. Shipperd, of Elyria, Lorain Co., writes to the Secretary of the American Home Missionary Society, that forty-one Sabbath school scholars and two teachers, are among the fruits of the revival in that place.

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Creeks. About 2,500 or 2,600 are settled 30 miles from Union, who are steadily visited and instructed by the missionaries. A church was organized among them in September of last year, embracing 20 members, twenty-five of whom were baptized. Since that time, sixteen have been added, fifteen of them at one time, in April making forty-six in all.

Schools. Fifty-seven children and youth are assembled in the school at Union, all of whom are boarded in the mission family: 25 Creeks, sixteen Cherokee, and thirteen Ochsia. Thirty-one are boys, and twenty-three girls. Three very young men well advanced in their studies, and promising fair for usefulness.

Stockbridge Indians near Green Bay. Began in 1827: one station, one missionary, and one male and one female assistant.

There are about 200 of these Indians settled in two villages. They are agriculturists, generally industrious, and live comfortably.

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From the Miss. Herald.

**BOMBAY.**

DEATH OF MR. GARRETT.

We have now the painful duty of announcing the death of another of the laborers connected with the mission at Bombay—**MR. JAMES GARRETT**, for ten years past the active and faithful superintendent of the printing establishment. The circumstances of this afflictive event are described in a letter from Mr. Hervey, dated July 20, 1831. The persons referred to in the first paragraph, are Mrs. Allen and Mrs. Hervey, who died, one on the 5th of February, the other on the 3d of May.

You will have heard, dear Sir, before this reaches you, how our hearts were pained to learn, on arriving here, that one whom we had expected to see, and with whom we had hoped to be associated in prayer and effort for the salvation of the heathen, had finished his work and gone to his final rest. You will probably have heard also, that in less than two months, after we first saw this long desired field of our labors, we were called to follow to the grave another whose memory will ever be dear to the writer of the present communication.

Now at the request of an afflicted sister, I set down to inform you that death has made a further diminution of our little number.

Our dear brother Garrett is no more. He died on the 16th inst., the day which completed the 34th year of his age. The disease, which terminated his valuable life, was bowel complaint, or dysentery, of a very obstinate kind.—His health had been declining for two or three weeks before he was attacked with this complaint; but he continued his arduous labors in the printing office, and in other departments of the mission, till the 8th inst., when he was obliged to desist and commit himself to the physician's care.

Two eminent physicians, to whom the mission is much indebted for their frequent and gratuitous services, gave him every attention in their power. But they, with us, had the unhappiness to see their unwearying endeavors to save his life, entirely unavailing. The medicine which, by long experience, has been found most efficacious in removing such disorders, could not be made to produce the wished for effect, and he rapidly sunk towards the grave.—

Every succeeding day, and almost hour, found him worse than before, until the 14th, when our hopes of his recovery were almost extinct. On the evening of that day he adjusted and took leave of all his worldly affairs, and with calmness and joy awaited his dissolution. The angel of death continued with a steady and resistless hand to fulfil his commission to take down the earthly house till about 11 o'clock on the evening of the 16th, when he ended his sad work, gave the spirit of our beloved brother a joyful entrance into the 'house not made with hands,' and left us to gaze in mute affliction upon the ruins before us, while he seemed to say to us all, "See what *I can and shall soon do for you!*"

Thus this mission, which has so often felt the chastening hand of the Lord, is deprived of one of its most efficient helpers; his afflicted family of a tender husband and father; all of us of a kind friend and sympathizing brother, our little church, of one of its active and useful members; the poor heathen, of one who was willing to sacrifice health and life for their good; and the general cause of true religion in this place, of one of its most self-denying and zealous supporters.

But while we feel this affliction deeply, and mourn our loss, and the loss of all, we are comforted in the assurance that it is infinite gain to him. His dying deportment exemplified in a pleasing manner the power of faith to support its possessors in the hour of severest trial, and was a complete victory over the king of terrors. In his sharpest sufferings, no murmurs fell from his lips; no impatience disturbed the calmness of his spirit; no anxiety to live, distracted his mind or withdrew his attention from heavenly things; and not even a wish was known to escape him, that did not correspond with the divine will.—Before his case was considered hopeless, he was asked whether his desire was to live or die? He replied, "that he did not know that he had any desire on the subject; his only wish was, that the will of the Lord might be done." Afterwards, when it appeared that he could not live, he expressed a decided choice to depart and be with Christ.

One morning, as Mrs. G. went to him, he said "Well, my dear, do you think I have got on my way any the last night?—meaning, have I advanced any towards the grave?" She replied, "You appear to be weaker." "Well," said he, "come, help me—help me to contemplate that glory—glory which is opening. O can it be? Is it so? Is my work done? Let there be singing." He mentioned a hymn, which he wished to have sung, beginning with the lines,  
Jesus, with all thy saints above,  
My tongue would bear her part, &c.

In which he joined as far as he was able. Afterwards, he wished us to sing the one beginning with the words "Guide me, O thou great Jehovah," &c. Many times during his sickness he tried to sing some favorite hymn or verse.

The day before he died, the workmen of the office, about twenty in number, called at his request, and agreeing to their own desires, to see him. He addressed them in Maltratta, and exhorted them to repent of their sins, and believe in Christ as the only Saviour. They were all in tears and many of them sobbed aloud. He conversed with them as long as his strength would permit, and then bade them an affectionate farewell. It was with difficulty that they could be prevailed on to leave the room. All the men that have been under his care, say of him, "he was a kind master, and a good man," and they evince their sincerity by their tears and mournful looks when his name is mentioned.

For the last twelve or fourteen hours before he ceased to breathe, he had his reason only at intervals. During this time, he talked considerably, sometimes in Maltratta, and sometimes in English. His sufferings in the former part of his sickness were pretty severe, in the latter part, they were less so, and in the closing scene they appeared to be comparatively light.

On the 17th, at 5 o'clock P. M., his funeral was attended at the mission chapel, and although the rain fell almost incessantly in sweeping torrents, the assembly of English and natives, was so large, as nearly to fill the house. The natives were addressed in Maltratta by Mr. Allen, and the other part of the congregation in English, by Mr. Ramsay. After prayer and singing, the mortal part of our dear friend and brother, was conveyed to the mission burying ground, where, with other precious dead previously deposited there, it must remain.

"Till to its centre, this vast planet shakes,  
And the Archangel's trumpet proclaims aloud,  
Ariels: come forth! The glorious morning breaks,  
Which night and death again shall never cloud."

We trust that with recent, severe, and successive afflictions, which it has pleased a mysterious Providence to visit this mission will serve to quicken those of us who survive, to greater diligence and fidelity in our Master's work, and awaken a spirit of prayer in our behalf among our distant friends; while we are not without hope, that they will be followed by some good effects upon the heathen in the midst of whom

we dwell. These poor creatures are accustomed to view death as the most awful event that can happen to man. And truly it is so to them, in their present state. But some of them have now seen what support and consolation Christian ministers to its true disciples in that trying hour. All the arguments that I have hitherto been able to use with my Pundit in favor of the religion of the Bible, and against his own, seem not to have had half so much effect, as this peaceful and happy death, of which (as I was living with Mr. Garrett) he was an eye witness. And here permit me to make a similar remark respecting what occurred in the last hours of my dear wife. As three or four native females stood in tears beholding her, she made use of the little Maltratta she had acquired, in endeavoring to show them how happy she was that she was going to Jesus. At the same time her countenance was brightened with smiles.—Her words and appearance took full hold of our young woman, who has since spoken of it as an unheard of thing, that a dying person should be so happy as to *laugh*. If then the gospel is to be the power of God unto the salvation of these people, by the deaths rather than the lives be such as that their deaths shall preach!

Mr. Garrett entered the service of the Board in the autumn of 1819, with high testimonials from his minister and others in Utica, N. Y., where he had spent the six preceding years, as to his qualifications for the station of a missionary printer; and his subsequent life justified the confidence reposed in him. His original destination was to the mission in Ceylon. On being forbidden to remain as a missionary on that island, by the lieutenant governor, Sir Edward Barnes, he repaired, with the press under his care, to the Coromandel coast, and from thence proceeded to Bombay, where his assistance had become very necessary. This was in May 1821.

The loss which the mission sustains by his death is, for the present, irreparable. It is however, very desirable that a successor be provided immediately. The post is one of importance, and it is hoped that the Committee will not be subjected to long delay in finding the suitable man to occupy it.

**REVIVAL MEETING IN LONDON.**

The meeting which was lately held at the Rev. Dr. Morrison's Chapel, Brompton, to promote a revival of religion in the western district of the Metropolis, was attended by the various congregational ministers of that district. The Rev. Messrs. Dunn, Shepherd, Dobson and Vaughan, conducted the devotional services, and three ministers from America severally addressed the congregation, respecting the remarkable revival of religion which has been recently witnessed in the United States, and urging the people of all classes to attend to the real business of human life. The service was of a most interesting character, and several are understood to have been deeply impressed with the solemn and affecting appeals which were made. There is a remarkable simplicity, piety, and earnestness displayed in the appearance and addresses of these American ministers, which is truly refreshing to persons of genuine piety.—*London World.*

**SANDWICH ISLANDS.**

The editor has just received an interesting letter from Dr. Gerrit Judd, dated at Oahu, Sept. 10, 1831. The state of the Mission was prosperous as usual, and commendable progress making in morals among the people. A new governor of Oahu had been appointed in the place of Boki, who, as he had not been heard from, since sailing for Erengo, was supposed to have been lost.—The new governor, John Adams gave public notice on the day of his appointment, that he was determined to execute the full rigor of the law against all white men who should sell rum to his people. He declared that no licenses would be further granted, and called upon all to witness that he should be as good as his word. This was a great and unexpected blow to the grog-shops, of which there were about thirty in and about the village of Manoa. Extracts will be given in our next.—*Western Rec.*

**THE END OF INFIDELITY.**

In the profligate life and horrid death of Thomas Paine, that prophet of modern infidelity and champion of Satan's "working men," may be seen the course and end of an infidel—a cruel husband, a blasphemer of God, the betrayer of his friend, a debauchee, a traitor to hospitality, a gloomy misanthrope and snarling cynic, a loathsome sot, a wretch tortured with remorse and despair, an object of universal disgust and abhorrence. His life demonstrates, that "When feared the future, 'tis no longer wished for," a self-convicting consciousness of deserved punishment forces the terrors of a judgment to come upon the mind, which tries in vain to cast them off. "The name of the wicked shall rot," and this is the memory of Paine an offence to the good, the shame of unbelievers, and will be covered with merited infamy, till it is known no more on earth. The life of the man will strip his principles of the gaudy and delusive character which ignorance and perverted reason has thrown around them.

In what marked and strong contrast to the life and death of Paine, does the character of the excellent and pious Baxter appear? The followers of Paine revel over his memory in those haunts where vice assumes its lowest and most degrading forms—there the drunkard, the thief, and the villain console themselves with the lying and mischievous counsel of one who thought to annihilate virtue and religion, for they know that if there are any retributions of good and evil it will be all with them, and that impunity for their misdeeds is incompatible with the justice of a righteous Sovereign. The approach of Paine shed a withering blight upon every thing near him—unhappiness, discomfort and trouble, always travelled with him, and spread wherever he went. His writings are destructive of moral restraint, and let loose the reins of unbridled licentiousness.

How different was the course of Baxter! His life was a pattern of christian virtue and public spirit. He was a reformer of the vicious, a bold and unsparing reprovor of all improprieties; so that the place of his ministry from notoriety abandoned, became one of the most sober and exemplary. His friends loved him; his enemies acknowledged the purity of his private character, and crowded before his clear and powerful reasonings. By his writings, thousands acknowledged themselves infinitely benefitted, in a preparation for "everlasting rest." His "memory is blessed," and his works follow him with a mighty, renovating and purifying influence upon the world. The consolations derived from his councils abide in death, and support the soul in that last decisive hour. When declining to the grave, his own meditations were, next to God and the Bible, his delight and resource. But see that Paine could not assure his friends, nor solace himself, by what his fertile mind had invented. The testimonials of industry and piety which Baxter has left behind him, are known in almost every part of the world—and are the joy of the good, the cheer of the afflicted, and cordials to the poor in spirit, inv-

rest in heaven.

It is worthy of notice, as mentioned in the review from the London Christian Observer, that christianity and the Bible were the most unyielding obstacles to Paine's schemes of riot and confusion, and on that account, his unbridled violence was directed against them.—*Canadian Watchman.*

From the New York Evangelist.  
**AN EXTREME CASE: A Known fact.**

Mr. Editor—A few years ago there lived, on one of the Green Mountains of Vermont, a pious and venerable man of the Calvinistic Baptist order, who during all his religious life before, had considered it unscriptural for him to commune at the Lord's table with christians of other denominations. This man was sick and in the near prospect of death, while such was the nature of his disease, that he was already deprived of the use of his speech, so as to be under the necessity of making known his wants only by signs. On the last day of his life, I think it was, some of his neighbors being in to see him, and to assist the family, he made signs that he wanted the great bible, and a piece of chalk. One of his neighbors who was a Congregational deacon, waited on him at this time, and helped him to the things desired. The sick man then wrote with the chalk on the bible cover, so legibly as to be understood by all, "*I want to partake of sacrament.*" It being in the midst of winter, the roads somewhat impassable by snow, and no administrator of gospel ordinances near enough to be obtained before he must, in all probability, be in the world of spirits; the deacon told him of these obstacles; which appeared not to satisfy him, as he seemed to insist on the privilege.—The deacon then asked him who would administer the ordinance? He again wrote on the bible cover, "You." The deacon then inquired of him who should partake with him if it were administered? To which he replied in writing as before, "You and all these believers" including some others present of other denominations.

In this extreme case he considered it, the deacon was at first in great trembling and doubt concerning his duty; yet, after consultation with his christian friends present, and prayer to God, he concluded to take this solemn responsibility upon himself, and accordingly did administer the sacred ordinance to his dying neighbor; and partook of it with him, for the first time, though, for about twenty years they had lived happily together as christian neighbors; upon which the good man evidently died in peace.

Without hazarding an opinion of my own, on the subject, I would now propose for consideration and for answer, should any be disposed to answer, the following question: Could this good deacon, (for so he is yet called, having been considered eminently and consistently pious, by all his christian acquaintances, for as many as twenty-five years.) be justified of God, in thus meddling with such sacred things, in this extreme case, or did he incur the displeasure of the Almighty, as did King Uzziah, when he presumed to offer incense, which was lawful only for the priests to do? H. J.

**TEMPERANCE.**

From the Genius of Tem.

**LINES**

ON THE DEATH OF A YOUNG MAN BY INTEMPERANCE.

Toll the mournful funeral bell,  
Strains of music ne'er can tell,  
How high he stood—how low he fell—  
Toll the funeral bell.

Tell not of his youthful years  
His father's hopes, his father's prayers,  
His mother's tears, his mother's cares,  
All were lost in him.

He looked for joy in cups of wine,  
He said its rays made gems shine,  
That it was made to cheer, relax,  
And elevate the soul.

And he could never bear restraint,  
His soul within would almost faint,  
To hear a superstitious saint  
Bid him his cups to cease.

Cold winter's hands his eyelids close,  
His winding sheet's the drifting snows,—  
His farewell, the wild wind that blows,  
In anger o'er the plain.

No tender mother soothes his cares,  
No pitying Saviour hears his prayers,—  
No angel-band in waiting bears  
His soul in peace away.

But demons drear around him wait,  
Exulting in his fearful fate,  
Indulging in their hellish hate  
In gusts of laughter wild.

Toll the mournful funeral bell,  
Strains of music ne'er can tell,  
How high he stood—how low he fell,  
Toll the funeral bell.

From the Genius of Temperance.

**A NEW THOUGHT.**

IS IT A GOOD ONE?

Messrs. Editors,—You have labored long and hard to bruise the serpent rum, and I, who have long been a reader of your paper, can think of but one expedient you have left untried. You have assailed the world on all sides, and sometimes the church. Now turn about a little.

Recommend to the friends of temperance throughout the country, to use their united influence to place rum selling exclusively in the hands of the church. Christians are the "light of the world." From them we expect counsel, reproofs, and warning. Now, give them the whole disposal of this traffic, and what a vast revenue of good might accrue.—When they "put the cup to their neighbor's lip," they might give the timely caution, "at the last it will bite like a serpent and sting like an adder;" they might tell him as he swallows his dram, and swears his oath, that no drunkard, nor sweater can inherit the kingdom of heaven! In short, they might muster a host of scripture which the worlding has not at his command. Another prominent reason is, that selling rum is attended with much profit, and who can make a better use of the "manum of unrighteousness," than the children of God? They can build churches, support ministers, and send the gospel to the destitute;—"casting their bread upon the waters,"—"giving a portion to seven and to eight." A third reason: They tell us assuredly, that they do not sell to drunkards. They only take the sober man and make him tipsy a little by degrees, giving him time for reflection, while they continually warn him to shun even the appearance of evil. A fourth and last reason: The Sabbath would not be so often violated, as christians, especially deacons and elders, must be in the sanctuary on that holy day, consequently shops must be closed, unless the "except for medicine" customers should make a call, and those cases of necessity and mercy must not be disregarded!

You may think, sir, that I am speaking ironically, but let facts answer. One good Elder has said that he felt that he had done much good by his exhortations, when dealing out this good creature

one instance, a tippler left his glass and did not swallow the poison. And further, a conscientious deacon who keeps a rum tavern up country, certified, not long since, that he would be willing to go on his knees, to prevent his neighbor's taking strong drink!

**EXTRACT**

From the Journal of Mr. Yale, Agent of the N. Y. State Temperance Society.

Not long since, at Mr. Morris's man wished to dig a well. He hired a man to do it, under the express stipulation that no ardent spirit should be furnished or used. The man dug down some 10 or 15 feet; and on going down one morning the assistants charged him with having a bottle of liquor with him. He denied it. After a time they repeated the charge—he denied and said, if he had he hoped God would cause the well to cave in upon him.—Just then the earth gave away, and he was buried alive. Help was produced; but life was fled; and near to him was found a *Bottle of Whiskey!* Thus God took him at his own appeal.

**INFANTICIDE.**—It is known that many decent women, at service in the city, or otherwise too much occupied to take proper care of their own children, place them out to nurse, and often pay the greater part of their wages to the persons who take care of them. A woman who makes her living from this class of mothers, lately called in one of our most respectable medical gentlemen to prescribe for one of her nurslings who was ill. The physician was surprised at perceiving strong symptoms of mania *a potu*. He asked the woman what was the infant's food—and she said bread. Being further questioned she said "He won't eat bread Sir, unless it's sopped in whiskey. They are very fond of it, and it's an excellent thing for keeping them quiet. It makes them sleep from morning to night."—*Phil. Chron.*

From the New-York Evangelist.  
**A GOOD BEGINNING.**

Rev. Robert Southgate was ordained Jan. 4, as pastor of the First Congregational Church in Woorstock, Vt., Sermon by Professor Fowler, of Middlebury College. The ordaining council passed the following vote. We hope it will exterminate the practice of expensive and useless

**ORDINATION DINNERS.**  
Resolved, That in the opinion of this council, the custom of providing public dinners for the clergymen and delegates attending ordinations, involves an unnecessary expense, and countsenance a species of public entertainment which is not in such accordance with the simplicity of the gospel as to merit our approbation—and we would hereby express our regret at the existence of the practice, and hope that it may be discontinued by the churches.

**OBSERVER.**

**WEDNESDAY, FEB. 15, 1832**

The health of the editor has been such for some weeks that he has not been able to bestow that labor upon the paper that he could have desired.—His health is improving but he finds it necessary to favor himself as much as possible. He hopes that his readers will receive this as a sufficient apology for any deficiencies they may see in the editorial department.

**DEPRAVITY AND REGENERATION.**

An article on this subject which appeared in the *Volunteer* in December last, a monthly publication edited by Asa Rand, we have had a long time on file, but its length and the great press of other matter has prevented its publication hitherto.—But having received a request signed by ten Ministers desiring that it should appear in the *Observer*, we shall readily comply with their request, and shall give a part, or the whole of it in our next.

The article, many of our readers will see is the outlines of one of Mr. Finney's sermons. The text is "Make you a new heart and a new spirit, &c." On this skeleton Mr. Rand comments at considerable length. Of the correctness of his strictures we give no opinion.

It is however a subject involving important and fundamental doctrines, and one which we should be glad to see discussed. And we should be pleased that the discussion should be carried on through the columns of the *Observer*. But let it be distinctly borne in mind that every thing like personality—every thing of a sarcastic character which would fairly open the door for tartness of reply—any thing in short, but argument will be excluded, and the Editor will be the judge what may or may not accord with the principles thus laid down.

It is one of the characteristics of the age that religious discussion is carried on with more of christian spirit than formerly, and we trust that the time is not far distant when the exhibition of acrimony and invective and ridicule in discussing the fundamental doctrines of the religion of Christ will not only be wholly discarded, but that its use will mark the writer as either wanting the spirit of Christ, or deficient in intellect.

We have become satisfied from observation that the greater the talent of the disputant, the less will he rely upon his adroitness in using harsh and sarcastic language.

It appears to us that "The proper manner of conducting religious controversy," might form a subject well worthy the attention of our ablest religious publications—that there are cases as applicable to this subject, as to common christian intercourse in private life.

**DEBATE ON SLAVERY CLOSED.**

The discussions on Slavery in the Virginia Legislature has closed after a debate of thirteen days, and it was resolved that it was inexpedient to legislate on the subject at present.

Some of our readers may perhaps imagine that little importance should be attached to this fact, and that nothing has been gained by it, but we think otherwise. The very fact that there has been some change in public sentiment effected, by some means, that the subject of slavery can be freely discussed in the Legislature of Virginia and that editors of papers in that state dare freely to publish their sentiments in relation to it, and this change effected too in the course of some four or five months, is worthy of being recorded among its strange things of this eventful period.

Let the principles of slavery be examined—let them be placed in fair contrast with the principles of our free government, and with the principles of the religion of Christ, and in this day of free discussion, much, very much, is gained to the cause of justice and humanity. Men may go too fast, possibly, in advocating the emancipation of slaves, but we believe there is much greater danger, of his going too slow. For ourselves, although we hope

to take that course which a sound discretion—which justice and philanthropy point out—yet if we must be ranked either with those whose feelings are too ardent, or with those who are over cautious, we acknowledge that we would prefer being ranked with the former.

We take the following from the history of Sci-tuate, one of the old colony towns, and commend it to the New Englanders of the present day, who are so anxious about the "poor Indians":—"In 1673, the colony resorted to the following strong measure of precaution: 'It is ordered that every man that comes to the meeting on the Lord's day, bring with him his arms, with at least six charges of powder and shot; also, that whoever shall shoot off a gun, at any game whatever, except an Indian or a Wolf, shall forfeit 5s. for such default until further order.'

We take the above from the N. Y. Cour. and Enquirer. This intendo contained in the introductory remark may not perhaps be worthy of notice, yet we could not read it in connection with the paragraph on which this comment is made, but think that the man must be hard driven for matter to criminate the friends of Indian rights, who would unblushingly pretend as he does, that this order gives the inhabitants liberty to shoot the peaceable and unoffending Indians. The exception, every person of common sense must see just amounts to this—it was thought proper to shoot wolves on any day—but to prevent an unnecessary waste of ammunition, and that the sound of a gun might be known as a signal of the approach of wolves or hostile Indians, this fine of five shillings was imposed as a matter of necessary precaution.

Yet Mr. Webb would have it believed that Indians and wolves were classed together, and that the former might be shot by any of the inhabitants with impunity, whether coming as friends or foes.

**IS THERE NO REMEDY.**

We hear complaints of the late arrival of our papers from various quarters. We are just informed that our East Bloomfield package which is put into the Post Office here on Thursday, does not arrive until the next week on Monday.

To say the least of it, these delays are extremely vexatious, and there must be extreme negligence somewhere. We are glad to be informed of these cases, as it may be possible that the publication of them may correct the evil.

For the Observer.

"The Parable of the Ten Virgins, illustrated in Six Sermons, by James Wood, London, 1722, p. 122."

Mr. Chipman—I have just perused this little volume, and have received much instruction from it. The parable, which these sermons design to illustrate, relates to death and judgment, and therefore interest all, especially those who have named the name of Christ, inasmuch as it implies that some who profess christianity are mere professors.

The author has portrayed with a masterly hand the character of the true and false professor—the feelings and motives of each so clearly and scripturally discriminated as to show him to be one well acquainted with the natural and renewed heart. Although written more than one hundred years ago, these sermons exhibit more practical and evangelical instruction than any modern work of the kind within my knowledge. The work recommends itself to every young christian, as a guide to self-examination, and as a help to all those who are expecting to be called to the marriage supper of the Lamb. It should be seriously and prayerfully perused by all who expect to die, that they may lay a good foundation against the time to come.

The work can be obtained in your village at the book-store of Hoyt, Porter, & Co. at the moderate price of 3s. Yours, PETROS.

For the Observer.

**THE SUPREMACY OF ST. PETER.**  
Mr. Chipman—I find in the Catholic Telegraph of the 28 ultimo, an article under the above title in which the writer undertakes to prove that Peter was the head over the other Apostles, and had the exclusive authority of using the keys of the kingdom of heaven.

In support of this Papal doctrine, the Catholic rests upon two passages of scripture. The first of these is the memorable text in Matt. xvi, where Jesus says, "Thou art Peter and upon this rock I will build my church." "I will give unto thee the keys, &c." To make this passage support the supremacy of Peter, the Catholic not only dwells much upon the name of Peter which signifies a stone or rock, but alleges that the name of this disciple was changed on this occasion, from Simon to Peter. His words are "the name of Peter until this occasion had been Simon. Jesus changed this as I remarked to Peter."

Now nothing can be more groundless than this assertion. In the iv, 18 of Matt. we are told that "Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother." See also Matt. x. 2, to the same import. We are therefore safe in saying that Simon had received the surname of Peter, long before the conversation mentioned in the text under consideration. Peter's name then is to have nothing to do with this question.

We proceed then to the inquiry, Who was the Rock upon which Jesus said he would build his church? Peter had just been confessing his faith in Jesus as "The Christ the Son of the living God." Of this Christ it had been revealed to Isaiah the Prophet, "that he was the foundation stone, the tried stone, the precious corner stone which God had laid in Zion." See Isa. xxviii. 16. Peter therefore when he confessed that Jesus was the Christ of God, confessed that he was "the precious corner stone, the sure foundation" upon which resting this profession, Jesus said, "Blessed art thou &c." and then adds, "I say unto thee thou art Peter, and upon this rock, or stone, (that is the one you have just confessed your faith in) I will build my church. This seems to us to be the natural interpretation of the text, and this interpretation is supported by the whole current of scripture. We might quote almost any number of passages, a few however will suffice. In I. Cor. iii. 11, the apostle is speaking expressly of that foundation upon which the church is to be built, and he, instead of telling us that he was building the church upon Peter, declares that "Other foundation can no man lay than that which is Jesus Christ." The next passage we quote shall be from Peter himself.

In his first Epistle he is writing to the strangers scattered abroad and we find him, instead of claiming any supremacy over the Apostles, or exhibiting himself as the foundation, telling them, that if they had tasted that the Lord was precious, they must come unto him as unto a living stone, disallowed indeed of men but chosen of God and precious" upon which they, "as lively stones, were built up a spiritual house." The Apostle then quotes in illustration of what he had said the passage which I have already quoted from Isaiah. But there is still another difficulty in the Popish interpretation. If Peter was the rock upon which the New Testament church was to be built; as Christ had a church before Peter had a being, the Old Testament church must have been built upon a different foundation from the new.

The other part of the text is in these words. "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This the Catholic applies exclusively to Peter. Now by turning to the xviii of Matt. we find this

power given to the whole of the Apostles, say to every individual church. The passage is very explicit, "If thy brother (in a case of discipline) refuse to hear the church let him be to thee as a heathen man and a publican. Verily I say unto you whatsoever you shall bind on earth shall be bound in heaven, &c."

The other proof text of the Catholic is from John xxi. 15, 17, where Jesus directed Peter to manifest his love by feeding his lambs and his sheep. Here the Popish expounder makes his lambs mean private christians, and the sheep the ministers, and from this exposition he draws the inference that Peter was a Pope, and had authority not only over the laity but the Priesthood also. We venture to say that the figurative language of sheep and lambs is never used in this way. In the bible the clergy, instead of being represented as giving milk and sucking the lambs of the flock, are the under shepherds who are to lead the flock into green pastures. But if receiving instruction to feed the sheep makes Peter a Bishop, over Bishops, or Pope, then the Elders or Presbyters at Ephesus were all Popes for they were directed by Paul to feed the flock of Christ, or those believers who were committed to their charge by those who were called Christ's sheep.

This Mr. Editor, is the strong foundation upon which the Papal Hierarchy is built. Can any intelligent Catholic be satisfied with it? For our part we can discover no resemblance between the Pope and saint Peter, except that they have both named Christ, are both chargeable with having saved many of the things of men that are things of God, and have both made it necessary for christian ministers to withstand them as they are every where called Christ's sheep.

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A PROTESTANT.

For the Observer.  
**JOHN KNOX.**  
No. 5.

From Edinburgh, Knox accompanied Erskine of Dun to his family seat in the Shire of Angus, where he continued a month, preaching every day. He then preached at Calder-house, in West Lothian, the seat of Sir James Sandilands, for a short time. Among those who attended his sermons at this place, were three who exercised much influence in the public transactions which followed; Archibald, Lord Loche, John Lord Erskine, who afterwards became Lord Mar, and died Regent of Scotland; and Lord James Stewart, who was subsequently created Earl of Murray, and was first Regent of the kingdom during the minority of James VI. Knox afterwards preached at Kyle, Ayr, Falkens, and other towns. In these places, he administered the sacrament of the Lord's supper, and his communications entered into the solemn covenant, to maintain and promote the pure preaching of the gospel, as providence should afford them opportunity.

The dangers to which Knox and his friends had been accustomed, taught them to conduct matters with such secrecy, that he had preached for a considerable time, before the clergy knew that he was in the kingdom. But his success became so numerous at Ayr, that consideration was out of the question, and his preaching as reported to the Court. He was not disturbed, however, until after a second journey to Angus, when by the procurement of the Bishops, he was summoned to appear before a convention of the clergy, in the church of the Blackfriars at Edinburgh. He resolved to attend; and before day appointed, he went to Edinburgh, accompanied by Erskine of Dun, and several other gentlemen. The clergy had never dreamed of his attendance, and being apprised of his determination, they met before hand and set aside the summons, under pretence of some informality. On the day that by this summons Knox was to have appeared as a culprit, he preached to a fair and ample audience than had before attended him in Edinburgh, and for the ten succeeding days he preached in the same place, twice in each day. In a letter written at this time to Mrs. Bown his mother-in-law, he says, "The trumpet led the old soldier for three days together, until private houses of considerable size could not contain the voice of it. God, for Christ his sake, grant me to be mindful that the signs of a heart have not been in vain, nor neglected, in the presence of his majesty. O sweet were to death that should follow such forty days in Edinburgh, as here I had been three. Rejoice, rather; the time of our deliverance approacheth, as Satan rageth, so does the grace of the Holy Spirit abound, and daily giveth new testimonies of the everlasting love of our merciful Father." About this time, at the request of Earl Marshal and Glencairn, Knox wrote a letter to the Queen Regent, desiring her protection for the Reformed preachers, but without success. While thus employed, he received a call to come one of the Pastors of the English Congregations at Geneva, which he accepted, as with his family, repaired to that city.

No sooner did the clergy understand that he had left Scotland, than they renewed their attempts against him, and upon his failing to appear, passed sentence against him, adjudging his body to the flames, and his soul to perdition, and banishing his effigy at the cross of Edinburgh. Knox passed the two following years, in 1567, with his congregation at Geneva. He loved by his people, and esteemed by all. But too, he found peace and quietness, to what he had for many years been a stranger. He still had his heart in his native land, and he

very short notice in the ears of the Court, and to best occasional some trouble at a future period.

A letter from Knox to the Protestant Lords in Scotland is published. It is intended to show the same as they are in a meeting at Edinburgh, and subscribed a solemn bond of mutual engagement, to adhere to one another, and to resist any measure that would tend to the Reformation. They also signed some rules for their guidance on the subject. The clergy used every exertion in their power, to detach them from the Protestant faith, but without effect. They then determined to prove these cruel measures, that the political situation of the country had made it necessary for them to suspend for a few years. They afterwards tried, and condemned Walter Scott, (on the 25th August 1585, he was brought to the block and expired uttering these words: "As I live, I am fourscore and two years old, and cannot live long by course of nature; but I have better shall rise out of the ashes of my bones. I trust in God, I shall be the last one that shall see the death of Scotland for this cause."

The same day, and a fatal epidemic had the effect of causing the people to desert their rights, and to desert the power of the clergy. Throwing all its strength, the people now assembled upon the Reformed worship, and avowed their determination to adhere to it at all hazards. Many of the Protestant ministers began to preach, and all manner of the sacraments publicly. The Bishops, however, by their complaint to a general council before the Queen Regent, who then with a reply as to persuade them that she was ready to favor their cause, and assured them of her protection.

In a former report letters had been sent to Knox, and he returned. He readily complied, and in January 1586, took a final leave of Geneva. In addition to former marks of respect, the Queen, before his departure, conferred upon him the honors of the city. He left his wife and family behind him, and he should ascertain that they could live safely in Scotland. When he arrived at Duff, he found that the English government had refused to grant him leave to pass through their dominions. They had perceived the voice of his trumpet. In passing through France, he had received information, which he had learned from Scotland, that there was a political intrigue, and that it was necessary to be cautious. He set up a claim for the young Queen of Scotland, and succeeded to the throne upon the death of Mary, as a heritor, and to assist this he endeavored to combine their forces with the English forces of Scotland. As he was not allowed to visit England, Knox wrote a letter to Secretary Cecil, with whom he had been personally acquainted, while in London, and setting forth the case of the Queen, he landed at Leith, 24 May, 1559.

For the Rochester Observer.

#### ON THE IMPORTANCE OF THE DOCTRINES OF THE BIBLE.

The importance of the doctrines will be further evident if we bear in mind that our practice is the result of our doctrines. The stream cannot rise higher than the fountain. If we are corrupt in sentiment, we shall necessarily be corrupt in practice. Hence says divine truth, "all people will walk every man in the name of his God," that is, the practice of all people will be in accordance with the sentiments which they adopt respecting God. If men deny the existence of God, they cannot worship God. If they deny the Divinity of Christ, they cannot rely upon Christ for salvation. If they deny the government of God, they cannot submit to the events which are taking place on earth. If they deny their dependence, they cannot engage in prayer. If they deny the equity of the divine law, they cannot obey that law. If they deny their sinfulness, they cannot repent. If they deny the doctrine of election, they cannot rejoice in the assurance that any will be saved. If they deny the special agency of the Spirit, they cannot pray for the exertion of that agency. A denial of any one doctrine necessarily leads to a denial of a corresponding duty. Destroy all the doctrines of the Bible therefore, and you will destroy all practical religion. Not one of them is to be viewed merely as a matter of speculation. Too often for the honor of man, the purity of the church, and the glory of God, has this false idea prevailed. It has been supposed and declared that all preaching or conversation respecting the doctrines of grace, must be a cold, speculative, soul-destroying employment. But duties, my friends, are founded upon doctrines, and grow out of them, and are supported by them as necessarily as the branch proceeds from the vine, and is nourished by it. It is impossible that we should have any more practical religion than we have correct knowledge of revealed truth. We may speculate as well about duties, as about doctrines. "Would you grow in grace? Grow then in knowledge. Become familiar with those great truths which exhibit the character of God, of the Lord Jesus Christ, your own characters, and the plan of redeeming mercy. Meditate more frequently upon the indissoluble connexion between doctrine and practice. Despise not doctrinal knowledge; but seek for it as for hid treasures; and then let all your knowledge be reduced to practice. If practical religion be of any importance to your souls, turn not away, I beseech you, from a thorough, candid, and prayerful investigation of the truth. My only hope for the younger members of the churches in this region, arises from the confident expectation that they will pursue this course. To your dear friends, your fathers, and mothers look with great anxiety. Soon will their quivering lips and dying accents commit to you for protection the cause for which they have so long labored and prayed. I seem to hear them say, while standing at the grave's mouth, and permit me to unite with them in saying, "Now we live, if ye stand fast in the Lord." M. L.

#### TEMPERANCE TAVERNS SHOULD HOLD OUT THEIR COLORS.

Meat, Mord and Fry keep a good Tavern in Franklinville, Pa. they say they lose custom in consequence of excluding ardent spirits from their bar. As a matter of fact, for tipplers probably advertise their custom where the use of such can be obtained, and temperance men are too slow to direct their friends to such houses. Moreover, it would gratify many travellers, and secure a call, if every Inn not haunted by evil spirits, should be labelled in large letters on its front or on its sign, TEMPERANCE TAVERNS.

#### A Child made Wise by the Scriptures, and Preserved in great Temptation.

A little child, with a few years ago was passing through R., in Ontario Co. slipped and fell, and the sleigh which conveyed his mother and her few effects passed over one of his legs, and so mangled it that amputation followed. When confined there he was visited by the minister of the place, who presented him with a bible. After his recovery he passed from the care of his parents, mother as if he were a stranger, and he has since become a "Fruit of the Tree of Life." The Bible however, was found with him, and was read, though in secret, and late in night, even when the words and miracle cast upon the scriptures in his heart, were well making him an unbeliever too.—"But the word was a lamp to his feet, and led him to the Rock of Ages. The God of Joseph it is hoped is with him. It is said that he can refute the words of infidels, and it is thought that he would gladly enter upon a course of study had he the means of pursuing it, and were his time at his own command."

#### Money well expended.

"How is it, said to my brother in L. that there is a new meeting in your congregation every year, and especially this year, since nearly all the attendants were divine worshipers, and were already happily pious." "The new crop," said he, "usually consists of those whom we have taken special pains to bring into the house of God, and one of them who said he was too poor to spare the time from his business. He was however offered the same wages if he would attend meetings, and agreed to sit in the church for the same price that he would labor on the farm. His attention became arrested, and it is hoped that he has given himself away to Christ. At a protracted meeting in another town a man was brought to me to entertain ministers and others, and he would be constantly attended, but I was very perceptible that he had been kept at work on his large farm. "Love thy neighbor as thyself," with the scriptures. There were upwards of a hundred conversions at that meeting, and who know but some of these workmen might have been brought in. Perhaps they sacrifice would have been followed by the greater sacrifice of the master himself, who was so anxious to take the same road that could not forsake it. He had great possessions."

#### Union among Christians.

It is somewhat remarkable that Christians in different places and among different denominations are attracted to union. When in Orange and Niagara counties a few weeks ago, some Baptist ministers assigned one of their congregations to join a Harmony Association. In Ontario county there is a society of Unitarians, one of whose ministers I heard preach the last Sabbath with some profit. The Reformed, or Five Methodists, are united to the same Association. I have before me also two sermons delivered before Anne House Society, Massachusetts. From the people are becoming wise of necessitating and blessing as signs for a reform from the sin as they were from that of intemperance. The anxious inquiry is, in

quently heard how should we unite? What shall be done concerning baptism, and is it essential to communion? The following thought from a father in the ministry, deserves attention. I consider, says he, baptism like the Supper, an ordinance to the church and not a duty to it. The Lord adds men to the church. Acts ii. 47, and then they have a right to his ordinances, without pledging themselves to any denomination. They have come into the house and may immediately set down to its entertainments. Abraham had already come into the church by faith and was circumcised because he was in it. When a man gives evidence of piety he gives evidence of membership in the body of Christ—should be acknowledged a professor of religion and should not be kept from either of the ordinances for a single opportunity. D.

For the Rochester Observer.

#### For the Rochester Observer.

A Teacher that would be useful to his class in the Sabbath School must live a life of prayer and spend much time in studying the lesson, that he may be prepared to bring forth things new and old out of the treasury of the word of God; and things that will instruct the children of his charge, his illustrations will be clothed in language that can be understood, he comes before his class with a fixed determination to do all that he can to benefit their souls, feeling at the same time his absolute need of the Holy Spirit, without whose special influence he knows that not a child in his class will repent and believe. He is prepared to present them before the throne of Mercy in faith, having strong confidence that He that has promised will fulfill; and while he feeds them with the word he waters it with his tears, his class must believe there is a reality in the great and momentous subject that he is pressing upon them, and how often is the scripture fulfilled, "They that sow in tears shall reap in joy."—He that goeth forth weeping bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." NINTH CENTURY.

For the Rochester Observer.

#### ON THE IMPORTANCE OF THE DOCTRINES OF THE BIBLE.

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From the Journal of Health.

PRECAUTIONS AGAINST THE CHOLERA.

The following valuable document, on the best means of preventing an attack of cholera, and of arresting its spread when it is actually present...

II. Medical and Domestic Precautions.

These will be found of considerable importance from their contributing to prevent or diminish the susceptibility to infection which individuals may possess at the moment the disease breaks out.

Whenever apartments may become indispensable, those of a warm, aromatic kind, in moderate doses, or domestic means, should alone be resorted to.

What is generally understood by salts—viz: Glaubers salts and Epsom salts, as well as other cold purgatives, should not be taken, in any quantities, nor, on any account, without the express prescription of a medical man.

The medical members of the Board beg to state, in the most decided manner, that no specific preventive against cholera is known to exist, and that the drugs hitherto offered with this pretension, in countries where the greatest ravages have been caused by this disease, not only did not possess the negative virtue of doing no harm, but were found to be absolutely injurious.

The true preventives are a healthy body and a cheerful, untroubled mind. Looseness of bowels should be immediately checked, and any thing like periodical chills or cold perspirations should be met by quinine in suitable quantities; but habitual drugging, at all times improper, is to be deprecated in the strongest terms when epidemic disease is apprehended.

The Board have been anxious to lay before the public, as early as possible, the above precautionary outlines, which they trust will tend, together with the suggestions emanating from the wisdom of your and other local Boards, if not to exempt the whole population of these realms from the scourge of epidemic cholera, at least to enable them to meet it, in the event of its appearing amongst them, with physical and moral constitutions the least likely to suffer from its virulence.

The Central Board will avail themselves of the earliest opportunity to transmit to you any further sanitary suggestions which may occur to them on the subject of precautionary measures, as an outline of instructions now in preparation for communities supposed to be actually attacked. I have the honor to be, Sir, your most obedient servant. E. STEWART, C'tn.

I. As to Precautionary Measures.

In order to insure the adoption and realize the benefit of any system of sanitary arrangements, in a large community, the first essential point is, to divide that community into subordinate sections, and to form distinct Boards of Health, each to consist, if possible, of a resident clergyman, and a number of substantial householders, and of one medical man, at least.

These Boards should be charged with the following duties in their respective districts, viz: 1. To appoint inspectors. Each inspector to visit daily, and to inquire carefully after the health, means of subsistence, cleanliness and comfort of the inmates, (of say one hundred houses, more or less, according to local circumstances.)

2. To receive and examine the reports of those inspectors; which should be made up to a given hour on each day.

3. To endeavor to remedy, by every means which individual and public charitable exertion can supply, such deficiency as may be found to exist in their respective districts, in the following primary elements of public health, viz: the food of the poor, clothing, bedding, ventilation, space, cleanliness, outlets for domestic filth, habits of temperance, prevention of panic.

4. To report to their Boards, respectively, on the above heads, as well as on the actual state of the health of their districts.

The subordinate divisions of each district ought to be numbered or lettered, and each district named; the names of the members of each board, of the medical men attached to each; and of the visiting inspectors employed, should be placarded in conspicuous places.

Principal Boards of cities, towns, or parishes, to report directly to the Central Board in London.

1. On the actual state of health of the whole population.

2. On the precautionary measures already carried into effect.

3. On those precautionary measures contemplated.

4. On suspected sources, if any there be, from whence this particular disease might possibly spring.

With regard to precautions, as to intercourse with suspected or really infected persons or places, the Board are confident that good sense and good feeling will not only point out, but morally establish, as may be practicable, the necessity of avoiding such communications as may endanger the lives of thousands.

But they strongly deprecate all measures of coercion for this purpose, which, when tried upon the continent, invariably have been found productive of evil. The best inducements to a prompt acknowledgment of the disease having entered a family, as well as to an early voluntary separation of the sick from the healthy, will always be found in the readiness and efficiency with which public charitable institutions attend to the subject in section 3.

It is with much satisfaction that the board feel themselves authorized to declare, and it will no doubt be highly consolatory to the public, to learn that, under proper observances of cleanliness and ventilation, this disease seldom spreads in families, and rarely passes to those about the sick, under such favorable circumstances, unless they happen to be particularly predisposed.

It will not, therefore, be necessary, where there is space, and where due attention is paid to cleanliness and purity of air, to separate members of families actually affected by the disease, nor to insulate individual houses, unless in cases of crowded, filthy, badly-ventilated habitations, and other contingencies which involve the health and safety of all.

It having been proved by ample experience, in more than one city in Europe, that the fitting up and furnishing of hospitals for the reception of the poorer classes supposed likely to be attacked by the disease, at a period too long before its actual breaking out, has been productive of great waste of means, by the spoiling of various articles, and the consequent want of wholesome accommodation, when most required, the Central Board would recommend that proper and sufficient house-room only be secured and prepared in the first instance, and that the charitable be called upon only to FLEET themselves to furnish, a green notice, such articles of bedding, furniture, &c., or the value of them, as they would at once have contributed.

By this means the deterioration of perishable articles will be avoided; and, should the district actually escape, the contributions will be saved. The situation which the Board would recommend for temporary cholera hospitals, would be those most detached, insulated, and thoroughly exposed to free and open air; the description of house such as would admit of the most perfect ventilation and cleanliness, and the largest space around the sick.

The Board would recommend, when a family is reported to be in an unhealthy state by the sub-inspector, and the disease confirmed to be cholera by a medical member of the District Board, that the head of such a family, if unable to afford accommodation at home, be advised to send the sick person forthwith to the temporary hospital; and that the other members of the family be supplied with such additional means and comforts as their state may require, to enable them to resist the influence of the infected atmosphere in which they live.

John and Sally were received at one time into full communion with the church.

From the Cincinnati Journal.

REVIVAL PREACHING.

It is the object of the gospel to renovate and save a depraved and lost world. To accomplish this object, preaching must have clearness, doctrinal instruction, directness, and on the part of the preacher, a firm confidence in the power of the truth.

The revival preacher calls things by their right names, nor does he throw the veil of refined speech over the abyss of woe. He speaks of heaven as a place of rest, a city of pearls and sapphires. To him hell is a burning reality, a lake of fire, a valley of the dead, "where their worm dieth not and their fire is not quenched." Nor does he fail to exhibit the great doctrines of our holy religion; nor is he a mere philosopher, but an ambassador of Christ.

To make his hearers feel that they are entirely sinful, he places before them the divine law, and in its piercing light, shows them the ravages of that moral disease, which has spread itself through their whole system; nor stops to inquire how and where it began. Knowing that unless soon arrested, it will work eternal death, he hastens to apply the remedy. Seeing his hearers without spiritual life, he cries aloud unto them, arise! nor stops to reason with the dead, how they can live.

The revival preacher teaches the doctrine of the divine purposes, not as destroying moral agency, but as affording the only ground of hope that any sinner will ever be saved.—For all the redeemed in heaven know, that when they had broken over every other barrier, just as they were falling into perdition, their God in mercy saved them.

He declares the supreme divinity of Christ and calls upon his hearers to worship him as God. He defends the divinity and personality of the Holy Spirit, and bids sinners apply to him for cleansing grace. He tells them of the resurrection, and a day of judgment, and bids them prepare to stand at the bar of their offended God.

It is an opinion somewhat common, that in seasons of revival, only a part of the doctrines of the gospel ought to be preached. Hence, it is not unfrequently happens that if a number of ministers are called to address a congregation, enjoying the special effusions of the Holy Spirit, almost every sermon will be from a text like the following: "How long halt ye between two opinions?" "To-day, if ye will hear his voice, harden not your hearts." "The harvest is past," "Ephraim is joined to his idols, let him alone."

But if there be a time when all the terms of salvation ought to be clearly and fully stated, it is when many are inquiring, what they must do to be saved.—Doctrines of the Gospel—what are they? The instructions which God has given, to lead the sinner in the way of life. They are the lamps of truth, which he has placed along the narrow path. Remove but one of these moral lights, and you leave the sinner to grope in darkness, check the progress of the revival, give rise to the most destructive errors, and add many to the church, who cannot give a reason of the hope that is in them. The revival preacher must not shun to declare the whole counsel of God.

But these doctrines will be without effect, unless urged with directness. In doing this, it will be necessary to address men as they are.—Men are not all passion, neither are they all conscience. Some can be moved by the mild accents of mercy from Calvary, while the multitude are capable of feeling only when they are made to stand on the brink of perdition, amid the thunders and lightnings of Sinai.

Let then every faculty of the soul be addressed. Let all that is impelling in infinite obligation, inviting in eternal glory, and fearful in ending woe, be urged with the utmost directness. Let the minister of Christ seem to say to every hearer personally.—"Thou art the man. It is thy heart which is thus depraved. It is with thee that God is angry every day." It is thy damnation, O impenitent sinner, which slumbereth not.

But who can long continue thus to address careless sinners, unless supported by a firm confidence in the power of truth, and God's readiness to give his word success?

There are not a few ministers, who, through mistaken views on these points, have labored year after year, and felt no disappointment, tho' they have not witnessed the conversion of a single sinner. Such men coldly deliver their message, and inertly wait for the outpouring of the Spirit, much as we look for the meteor's sudden blaze, the bursting of a volcano, or the heaving of an earthquake.

But Paul and Peter did not thus preach.—Ezekiel did not thus feel when called to address dry bones. Nor do those men who are now waking the church from her deep slumbers thus preach. They address men in the name and by the authority of God, and are disappointed if the blind do not see, and the dead be not raised.

But should they for a time be unsuccessful, and those whom they address, hear as though they heard not, you might find them on their knees, lamenting their imbecility in wielding the sword of the Spirit; but not a word would you hear from them, as an apology for remissness of effort, about the "powerlessness of means," and the "sovereignty of God." They never fear to call on sinners to repent, lest thereby they should contravene some unknown purpose of God; and they would count it gross impiety to attribute the want of a revival to Him who with ten thousand voices, is bidding the whole world awake and live.

Go then, all ye servants of Christ, go bid the worshiper of images cast away his idols, bid the skeptic believe, and the infidel fear God. Go bid the proud waves of sin and death be stayed—bid salvation's healing waters flow over all the earth. Bid the shout of loud worship every where die away amid loud hallelujahs to the Lamb; bid earth, like heaven, be pure, and men, like angels, be holy—and lo, "to him that believeth, all things are possible." D. C. B.

POPERY.

Female Convents.—A girl, whose father resolved to compel her to take the veil, contrary to her inclination, long persisted in her refusal, but was treated with such brutality at home, that at length she consented; but no sooner had she pronounced the vows, at a convent in the north of Italy, than she requested a private interview with her father, at the gate of the convent; and when left alone with him, killed herself before his eyes, cursing him with her last breath.

Nunneries.—A Fish-pond belonging to the Nuns at Provins, France, was formerly cleansed, and a large quantity of young children's bones were found in it, and many bodies of infants unaccommodated; but the affair was silenced for the credit of the 'Mother of Harlots,' and her daughters, who thus fulfil their vows of chastity.

money secured to be paid by a certain indenture of mortgage executed by Moses Adams of Randolph in Monroe county to Laura B. Ely, and Winlow Heath, of the same county, bearing date the twenty eighth day of November 1823, recorded in the Clerk's office of Monroe county in Liber 8 of mortgages at page 315, and on which there is due at the date of the first publication of this notice, the sum of one hundred dollars of lawful money of the United States, and interest thereon according to the said indenture, and which said mortgage, with the same premises described by the said Laura and Winlow to the said Moses Adams by deed, bearing date the same day of the month of November last, in the county of Monroe, and which said mortgage, with the same premises, also conveyed by Samuel Dumas and wife to H. E. Ely and Winlow Heath, on the twentieth day of April, 1827, recorded in the Clerk's office of Monroe county, in Liber 10 of mortgages at page 10, and also all the equal undivided heretofore and hereafter to be situated in Pendleton, county of Monroe and state of New York, being the east part of the south division of lot number one, and township number thirteen, in the fourth range of townships of said low and county, and bounded as follows, viz:—North and west 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 an acre distant as to contain the said quantity of fifty acres, excepting the share mentioned in the said indentures, to be sold at public vendue at the Arcade Hall in the village of Rochester, in the county of Monroe, on the first day of August next, at ten o'clock in the forenoon of that day pursuant to a power contained in said mortgage, and of the statute in such case made and provided in that behalf by the laws of the State of New York, to wit:—S. MATHEWS, Auctioneer.

DEBT 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 8 of mortgages at page 322, executed by Adam Fisher to Jacob Fisher, 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, to wit:—All that certain parcel of land, situate and lying in the town of Gates in the county of Monroe and containing one hundred and twenty one acres, more or less, and being lot number twenty nine, in the second range of townships of said low and county, and bounded as follows, viz:—North and west 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 an acre distant as to contain the said quantity of fifty acres, excepting the share mentioned in the said indentures, to 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. Dated October 31st, 1831. HENRIETTA BISSELL, Executrix. EVERARD PECK, ASHBEL W. RILEY, Executors. S. MATHEWS, Auctioneer.

DEBT having been made in the payment of the money secured to be paid by a certain indenture of mortgage bearing date the twenty sixth 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 Fisher to Jacob Fisher, deceased, and on which there is due at the date of the first publication of this notice the sum of one hundred and twenty eight dollars and fifty cents, to wit:—All that certain parcel of land, situate and lying in the town of Gates in the county of Monroe and containing one hundred and twenty one acres, more or less, and being lot number twenty nine, in the second range of townships of said low and county, and bounded as follows, viz:—North and west 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 an acre distant as to contain the said quantity of fifty acres, excepting the share mentioned in the said indentures, to 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. Dated October 31st, 1831. HENRIETTA BISSELL, Executrix. EVERARD PECK, ASHBEL W. RILEY, Executors. S. MATHEWS, Auctioneer.

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all, as to the agency or instrumentality employed. We think this construction is correct, because no exception was made; because the illustration has little force in the other sense; and because the agency of the man who "stopped," and of the man who "resisted," as well as the instrumentality of the "word" which was so effective, do well illustrate the corresponding agency and instrumentality in the conversion of a sinner. If, therefore, he intended to say, that the interposition of the "mercy of God" in this case was analogous to that which converts a sinner, we may say it is far from a scriptural view of the subject. It was only the upholding and over-riding providence of God, which saved the man from a horrible death; but the work of the Spirit in arresting and converting a sinner, is a very different thing. We are not yet prepared to believe, that his agency is confined to the providing of means and instruments, and thus presenting both to the mind in the ordinary way.

The preacher held up to ridicule some sentiments of his orthodox brethren, by presenting caricatures instead of real pictures. Of this course we have nothing to say, except that we pray he may have a large increase of the christian spirit. The special agency of the Spirit in conversion, yet remains to be considered; but we will relieve the patience of the reader by throwing that subject into a separate article. We now submit the matter to the candid inquirer, whether this new scheme really removes any difficulty which may have embarrassed the doctrines of grace; whether it is any more consistent than old fashioned principles are, with the language and plain meaning of the bible; whether it better accords with obvious fact and christian experience; whether it differs materially from the Arminian or Wesleyan system; and whether it does not involve inconsistencies and variations from evangelical doctrine, sufficient to entitle it to a rejection.

MISSIONARY.

(Continued from our last.)

North American Indians.

MACKINAW MISSION.

Began in 1823: one station, two missionaries, three male and eleven female assistants. Wm. M. Ferry, Missionary and Superintendent; Mrs. Ferry; Wm. T. Bontwell, Missionary; Elisha Loomis, Teacher; Mrs. Loomis; Martin Heydenbuck, Mechanic; Mrs. Heydenbuck; Abel D. Newton, Mechanic; Miss Eunice Osnar, Miss Elizabeth McFarland, Miss Della Cook, Miss Hannah Goodale, Miss Matilda Hotchkiss, Miss Betsey Taylor, Miss Sabrina Stevens, and Miss Percis S. Sayer, Teachers and Assistants.

Preaching, Church, &c.—There has been during the past year, public worship with preaching two or three times on the Sabbath, with the regular exercises of the Sabbath school, and one or two meetings for prayer and conference, or preaching during the week. A part of the time a meeting has been held on the Sabbath in the Fort. Six were received into the church in January, which now contains about 60 members. Much serious attention to the means of grace has prevailed through the year.

A course of lectures was delivered by Mr. Ferry, last winter, on the doctrines and practices of the papal church, which were listened to by a full and solemn congregation.

School.—The number of pupils in the school during the year has not been mentioned; but it is supposed to be about 130 of both sexes. The several classes were lately examined in reading, writing, arithmetic, geography, and ancient and modern history, in the presence of many citizens and traders, and acquitted themselves honorably.

Other notices.—A juvenile benevolent society formed among the youth of the school and village, contributed, during the year ending in January, \$135, which is appropriated to missionary purposes.

An Auxiliary to the Board has been organized among the gentlemen residing at Mackinaw and in the vicinity, and those engaged in the fur trade of the interior.

OHIBEWAYS.

Began in 1830: one station, one missionary, one male and two female assistants.

MAGDALEN ISLAND, on the south west shore of Lake Superior. Sherman Hall, Missionary; Mrs. Hall: Frederick Ayer, Teacher; Mrs. Campbell, Interpreter.

It was thought expedient that Mr. Bontwell, who is destined to this mission, should remain a year at Mackinaw. Mr. Ayer commenced this mission, and opened a small school in the autumn of 1830. The other members of the mission family entered on their labors the last fall.

INDIANS IN OHIO.

Began in 1822: one station, one missionary, and one male and three female assistants. MACREE: Isaac Van Tassel, Missionary; Mrs. Van Tassel; Sidney E. Brewster, Farmer; Mrs. Brewster; Miss Hannah Riggs, Teacher.

During the last year, Mr. Van Tassel has spent more of his time than usual among the Indians, and has found, in the attention of the Indians to his instructions, considerable encouragement.

The school has contained about 20 pupils who were boarded at the station.

These Indians have recently been induced to sell their lands, and are expected to remove west of the Mississippi river.

INDIANS IN THE STATE OF NEW YORK. Began at Tuscarora in 1803, at Seneca 1821, and at Cattaraugus 1823: three stations, two missionaries, and three male and nine female assistants.

TUSCARORA.—John Elliot, Missionary; Mrs. Elliot; Miss Emily Parker, Teacher.

SENECA.—Asher Wright, Missionary; Mrs. Wright; Hanover Bradley, Farmer and Catechist; Mr. Bradley; Samuel Sessions, Teacher; Miss Asenath Bishop, Miss Phebe Selden, Miss Rebecca Newhall, & Miss Emily Root, Assistants.

CATTARAUGUS.—Wm. A. Thayer, Teacher and Catechist; Mrs. Thayer.

ALLEGANY.—No station has been formed on this reservation, but the missionaries and teachers from the other stations frequently visit it, for the purpose of holding religious meetings, and giving counsel and aid to the people in their efforts to gain instruction.

Preaching, Churches, &c.—Religious meetings have been regularly maintained at all the stations on the Sabbath, together with meetings for prayer and conference, two or three times each week. Some of these are separate meetings for males and females, and are often conducted wholly by the Indians. Much has been done, with obvious good effect, in the way of visiting the families, both of the christian and heathen portions of the people.

Three were added to the church at Tuscarora last autumn, and one under censure was restored. In February a special attention to religion commenced, which greatly altered the appearance and character of the whole settlement. Forty-two have since been added to the church, who all appear well: making the whole number now belonging to the church, fifty-nine; more than three times its number a year ago. Among those added were 9 of the most enterprising young men, heads of families.

Special seriousness commenced at Seneca in

May last, when many became deeply interested in religious things, and it is believed that twenty or thirty were born again. The church consists of about fifty.

Many instances of hopeful conversion occurred at Cattaraugus during the last winter and spring. In May, eleven were received into the church, and six in October; making the whole number of members about forty-one.

One has been admitted to the church at Allegany, which now consists of fifteen. A number more give evidence of piety.

In no previous year have these stations received so signal a blessing. The number of converts at them all is believed to be not less than seventy. The churches now contain about 165 members.

Schools.—The school at Tuscarora contained 25 or 30 pupils; that at Seneca 40 or 45, and that at Cattaraugus about 30. At Allegany are two schools taught by native teachers hired by the Indians, and attended by 20 or 30 scholars each. For both of these schools and for that at Tuscarora the Indians have erected school-houses.

Other notices.—A temperance society at Tuscarora embraces 70 members; that at Cattaraugus more than 100; that at Allegany 117. A similar society exists at Seneca; making the number of members at all the stations more than 320.

CHINA.

Extracts from Mr. Bridgman's communications.

The Chinese teacher mentioned in the following paragraph is the same with Leangafar. Mr. Bridgman's letter is dated Nov. 13, 1830.

"Afat has returned from his tour, which, tho' it was not what was anticipated, is on the whole quite satisfactory. He went in a south west direction; and with his fellow traveller, who seems to be a firm believer and a true disciple, threw himself into the train of one of the examiners of the public schools. In this way they passed on, from one district to another, without having their trunks examined, and had free access to the young literati, among whom they distributed their christian books. Of one little book of about 100 pages containing Paley's argument on the divine existence, in 40 pages, and followed up in the remaining pages by the doctrines of the New Testament, they distributed more than 700 copies; also several hundred of another little tract written by Afat. They had frequent opportunities of giving moral instruction. Afat and his companion have now, for a little while, taken up their abode within the walls of Canton; in the house of a man that was determined to be a priest, but, after trying the business a while, left it with dislike. Whether he will have any greater regard for the service of the Most High God, remains to be seen. Afat will doubtless bring some strange doctrines to his ears. I have two tracts of Afat's now before me in manuscript; one on slander, the other on Redemption. He writes, prints, and circulates the books, all with his own hand. He has been considerably well during the present week, and I have selected scripture proof texts for the ground work of a couple of new tracts. This course Dr. Morrison recommends for our mutual advantage. The only expense of books executed by Afat, is for blocks and paper, is the only item of expense. I have just put into his hand one 100 copies of a tract of eighteen pages, on the immortality of the soul.

In a letter dated June 12, 1831, Mr. Bridgman states the substance of a communication he had received from Mr. Gutzlaff, the active Dutch missionary. Exercising his skill as a physician while he performed his duties as a minister of the gospel, Mr. G. had free access to all classes of the people. He had come to the determination to take his life in his hand, and enter China, and in July had actually embarked for that country.—Miss Herald.

VIOLATION OF THE SABBATH. The vote on the second reading of the Reform Bill, in the British House of Commons, was taken on the morning of Sunday, Dec. 13th. The Editor of the London Record thus comments on this violation of the Sabbath.

It is impossible for us to quit this subject without adverting to the painful circumstance of the House of Commons coming to this important decision on the Lord's day, thus openly, in the sight of the country and of the world, desecrating that holy uses.

The act must not be viewed as an isolated one; but as a step in a series leading forward by slow, but distinct progression, towards systematic desecration. The Cabinet had systematically desecrated the Sabbath by sitting on one occasion for seven successive Sabbaths, and on another for five successive Sabbaths, when on other days there was no peculiar frequency in their meetings. This is the first step taken by the Legislature towards the same mournful issue.

Our ancestors were so jealous of any encroachment upon the sacred hours of the Sabbath, that it was a standing regulation that the Parliament should not sit on Saturday. Till lately this rule has been carefully observed; and in a worldly point of view, as Burke observed during the former French revolution, the regulation of the British Parliament, by which the regular sittings were confined to four days of the week, is far preferable to that of the French Chamber, by which they sit six or even seven days. The physical and mental exhaustion consequent upon sitting five and sometimes six days in the presence of the former Bill through the Commons, completely proved, if it had needed proof, the truth of this statement. But to pass over this view of the subject, the Commons began, in order to suit their convenience, to sit on the Saturday. For a time they carefully avoided any encroachment on the Lord's day. At last it was convenient for them to encroach upon it. They did so. No notice whatever has been taken of it. And if it be allowed to pass without observation, the practice will probably grow till God be further disordered, and the country further led on in the appalling practice of Sabbath desecration. We trust an alarm will be rung on the subject both within and out of doors. The whole current of the times is leading to such issues.—France, which we admire so much, is beckoning us forward in this in other practices of a similar character: and there is a strong disposition in vast numbers of all ranks in this country to follow her infidel guidance.

ROBERT DALE OWEN.—In noticing the discussion by Mr. Bacheiler, late Editor of the Anti-Universalist, and Mr. Owen, which is published in two volumes, the Editor of the Christian Intelligencer remarks as follows:—

A tender and beloved mother has sown in tears, and she may yet reap in joy, and that in company with a son whom she had mourned as lost and dead, but at last found and alive forever. We are somehow inclined to indulge this hope, even against hope, when we read this testimony to the virtues of a pious mother. "We find," says Mr. Owen, "individuals religious and amiable. If I had been disposed to doubt this, the recollection of one who watched over me in infancy and guided me in youth, would suffice to

remove my doubts. My own mother (whose death I learn by the last arrivals from Europe) was a Christian of the strictest sect: and (I speak from the faithfulness of memory, not from a partial impulse springing out of the sorrow for the recent loss of a loved parent) she was the kindest and the most affectionate of mothers." Mr. Owen is undesignedly right in not outraging "her memory by the supposition that in her" written or printed "creed was the only source of her domestic virtue; that her goodness sprang, not from her heart, but from her theology; that she cared for her children, cherished her husband, and fulfilled every social duty, because the fear of hell was before her eyes." I repeat that Mr. Owen is undesignedly right in these expressions. It was doubtless not from any speculative hope or fears, that she was all that could be desired in a mother, but from her heart—a heart in which dwelt the love of that Saviour, to whom doubtless she has with her dying breath, committed her wandering boy, and that with strong crying and tears, that have rent the heavens and entered the ears of a God of powerful mercy.

When Mr. Owen wrote that reminiscence of a mother who never forgot him in her petitions, he was under the powerful influence of nature—of nature did I say?—it was the divinity stirring within him—it was heaven itself, pointing out eternity to that prodigal son, who may yet be baptized for the dead. There may yet be a vision to him of the Redeemer on the cross looking upon, and saying to that mother, Behold thy son; and even to Robert Dale Owen, Behold thy mother. This is indeed impossible with man, but it is not impossible with God. And then, and not till then, will he commit the book which he has written and published, in company with a Christian advocate, to the flames, which ought to have consumed the whole edition, as soon as it was issued from the press.

From the Vermont Chronicle.

I HAVE LOST MY MOTHER. Child, Jesus, I have lost my mother, She was sick and she is dead. I have one dear little brother, Weeping with me by the bed. When I wept she would console me, Smile and kiss me to relieve; Now I weep—she does not hear me, Cheering smiles she cannot give. Calling sweetly, she would say, Little daughter, come to me; Come and read, or come and play, Happy as the busy bee.

Sometimes pain would seize my head, Or my little limbs would ache; She would lay me on the bed, Or a little couch would make. Often at the close of day, On her bosom I would lean, Go with her to kneel and pray, Where we never could be seen. She would teach me how to pray, Tell me I must come to thee; Now I come without delay, Asking what is good for me.

Tell me, Jesus, what to do; Mother now is in the grave; Tell where to stay or go, O thou Mighty One to save! Who will make my little clothes? Who will get me meat and bread? Who will love me when I ache, Who will fix me in the bed? Who will sit and hear me read, Who will teach me how to pray? Who will hold my aching head, Who will guide me through the day!

Why did mother die so soon? Other girls have mothers now; Why not live till I was grown, Live till she was older too!

Jesus. "Little girl, do not complain; I was by and heard the prayer. When you mother prayed for you, Giving you up to my care. Little Orphan I behold, More than mother's care bestow; I will clothe you, I will feed,— I will teach you how to pray, How to be forever blest; I will guide you every day, Guide you to a heavenly rest. I will find one to relieve you, When you need a mother's care; I have plenty still to give you,— I have heard your mother's prayer.

Stay by me, stay in my arms, Always hear me when I speak; I will shelter you from harms; Calmly slumber on my cheek. Listen to your father's words, He is left to guide you still; He will smile and love you more, As you love to do his will. I can see your mother now, She is here to be at rest, Long enough she lived below; Would you have her more distressed?"

Child, Jesus may I go and see her, May my little brother go? See her smile, and hear her speak, As she did when here below!

Jesus. Stay awhile my little dear; Do not grieve, but love and pray; You shall have a dwelling here, With your mother you shall stay.

THE WAY OF TRANSGRESSORS IS HARD.

Illustrated by a Fact. It is astonishing to see how carelessly men dispose of the soul's eternal interests. A few evenings since, I parted, as is probable for life, with an acquaintance in whom I have felt some interest, though not in the way of esteem. He has good natural abilities, and those somewhat cultivated, but no fixed moral principle. As a legitimate consequence of this latter fact, he has not led a strictly virtuous life; and yet perhaps, he has not plunged as deeply in vice as some, with whom he is at times associated. As we were taking leave of each other, he expressed a wish for my welfare, to which I responded, with an addition in reference to a future world. He promptly expressed an utter fearlessness in regard to his future condition, saying, "I feel prepared at any moment to stand at the bar of my Maker." As a reason for such confidence, he referred to his principles and conduct, as having been always such, as to preclude fear in regard to the final result. I was shocked to hear such sentiments from one, whose course of life was even the heaven of the moralist, unless he were saved by other righteousness than his own. When I remarked upon the importance of having a hope well founded, and that truth is fixed and unchangeable as the being of God, he could only say, "truth is not easily found," intimating however, that he had deeply studied some points, and felt secure in regard to his future condition.—Knowing that he would immediately begin a metaphysical discussion if the conversation continued, I bid him farewell, not expecting to meet him again, either in this world or in any better one.

Having written the above, I threw my paper aside, thinking at some time to add a few reflections. Five days after, I heard that Mr.——— had thrown himself into the—, thus finding a watery grave for his body, and appearing without summons, at the bar of his Maker. Facts have since come to my knowledge, proving him a far worse man than I had ever supposed. Whether, or truth were known, his life had not been forfeited to human laws is not certain; but it is certain that profligacy, gambling, and the desertion of a wife and children, are parts of his life within a short period preceding its close. His case may be described in a single sentence. He had pursued a course leading from crime to crime, and of course from danger to danger, till the perils and horrors of his condition became insupportable. He saw no prospect of relief except in death. He has delivered himself from the fear of justice on earth, and has gone to meet the retributions of eternity.—Episcop. Recorder.

POPERY AND JESUITISM.

We believe that Jesuitism now pervades all the orders of the Popish clergy. This opinion is founded on the fact, that one principle of the Jesuits is, the end sanctifies the means; and on another fact that it has always been a principle with the Jesuits to deny, even clearly authentic facts, when they suppose that such a denial would serve their interest.—These principles seem now to be adopted by all orders of the Roman Priesthood, from the Pope down to the novice. Tell a Papist that his church has persecuted for conscience sake, and he will deny it, though the blood of the Waldenses, the Albigenses and the Hugonots, is hardly dry; and the fires of Smithfield are scarcely extinguished. Tell a Papist that "Plenary Indulgence" is posted up on the churches of Italy and Malta; and he will deny it, though convicted of falsehood by every traveller in those countries. But the most barefaced of all their denials, is the assertion that the Popish church does not virtually prohibit the reading of the bible in the vulgar tongue to the common people. To show how much confidence is to be placed in this assertion, we will here subjoin the decree of the council of Trent, on the subject of Prohibited Books. The decrees of the Council of Trent, it should be recollected, are the canon law of the Papal church, and which every Papist is bound to obey.

The reader will find what we shall now quote under rule IV. of the decrees of this celebrated council respecting prohibited books.

"Seeing it is manifest by experience that if the Holy Bible be permitted to be read every where, without difference, in the vulgar tongue, more harm than good results, through the rashness of men; let it, therefore, be at the pleasure of the bishops or inquisitor, with the advice of the parish clerk or confessor, to read the reading of the Bible, in any school, or to those who are catechized, or those, who in their opinion, will thereby receive an increase of faith and piety. This license let them have in writing; and whoever shall presume without permission, to read or possess such Bibles, may not receive the absolution of his sins till he has returned them to his ordinary. But all the booksellers, who may sell, or in any other manner supply, Bibles written in the vulgar dialect, to any person not possessed of the aforesaid license, shall forfeit the price of the Books, to be applied to sacred purposes by the Bishop, and submit to other punishments at the will of the Bishop, according to the nature and degree of their fault. Even the regular Clergy must neither purchase nor read these bibles without permission from their Prelates.

Decrees of the Council of Trent, Rule IV. concerning prohibited books.

What is this but denying the use of the Bible to the common people? That this was the design of the council, will appear from the speech of Richard du Mans in that body. He declared, "That the Scriptures had become useless, since the schoolmen had established the truth of all doctrines; and though they were formerly read in the church, for the instruction of the people, and still read in the service, yet they ought not to be made a study because the Lutherans only gained those who read them."

Does not the above establish it as a principle in the Papal church, to withhold the Scriptures from the people? Correspondent with this principle has been the practice of the Papacy in every age. Till long after the reformation, she never gave the common people a translation of the Scriptures in their own language. When Protestantism forced her to do it, it was only in appearance, and under such limitations and restrictions as amount almost to an absolute prohibition.

We shall not be surprised, however, if Papists deny that any such rule as the one cited above exists, since they have had the hardhood to deny that the Papal church has ever persecuted on account of religious opinions. They will probably get over it by some such gloss as do the Rheinish translators of the New Testament, who in their note on Rev. xvii. 6, "drunken with the blood of the saints," say, "Protestants foolishly expound it of Rome, for that there they put heretics to death, and allow their punishment in other countries; but their blood is not called the blood of the saints, no more than the blood of thieves, man killers, and other malefactors; for the shedding of which, by order of justice, no commonwealth shall answer." Here is Papal warrant for killing heretics with a vengeance. But what better can be expected of men who say that the Pope can make vice virtue and virtue vice, as do some Popish writers in their fulsome and blasphemous adulation of some of the miscreants who have filled the Papal Chair.—Cin. Jour.

CHURCH AND STATE.

Waterford, Dec. 15. The Rev. Mr. Hamilton, a clergyman of high tory principles, intimated, some short time since, to the farmers of his parish, that he would in consequence of their neglect in paying up the tithes, issue summonses against them, and enforce the immediate payment of his dues in a court of law. The farmers, determined to resist, caused notice of Mr. Hamilton's intentions to be communicated thro' the several adjoining parishes, and requested that the people of those places would assist the Ballyhale men in preventing Mr. Hamilton from carrying his threats into execution. Accordingly, on Wednesday morning, a most formidable body of the peasantry (between 6,000 and 7,000) repaired to the appointed place. On Tuesday night and Wednesday morning the bells of the different chapels in that district were rung, but for what purpose it is unnecessary to mention.

About 11 o'clock on Wednesday morning chief-constables Gibbons and Brown, with 33 of the police and accompanied by that obnoxious character to the peasantry of Ireland, a process server, marched into Ballyhale. The ditch along the road and the adjacent fields, were completely filled with the country people, armed with badges, axes, pitchforks, and other deadly instruments. None of the people, however, had fired through a lane or avenue to the residence of one of the defaulters, when several hundreds of the country people jumped from the ditches, and imperatively called on the police to deliver up to them the person of the process-server. This

was, of course, refused by Captain Gibbons, who requested the people to be quiet, and not put themselves in danger of punishment by violating the laws of the country. They then insisted on getting the process which was also refused.—Several words in Irish were then passed from one to another through the great body of the people, when an increased number of the country people came in front of the police, completely blocked up the passage, and were charging on the police, when capt. G. seeing the determination and furious threats of the people, ordered them to fire, which they immediately did in a volley, and killed two and wounded three of them. A simultaneous rush was then made by the peasantry before the police had time to reload; and, infuriated at seeing their companions shot, they attacked them with pitch-forks, &c. struck them to the ground, disarmed and murdered nineteen of them, including Captain Gibbons.

OBSERVER.

WEDNESDAY, FEB. 22, 1832

EDITORIAL RESPONSIBILITY.

The absence of the press is felt on every subject of importance, and obtains its prominence in the columns of a news paper or periodical. This renders the situation of an editor one of high responsibility. While in many cases both sides of a controverted question may properly, and to advantage appear in the same paper, that is where some point of doctrine, or the arguments on both sides of some great national question, is brought before the people with a proper spirit, yet it does appear to us that, in relation to questions of a moral character, the case is very different. To bring a strong case—What editor (except those of the Fanny Wright School) would think that because he should admit articles into his columns, reprobating and exposing the awful evil of prostitution, that therefore he should be in duty bound to admit the sentiments of the correspondent who should advocate the practice. The subject of TEMPERANCE, is one which we believe, as regards editorial duty, belongs to the same class. It is no longer a question with the christian community whether the use of ardent spirits is or is not, injurious to the souls and bodies of men, nor will it be pretended that a christian can be guiltless who does that habitually which his conscience tells him is wrong. This is true, as relates to using, manufacturing or vending ardent spirit. We cannot put the cup to our neighbor's lip or in any way tempt him to drink, or afford him facilities for obtaining that which we know will injure him without criminality. "Love thy neighbor as thyself," is the absolute follower of Jesus Christ, still duty be sufficient in setting his conscience on this subject. Can the Editor of a paper—although a political one—who professes to love and obey his Saviour, prostitute his columns to the use of an advocate of this abomination of our land and the world? We have a case of this kind in our eye—our attention was called to it by a friend—the paper alluded to is a political one it is true, but let not its editor for a moment imagine he can thereby excuse himself as a follower of Christ, for exerting a pernicious influence upon his fellow men by permitting an enemy of God to use it in pouring forth the malignity of an unsanctified heart against the promotion of the Temperance reform. Why would he not suffer Robt. Dale Owen and Miss Wright, to monopolize his paper if they should ask the favor, in disseminating their sentiments? For the obvious reason that he would thereby be strengthening the hands of infidelity and poisoning the minds and destroying the souls of his fellow men. And is he a friend of Temperance? Does he believe that the entire banishment of ardent spirits would be eminently beneficial to society? If so, does he not prostitute his press to an unholy purpose when he permits it to become instrumental in drawing new recruits into the ranks of the drunkard and of riveting still firmer the chains with which a vicious appetite and unrestrained indulgence have bound the victim of intemperance in the slough of swinish degradation? Does this editor condemn the professing christian who drinks or sells ardent spirits? If so, on what principle does he justify himself in permitting his paper to be used in countering the influence of those who are advocating the principles of total abstinence? Is it that he may obtain the favor of the profligate? That he may have the credit of impartiality? If this is a correct principle of action, the Minister of Jesus Christ should very civilly open his pulpit to the Mormonite, or the disciple of Paine. If the approbation of the enemies of religion—if the reputation of being equally the friend of sobriety or drunkenness is as dear to him as the approbation of the Saviour, when he shall say, "well done good and faithful servant," let him continue "to aid the enemies of temperance and religion, and verily he shall have his reward."

A FAVORABLE OMEN.

The Legislature of Louisiana, have refused by a vote of 27 to 5 to grant a petition for a Lottery to raise funds to build a Presbyterian Church in New Orleans. We hope, as the Legislature have done one good act, showing that there is some sense of moral rectitude and of the causes of the corruption of morals, that they will go on a little further and close their Theatres on the Sabbath, and put up to the reviews of the military, and public show &c. &c., on that day. As well may you attempt to bale the Ocean dry as to attempt to improve the morals of the community by legislative enactments, while the most gross and shameless violations of the Sabbath are allowed. In fact there are no laws passed by human authority that can make men better, while the governors and the governed set at defiance the laws of God.

AN ERROR CORRECTED.

The South-Sea Telegraph says "We stated a few weeks since that we had received the number of a Sunday News-paper, from which has been inferred that it was published in this city (Richmond Va.)" Such is not the fact.—It was from the north."

MAGDALEN FACTS.

The readers of the Observer have been told something about the opposition made in the city of N. York, to the Magdalen Society, and the great excitement produced there on the publication of its report.

We think that we have also stated, that owing to want of funds, this society had suspended its operations, and that what is now done by way of rescuing degraded females from these sinks of pollution, and restoring them to society, is done by an individual, aided we believe by voluntary contributions from a few benevolent friends of humanity.

The effort made by the Magdalen Society to snatch female virtue from the emsaries and ministers of Hell was met by multitudes of that class who are so jealous of liberty of conscience, as to oppose every measure to instil into the minds of the people the elevating and purifying principles of the morality of the Bible. Public meetings, numerous, attended, were got up, at which resolutions, that for their indecency, violence and proscruption, were worthy of the days of Robespierre and Marat.—And should it be said that in the great commercial emporium of America, these efforts were successfully opposed, and this noble charity for a time defeated and its operations suspended.

What has led us to these remarks at this time is, the receipt of an octavo pamphlet of rising 100 pages entitled "MAGDALEN FACTS." The author is Rev. J. R. McDowell. The object is to lay before the community a statement of facts obtained from authentic sources, showing the awful and alarming extent of seduction in N. York—and the wiles of these destroyers of female innocence, and the insupportable degradation and suffering, and wretchedness to which they are reduced. We rejoice at the appearance of this pamphlet. It cannot but open the eyes of this community. We did indeed suppose that such details as it contains, were important only to large cities; but an examination of

some of the cases has convinced us that the prevalence of this community is more than the prevalence of those wretches who manage the established charities. It is principally from the misery that they obtain their victims—it is principally from the people of the country, who would be reluctant on this subject. The author of this report is entitled of every christian and philanthropist. It will call the attention of our citizens to this momentary subject. It will no doubt be denigrated by those whose pleasures may be curtailed or rendered more difficult of concealment. For as the author says, when visiting these sinks of vice to drag from their guilty pleasures any who were not utterly and hopelessly lost, and administering reproval to the unwholesome seducer, he has been met with the charge of "attempting to unite christianity and heresy to stop the Sunday Mail to outrage and to promote priestcraft." The objections of citizens who are most detested in such a society as these epithets, which vice and profligacy last stereotyped, are those, in many cases, of the directly or indirectly the supporters of the modes, manners, and who feel most sensible of the consequences. This is perfectly natural. Their wrongs and haunts of infamy are hunted out, or a state of war, being declared that keeps some female from being a victim to their lascivious grasp.

In point of third interest we have seen nothing that exceeds this publication. We hope it may be generally read by our citizens. They will then be able better to understand the extent of the evils intended to be remedied by the Magdalen Society, and the reasons for the alarm raised against its report, and the claims of that society upon the prayers and the cordial support and co-operation of every virtuous citizen. Were not our columns completely mortgaged—were we not overladen with long articles, we should give some of the case detail in this pamphlet. We shall bear it in mind and give them when our limits will allow.

REVIEW OF A REVIEW.

Since the Review of Mr. Ferry's sermon which we give on our first page, was in type, we have received a pamphlet of 14 pages, being a Review of Mr. Rand's strictures. We have only had time to peruse a few pages of it, and cannot say whether we shall attempt to publish any part of it, or presume that we shall give copious extracts from it, as soon as Mr. Rand's pamphlet is distributed.

Indeed this appears to be the best specimen of the kind which we have ever seen; and it is in fact where the controversy is between christianity and fellowship each other—appear in the same paper that the arguments of both parties may be seen and examined. So far as discussions of this kind are beneficial to the cause of truth, they are rendered so by giving an opportunity for an examination of the arguments presented by the advocates of different theological opinions—and when a proper spirit is manifested, they may be highly useful. We hope as the reply to the Review of Mr. Ferry's sermon comes from the same quarter the Review itself—and coming from a distant will be less likely to produce improper extensions—nothing will be offered for insertion in our columns on the subject, until the reply to Mr. Rand (if we conclude to give it) or such parts of it as may be deemed necessary, shall have appeared in the Observer.

A FAVORABLE OMEN. The Legislature of Louisiana, have refused by a vote of 27 to 5 to grant a petition for a Lottery to raise funds to build a Presbyterian Church in New Orleans. We hope, as the Legislature have done one good act, showing that there is some sense of moral rectitude and of the causes of the corruption of morals, that they will go on a little further and close their Theatres on the Sabbath, and put up to the reviews of the military, and public show &c. &c., on that day. As well may you attempt to bale the Ocean dry as to attempt to improve the morals of the community by legislative enactments, while the most gross and shameless violations of the Sabbath are allowed. In fact there are no laws passed by human authority that can make men better, while the governors and the governed set at defiance the laws of God.

Let Legislators show the people that they regard the Laws of the Legislator of the Universe, and they may then hope that their enactments will be regarded and prove beneficial.

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The South-Sea Telegraph says "We stated a few weeks since that we had received the number of a Sunday News-paper, from which has been inferred that it was published in this city (Richmond Va.)" Such is not the fact.—It was from the north."

we think from the article which calls for our remarks, that this inference was fairly drawn. We now conclude that the paper in question, published in the city of N. York, where Owen has taken root, and where the effort to reform abandoned females has met with such strong opposition. This is truly a formidable trio of nuisances. But they very naturally flourish together—supported and supported by each other.

BURKISM IN LONDON.

After the trial and condemnation of Haskley Head for the murder of a lad of 14 years of age for the purpose of selling his body as a subject of dissection, they both made a full, and a true statement of the circumstances attending the horrible business.

They say that there is an entire mistake in the boy being the Italian who was said to be murdered. The lad that they murdered and whose body they were disposing of when detected, was from Leicestershire Eng. They also confessed the murder of the same purpose, of two other persons, the poor woman whom they found in a distressed and destitute condition in the street, lying dead out of door by her landlord—the other was poor boy whom they found asleep in a bye place. The murders were committed in the same way. They first secured their kind offices, entered their home, and gave them ale and afterwards rum mixed with brandy.—When the deed was taken full effect, the person was carried to an inn well in the suburbs, where the dissection was or three hours was performed by the same party to the Doctor.

The resolution by drinking, and the attempt to have been a very successful one, and the subject for death was the same as that of the diabolical deeds. Each body sold for four guineas.

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By an arrival in New York, information is received that the...
SLAVE QUESTION.

A bill to be before the Legislature, appropriating \$100,000 for the removal of Free negroes to the coast of Africa...
DEATH OF DR. CORNELIUS.

Dr. Cornelius, lately elected to fill the office of Corresponding Secretary of the Board of F. Miss. considered vacant by the death of Dr. Everts...

The P. O. in Dansville Steuben co. N. Y. has lately been changed to South Dansville, and that of Dansville Village takes the name of Dansville, Livingston Co.

The Cholera is said to have entirely ceased at St. Petersburg, Constantinople and Smyrna.

PATRONAGE. The following is an extract from a letter to the editor of the Rochester Observer in reply to one on patronage relating to the paper.

Mr. Editor.—I have been quite late of late, to ascertain whether a musical car was a blessing, or otherwise—the world is so full of discords, things calculated to offend and irritate...

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THE CHILD'S GUIDE. This little volume presents a selection of lessons calculated to interest and instruct children;—two important objects which are frequently overlooked in forming reading books for primary schools.

THE PEAN OUGHTER. We have heard, and said, and read a great deal about the union of Church and State, but never have seen a definite plan proposed, until we came across the following in the South. Religious Telegraph.—The preface we leave out and just give the plan itself.

First. Our own sect would be united in it—ready to lay aside all previous principles and prejudices to the contrary as well as all internal, schismatical emulations and jealousies.

Fourthly. Our Baptist brethren smitten by the obvious propriety of having the Presbyterian, the established religion, would lend its influence, say nothing more about impositions, and quietly bring their infant children to be baptized.

Fifthly. I beseech and disorganizing in-

fidels and scoffers and impertinent and ungodly politicians, would lay aside their opposition to religion and suffer us, with due liberty of conscience, to manage our concerns in such a way as to promote our own interests—all difficulties would vanish like the morning cloud.

Now, if these things were once conceded, a triumph might be achieved which would be as prominent in the pages of history as that which signified the reign of Constantine, and would no doubt contribute quite as much to the purity of the Church and the advancement of genuine piety in the world.

I submit these remarks to the consideration of the candid and enlightened and benevolent members of our church.—If newspaper editors approve of my views, they will express their readiness to advocate them.

But, my brethren, I am aware—I do not conceal my firm belief that in case any one of the above mentioned IFs should prove immovable, it would be as practicable to make a Rail-Road across the Atlantic Ocean as to effect the establishment of the Presbyterian Church in the United States, and those who express their fears that such ever will be the case, might with a clamour against the Hotentots in South Africa on suspicion that they design at some future period to invade and pillage our country!

ANTI-PANATIC. P. S. I have assumed the above signature because I wish as far as possible, to render myself popular with my readers who are attached to no particular Christian sect.

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From the Philadelphian. THE EDITOR'S MONEY MAKING. A worthy clergyman from the interior of Pennsylvania, under date of Jan. 24th, 1832, thus writes to me:—"I am minister of the Seceder denomination has lately circulated in this Valley...

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I act as a volunteer General Agent in receiving contributions for the Commissioners of Foreign Missions, for the American Bible, Education, and Tract Societies, and often pay postage to accommodate those who choose to remit their funds through me, without receiving one cent of emolument.

REVIVALS. DANVILLE VILLAGE, LIVINGSTON CO. To the Editor of the Observer.

About one year ago, the little Presbyterian Church of Danville Village labored for a revival of religion, and obtained the blessing;—but deep contrite feeling, simple confiding reliance upon the word of God, and wisdom in relation to the best mode of procedure in such cases, being greatly wanting, the work was somewhat slow and undecided in its character, and limited, tho' valuable, its results.

A decline began, by means, apparently, of the spirit of the world. First, unbelief, then the pressure of worldly cares, then spiritual sloth, then deplorable drowsiness, like the fumes of a suffocating vapor, settled with a death-like influence, and dimmed the light and oppressed the heart of the church.

In the summer, pestilence was sent, and deaths were not infrequent. But, oh! how mercifully did the Lord chastise us, taking away, in ten instances, either the ripened believer, or the tender child who had not lived to heap up, by its sins, wrath against the day of wrath. A few Christians awoke and spent themselves with untiring benevolence among the sick and dying;—but the church slept over souls in ruins, sinking into the pit under the plague of sin.

There came a time in autumn when we felt our sleep criminal and ominous. We said, let us arise and call upon God. We began to find that we had been looking too much at the faults of others, and too little at our own.

REVIVAL MEETING IN LONDON. A meeting was held in Trevor Chapel, (Dr. Morrison's) on Monday, November 30th, for prayers and addresses on the subject of revivals.

PROTRACTED MEETING. Week before last we gave an account of a Protracted Meeting in Philadelphia, taken from the N. York Evangelist. The following is a continuation from the Philadelphian of last week.

On Wednesday evening, Mr. Norton preached to young men, in Dr. Skinner's church. The lower part of the church was filled with persons from the neighborhood. On Thursday evening more than two hundred persons attended a meeting for inquiry, in the Session room; and were privately addressed by Dr. Skinner, Mr. Beecher, Dr. Ely, and Mr. Baird, with the elders of the church.

churches, and some, if they choose, to other evangelical denominations.

We have resolved, in the name of the Lord, to go on, from day to day, in this good work, hoping that God will yet convert many more souls among us, praying for wisdom, faith and love, and to be kept in our place; and asking of Christians that the heaven may ferment more and more, till the whole mass of souls around us be leavened.

ROBERT HUBBARD, Pastor.

ADDISON COUNTY, VT. A correspondent of the N. Y. Evangelist, under date of Jan. 25, 1832, writes as follows; During the past year, almost every town in this county has been visited by a refreshing from the presence of the Lord.

The converts have generally been remarkably clear in their views of the way of salvation thro' Jesus Christ. As one yielded the controversy with his Maker, he said, "Lord Jesus, save, or I perish."

And hundreds in the greatest bitterness of soul, and finding that their sins must eternally chain them in the prison of despair, have cast themselves by faith into the arms of bleeding mercy, while the language of each heart seemed to be, "Here, Lord, in all my wretchedness, I give myself to thee. Do with me as seemeth thee good."

The converts have been born into the belief that salvation is all of grace. "Nothing but the sovereign grace of God," said one, "could have ever humbled my proud heart."

FOREIGN ITEMS. CHOLERA MORBUS. London, Jan. 7th.—The following is the daily report of cholera cases received to-day—Central Board of Health, Council Office, (Whitehall). Jan. 7th 1832.

Sunderland, Jan. 5th.—Remaining at last report, 1; new cases, 1; total, 2. Recovered 0; died 0; remaining 2. From commencement of disease, cases 532; deaths 200.

Newcastle, Jan. 5th.—Remaining at last report, 120; new cases 10; total, 130. Recovered 5; died 5; remaining 120. From commencement of disease, cases 521; deaths 161.

Wallsend, Jan. 2.—New cases 3; recoveries, deaths, &c. not stated. Walker Colliery, Jan. 5.—Remaining at last report, 8; new cases 1; total 9; recovered 4; died 0; remaining 5. Jan. 5, no report received for this date. Jan. 5.—Remaining at last report, 4; new cases 1; total 4; recovered 0; died 0; remaining 4; Cases and deaths from commencement not stated.

Haddington, N. B. Jan. 4.—Remaining at last report 6; new cases 3; total 9; recovered 8. From commencement of disease 24; deaths 7.

DISTRESS OF THE WORKING CLASSES.—The distress which prevails in Worcester, and which must be ascribed to the free importation of foreign manufactured gloves, is truly appalling! Thousands are now at the door of starvation!

IN CHANCERY. Before the Vice-Chancellor of the 9th Circuit, East St. Louis, Co. v. The Court of Chancery, made and others, Defendants.

Execution.—Guy C. Clark, was executed at 11th St., last Friday, agreeably to the sentence of the Court, for the murder of his wife. We are informed that the number of persons, male and female, assembled to witness the execution, was immense.—Out. Repos.

has been more deeply fixed upon our minds,—a conviction in which we are sure all the most successful preachers of the present day will agree with us, that the two great difficulties to be encountered in the work of saving souls, are, 1st, to convince them that repentance towards God, and the commencement of a holy life are not only practicable, but duties which ought now to be done; and having made this impression, then, 2dly, to induce them to manifest their faith, feelings, and purpose on this subject, by some outward act indicating that they have chosen and do now intend immediately to begin to serve God.

The manner in which this is done, is not essentially different from that which we have used in this case to effect the object, appear to be eminently adapted to produce such a result, and seemed to have been followed by the sanction of the divine approbation. Their influence too is not only favorable on those who are the immediate subjects of them, but also tends to produce a powerful impression on the minds of the whole assembly.

Calling on the impenitent to take a decided stand in presence of the assembly, then explaining clearly and pointedly their immediate duty, then urging in these circumstances, its immediate performance, and then, fervently and importunately supplicating that special influence of the Holy Spirit, without which all our efforts will be unavailing, are in fact not only a forcible exhibition of the truths of the Gospel, but an illustration of the manner in which they should be obeyed.

SCHOLARSHIP.—A revival has been in progress more or less among the inhabitants of this place for several months past. The Dutch reformed church have lately held a protracted meeting, which was greatly blessed. The subjects of the work have become numerous; and among other things, the cause of morals and temperance, once so very low, has been seen to rise and flourish beyond any former precedent.

THE PROTRACTED MEETING WHICH COMMENCED IN this village on Thursday last, is still continued, with evident tokens of divine favor.—One is appointed at Clinton, we understand, and also one at Paris, both to commence on Thursday next.—Ed.

MARRIED. In Rushford Alleg. Co. on the 9th Inst. by Rev. E. J. Gillet of Jamestown Chapt. co., Mr. T. L. Gillet, to Miss A. Beckwith.

DIED. In this village on Saturday evening last, Mrs. Harriet Hickox aged 23 years, wife of Mr. Milo Hickox, and only daughter of Mr. Elijah Craw.

ROCHESTER MARKET. Wheat, bush, \$1.00; Flour, bu., \$9.00; Potatoes, 23; Corn, 15; Butter, lb., 13; Eggs, 12; Chickens, 1.50; Pork, 1.50.

NOTICE. ALL persons who hold due bills payable in goods at the store of the subscriber, are requested to present them and receive their pay previous to the 1st of March, as I shall give out no more, neither shall I sell my goods on a credit after that date, but faster myself than I shall offer sufficient inducements for the inhabitants of Rochester and its vicinity, to pay cash for their goods instead of purchasing them on a credit.

THE CHRISTIAN LYRE, Vols. 1st and 2d, for sale by HOYT, PORTER, & Co.

VALUABLE BOOKS. FOR SALE BY HOYT, PORTER, & Co. No. 6, State Street, Rochester.

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ORDINATION. At Orangeville, Genesee County N. Y. the 17th Inst. Mr. Josiah Gray was ordained to the work of the gospel ministry, having been for the year previously a licentiate of the Presbytery of Genesee.

RECEIPTS FOR THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. 1831.

Dec. 10, From Le Roy Valley M. C. \$ 9 00; Cong. Ch. Ogden 15 00; Dec. 14, Dea. Jos. Burdick, Sheldon Gen. Co. for Herald 9 00; Pr. Chh. East Bethany 13 10.

1832. Jan. 3, " a member Pr. Chh. P. Penfield 8 00; 5, " Adam's Basin, Ogden M. C. 8 00; 7, " Con. ch. Parma & Greece 11 50; 10, " Pr. Church Batavia 13 44; 11, " do. do. Perry, Gen. Co. 26 00; 13, " Warsaw, by Mr. Squire 42 00; 14, " R. Hollister, Le Roy Miss. Her. 1 50; 27, " 2d Pr. Chh. Rochester M. C. 53 67; Feb. 2, " 1st do. do. do. 89 00; 10, " C. Harwood, Murray, M. Her. 2 00; 13, " 2d Pr. Chh. Rochester, M. C. 43 50.

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We cannot transfer the following article from the Baptist paper of Philadelphia to our own columns without expressing our entire approbation of the sentiments it contains.

FEAR OF THE CHOLERA.

Many persons in this country are beginning to fear the appearance of the Cholera Morbus, that desolating scourge of a wicked world.

THE BACKGAMMON BOARD.

Among the subjects of a Revival at — there was a gentleman who had been passionately fond of playing for amusement Backgammon, Chess, and other fashionable games.

MORALS OF NEW ORLEANS.

In a late communication I gave you several extracts from a N. Orleans paper, showing to what dreadful extent the holy Sabbath is profaned in that city.

THE PATH OF DUTY.

Soon after a revival in the village of — several gentlemen who were the subjects of it, engaged in founding Sabbath schools in the vicinity of the place.

thought so, was the subject of a revival, and peace with which you have driven our return, and now let us go and do our duty—we can be sheltered from the rain, and even if we should get wet, the cause in which we are engaged will justify the exposure.

THE MILLENNIUM.

The following remarks on this subject are made by the Editor of the Christian Index, in reply to some inquiries addressed to him by a correspondent.

THE BACKGAMMON BOARD.

Among the subjects of a Revival at — there was a gentleman who had been passionately fond of playing for amusement Backgammon, Chess, and other fashionable games.

MORALS OF NEW ORLEANS.

In a late communication I gave you several extracts from a N. Orleans paper, showing to what dreadful extent the holy Sabbath is profaned in that city.

THE PATH OF DUTY.

Soon after a revival in the village of — several gentlemen who were the subjects of it, engaged in founding Sabbath schools in the vicinity of the place.

Book: a complete Encyclopedia of general information, athletic, scientific and recreative of boyhood and youth.

NOTICE.

The business of the late firm will be conducted hereafter by the said Henry Bush, at the old stand.

ROCHESTER BOOT AND SHOE STORE.

The subscriber has received his Spring Stock consisting in part of 800 sides oak and red leather, 4-0 waxed and grained Upper do.

NOTICE.

The present or ninth edition, has been prepared with much labor, study and expense; the music type having been made expressly for the work.

NOTICE.

The above work can be found at the New Book Store one door south of the Bank of Rochester.

NOTICE.

The subscriber has received from the publishers of the English Language, by Noah Webster, L. D.

NEW BOOKS.

THE CHILD'S OWN BOOK, illustrated with nearly 300 engravings by eminent artists.

NEW BOOKS.

THE CHILD'S OWN BOOK, illustrated with nearly 300 engravings by eminent artists.

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.

LIBRARY OF RELIGIOUS KNOWLEDGE containing a Journal of Voyages and Travels by Rev. Daniel Tyerman and Geo. Bennett.

More New Books!!

William's Evidences, Baxter's Call to the Unconverted, Advice to a young Christian, Pleasantness of a religious life.

NEW BOOKS.

MEMOIRS of Mrs. Judson, pocket edition, Church Member's Guide, by J. A. James.

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 the undersigned within six months from date.

HARTFORD FIRE INSURANCE CO.

And Jena 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 Otwell Street.

THRASHING MACHINES.

The subscribers have established a Thrashing Machine Manufactory, in Rochester, N. Y. 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.

DUTCH BOULTING CLOTH.

The subscribers keep constantly on hand a stock of Dutch Bouling Cloths of the different Manufactures, viz. Anchor, Plant, Harlequin and Star, which they will sell at all times, at retail, at a small advance from the New York prices.

NOTICE.

THE SUBROGATE'S NOTICE. In and for 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 Wednesdays of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Schlen, in the Arcade, for the transaction of business, until further notice.

FANCY DYING.

Neither from Dublin nor London. H. YOUNG, lately from the city of Glasgow, has taken the stand formerly occupied by Mr. Knechtel, at the west end of Curtis's Stone Building, Main-St.

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ROCHESTER, MONROE C. N. Y. PUBLISHED WEEKLY. ALBERT G. HALL, PRINTER. Office in the Globe building, No. 14, Main-Street.

DOCTRINAL. From the Volunteer.

THE AGENCY OF THE SPIRIT IN CONVERSION.

All evangelical christians are believers in the new birth, and they all ascribe that essential change, in some sense, to the Spirit of God. They disagree, however, in regard to the precise operations of the Divine Spirit in converting the soul to God, and the agency of the sinner in changing his own heart.

their affirm nor deny; for we know nothing about it. But we will tell what we do believe, if we may be allowed to include in the actions of the man the affections of the heart, as well as the decisive and determinate volitions of the will. We believe then, that the sinner is active in his rebellion till the indivisible instant of his conversion. That he desists from his rebellion to wait for God, we never said, and never believed. If we saw him attempting it, we would exert our feeble powers to drive him from the lying refuge, as earnestly as the stoutest advocate of free-will that ever preached.

mind which are needful to obey every command of God; but they have "no heart" to it, and therefore will not. To say that they have moral ability to use their powers right, is to say that they have good hearts already, and are not depraved. The want of a right heart is all the obstacle in their way. That difficulty is their sin; and the more hard and rebellious it is, the greater is their guilt. Nor is God under the least obligation to remove any difficulty of this kind, or to provide them with such a power. Yet, if he do not interpose, in the riches of his grace, they will perish by their own act.

Now we think we have before proved, that if a sinner is persuaded through motives alone, even when they are urged by the Spirit of God without any renewal of his heart, he may indulge hope, but is still supremely selfish; because selfish motives only can move him, and he will take hold of the service of God with a carnal mind. We think also, that these declarations of scripture cannot be reconciled with the simple act of persuasion by the Spirit of God. That such exceedingly strong language would not be employed, if that were all which is intended.

fate of one but hundreds, who have found here the grave of their temporal and eternal prospects. "It becomes our province then, in view of these things, by a pure and elevated example, and the generous exercise of the kindly affections of our nature, to sustain and encourage each other in the practice and promotion of virtue. Our individual happiness demands it; our happiness, as a whole demands it; the cause of our country and the cause of God demands it."

ple which the Board hope to see followed. It has been found, upon examination, that many of our Society have access neither to the Mercantile or Mechanics Library, and cannot have access in consequence of the terms of their respective constitutions. It is thought that a library may be formed which will not come in collision with either of these highly useful institutions, and which will be, not only a valuable auxiliary in securing the permanency of our Society, but will be, itself, the instrument of great and lasting good. Such are the objects, and such are the prominent outlines which have been adopted for their accomplishment.

We are not so arrogant as to pretend we have discovered the truth without mixture of error; but the reader shall have the advantage of the life assurance which we can render him, in the pages to which this article can be properly confined. It shall be our first object to state the leading points in which, so far as we are informed, all christians agree who believe in the spirit and reign of man, and in salvation by the grace of God. Back into the regions of error we cannot go at present.

But it is said, "Men have the power of changing their own hearts, or, in other words, of choosing and resolving to act for God; and, though they refuse with 'pertinacious obstinacy,' yet they require only the presentation of truth by the Spirit of God, to make them willing." The sole office of the Spirit is, to convince and persuade. His influence is precisely of the same kind with the preacher's; only he brings all the motives of the gospel to a single point and urges them home at one time; whereas the influence of the preacher is more limited in the number and weight of motives; and scattered over different periods of time. Still his power or grace is exerted in no other way; and every man who becomes a christian, is converted through moral suasion by the Holy Ghost. The Spirit persuades only; the sinner is convinced and yields to the persuasion. He resolves to serve God, and is a christian.

There are, undoubtedly, many passages which teach that the Spirit does convince, reprove, persuade, and urge sinners to repent and turn to God. But these do not prove the point, if other passages speak of another influence as necessary to effect the great change. We will quote a few which appear to us to be of the latter class. Some of them treat directly of the Agent, others, of his mighty work; and others, of the effect produced, or the character of the new-born soul; but all employing such language as could hardly be applied to a reasoner or persuader, to his persuasions, or to their effect upon the mind.

THE BOARD OF DIRECTORS OF THE NEW-YORK YOUNG MEN'S SOCIETY, FOR MORAL AND INTELLECTUAL IMPROVEMENT. The Board of Directors of the New-York Young Men's Society for Moral and Intellectual Improvement, in presenting this, their first Annual Report, would tender their thanks to the members of the Society for the promptness and efficiency with which they have seconded and furthered the measures of the Board; and would also, with sincere pleasure, remember the good wishes and kind aid of those, who from longer experience, are better enabled to judge of the utility of their operations.

At a meeting convened at the American Tract Society House, in the city of New York, on the 21st of May, 1831, for the purpose of forming a Society to promote the general welfare of young men, Mr. George D. Phelps was called to the chair, and the meeting was opened with prayers by three of the company. After some statements from a gentleman present, in regard to the laudable undertaking of the American Young Men's Society, the following resolution was unanimously adopted:— "Resolved, That the philanthropic spirit and design exhibited in the address of the American Young Men's Society, merits the co-operation of the benevolent generally; and that a Society be now formed, auxiliary to the American Young Men's Society, and the following be its Constitution."

Our Society will not have been formed in vain if it shall be instrumental in bringing one individual to a knowledge of the truth as it is in Jesus, or of encouraging one son of "benus" to plume his wings for a loftier and holier flight. The Board of Directors of themselves can do little. Upon the members will it depend whether this Society shall roll on, accumulating force in its progress, like the avalanche, or whether it shall melt away like the school-boy's heap of snow before the rising sun, and be known no more.

so that we may be enabled to surrender our existence without disgrace, and without compunction. By order of the Board of Directors. WILLIAM W. CAMPBELL, Cor. Secretary.

MISSIONARY.

(Continued from our last.)

FINANCIAL CONCERNS OF THE BOARD.

At the close of the year ending August 31, 1830, the financial prospects of the Board were perhaps more unpromising, than they had ever before. The donations and legacies fell \$23,754 short of what they had been the previous year. The consequence was that the Board was then in debt to the amount of \$19,500. The case was rendered alarming by the fact, that, during the seven first months of the year now under review, the receipts were only \$46,000; and were they to be in the same proportion for the remaining five months, the income of the entire year would be only \$79,000—\$4,000 less than the year before: while not less than \$100,000 would be required to meet the necessary expenses of the year, and pay off the debt of the Board.

There were some other circumstances, which imparted a lively and affecting interest to this emergency in our pecuniary concerns. Never had there been so urgent a call for laborers from so many of the fields occupied by the missions of the Board. According to the most moderate estimate, not less than twenty new missionaries were required to be sent, within eighteen months, to a portion of these missions—even if our object were merely to secure the result of our past labors and expenditures, and to make a small progress on the whole in our work. Nothing could be more evident than that the Providence of God called for this additional number of laborers.

It was true, also, that there never had seen so many candidates for missionary employment, at any one time, who had offered their services to the Committee and been accepted. Not less than three-fourths of the twenty men required had actually devoted themselves to the work, and come into connection with the Board, and either were ready to go forth, or would be so in a very few months; and some of them were urgent in their entreaties not to be delayed in their departure.

The emergency was great; but, for that very reason, it was not without hope. It was too great to be disregarded by the churches. The declining health of the Corresponding Secretary, withdrawing him from all active influence at that critical moment, was indeed inauspicious. But the whitened fields abroad, the waiting laborers at home, the prosperity beginning to attend almost every kind of business, and the glorious effusions of the Spirit of God upon so many hundreds of the churches, made it impossible to despond. The Committee, therefore, adopted a series of resolutions, expressing their belief that it was their duty to enlarge several of the missions and that the Christian community would sustain them in their onward progress; and then directed a special effort to be made to awaken the attention of the churches to the necessities and claims of the missions and missionaries under their care.

The first object was to enlist the religious newspapers in different parts of the country; and the cheerful co-operation received from many of the editors of these papers is gratefully acknowledged in the Report. A series of statements in relation to the exigencies of the Board was published entire in about a dozen papers, and was partly copied into others. Afterwards these statements were embodied in a pamphlet, of which five thousand copies were distributed in the community. These, in many instances, were accompanied by letters. Visits were also made by the official agents of the Board, to a number of the more important places and ecclesiastical bodies; and the urgency of the case was made known by sermons and addresses, and by personal conferences with numerous individuals. Nor were the labors of other agents neglected, where they could be obtained, which was to almost every place was desirable.

On the whole, the results of these efforts, through the blessing of God, exceeded the expectations of the Committee. The receipts of the Board, for the year ending August 31, 1831, were \$100,934 09. The expenditures, including the debt of last year, which has been paid, were \$103,875 62, leaving a balance against the Board of only \$2,941 53.

About \$58,000 of the receipts were from N. England, contributed chiefly by friends of the cause in the Congregational denomination, and about \$40,000 out of New England, contributed almost wholly by friends of the cause in the Presbyterian and Reformed Dutch churches. The receipts from the latter source are estimated at nearly \$2,000.

ENLARGEMENT OF THE MISSIONS. Two missionaries, one of them married, have been sent to commence a mission among the Ojibways of Lake Superior. A married missionary has been sent to the Indians in New York. Eight missionaries, a physician, and a printer, all married except the printer, have embarked for the islands of the Pacific. One has gone on a mission to the Jews of Turkey. Another has received an appointment for liberated Greece; another for Palestine; and two others for Bombay—all to embark for their respective fields, by leave of Providence, before many months.

SUMMARY.

The Board has now eighteen distinct missions under its care—four in Asia, three in Europe, ten among the Indian tribes of North America, and one in Polynesia. These missions embrace 54 stations, and are composed of 66 preachers, 50 lay-assistants, and 136 female helpers, married and single;—in all, 252. The number of scholars is 1,045, containing 60,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and about 47,000,000 of pages, have been issued, in eleven different languages. Thirty-three churches have been organized, and contain upwards of 1,300 members; and, within the period embraced by this survey, not less than five of the missions have been visited with copious effusions of the Spirit of God.

We should not for a moment lose sight of the vast regions, upon which the Sun of Righteousness has never risen. We owe them a most solemn duty. The publication of the gospel in all countries and climes, and to every creature, ought to be the high and constant aim of the church. It ought to be published so that all men may have full opportunity to hear, and understand, and be saved. But the belief is not to be encouraged, that the church will be detained in any one place, or country, until all men have seen fit to embrace the gospel. The faithful publication of it is all that is enjoined upon the church, and if men, after having full opportunity to understand it, will continue to be heathen; or, renouncing the outward forms of heathenism, if they will not cordially receive the truth, and bow their necks to the easy yoke of Christ;—no matter where they live, they are not to retard us in our work as heralds of the Lord Jesus. We are to advance to others, and to others still, through all the limitations of men.

It is surely enough to show that our own sins, and plans, and expectations. Rapidly as we have advanced in reference to the anticipations of the holy men who began this enterprise, we have proceeded slowly in comparison with the work to be done, and the manifest duty of the churches. Two-thirds of an entire generation have gone out of the world, since the Board was organized, and millions on millions are hurrying where no voice of mercy can reach them. Let the gospel be immediately proclaimed to them, whatever it may cost the churches. Ease, property, fame, even life itself—let all be sacrificed for an object of such amazing importance.

OBSERVER.

WEDNESDAY, FEB. 29, 1832.

A NEW WORLD.

We have received the first number of a paper published at Philadelphia, called "The World," and edited by Charles W. Denison.

It is to be devoted to the interests of the "Strict Baptists." Now we suppose that we ought to know something about the distinctive principles of this sect, but really we do not know what ingredients may furnish in the mighty dish of "Theological Salmagundi," which is at this day, served up to the Christian public. We do not know whether they sing long metre or short metre.

We would by no means be understood as speaking disrespectfully of this new vehicle of religious intelligence. This paper is large—its mechanical execution is equal to any of its cotemporaries, and we think, that like the other religious papers of Philadelphia, it will be ably conducted. We would not, like some of the papers of our own denomination, at the present time, think it expedient to speak of the divisions into which other denominations are divided. We recollect about "glass houses"—and "casting the first stone."

It might at first appear as if the increase of publications by different sections of the Christian church, designed to advocate the peculiarities of their systems, would have a tendency to put off the day "when all shall see eye to eye," but we think otherwise. It is ignorance which multiplies and raises and strengthens these partition walls. Let light be shed abroad, and more liberal views will be entertained and more cordiality will exist. Let these papers and periodicals multiply,—let each denomination more fully understand the real ground of difference between its own creed and those of its fellow Christians, and in many cases, although neither may go to pulling down the pen which it has made in the end fold of the One Great Saviour, yet there will be a disposition to shake hands through some of the chinks—and love and cordial christianity good will will take the place of sectarian jealousy; and when christians happen to approach each other, and mingle in the worship of God, they will speak of that mercy and love about which they profess to entertain the same views, and will cease to thrust into the face of a brother the "SIBOLETH," or "SIBOLETH," of party. The ugly hissing, snake tongue of recrimination and belittling hate, will not so often be thrust out, and brethren who agree in fundamentals will be more ready to speak of those things in which they agree than about those in which they differ.

When we commenced, we only thought of well coming this new "World," to our old mundane sphere, and its conductor to the corpse editorial to all the vexations and the few pleasures—to the dunes and the poverty and thankless anxiety attending his new station.

This was simply our object, but our thoughts have led to remarks which are apt to hover around our pen whenever the subject of the divisions of the church of Christ is brought before us.

MISSENDING TIME.

How often do we hear a certain class railing against religious meetings, especially those held on any day except the Sabbath. It is matter of curiosity to examine these complaints and see the class of persons by whom they are made. It is in fact, too notorious to require any proof that those who appear so extremely parsimonious of time spent in the service of God are those who spend it most lavishly in amusements which in no way benefit the mind, and never that we have heard of, improve the heart. That they lead to dissipation, and often to ruin is not denied. That the expense attending these amusements is far greater than that of supporting a preached gospel, can be shown.—Where is there a young man who gives as much for religious purposes in the course of the year as he has paid for one night's amusement in the ball room? Let professors of religion measure their expenditures for the promotion of religion by the amount they paid for those amusements "which did not profit" in which they engaged before conversion, and the Treasury of the Lord would be filled to overflowing. And yet the enemies of religion always appear to feel so much for the reputation of christians that they are often, very kindly, no doubt, cautioning them against wasting their precious time in the service of God.

TEMPERANCE CIRCULAR.

The Circular of the State Temperance Society which we publish in this paper, we hope will be not only read by every friend of the cause, but that its recommendations will receive their approbation. If the advocates of Temperance would have TEMPERANCE TAVENS, they must support them. There are many Tavern keepers who would be willing to make considerable pecuniary sacrifices, in excluding ardent spirits from their bars, but when they see that those who call upon them, commend them for their acting in obedience to principle, & yet are not willing to spend a cent for refreshments, or pay them even for the accommodations they receive, they become discouraged and disgusted, and return to their sale of spirits. The Circular points out the remedy. We must not, if we would have tavern keepers make sacrifices for the benefit of the cause, permit our parsimony to become an apology for our parsimony.

ADVICE TO CORRESPONDENTS.

We have occasionally received articles for publication, containing good sentiments but the principal motive for writing which, appears to have been by some indirect remark, some innuendo or allusion to some known fact, to gratify private pique against an individual. In some cases we have rejected such communications altogether, in others have made such alterations as we thought necessary to prevent the personalities being discovered. We presume that in some of these cases, the writers are ignorant of the requirements of common decency, but in others we presume, they expect, that from behind a masked battery to be permitted, through our columns, to vent their spleen or

Were such Unitarianism to have a de- cided ascendancy, would not Mr. Wilder and all such kind of "fanatics inhabit a mad house or a work-house?" The revivals (and of course the means that have been blessed in promoting them) that have taken place the past year, appear greatly to have disturbed Universalists and Unitarians.—The former have seen their ranks greatly thinned by them. Many who have gone to protracted meetings to scoff, have returned with a new song in their mouths. Let christians go forward in the spirit of their Master—use the means which have been so signally instrumental in pulling down the strong holds of the adversary, and the cry of fanaticism will be raised by every infidel in the land.

STATE OF RELIGION IN BOSTON.

Letters received in this village from N. York, represent the state of religion in Boston as very interesting. From 300, to 500 attend the enquiry meeting in Mr. Finney's congregation, and a large number attend at Dr. Beecher's Church.

PROTRACTED MEETING.

A Protracted Meeting commenced in Scitowille in this county, in January and continued eleven days.

We had expected long before this that Rev. Mr. Cheesman, the pastor of the church there, would have given the particulars of this meeting; but as he has not done it, we will just state that from information received, the meeting was attended by manifest displays of the power and mercy of God in the conversion of sinners. About 70 were hope- fully brought to accept of the Saviour. Some of these we are informed are from the ranks of the most decided opposers of religion—men of intelligence and influence. Of the Ministers who at- tended and assisted Mr. Cheesman, we can only name Rev. Mr. Crawford of L. Roy, and Rev. Mr. Mason of Stone Church. Others probably assisted, but we have not been informed who they were.

The Virginia Legislature, notwithstanding the resolution which it adopted that it was inexpedient to discuss the subject of slavery any further at its present session, has issued a Bill appropriating \$35,000 for the present year, and \$90,000 for 1833, to defray the expenses of transporting free blacks to Africa. They have appropriated \$10,000 towards building a temporary shelter for the emi- grants at Liberia.

EFFECTS OF SLAVERY.

A man by the name of Isbell, in Bear Creek, S. Carolina, being told in the dusk of the evening by his black woman that there were two run-away slaves in the lane leading to the house, sallied out with his dogs and gun. The runaways made off, when Mr. Isbell set on his dogs. One of the men turned and threw stones at them, when Mr. Isbell and one of the supposed negroes fell,—the other ran off. When Mr. Isbell came up he found that he had shot a near neighbor, who with another person, in returning home, took a nearer route through his fields. Mr. Wilson survived 17 hours. This distressing occurrence will show the state of alarm in which slave-holders live, and the savage manner in which they treat those of their black population who attempt to regain their liberty by running away from their owners.

PROTRACTED MEETING AND REVIVAL IN ROCHESTER.

A Protracted Meeting commenced at the Baptist Church in this village on Tuesday the 14th inst. It was conducted by Ministers of that denomination, but the Presbyterian Ministers of Rochester and vicinity, being invited, took part in the exercises every day in that union of feeling which ought to exist among Christians holding substantially the same doctrines.

The numbers attending meeting in the evening, soon became too large to be accommodated in the Baptist church, and the offer by Rev. Mr. Wisner of the 2nd Presbyterian Church, was accepted and the evening exercises were conducted there while the meeting continued. A considerable number say from 30 to 50 daily presented themselves as inquirers or anxious persons at the close of each meeting.—The number of conversions we have not heard named.

From Monday evening the 21st when the Baptist meeting may be said to have closed, the meeting was continued at the First Presbyterian Church, some of the Baptist Ministers, in the same spirit of union which had characterized the proceedings, continuing to take part in the exercises.

The Meeting continued at the First Presbyterian Church until Saturday, during which time the audiences increased and the number of in- quirers and anxious persons continued also to in- crease, and there appeared to be a spirit of fervent prayer among those who met at the intervals of the public services, to supplicate the di- vine blessing.

Since Monday last, the meetings continue, so far as preaching is concerned at the 2nd Presby- terian church, while prayer and enquiry meet- ings are held in the several churches daily. The numbers who seem to be impressed and are dis- posed to listen to the gospel message continue apparently undiminished, and we think there is reason to hope that the spirit of fervent supplication among christians, as well as the number of the anxious is greatly increasing.

It is impossible to state with any thing like accuracy, how many have been renewed by the Holy Spirit, but both the numbers and circum- stances of those who profess to have submitted are such as greatly to rejoice the hearts of christians and encourage them to pray in faith.

On Monday evening last a most interesting scene, and one of deep and solemn attention to the offers of mercy, took place at the 2d church, when among the group of protracted penitents who presented themselves, after the sermon, as having accepted the gospel offer, were to be seen honary heads that had grown old in the service of the adversary—several interesting females and a young man from the Sandwich Islands, belonging to this office, reminding us of the prophecy, "Thy sons shall come from afar, and thy daughters from the ends of the earth."

Among the Presbyterian ministers from abroad who have been instrumental in this glorious work, Rev. Mr. Curry has labored most abundantly. The names of the Baptist ministers we do not know. Rev. Dr. Comstock has preached a number of times, however, during the meeting, both while it was held in his own and since it was transferred to the Presbyterian church.—Let the prayers of christians who profess to rejoice in this manifestation of the power and mercy of God, ascend to a throne of grace for the increase and continuance of this good work of the Lord.

Seaman's Friends' Society.—Capt. Sloat of the U. States Navy, has transmitted to Rev. J. Leavitt, agent of this society, in N. York, one hundred and

thirty nine Dollars, being a collection taken up for the purpose on board of the Sloop of War St. Louis, of which he is commander.

Perhaps the work of reform—the cause of Tem- perance and the increase of vital piety—is no where making more rapid advances, than on our public and merchant vessels. From the nature of the case, we who live remote from the sea- board, can know nothing of the effects produced by the benevolent efforts which have been made to elevate and improve the moral character of seamen, except from the accounts that are published from time to time, in relation to this department of benevolent enterprise. Christians should always bear in mind that seamen as well as landmen must be converted before the millennium shall be ushered in, and that this must be done through their instrumentality. Should they always keep this fact in view, they would not manifest as much impatience as is often seen, when one agent after another, calls upon them to give them an opportunity to contribute their mite towards these various objects, all tending to the same result—the conversion of the world.

For the Observer.

Mr. Clippman: I wish you to give publicity to the following in your valuable paper, for the benefit of whom it may concern:—

Two persons coming out of a place of worship where they had been listening to a discourse— one of them remarked to the other, "I did not understand the sermon though I paid particular attention." "Nor did I," said his companion. "What do you suppose was the reason?" said the first—"Why, I suppose," answered the other, it was because he goes so deep." "No," he replied, that cannot be the reason, for who he delivers a lecture on a philosophical or other subjects of a similar nature I understand him perfectly, and the terms of salvation are far more simple and plain than these things. I think the reason is that he does not understand himself."

Now Mr. Editor, I think there was much good sense in this remark. It may be set down as an invariable rule, that no minister who understands and feels his subject will ever preach in such a way as not to be understood by men of ordinary intelligence. The introduction of obscure sentences, or an affected use of abstract terms, is always proof of poverty of intellect, or a want of spiritual discernment, or both.—The language of Canaan is peculiar to Christians. A Christian can always speak so that Christians can understand him, and when Christian experience is the subject, and a minister is talking about that which he has felt Christians cannot help understanding it.

The waters of Lake Superior are very deep, but they are also very clear and you can see to the bottom—Cayuga Lake is very shallow, but it is also very muddy and you cannot see the bottom. Now the person who should suppress the latter Lake was the deepest because he could not see the bottom, would commit no greater error than the person who thought the sermon was deep because he did not understand it.—It was mud in both cases which obscured the natural and spiritual vision.

The following anecdote will confirm and illustrate what I have said.—In 1790 when the celebrated Mr. \* \* \* \* \* preached in Lincoln in England, a woman was present who exclaimed in a tone of surprise as the congregation were retiring, "why, is this the great Mr. \* \* \* \* \* of whom we hear so much? Why, the poorest person in the church might have understood him!"—The gentleman to whom this remark was made, replied,—"In this he displays his greatness, that while the poorest can understand him, the most learned are edified." B.

For the Rochester Observer.

ON THE IMPORTANCE OF THE DOCTRINES OF THE BIBLE.

NO. 1. Destroy the doctrines of the Bible, and you destroy every motive by which its duties can be enforced. It is difficult to perceive what influence the precepts of revelation could have unconnected with the doctrines. They would possess no authority. Consequently they would come to us merely as advice; nor would this advice be applicable to our condition, if the doctrines upon which it is founded are false. Why should we love God with all the heart; if he be not our Creator, possessed of every possible perfection? Why should we honor the Son even as we honor the Father; if the doctrine of his true and proper divinity be false; or in other words, if he be not the true God and eternal life? A precept teaches merely what ought to be done without presenting any motives to action.

Would you then urge sinners to repent, to love God, and to submit to his government? Would you press these duties by the most powerful considerations, the most soul-stirring motives— Where you find the various doctrines of the cross, will you find these motives. These precepts to the mind truths well-calculated to awaken attention, and to excite to action. Here we see the amiableness of the divine character, and the greatness of our obligations. Here we discover the consequences of obedience, and of disobedience. Blot out those doctrines which exhibit the character and government of God, and the character of man, and all the eloquence of an angel would be exerted in vain to urge men to duty. Are not motives absolutely necessary to voluntary action? But as all the motives to holy obedience are contained in the doc- trines of revelation, this would be an attempt to excite voluntary action without motive; an effect which it is not possible to produce in accordance with the known laws of mind. Let, however, the motives drawn from the doctrines of the goodness and mercy of God, his independence and sovereignty, his truth and justice, his omniscience and omnipotence; from the doctrines of atonement, of regeneration, of justification by faith alone, of future rewards and punishments, be held before the mind of the sinner, and he must either turn from them, or tremble beneath their power. It is the duties which grow out of those doctrines to which he is opposed; and the motives which they involve which urge him on to action. Of course the more clearly you can present these doctrines, the greater will be your prospects of success. Motives weighty as eternity are thrown around the sinner. Under their influence, pressed home by the Spirit of God, he thinks, resolves, and acts. He is shut up unto the faith; and discovers no possible way of escaping the vengeance due to his crimes, but in immediate and unconditional submission to God. He sees the propriety of the law of God, the rectitude of his government, the grace of the gospel, and the untold wickedness of his own conduct. Now he comes to himself, and resolves, "I will arise and go to my Father, and say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants." O would let the truths of revelation constantly burn upon his conscience. They are motives of heavenly origin, and better adapted to produce a salutary effect than any that man can invent. Would you on the contrary take from the sinner every motive to action, and place the seal of damnation upon the immortal soul, then substitute for the doctrines of God the commandments of men. This will fill earth

with crime, and hell with wailing. Do this, and you will sow plowmen under all arms-holes, while the heart of God's people and, and speak peace to him to whom God has not spoken peace. Do this, and you will listen to the hypocrite and the charlatans of the synagoga and carnalized with sin, you see the impostor come; never will you hear the songs of de- parted piety rolling from the lips of those who have returned to the Shepherd and Bishop of their souls. Do this, and you render it impos- sible for men to repent; for you take away every motive which can be made to bear upon a rational and intelligent creature. If motives to action are necessary, then the distinguishing doc- trines of the gospel are important. I do not, then, by the worth of the immortal soul, by the agonies of the world of woe and the joys of heaven, to hold out the form of sound words for less opposition, if they should exhibit ungodly things. But who, with his eye fixed on the awful condition of our race, and the tremendous scenes of the burning day, dare take this course? Who, that loves his fellow men, can consent to take this course? Must we see our fellow creatures forlorn, pressing on to ruin, and never lift a warning voice; never apply the most powerful motives? Brethren, if the motives contained in the doctrine of the cross, will not, under God, reform our world, then do mighty population must wither and die, and we must be down by the rivers of Babylon and weep as we see them rush onward in the jaws of fire.

Not long since I was in the city of New York, My feelings were excited with the reverence with which some of them spoke of God. "O God," was the cry of many of them, "let him live any longer, God shall not let him die." I felt that I was in the presence of a power which I could not understand. I felt that I was in the presence of a power which I could not understand. I felt that I was in the presence of a power which I could not understand.

For the Rochester Observer. JOHN KNOX.

Knox upon his arrival in Scotland found the country in a most critical state. The Queen had thrown out of the window, and was determined to suppress the Reformation. As the protestants stood in need of the assistance of the French states, she promised to take them from the country, but no party was to be found who would consent to leave the country. The protestants were summoned to appear before Archbishop Hamilton, in Edinburgh, to answer for disseminating heretical doctrines, but upon ascertaining that they would be attended and supported by a large body of influential laymen, the Queen re- ceded the trial to be prorogued. At the same time, she summoned a convention of the nobles to be held at Edinburgh on the 7th March, and by her request, the protestant called a provincial council of the clergy, to meet in the same place on the 1st March. The protestants assembled at the same city, and appointed commissioners to present their grievances to the Convention of the Council. A member of the House of Commons also presented to the Council a request for a change in some of the articles of the Clergy. The council did not agree to the protestants' petition, but after making some slight alterations on the points complained of by the protestants, they proceeded to pass the most ardent and eloquent addresses against the protestants, refusing to allow any part of the public service to be performed in the vulgar language; directed that a question should be made for such an examination to be fulfilled against all who administered or received the sacrament after the protestant form, and against parents and sponsors who had presented children for baptism to Reformed preachers, and did not bring them forward for baptism.

The protestant deputies soon ascertained that the council had made a secret treaty with the King, in which they had agreed to raise a large sum of money to enable her to suppress the Reformation. They immediately broke off negotiations and left Edinburgh; and as soon as they were gone, a proclamation was made by the King, prohibiting any person from preaching or administering the sacraments without authority from the bishops, and commanding all the subjects to prepare to celebrate the evening feast of Easter according to the rites of the Catholic Church. Expecting that her protestation was not a legal one, she summoned the protestants to answer for their disobedience. The Earl of Glencairn and Sir Hugh Campbell, water- holder, and remonstrated against the proceeding, reminding her of the promises she had made to protect them; and finding their arguments unavailing, they told her if she thus violated her engagements, they should consider themselves absolved from their allegiance to her. She finally promised to suspend the trials of the preachers. Soon after this, intelligence was received that Spain and France concluded between France and Spain, and these two powers had agreed to unite their efforts for the extirpation of heresy, and the Queen Regent immediately revived the process against the preachers, and summoned them to appear to stand their trial at Stirling on the 10th of May.

Knox in the mean time had landed in Scotland. His arrival was soon known by the clergy. On the morning after he landed, notice was received by the Provincial Council, which was still sitting; they were panic-struck with intelligence, as it forbade ruin to all the protestants, and they immediately dismissed the council. A messenger was dispatched to the Queen Regent, who was at Glasgow, and within a few days, Knox was proclaimed outlaw and a rebel, in virtue of the sentence which he had pronounced against him by the clergy. Although he knew that he was liable to be apprehended as a condemned heretic, he did not hesitate a moment in resolving to present himself at Stirling to assist his brethren in their defence, and share in their danger; but he had not gone far, when he found the principal protestants in Angus and Meams already assembled, determined to attend their ministers to the trial, and to avow their adherence to the doctrines for which they were accused. The arrival at this crisis, of such an able champion gave spirit to the assembly.

Best the Regent should suppose, from the number of persons that their designs were not pre- pared, the protestants paused at Perth, and Erskine of Dun, to Stirling, to acquaint her with their object. The Regent again had recourse to dissimulation, and finally persuaded Erskine to write to his brethren to desist from their journey, and authorized him to promise, in her name, that she would stop the trial. Confident in this promise the greater part of the protestants returned to their homes, but when the trial came, the summons were outlawed not appearing, and all persons were outlawed





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For the Observer,  
JOHN KNOX,  
NO. 7.

The Congregation had lately received a considerable increase of strength by the accession of the former Regent, the Duke of Chastelherault. The question now arose whether they should not disavow their allegiance to the Queen Regent. After much deliberation, a numerous assembly of nobles, barons, and representatives of boroughs, met at Edinburgh on the 21st Oct. to bring this important point to a solemn issue. Knox and Willock were called to this assembly, and required to deliver their opinions as to the lawfulness of the proposed measure. They in the first place, gave it as their opinion, that the power of rulers was limited; that they might pursue such a course of conduct as to make it the duty of the people to depose them. They then gave their reasons for believing that the Queen Regent, had, by her conduct, placed herself in this situation. After this the whole assembly delivered their opinions, and did by a solemn act, suspend the Queen Dowager from her authority, as Regent, and the meeting of a free parliament, and at the same time, elected a council for the management of public affairs during this interval.

As this was a bold step, and exhibited different views of the nature of government, and the respect to rights of rulers, and ruled, from those generally held in that age, it is instructing to examine the political opinions of Knox, who was so active in disseminating these principles. The reader will bear in mind that the period of which we write was the middle of the sixteenth century, when the divine right of Kings seemed a maxim so firmly rooted in the minds of men, that nothing could ever change it. This state of public opinion can be easily traced to the influence of the Roman Catholic religion, and it will ever be found, that the genius of this singular system, is adverse to liberty. The Romish Court claimed spiritual supremacy in all cases, and that the temporal power of rulers was, in a measure, subject to their control, and in return for the support which princes yielded to its arrogant claims, it was content to invest them with absolute authority over their subjects. By the priestlyunction, performed at the coronation of kings in the name of the Holy See, a sacred character was understood to be communicated, which rendered their persons and claims inviolable, and their office divine. The sovereign pontiff claimed, and frequently exercised, the power of deposing kings, but if any attempt of this kind proceeded from the people, they denounced it as a crime deserving the severest punishment in this world, and perdition in the world to come. With this view of the principles of government, rulers, instead of holding their office as a trust, committed to them by the people, and to be exercised for their benefit, held it as an inherent right, and to be used for their own advantage only.

The opinions of Knox, from the time he was a student at St. Andrews, to his death, were entirely different. He held, that no class of men have an original, inherent and indefeasible right, to rule over a people independent of their will and consent; that rulers were invested with authority for the public good; that every nation is entitled to provide and regulate that they are ruled by laws which are agreeable to the divine law, and calculated to promote their welfare; and that there is a mutual compact, tacit and implied, if not formal and explicit, between rulers and their subjects; that the people have a right to restrain the supreme magistrate from particular legal acts; and if he should flagrantly violate the compact, and employ that power for the destruction of the commonwealth and the liberty of the subject which was committed to him for their preservation and benefit, and in one word, if he should become an habitual tyrant and notorious oppressor, then the people are absolved from their allegiance, and have a right to resist him, formally to depose him, and to elect another in his room. These were the principles that formed the foundation of the political views of John Knox. A century after, they were exhibited, in the trial, condemnation, and execution of the tyrant Charles I. of England, and although the strongest friends and supporters of those principles in that kingdom were driven from power and from their country for asserting them, yet by their influence was intused into the British Constitution a spirit of rational liberty, such as no other monarchical government has ever possessed. But the most glorious and most successful exhibition of these principles was reserved for the Eighteenth Century, when our forefathers, descendants of the English exiles, asserted and defended them, and thereby won their freedom. It would be an interesting work, to compare the political writings of Knox, with the writings of the champions of our own revolution, and to mark the perfect harmony of their leading principles.

Soon after the act of suspension by the Congregation, their affairs began to wear a gloomy aspect. A messenger was riddled of some treasure belonging to them; their soldiers mutinied for want of pay; they were worsted in a skirmish with the French troops, and finally, on the 5th November, they abandoned Edinburgh, and retreated to Stirling. Amidst the universal desolation produced by these disasters, the spirit of Knox remained unsubdued. On the day after their arrival at Stirling, he delivered a discourse to them, that had a great effect in rekindling their zeal and courage. They dispatched William Maitland to London, to obtain more effectual assistance from Elizabeth. They then divided the council, one half going to Glasgow, and the other to St. Andrews. Knox attended the latter, in the capacity of preacher and Secretary. The French having, in the beginning of the year 1560, penetrated into Fife, he encouraged the small band under the Earl of Argyll, and the Prior of St. Andrews, to a brave resistance, which arrested their progress until the appearance of the English fleet obliged them to retreat with precipitation. Maitland's embassy to London proved successful, and on the 27th of Feb. 1560, a formal treaty was concluded between Elizabeth and the Congregation, by which she engaged to assist them with an army. The Queen Regent, learning of this treaty, endeavored to disperse the troops that were collected at Glasgow; in this she partially succeeded, but before her designs were completed, find that the English army had

commenced their march into Scotland, she returned to Leith, and a short time after she died at the Castle of Edinburgh.

These proceedings were viewed with deep interest by the Court of France. Henry II. died in July 1559, and was succeeded by Francis II. the husband of the young Queen, of Scots, and the administration was in the hands of the Duke of Guise and the Cardinal of Lorraine. They used every art to detach Elizabeth from the interests of the Congregation, but after a little vacillation on the part of the English Court, they determined to prosecute the contest with vigor. The French fleet was dispersed by a storm; the Frith of Forth was blockaded by the English; and seeing no prospect of success, the French finally sent plenipotentiaries to Edinburgh, where a treaty of peace was concluded with England, by which the Scottish affairs were also adjusted. By this treaty, the French troops were to be immediately withdrawn; amnesty was granted to all who had been engaged in resisting the authority of the late Queen Regent; civil grievances were to be redressed, a free parliament was to be held to settle the other affairs of the kingdom; and during the absence of their sovereigns, government was to be administered by a council, chosen partly by Francis and Mary, and partly by the nation.

The treaty was signed on the 7th July; the French troops embarked on the 16th; and on the 19th the Congregation assembled in St. Giles Church, and returned solemn thanks to God for the restoration of peace, and the success which had crowned their exertions. During the continuance of the war, the protestant preachers had been active and successful in disseminating their principles. They had lately received a considerable accession to their numbers from the ranks of their opponents. On the other hand the exertions of the popish clergy had been feeble and inefficient. The French ambassador, the bishop of Amiens, and three doctors of the Sorbonne, who accompanied him, were unsuccessful in their endeavors to reclaim the heretics by argument. One attempt of a different character was made by the popish clergy, to sustain their sinking cause, and as it was the last one of the kind in Scotland, the reader may be gratified by an account of it.

In the neighborhood of Musselburgh was a chapel dedicated to one Lady of Loretto, the sanctity of which was increased by its having been the favorite abode of the celebrated Thomas the Hermit. It was a place for the pilgrim to repair, to present his offerings to the Virgin, and to experience the healing powers of the wonder-working "Hermit of Lariat." In the course of the year 1559, public notice was given that a miracle was to be performed at the chapel upon a young man who was born blind. The day arrived, a multitude assembled; the young man was led on to a scaffold in front of the Chapel accompanied by a solemn procession of monks; many said they had long known him as a blind man, and many others examined him, and pronounced him stone blind. The friars then proceeded to their devotions with much fervency, invoking the assistance of Mary, and beheld the blind man opened his eyes, to the astonishment of the spectators. He returned thanks to the friars, and then went among the crowd to receive their alms. It happened that there was among the people a gentleman of Fife, Robert Colville of Cleish, who from his romantic bravery, was usually called Squire Meldrum, in allusion to a character of that name celebrated by Sir David Lindsay. Being a protestant, he had viewed the miracle with a very natural distrust, and determined if possible, to detect the imposition before he left the place. He persuaded the young man to accompany him to his lodgings, and having taken him to a private room, told him that he was an impostor, and at last drew from him the secret of his story.

When a boy, he had been in the employ of the nuns of Sciennes, and had attracted their attention by a peculiar faculty which he had of turning up the white of his eyes, and of keeping them in this position, so as to appear quite blind. The friars learning of this, conceived the design of turning it to account; they kept him within doors until he would not be recognized by his former acquaintances, and then sent him forth to beg as a blind man. He confirmed his narrative by becoming as blind as he was before his cure. The next day, Cleish made him repeat his story at the Cross of Edinburgh. The detection of this imposture was quickly published through the country, and covered the friars with confusion. The treaty, made a particular settlement of religious differences; but the protestants were left in possession of authority, and were now by far the most numerous party both in rank and numbers. The Roman Catholic worship was almost universally deserted; most of the priests ceased of their own accord to celebrate its rites; and the reformed service was peaceably set up, wherever ministers could be found to perform it. The parliament, which met in August, in entering upon the consideration of the state of religion, had little else to do, but to sanction what the nation had previously done, by abolishing popery, and establishing the protestant religion.

The reformed ministers were required by parliament to draw up, & lay before them a summary of doctrine which they could prove to be consonant with the Scriptures. They accordingly drafted a confession, and submitted it. This was read before parliament, and the consideration of it adjourned, that there might be no precipitation in the matter. On the 17th August, it was again read article by article. The protestant ministers attended in the house, to defend it if attacked, and to give satisfaction on any points where it might be required. The Earl of Athole, and Lords Somerville and Bothwick were the only laymen who voted against it, giving their reason, "We will believe as our forefathers believed." "The bishops speak nothing." On the 24th August, parliament abolished the papal jurisdiction, prohibited the celebration of mass, and rescinded all the laws formerly made in support of the Roman Catholic church, and against the reformed religion.

**TAYLORISM.**  
The following summary of Christian doctrine, as held by Dr. Taylor of New-Haven, was given in compliance with the request of Dr. Hawes of Hartford, where he had heard Dr. Taylor preach several sermons on the leading doctrines of the gospel and from the purport of the request we conclude that Dr. Hawes was satisfied of his orthodoxy, and that an explicit statement of his sentiments on those points in which he is represented as having departed from the faith, would remove much misapprehension, and perhaps prevent the spirit of recrimination which has late exhibited itself, and that Christians would be satisfied that there was not so wide a difference in doctrines, among those who claim to be Calvinists, as has been supposed.

It is desirable, at a y rate, that the sent ments of leading theologians should be known—that if wrong, their errors may be pointed out—that if substantially correct and agreeable to our standards, those imaginary grounds of difference may be removed. Much has been said about Taylorism, by those who profess to approve and those who oppose it, but yet do not understand Dr. T's doctrinal sentiments.

YALE COLLEGE, Feb. 1, 1852.

Dear Brother,—I thank you for yours of the 23d ult. in which you express your approbation of my preaching during the protracted meetings at Hartford. This expression of fraternal confidence is grateful to me, not because I ever supposed that we differed in our views of the great doctrines of the Gospel, but because for some reason or other, an impression has been made, to some extent, that I am unsound in the faith. This impression I feel bound to say in my own view, is wholly groundless and unauthorized.—You think, however, that "I owe it to myself, to the imitation with which I am connected, and to the Christian community, to make a frank and full statement of my views of some of the leading doctrines of the Gospel, and that this cannot fail to relieve the minds of many, who are now suspicious of my orthodoxy."

Here I must be permitted to say, that the repeated and full statements of my opinions, which I have already made to the public, would seem to be sufficient to prevent or remove such suspicions. The course you propose however, may furnish information to some who would desire to know before they form an opinion, as well as the means of correcting the misrepresentations of others.—I therefore readily comply with your request, and submit to your disposal, the following statement of my belief on some of the leading doctrines of the Gospel, I believe,

1. That there are three persons in one God, the Father, the Son, and the Holy Ghost.  
2. That the eternal purposes of God extend to all actual events, sin excepted; or, that God foreordains whatsoever comes to pass, and so executes these purposes as to leave the free moral agency of man unimpaird.  
3. That all mankind in consequence of the fall of Adam, are born destitute of holiness, and are by nature totally depraved; in other words, that all men, from the commencement of moral agency do, without the interposition of divine grace, sin and only sin, in all their moral conduct.  
4. That an atonement for sin has been made for all mankind by the Lord Jesus Christ; that this atonement was necessary to magnify the law, and to vindicate and unfold the justice of God in the pardon of sin; and that the sinner who believes in the Lord Jesus Christ as freely justified on the ground of his atoning sacrifice, and on that ground alone.

5. That the change in regeneration is a moral change, consisting in a new holy disposition, or governing purpose of the heart as a permanent principle of action; in which change the sinner transfers the supreme affection of his heart from all inferior objects to the living God, chooses Him as the portion of his soul, and His service and glory as his supreme good, and thus, in respect to moral character, becomes a new man.  
6. That this moral change is never produced in the human heart by moral suasion, i. e. by the mere influence of the truth and motives, as Pelagians affirm, but is produced by the influence of the Holy Spirit, operating on the mind through the truth, and in perfect consistency with the nature of moral action, and laws of moral agency.

7. That all men (in the words of the article of our Church) may accept of the offers of salvation freely made to them in the Gospel, but that no one will do this, except he be drawn by the Spirit.  
8. That the necessity of the influence of the Holy Spirit in regeneration results solely from the voluntary perverseness of the sinner's heart, or disinclination to serve God, which, while it leaves him a complete moral agent and without excuse for neglecting this duty, suspends his actual salvation on the sovereign will of God.  
9. That the renewing grace of God is special in distinction from that which is common, and is resisted by the sinful mind, inasmuch as it is that which is designed to secure and does infallibly secure the conversion of the sinner.

10. That all who are renewed by the Holy Spirit are elected or chosen of God from eternity, that they should be holy, not on account of foreseen faith or good works, but according to the good pleasure of His will.  
11. That all who are renewed by the Holy Spirit will through his continued influence, persevere in holiness to the end, and obtain eternal life.  
Such is my faith in respect to some of the leading doctrines of the Gospel. These doctrines I preach; these I teach in the Theological department of this Seminary; these I have repeatedly published to the world. With what truth or justice any regard me as a "Teacher of Theology introducing heresy into our churches," the candid can judge.

But it may be asked, whether after all, there are not some points, on which I differ from my brethren generally, or at least from some of them? I answer,—it would be strange, if any two men should be found to agree exactly, in all the minute matters of religious opinion. With respect, however, to what is properly considered the Orthodox or Calvinistic system of doctrines, as including the great facts of Christianity, and as opposed to and distinguished from the Unitarian, Pelagian and Arminian systems, I suppose there is between the Orthodox ministry and myself an entire agreement. In respect to comparatively minor points, and philosophical theories, and modes of defending the Calvinistic system of doctrines, there has always been, as you are aware, a diversity of opinion with freedom of discussion, among the Calvinists in this country, especially in New-England; but which has never impaired their fellowship or mutual confidence. To these topics of difference, greater or less importance has been attached by different individuals. In respect to some of these, and in respect to them, I suppose myself to agree with a large majority of our Calvinistic clergy. I will now briefly but frankly state what I do not, and what I do believe.

I do not believe, that the posterity of Adam are in the proper sense of the language, guilty of his sin; or that they are punished for that sin. But I do believe, that by the wise and holy constitution of God, if mankind in consequence of Adam's sin become sinners by their own act.  
I do not believe, that the nature of the human mind, which God creates, is itself sinful; or that God punishes men for the nature which He creates; or that sin pertains to any thing in the mind which precedes all conscious mental exercise or action, and which is neither a matter of consciousness nor of knowledge. But I do believe that sin universally is no other than selfishness, or a preference of one's self to all others—of some inferior good to God; that this free voluntary preference is a permanent principle of action in all the unconverted, and that this is sin and all that in the Scriptures is meant by sin. I also believe, that such is the nature of the human mind, that it becomes the occasion of universal sin in men in all the appropriate circumstances of their existence; and that therefore they are truly and properly said to be sinners by nature.  
I do not believe, that sin can be proved to be the necessary means of the greatest good, and that as such God prefers it on the whole to holiness in its stead; or that a God of sincerity and truth punishes his creatures for doing that which he on the whole prefers they should do, and which as the means of good, is the best thing they can do. But I do believe, that holiness as the means of good, may be better than sin; that it may be true, that God all things considered, prefers holiness to sin in all instances in which the latter takes place, and therefore sincerely desires that all men should come to repentance, though for wise and good reasons he permits, or does not prevent the existence of sin. I do not believe that it can be proved, that an omnipotent God would be unable to secure more good by means of the perfect and universal obedience of his creatures, if they would render it, than by means of their sin. But I do believe that it may involve a dishonorable limitation of his power to suppose that he could not do it.

I do not believe that the grace of God can be truly said to be irresistible, in the primary proper import of this term.—But I do believe, that in all cases, it may be resisted by man as a free moral agent; and that when it becomes effectual to conversion, as it infallibly does in the case of all the elect, it is irresistible.  
I do not believe, that the grace of God is necessary, as Arminians and some others maintain, to render man an accountable agent, and responsible for rejecting the offers of eternal life. But I do believe, that man would be such an agent and thus responsible, were no such grace afforded, and that otherwise 'grace would be no more grace.'  
I do not believe, that it is necessary, that the sinner in using the means of regeneration, should commit sin in order to become holy. But I do believe, that as a moral agent he is qualified so to use these means, i. e. the truth of God when present to his mind, as to become holy at once; that he is authorized to believe, that through the grace of the Holy Spirit, this may be done; and that except in so doing, he cannot be truly and properly said to use the means of regeneration.  
I do not believe that we are authorized to assure the sinner, as Arminians do, and some others also, that the Holy Spirit is always ready to convert him. But I do believe that we are authorized to assure any sinner, that it may be true, that the Holy Spirit is now ready to convert him,—that God peradventure will now give him repentance, and that thus, in view of the possible intervention of divine influence, we remove what would otherwise be a ground of fatal discouragement to the sinner, when we exhort him to immediate repentance.  
I have dwelt the more on some of these particulars, because, much pains has been taken by some individuals, to make the impression, that I have departed from the true faith respecting the influences of the Holy Spirit, even denying his influences altogether. So far is it from the fact, that as you well know, no one attaches higher importance to this doctrine than I do; preaches it more decisively, or appreciates more highly its practical relations and bearings. In my own view, the power of the Gospel on the mind of the sinner very much consists in the two great facts of his complete moral agency as the basis of his obligation, of his guilt and of his duty; and of his dependence on the sovereign grace of God, resulting from his voluntary perverseness in sin. Without the latter, we could, in my opinion, neither show the Christian what he owes his Deliverer from sin, nor awaken the sinner to flee from the wrath to come.—This doctrine seems to be indispensable to destroy the presumptuous reliance of the sinner on future repentance, as it shows him how fearfully he provokes an offended God, to withhold the grace on which all depends. At the same time, one thing is indubitably certain, viz: that God never revealed the doctrine of the sinner's dependence on his Spirit, to prevent the sinner from doing his duty at once. God does not call sinners to instant compliance with the terms of life, and then assure them, that such compliance is utterly out of the question and to be wholly despaired of. The opposite impression however, is not uncommon; and it is an error not less fatal to immediate repentance, than the fond hope of repenting hereafter. Both are to be destroyed, and he who does not preach the Gospel in that manner which tends to destroy both, preaches it but imperfectly.

In the earlier revivals of this country, great prominence was given in the preaching, to the doctrine of dependence, in the forms of regeneration, election, &c. This was what was to be expected from the Calvinistic preachers of the time, in view of the prevalence of Arminianism. In the more recent revivals however, a similar prominence seems to be given to moral agency, in the forms of present obligation to duty, its present practicability &c. The preaching thus distinguished in its more prominent characteristics, has been undeniably owned and blessed by the Spirit of God, although we are very apt to believe, that what is true of one kind of preaching at one time, must be true of it at another. Now I believe, that both the doctrines of dependence and moral accountability, must be admitted by the public mind, to secure upon that mind, the full power of the Gospel. I also believe, that greater or less prominence should be given to the one or the other of these doctrines, according to the prevailing state of public opinion. When, at the earlier periods alluded to, the doctrine of dependence was dwelt on chiefly, (I do not suppose exclusively,) the public mind believed enough, I might say too much, concerning the free moral agency of man, and had not so well learned as since, to pervert the doctrine of dependence to justify the waiting attitude of a passive recipient. And then, both doctrines told with power on the mind and the conscience and through God were attended with great and happy results. But the prominence given to the

doctrine of dependence in preaching was continued, until, if I mistake not, it so engrossed the public attention, & was observed or weakened the doctrine of responsibility, that many fell into the opposite error of quietly waiting for God's interposition. Hence, when this prevailing error is again corrected by a more prominent exhibition of man's responsibility in the form of immediate obligation &c. the power of both doctrines is again combined on the public mind, and we see the same or even greater results in revivals of religion. Nor would it be strange, if the latter kind of preaching should in its turn prevail so exclusively and so long, that the practical influence of the doctrine of dependence should be greatly impaired, to be followed with another death of revivals and a quick reliance of sinful men on their own self-sufficiency. On this subject, I have often, in view of the tendency of the human mind to vacillate from one extreme to the other, expressed my apprehensions. In some of my brethren, whom I love and respect, I see what I esteem a disproportionate estimate of the importance of preaching dependence; in others, whom I equally respect, I see what I regard as a disproportionate estimate of the importance of preaching moral responsibility. In regard to myself, I can say that I have aimed in this respect rightly to give the word of truth, and that those discourses in which I have best succeeded in bringing the two doctrines to bear in their combined force on the mind, have been more blessed to the awakening and conversion of sinners, than almost any others which I preach. When both doctrines are wisely and truly presented, the sinner has no resting place. He cannot well avoid a sense of guilt, while proposing to remain in his sins, for he sees that he is a free and moral agent under all the responsibilities of such an agent, to immediate duty. He cannot well presume on his resolution of future repentance, for he sees that sovereign injured grace may at once abandon him to hopeless sin. He is thus shut up to the faith—to the immediate performance of his duty.—In accordance with these views, I am in my instructions to those who are preparing for the ministry, to inculcate the importance of a consistent, well proportioned exhibition of the two great doctrines of the sinner's dependence and responsibility, that in this respect they may hold the minds of their hearers under the full influence of that Gospel, which is the power of God unto salvation.

I have thus stated more minutely than anticipated, my views and opinions. I could wish, that they might be satisfactory to all our Orthodox brethren. I have no doubt but that they will be to very many, and to some who have been alarmed by groundless rumours concerning my unsoundness in the faith.—With respect to what I have called leading doctrines, I regard them, as among the cardinal truths of the Christian system. They are truths to which I attach the highest importance, and in which my faith is more and more confirmed, the more I examine the word of God.—To some of those which I have spoken as comparatively minor points, I attach a high importance in their practical bearings and doctrinal connections. They are points however, in regard to which there is more or less diversity of opinion among the Orthodox; and as it is not my intention nor my practice to denounce others as heretics, merely because they differ from me in these matters, so I should be pleased with the reciprocation of the like catholicism on their part.  
Yours affectionately,  
NATHANIEL W. TAYLOR.  
Rev. J. HAWES, D. D.

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**REVIEW**  
OF REV. MR. FINNEY'S TRIAL OF  
"THE NEW DIVINITY."

What right had the editor of the Volunteer to publish an abstract of Mr. Finney's sermon without his consent? The discourse as prepared by its author was solely his property, to dispose of it as he should think proper. He chose to preach it for the oral instruction of his hearers. But his doing this neither contained nor implied a permission to any one of his hearers to publish what he could retain of it, much less to make such an abstract the subject of strictures in a periodical. To do so, the usage in regard to such things being what it is, as truly violates personal rights as it would to publish in a periodical, what could be recollect of a conversation of a clergyman, with accompanying strictures. But, says the editor (Volunteer p. 188) in replying to a hint that had been given by a correspondent, of the inappropriateness and unfairness of his course, "Editors publish abstracts of addresses and sermons before benevolent societies, almost every week in the year, and sometimes make them the ground of critical remarks. The same practice prevails respecting speeches in Congress and other Legislatures." We do not agree that the usage is as here stated in regard to critical remarks on abstracts of addresses and sermons before benevolent societies.—But admitting it to be so, in these cases the speaker understands before-hand that what he shall say may be so used, and therefore in delivering his address, or sermon, in such circumstances, gives an implied consent to such a course being taken in regard to it, if any of his hearers shall see fit to take it. But there is nothing like this in the case of a discourse delivered, as was that of Mr. Finney, in the course of the ordinary instructions of the pulpit. This ground of justification, therefore, entirely fails. The editor has alleged another, equally unfounded. He says (Volunteer p. 188) "Our justification in this instance is, that sentiments which we deem subversive of the Gospel in their results, are frequently preached before this community, which have not been printed, and feeling necessarily had upon us to examine them, and vindicate the truth, we took the only method which was left us." The sentiments referred to, of course, those advanced in this sermon. And so far is this statement in regard to them from being correct, that the same sentiments have been, not only preached, but also printed, in a sermon on the same text in the Christian Spectator, vol. vi. p. 241; and in a sermon on Regeneration by the Rev. Dr. Cox of New York, published in October 1829, which has been extensively circulated, and reviewed in different religious periodicals. And various articles inserted in the Christian Spectator during the last two or three years advocate similar views. Thus the pleas, and all the pleas, of justification the editor has offered are found to be unavailing.  
And how utterly impossible in this way to institute a fair and thorough examination of the sentiments of a preacher? Little more than the heads and sub-divisions of his sermon can, of course, be given. And no one needs to be told how different the meaning of these often appears, and is in reality, when stated in the abstract form of a skeleton, from their obvious import when heard or read with their accompanying illustrations. In the case before us, there were three whole classes of important omissions

in the abstract as first printed, which were supplied by a correspondent in the next number of the Volunteer, and have been incorporated into the Abstract as given in the pamphlet; omissions so important that the editor is constrained to express his "regret" that they occurred, and to "grant that a recollection" of them "would have precluded some of his remarks;" and it ought to have precluded the principal charges of "unscriptural and dangerous" error which he has preferred.

Faithless, moreover, requires that unfavorable representations and condemnatory remarks, concerning the statements of their opinions by others, should be made only in a similar form to that in which the statements were made. It would be evidently wrong to comment upon and condemn in a sermon or public address, statements and reasonings which have been offered only in private conversation. No less unfair is it to comment upon and condemn, in print, and thus, it may be, before the whole community, statements and reasonings offered in an oral discourse to a single congregation. And if the editor of the Volunteer may pursue this course in regard to the preaching of Mr. Finney, he and other editors may pursue it, as they can, in regard to all the sermons, on the Sabbath and at other times, of all the clergymen throughout the country. And what would be the effect upon the preaching of our country, prepared for and delivered with the feeling of constant expectation to such a course of proceeding? What would be the influence upon the occupations and usefulness of ministers, to be looking after continually and endeavoring to contrist, as they would be constrained to, the innumerable misapprehensions and misrepresentations of them that would be spread through the land?—The practice ought, manifestly, to be met at once, and put down, by the marked reprobation of an enlightened and honorable community.

But the whole of the inpropriety of the editor's course in regard to this sermon of Mr. Finney is not yet stated. On the back of the pamphlet is printed an "Advertisement," in which is the following sentence. "Since its [the article's] first appearance, the abstract of the sermon has been amended from the skeleton used by the preacher on its delivery." Now what would a person, who has not seen the two articles in the Volunteer in relation to this sermon, and has only read the pamphlet, understand by this assertion? Why, clearly, that Mr. Finney had seen the abstract, and corrected it by his skeleton, or had lent his skeleton to the editor for him to supply the needed correction; so that the abstract as published in the pamphlet has his sanction. But the facts were, that the editor never had or sought any intercourse with Mr. F. on the subject. A third person, who had heard the sermon, after reading the abstract as at first published and noting in it some important deficiencies, determined to supply them in a communication to the Volunteer; and to aid his memory in doing it, borrowed of Mr. Finney the skeleton he had used in delivering the sermon—such brief notes as can be written in a hand not remarkably small, upon one side of a blank card. The communication thus prepared was not shown to Mr. Finney, nor did he ever see it till it appeared in the Volunteer. So that, in fact, he never in any way, directly or indirectly, sanctioned the correctness of the abstract, or its publication.

But the course, unjustifiable and improper as it is, has been taken. And in this way the grave charge of "frequently preaching before this community sentiments subversive of the Gospel in their results," has been publicly preferred against Mr. Finney. (Volunteer, p. 188.) Other Orthodox Congregational ministers are implicated in the charge. And this, (pamphlet, p. 13,) "are somewhat prevalent in Orthodox congregations at the present time." Weighty assertions truly; which ought, most certainly, to be made only by one who perfectly understands the subjects on which he speaks, makes his statement with clearness and consistency, supports them by the most conclusive proof, and has an evident call of duty to make and publish them. Qualifications all of which we shall proceed to show are not found in the instance before us.

In doing this, however, we would say distinctly, that we are not to be understood as defending or approving every shade of theological opinion, or mode of statement or illustration, advanced or employed by Mr. Finney, in his preaching generally, or in the sermon commented on in this pamphlet. With the sermon as delivered and presented in this abstract, we should have been better pleased if the preacher had somewhere, perhaps in the beginning of his sixth remark, stated formally and distinctly, (what Mr. F. fully believes, and often asserts in his preaching, and what was plainly implied in this sermon,) that notwithstanding the perfect ability and obligation of men to make themselves new hearts, not one of them ever has done it, or ever will do it, without the special and efficacious influences of the Holy Ghost. We could have wished also that in speaking in his second remark, of "the idea of sinners being passive in regeneration," he had been careful to exempt from the censure he pronounces, those who use such language (as many do) meaning by it, not at all that men are not active in turning from sin to holiness, but simply that they are *undesigning recipients* of the influence of the Holy Ghost which brings them to turn. And we dislike the attempt, in the sixth remark, to explain the mode of the Spirit's operation in changing the heart. We do not object to the declaration, The Spirit "does not come, and take right hold of the heart, and perform an operation upon it;" nor did we object, when listening to the sermon, to the lucid expansion and illustration that were given of this thought; for we know that many sinners quiet themselves in their inexcusable stupidity and unbelief, with the imagination that there must be something like the Spirit's "taking right hold of their hearts and performing an operation upon them," before they can have any power to repent; and this dreadful delusion must, if possible, be torn from them. But we cannot accord with the addition, "Many have supposed that he [the Spirit] moves by a direct and immediate act, either upon the *volunté* to give it efficiency, or upon the *mind* to make it willing. But there is no mystery about it." No mystery about it, when the Saviour expressly declares that the *method* of it is as unknown as were the principles which regulate the changes of the wind to the Jews of old time! It is, indeed, certain the ground of the necessity of the Spirit's influence and the mode of his operation, whatever they may be, are such as not at all to interfere with the sinner's agency or responsibility. But who can say that the omnipotent Spirit may not "move," in perfect consistency with these, by an "immediate act upon the mind;" not to

\*Volunteer, p. 189  
†To move upon the *volunté*—the truth or reason presented, (though such language is sometimes heard) evidently has no equivalent meaning.



bed nearly naked, were seen on some high ground shivering under a fire in the open air, waiting for the subsiding of the waters.

In one instance a man stopping into a scow in order to render it more secure, a body of floating ice came against it and drove him into the stream. The whole night was spent in sending forward expresses to apprise the inhabitants of his perilous situation, and to attempt his rescue at every place where there was any hope of effecting it. He however was not released until the next morning at 9 o'clock 50 miles from the place of his departure, having almost perished from cold.

A Cincinnati paper of the 20th ult. says: "A Church has just passed this place with its steeple, bound, we presume, for New Orleans—a poor market. Excellent framed houses float along, with hay stacks, rails, &c., leaving farms stripped of every vestige of cultivation."

**AFFLUENCE—DRUNKENNESS—POOR HOUSE.**

We have frequently seen astonishing revolutions effected in families, by the use of ardent spirits. We presume that not one of our readers but can call to mind some instance he has known of a family reduced from affluence to poverty and wretchedness, from this cause. Although instances of this kind have been so numerous, we were astonished the other day when enquiring about an old acquaintance, to find that intemperance had sunk him to the lowest depths of degradation. The instance we have in mind is briefly this. In the early settlement of one of the towns in the county—a man whom we shall designate as A. made a large purchase, and by his industry and perseverance, soon had one of the best and most valuable farms in the town—was one of the first to erect a large and commodious dwelling house, and every thing about him bore the appearance of comfort and affluence. He was one of the wealthiest men in the town. He was some years a justice of the peace, and we think, Supervisor. Some ten or twelve years since we heard of his making a free use of spirits—next of difficulty in his family—not long after that his wife had left him, and that with much trouble, and some sacrifice of property, he induced her to return. These stories we have occasionally heard repeated, but had had no particular information with respect to the family until the other day, when enquiring of a person from the town where A. resided the last time we heard from him, what were his present circumstances, to our utter astonishment we received for answer "He is in the Poor-House at B." Yes, the wealthy, if not wealthiest, man of his town—the Justice of the Peace and Supervisor—the man of business—the user of ardent spirit alone, in the course of 6 or 8 years exchanges the comforts of home—the domestic life side and respectability for the Poor-House. We could not but reflect that this man who as a Justice of the Peace, had granted licenses to sell ardent spirits, the fee for which was paid for the support of the poor, could now, as he is probably sober, for a pretty correct opinion of the utility of the law under which he granted the privilege of making drunkards, and how appropriate the designation which the law makes of the money paid for the privilege.—Yes, the price of blood should go to support those who have fallen sacrifices to this legalized iniquity. Are there not some who may read this that are treading in the steps of A.? Some one who cannot descend to join a Cold Water Society, but who is in fact on the high road to join such society as A. has joined—supported too at the public expense?

**ENGLAND.**

A high state of excitement continues to exist among the people of England. On the trial of the noters at York, an army of constables, together with a large military guard, was necessary in order to defend the court from the fury of the mob. Indeed this formidable escort was once attacked and the rescue of the prisoners was prevented only by hurrying them to the jail. The Reform Bill is still undecided. A compromise is talked of. The King, it appears, trembles from apprehension of the consequences of carrying the bill in the house of Lords by the creation of new Peers. A compromise which shall render the bill less acceptable to the populace than the one that is now before Parliament, it appears to us, will only produce greater, instead of allaying the excitement which now exists.

The state of England is, to say the least, a very critical one. The SALOME KING never exercised a more serious storm or had his SEAMSHIP put to a more severe trial. If he manages the helm of state in the present political tempest, so as to bring the ship safely into port, it will be a greater achievement and more beneficial in its results, than that of Trafalgar.

**A MARK IN THE FOREHEAD.**

Our streets have been thronged to-day with Catholic females having a "mark in the forehead" as if made by a finger that had been daubed with clay. We have never seen any thing of the kind before & are unable to decipher the meaning of it. It reminded us however of those passages in Revelation which mention about a mark being applied to the worshippers of the Beast.

**PROVIDENTIAL DELIVERANCE.**

The following are extracts from a highly interesting letter from Mr. Weld, so favorably known here for his great and philanthropic efforts in the cause of Temperance and of Manual Labor Institutions. The letter was addressed to a young gentleman of this village, in the warmth and freedom of christian confidence, without any expectation of publication.

The person to whom it was written, yielded with the greatest reluctance to our solicitations and those of many of the friends of Mr. Weld for permission to lay it before the public. So far, however, as we are concerned, we have no objection to the propriety of publishing it, we believe the public, especially the friends of the writer have a just claim to it, and that such an instance of the wonderful and manifest interposition of God in delivering a valuable life from the very throes of death, ought to be made known, that it

may call forth expressions of our heartfelt gratitude. Mr. Weld was, at the time of this accident, on his way to the west, on his mission to promote the establishment of manual labor schools. From an account which we have seen in a Columbus paper we learn that Mr. Weld lost all his baggage and papers, and that one span of the horses was lost—but we infer from the account that the driver and the other passenger were saved.

Muslin Township, Ohio,  
Wednesday, Feb 15, 1832.

Dear Brother—

Your very kind letter would have been answered two weeks ago but for the same old reason—the pressure of a thousand cares. For the last five days however a preventive of another sort has intervened in the shape of a most solemn Providence.

The facts in brief are these: The creeks and rivers in the interior of the state, have, for some days past, been much swollen by the sudden melting of the snow, and by violent rains. At about eleven o'clock last Friday night, our stage wagon came to a ford of the Alum River, eight miles from Columbus. After making a sort of floor with broken rails across the top of the wagon in order to keep the mails and our baggage above the water, we entered the ford and crossed, the horses swimming. If the team had not been an uncommonly powerful one, perfectly manageable, accustomed to deep fording, and with all, abundantly plied with the whip and encouraged by a stern voice, they would inevitably have been swept down the current. Three miles farther down the road, we crossed the same river by another ford. After a little reconnoitering, I was persuaded it was impassable. But the drivers—there were two on board—insisted there was no danger and they knew all about the stream—had forded it a thousand times, and more than once when it was as high as this.

The only passenger besides myself was a large colored man. As we entered the water he was greatly alarmed—said he could not swim—grasped my cloak convulsively with one hand, and a part of the baggage with the other. In a moment, the horses were swimming—in another, the water forced up the bed of the wagon, and precipitated both drivers and the other passenger into the stream.

By this time, the force of the torrent had swept the horses twenty or thirty feet below the fording ground into very deep water. At this instant the leaders suddenly wheeled and made a desperate push up stream to gain the end of the ford on the opposite bank. While this was passing, the something upon which I stood gave way and plunged me headlong into the flood. When I rose, the leaders were hardly two yards from me, and plunging against the current. As they were swimming directly towards me, to get out of their way was impossible. I seized their bits and for a moment kept them from swimming over me—but the next, they struck me under them with their fore feet—I rose between the leaders, and wheeled horses, just in time to be struck to the bottom again. When I rose again I was surrounded by the horses—tearing upon each other in the panic and desperation of drowning frenzy. How long before I was extricated from these perils I cannot tell—but not until we had been carried down stream a long distance. Finally the Lord sent deliverance. I got loose—swam down stream with all my might, to escape the only danger which I apprehended—for till then, the thought of danger from the water had hardly occurred to me. But now the reality of my condition broke full upon me, and I began to cast about for life. I was hurried on by a swift current and I knew it would require a mighty effort to reach the shore. My boots and over shoes were full of water, and my clothing, and especially a heavy overcoat and overalls were dragging me down. I looked along the shore for a favorable point of access—could see none—swam down—down—looking as far ahead as possible for a spot which promised foothold—saw one—made for it—struggled to reach it—the torrent swept me by—swam another—plunged toward it—waded every eye in the mortal struggle—reached it—found no foothold—seized with one hand a rock, the only support—held on a moment—it broke—and the stream bore me on—was soon back in the middle of the channel—whirled in among rocks—whirled out again—badly bruised, benumbed with cold, loaded with soaked garments—exhausted by incessant and protracted struggling—urged on by the rush of a headlong torrent, and now too weak for any effort but that demanded by every moment to buoy me above the stifling waves—I summoned up my soul and put the question: And must I die? Must I die? Just then my eye caught a tree some distance below which had fallen, and its top lay in the water. To swim through the current and get to it looked as if I was, I knew now impossible. I made a violent effort to rid myself. First worked off my over-shoes—then keeping myself up by my feet, tried my suit on again and again—vainly—then tried to tear it off—partly succeeded—and thrown off my cloak some time before. By this time had reached the proper angle for crossing the current and gaining the tree. I made the last agonizing push for life. The Lord helped.—When almost sinking, I seized a limb—it was covered with ice—my hand slipped—seized another—held on a moment—saw a large cluster of bushes some yards below and the bank apparently sloping so as to afford foothold. The muscles of my hand had become so stiffened with cold that they were no longer subject to volition. Their grasp relaxed, and the stream fluted me from the tree, and lodged me among the bushes, when my feet, for the first time, struck the ground!

I was now out of the current in a little bend of the bank—the water about waist high—a steep bank above me, and my whole frame so benumbed with cold, and exhausted with fatigue, that I could make no exertion. I thought of calling for help—but it was the dead of night—I was in the depths of a forest, and there might be no inhabitants for miles—besides, my little cry would be drowned in the roar of the torrent. But there might be hope of rescue, and it was the last thing I could call. I called out: Oh help! At first I could scarcely speak at all; but after a few efforts could command all my voice. I listened—no answer. Called again and again—listened—Oh nothing, nothing but the mocking echo. To call was vain; to struggle was vain. I cried aloud, Father thy will be done! How long I remained in this condition I can't tell. Continued to call at intervals until I became satisfied that death had begun his work. I was free from all pain—my whole body totally insensible; and yet, as by miracle, I seemed to have the perfect possession of my mind. Then, oh then, I felt it in my soul that the religion of the Bible is the religion to die by. Oh what would have been the horrors of that hour without a hope in Jesus. Not merely to die, but to die alone—far in a strange land—in a wilderness—at midnight—die a drowning death—die without hope. Oh it would have torn my soul sunder.

But bless the Lord O my soul. Did He not enable thee to lie as a weaned child upon his bosom, and with a little measure of the spirit of adoption faintly to whisper, Abba Father—even so, for thus it seemeth good in thy sight. Oh! if I had had more religion—I had not been so quick a messenger strolling in piety, I should have shouted in triumph, O death—even such a death—where is thy sting!

But I have unconsciously left my story. It was not long before my sight and hearing were nearly gone; Death seemed to be sealing up the last avenues of sense. But still the Lord preserved to me the perfect exercise of my mind, and graciously enabled me to commend my spirit to his hands in humble reliance upon the blood of the covenant. I thought of those I loved;—of my dear father in the Lord—of my dear mother in the Lord—of my dear brethren with whom we had labored for the

conversion of the world—Our cherished plans of future usefulness—These I committed to God and the word of his grace. I cannot trace the operations of my mind further. I probably soon sank into insensibility, broken only for a brief moment, when I had a dim flickering vision of lights and moving forms, and a vague dreamy consciousness of human voices, and then all vanished. My next moment of consciousness was, as I am told, after a lapse of an hour and a half, when I opened my eyes upon forms bending over me, and countenances full of tenderness and sympathy. It was only the vivid flash of a moment, and then it faded away.

But I am at the bottom of my sheet and must stop particulars. Suffice it to say, I was drawn out by three men who were waked out of sleep by my cries, though in a house on the opposite side of the stream, and, as they tell me, eighty rods distant from the spot where they found me. They crossed the stream some distance below and searched up the river till they found me among the willows. During Saturday and Sabbath I suffered much—Monday was free from all pain, but very weak—Tuesday, exercised a good deal—this morning, Wednesday, feel almost well, though my hands are still almost destitute of feeling & circulation.

I had almost forgotten to tell you that my home is a neat little log cabin, about a fourth of a mile from the spot where I was drawn out of the water. My own parents could not have treated me with greater kindness than I have received from them since that time. Bless the Lord, O my soul, and forget not all his benefits.

A few statistics of time, distance, &c. I was thrown into the stream at about twenty minutes after twelve, and was taken out after half past two—carried in a state of insensibility one hundred rods—put into a hot bed—my body surrounded by heated bricks, cloths, &c., and plied with friction until nearly four, before I had any intelligent consciousness, though they tell me I spoke two or three times before. The spot where I was taken out, I am informed, more than a mile below the ford by the course of the river.

The Alum River or Creek is quite an inconsistent stream in a dry time, but when swollen is a headlong torrent. One word further. All that saved me under God, both while entangled among the horses, and afterward, while buffeting the stream, was perfect coolness and entire self-possession. The Lord enabled me to devise expedients, and to execute them free from all flutter or trepidation.

Do pray for me that this last solemn Providence may work the peaceable fruits of righteousness. I think I can praise God for it. Oh that it may be a blessing to me, and lead me to make my bed in the dust, under the feet of him who died for me the chief of sinners. I have written a long, long letter. Perhaps I have been childishly particular—but I know to whom I am writing, and that is my apology.

Just arrived at Columbus. Shall start for Cincinnati to-morrow morning.

Most affectionately,  
Your brother in Jesus Christ,  
T. D. WELD.

For the Observer.

A protracted meeting has lately been held in Batavia, Genesee Co. which was evidently attended with the influences of the Holy Spirit.—Fifty or sixty it is believed submitted themselves to God.

The meeting commenced on the 16th Feb. and continued 11 days. For two months previous deeper feeling than usual had prevailed in the church. Several conversions had occurred, and others were solemnly impressed with a view of their lost state.

Batavia March 5, 1832.

For the Rochester Observer.

**ON THE IMPORTANCE OF THE DOCTRINES OF THE BIBLE. NO. 3.**

Without the doctrines of the Bible benevolent institutions cannot be supported. The history of the church, and of the cause of humanity proclaims this fact in as plain and not to be denied, and as distinct as the sun and moon. Who originated those plans of benevolence which are now pouring the light of life upon the dark places of the earth, and causing the wilderness to become a fruitful field? Who have devoted their time, their influence, their talents, their learning, their wealth and their lives to the accomplishment of those sacred objects contemplated in these plans? Who have defended them against the suspicion of friends, and the most virulent opposition of enemies? Who are now the fearless and consistent friends of these institutions? From whence flow those rivulets that create the mighty streams of benevolence which are to purify this corrupted world? Answer, without the fear of contradiction, from hearts softened by the great doctrines of the cross. Go the world over, and evidence of this truth will accumulate upon you. Bring forward the champions of benevolence, call them by what name you please, you will find them to be men who love the state of truth denominated Calvinism. These men will feel and act as if led and acted, Paul and Silas, Leontius and Knox, Owen, Martyn, Fuller, Leigh Richmond, Branard and Edwards. Look over the christian world, and you will find that wherever the doctrines of the gospel have been most esteemed and loved, there the greatest efforts are made to send the light of revelation to the heathen. Wherever the doctrines are despised and calumniated, there you will find beads and lips and hands all engaged against these works of benevolence. And where the doctrines are lightly esteemed, there indifference on these subjects will prevail. These are facts recorded on the pages of history, and on the experience of every day. They speak volumes, and prove the indispensable necessity of the doctrines of grace. And is not this in perfect accordance with the spirit of reason? Men will not engage earnestly and permanently in the prosecution of any object, unless their hearts are enlisted. You may excite a temporary feeling, but it will be like the morning dew and early dew. Men must love the gospel in order to engage perseveringly in its spread. A variety of motives, no doubt, have induced professors and non-professors to give something to aid these institutions. One has been actuated by compassion or sympathy, another by novelty, another by worldly glory, another by the example of friends, another by the desire to avoid the appearance of covetousness, another by the wish to be thought generous or liberal, and another by a disposition to avoid the trouble of being solicited. But had the cause of piety no better foundation than motives thus excited, it would be at the mercy of a thousand circumstances. Men would give or withhold according as the cause in which they were embarked should become popular or unpopular. Nothing but a cordial attachment to the gospel will ever carry man forward in this great work. Those who know its value, and feel its power cannot rest in indolence while they have the opportunity and ability of carrying the means of grace to a dying world. They will imitate the conduct of Jesus, who though he was rich, yet for our sakes became poor, that we might through his poverty become rich. Having sacrificed themselves by obeying the truth through the spirit, they will evidently desire to spread the gospel. And their desire to spread the gospel will be in proportion to their knowledge and love of its truths. Admit that the hearts of two individuals have been changed, and yet that their knowledge of the gospel differs. Now he whose knowledge is the most extensive and correct must have a stronger attachment to it, than he whose knowledge is more limited. Consequently he will feel a greater interest in its promulgation. But what is the gospel? A system of doctrines and duties resulting from those doctrines. "If therefore the doctrines of the gospel are not necessary to reform and save the heathen, the gospel itself is not necessary to them, who are lowest in their profligacy of charity and liberality, and boast of their indifference to the doctrine of grace. They think the heathen are as likely to be saved without the gospel, as with it; and maintain that it is very liberal and uncharitable to adopt a contrary opinion. Such persons do nothing to aid our benevolent institutions, but oppose them with all their influence." This is the direct tendency of indifference to doctrinal truth, and if this indifference shall increase and prevail, these institutions must fall of support, and the heathen die unblest with the sound of glad tidings of great joy. When I contemplate the condition of the heathen world, and call to mind the growing indifference of some of our churches and ministers to the doctrines of grace; my heart is pained. When I learn that young converts are received into the bosom of the church without any examination upon these doctrines, I am ready to weep in secret places. The history of the church tells me that a foundation is laying for the return of darkness and error. The declaimers against doctrinal preaching know not what they do. With all their zeal for the conversion of a world, they are attempting to put their hand upon the lamp of life. Animal feeling, like the paroxysm of a fever, may produce action for the time being; but it will be a feverish kind of action, tending to enervate the powers of the mind. Let those who have covenanted with God under such circumstances live to bring forth the fruits of age, and they will manifest a sickly consumptive religious constitution. Nothing but the doctrines of the cross will give strength and stability to christian character and exaltation. Does any professed disciple of Jesus therefore ardently desire to see the day of millennial glory? Are you waiting to hear it proclaimed, "The kingdoms of this world are become the kingdom of our Lord and his Christ? Labor then to extend the influence of the doctrines of grace. The hope of the heathen world rests upon the orthodoxy of the churches.

M. L.

The protracted meeting in this village is still continued, with evident tokens of divine favor. The number of conversions cannot be known at the present time; but a future day, we feel assured, will show that a rich harvest has been gathered during this precious season.—Very little aid has been received from abroad, except in the services of Rev. Mr. Ingersoll, and consequently, the energies of our clergy are nearly exhausted. At the time our paper goes to press, (Monday evening) Rev. Mr. Kirk of Cooperstown, is expected to preach to the united congregations in the first presbyterian church. We hope he will spend several days with us, as a great anxiety is manifested to hear him again;—but may our chief reliance be placed on the arm of the Lord. Let us remember that Paul may plant and Apollus water, but God only gives the increase. His blessing follows only those means which are accompanied with deep humility and earnest prayer.—Western Recorder.

City of Utica—Our readers have learned, before this, that our village has been made a city. The most striking feature in the new charter is, as we understand, that the corporation have no power to license retailers of ardent spirits, to drink in their houses or stores, except by tavern-keepers.—16.

A letter from Mr. A. M. Vann, an Arkansas Cherokee, says: I wish you to tell your people that if any of them intend to emigrate to this Country, they will not be received here in this nation, as there is no land here for them to settle on, and the old settlers will not receive them on that account; for this reason, we have to go on to Washington city, to see if Congress will do any thing for us late emigrants.—Cher. Phoenix.

From the New-York Observer.

We understand that the decision of the United States Supreme Court in the case of the imprisoned missionaries will probably be pronounced this week. It is looked for with intense interest in this city, and so far as we learn, in all parts of the country. The points for which Messrs. Sergeant and Wirt contended are:

1. That, under the constitution, laws, and treaties of the United States, the Cherokee nation is independent of the state of Georgia, and that the said State, its Legislature, and Courts can exercise no jurisdiction whatever over persons residing therein.

2. That the act under which the indictment was preferred, and conviction had, is void, as being repugnant to the constitution and laws of the United States, and to treaties existing between the same and the Cherokee nation.

3. That the matters disclosed in the plea of the defendants below, and admitted by the course of proceeding to be true, were according to the constitution and laws of the United States, a bar to the said indictment, and entitled them to be acquitted and discharged from the same.

In their plea in the court below the missionaries maintained that the offences with which we were charged, were committed, if at all, at New Echota, in the Cherokee Nation, "and not in Gwinnet County, or elsewhere within the jurisdiction of that court;" that they were at the time of their arrest, engaged in preaching the Gospel to the Cherokee Indians, and in translating the sacred Scriptures into their language, with the permission and approval of the government of the United States; and that their residence there for this purpose, was the residence charged in the indictment, &c.

Fire at Nashville.—The Presbyterian Church at Nashville, (Tennessee), was consumed by fire on Saturday night, the 19th ult. There was no insurance on the building.

From the Boston Recorder.

**CHURCH AT LOUISVILLE, KY.**

Mr. Editor.—While receiving donations last summer in Boston and other cities and towns in the East for an infant and feeble church in this place, the undersigned promised to acknowledge through your paper and the New York Observer, the amount received. The following resolutions, passed by our church-session, may perhaps be more satisfactory to our benefactors, than any thing which I as an individual might say. Will you have the goodness to insert them in your paper.

E. N. SAWTELL.

Resolved, 1. That the success with which God had crowned our efforts in building up a church in this city of moral death, and the increase of its members from the small number of twelve, when it was organized a little more than 18 months ago, to upwards of one hundred, call for unfeigned gratitude to God, and more faith and implicit confidence in Him, who hath said to his church, "no weapon formed against thee shall prosper."

2. That when, as our circumstances rendered it necessary to ask aid from abroad to erect a house of worship, and our necessities being made known to some of our sister churches in the East who generously came forward with aid to the amount of \$2125.88, which has enabled us to procure so far with a building as to admit no doubt of its final completion: Therefore, resolved, that we tender our grateful acknowledgments and sincere thanks to our eastern friends for their liberal and timely aid; and we do assure them, that we feel ourselves morally bound to re-

fund it with ample interest, as God shall enable us, by throwing it all back into those great channels of benevolence, which are so remarkably blessing our land and our world.

By order of Session,  
HEATH JONES MILLER, Clerk of Session.

From the Observer and Telegraph.

**INTERESTING FROM MASSILO.**

Mr. Editor.—I send you a copy of a constitution of a Temperance Society which was adopted on the 10th inst. I believe there are about 100 signatures—and it is thought there will be many more, as it has not yet been circulated through more than two thirds of the village. It is our intention that every person shall have an opportunity to join, if he will.

Seven of our Merchants, six Physicians, two Lawyers, and the keeper of the principal public house in this village have joined the society, also the keepers of two groceries. The change in the public sentiment is great, and I trust it will be in practice. Not that this place was distinguished for its intemperance; but this being the market for the produce of a very great extent of country and regulated by fixed prices, the principal advantage which merchants could have over each other in the market was who should give the most whiskey. The spirit of competition being very great, this liquor was dealt out almost without measure. Thus this place as a central fountain, was constantly sending out streams in almost every direction, and in some to the extent of 80 or 90 miles, to poison the community—some of these streams will now be dried up. It may be asked what has caused the reformation in Massillon! For some time past a few persons seeing these evils have felt deeply on the subject; they have done what they could to remedy them, and their influence began to be felt in the community. We were recently favored with a visit from Mr. Weld of New York, who delivered four lectures on the subject of temperance. As his reputation is so generally known, I shall only say of his lectures, that he handled the subject in his accustomed masterly manner.

This is the second temperance society formed in this county; the other is in Brookfield, two miles from this place, and is flourishing. Mr. Editor, will you permit me to make the enquiry whether there cannot be a temperance agent procured who shall go thro' the whole, or this part of the State? I am sure that if a suitable person could be obtained, great good might be done.

E. E.

Memoranda of Rev. Dr. Cathcart, York, Pa. designate 109 murders in the Union in 1831, some of the most appalling kind, as parents by their children, husbands by their wives, and the reverse, a large part of which proceeded from intemperance.

Thomas Hall has been appointed Postmaster at West Roomstead, in the place of Samuel Nichols, 2d, resigned.

Signs of the times.—During the present session of the General Assembly of Ohio, quite a number of towns have been incorporated, and in every instance, we believe, the privilege of granting licenses to retail ardent spirits, has been refused in the charter. It is said that there is no general law of the State, which confers the privilege of granting licenses. Add to this, that the Lottery project was defeated, and we have accumulated evidence, that a healthful moral sentiment pervades our Legislative body.—Obs. and Tel.

From the N. Y. Spectator.

**LATER FROM ENGLAND.**

We stop the press to announce two-days later advices from England, by the ship Eagle from Liverpool, whence she sailed on the 14th of January.

We have nothing further in regard to the Reform Bill; the additions to the Peers had not been announced.

THE CHOLERA.—January 11.—At Sunderland, there was no new case, and but one remaining. A. New-Castle there were 20 new cases, 7 deaths, 16 recoveries, and 87 remaining. At Gateshead, 1 new case, 1 death, 8 recoveries, and 28 remaining. At North Shields and Tyne-mouth, 2 new cases, 1 death, 13 remaining. At Houghton-le-Spring and vicinity, 3 new cases, 7 recoveries, and 20 remaining. Haddington, N. B. and vicinity, no new cases, 3 recoveries, and 4 remaining. The totals of the whole, are—26 new cases, 9 deaths, 34 recoveries, and 158 remaining.—Total since the commencement of the disease, 1745 cases, and 597 deaths.

There was a letter from the Banks of the Tyne just above New-Castle, which states that since the 3d of January, there had been 22 fatal cases there, and 10 remaining. A letter from East Retford states that one case had occurred at Doncaster, and 1 case had occurred in Suffolk.

**NOTICE.**

A Protracted Meeting will commence at Pittsford on Wednesday next. All Clergymen who want to do good, and christians who want to labor, are requested to attend.

The subscriber acknowledges the payment of \$25 from sundry individuals of the church and congregation of Hammond-street to constitute him a life member of the Genesee Sabbath School Union. May the Lord water their souls while they water others.

ISAAC FLAGLER.

Hammond-street, Feb. 28 1832.

"B. W." is in type but crowded out by other matter. Other communications will be attended to in due time.

**CONCERT!!**

A CONCERT of Sacred Music will be given on Monday evening the 12th inst. in the Presbyterian Church in Pittsford, by the Choir of said church, assisted by several gentlemen of Rochester and other places, under the direction of Mr. Clark. Performance to commence at 7 o'clock.

Tickets 25 cents each, to be had at the principal public houses and stores, and at the door.—AN ADDRESS MAY BE EXPECTED.

**A CARD.**

L. L. PEET tenders his thanks to the inhabitants of Rochester and its vicinity for the very liberal share of patronage he has received during the last three or four years, and would now inform them that he will hereafter sell his goods for CASH ONLY, and as an inducement for them to pay cash for their goods, pledges himself that in no instance shall they be charged more than ten per cent advance from cost, and as much less as he pleases to sell them. He will at all times have as extensive an assortment of goods as can be found in the village, and from what little experience he has had in the business is inclined to believe that his goods will be purchased at least as low as his neighbors. All persons wishing to purchase goods are invited to call and examine prices and qualities before purchasing elsewhere for I assure them they shall have goods at lower prices than they have ever been sold in this village.

March 1st, 1832.

At Victor Feb. 23d by the Rev. Daniel Johnson, Mr. James Linnell of Pittsford to Miss Mary J. Johnson, daughter of the Rev. Daniel Johnson of the former place.

**MARRIED.**

At Victor Feb. 23d by the Rev. Daniel Johnson, Mr. James Linnell of Pittsford to Miss Mary J. Johnson, daughter of the Rev. Daniel Johnson of the former place.

**DIED.**

In this village on Saturday morning last Mr. Seiden, W. Skinner, bookseller, formerly of Hibernia, Conn. aged 57. The deceased had but recently settled in this place, yet he had become known to many of our citizens as an amiable, worthy and enterprising man, and his death will be deeply lamented.

Yesterday, Mary Eliza Kendall, only child of Geo. P. Smith.

On the 5th inst. Johnson of William Atkinson aged 8 months.

In Brighton on the 29th ult. Giormann, daughter of Mr. Gideon Cobb, aged 10 years.

**ROCHESTER MARKET.**

Where, (bushel) \$1.84—wheat, 2.00—rye, 1.50—oats, 1.25—corn, 1.00—potatoes, 1.00—butter, 1.00—eggs, 1.00—lard, 1.00—sugar, 1.00—molasses, 1.00—tea, 1.00—coffee, 1.00—rice, 1.00—peas, 1.00—beans, 1.00—milk, 1.00—cheese, 1.00—honey, 1.00—oil, 1.00—vinegar, 1.00—salt, 1.00—fire, 1.00—lime, 1.00—bricks, 1.00—stone, 1.00—wood, 1.00—iron, 1.00—steel, 1.00—copper, 1.00—zinc, 1.00—lead, 1.00—tin, 1.00—silver, 1.00—gold, 1.00—diamonds, 1.00—jewels, 1.00—clothing, 1.00—haberdashery, 1.00—druggery, 1.00—books, 1.00—stationery, 1.00—printing, 1.00—music, 1.00—art, 1.00—science, 1.00—religion, 1.00—politics, 1.00—history, 1.00—geography, 1.00—astronomy, 1.00—meteorology, 1.00—zoology, 1.00—botany, 1.00—mineralogy, 1.00—medicine, 1.00—law, 1.00—military, 1.00—naval, 1.00—martial, 1.00—ecclesiastical, 1.00—biography, 1.00—autobiography, 1.00—travel, 1.00—miscellaneous, 1.00—newspapers, 1.00—periodicals, 1.00—libraries, 1.00—collections, 1.00—specimens, 1.00—models, 1.00—instruments, 1.00—machines, 1.00—tools, 1.00—implements, 1.00—furniture, 1.00—carriages, 1.00—horses, 1.00—cattle, 1.00—sheep, 1.00—poultry, 1.00—fish, 1.00—game, 1.00—plants, 1.00—trees, 1.00—flowers, 1.00—fruits, 1.00—vegetables, 1.00—herbs, 1.00—spices, 1.00—condiments, 1.00—dresses, 1.00—clothes, 1.00—shoes, 1.00—hats, 1.00—caps, 1.00—mittens, 1.00—gloves, 1.00—stockings, 1.00—socks, 1.00—trousers, 1.00—coats, 1.00—jackets, 1.00—vests, 1.00—waistcoats, 1.00—shirts, 1.00—blouses, 1.00—dresses, 1.00—skirts, 1.00—bonnets, 1.00—hats, 1.00—caps, 1.00—mittens, 1.00—gloves, 1.00—stockings, 1.00—socks, 1.00—trousers, 1.00—coats, 1.00—jackets, 1.00—vests, 1.00—waistcoats, 1.00—shirts, 1.00—blouses, 1.00—dresses, 1.00—skirts, 1.00—bonnets, 1.00—hats, 1.00—caps, 1.00—mittens, 1.00—gloves, 1.00—stockings, 1.00—socks, 1.00—trousers, 1.00—coats, 1.00—jackets, 1.00—vests, 1.00—waistcoats, 1.00—shirts, 1.00—blouses, 1.00—dresses, 1.00—skirts, 1.00—bonnets, 1.00—hats, 1.00—caps, 1.00—mittens, 1.00—gloves, 1.00—stockings, 1.00—socks, 1.00—trousers, 1

Historic Newspapers Collection

From the Philadelphia.

THE ORPHAN. Or holy deers now to smile, Or holy deers now to smile, Nor will the big tear start again, When I rebellious prove. Peaceful they rest the aching head, Nor will it give them pain, When I shall seek my narrow bed, And turn to dust again.

When but a child, I often thought I should an Orphan be: My mother's cheek was sad and pale; And when she prayed for me, She wept until my little heart Would oft nigh burst with grief; She often talked as though we'd part, And often spoke of death.

Now, many a year he's roll'd away, And many a tear I've shed, Whilst I have watched the long grass wave Upon my silent bed: And many a pang I there have felt, And sobbed convulsive too, When I've recalled the waywardness That pained my mother so.

Still, 'twas a pleasure, e'en for years, When wrongs upon me lay, To sit upon her grave, and think, What dear manna should say, Could she but see and know my heart, That she'd not tell its grief; How she would kiss away my tears, And try to give relief.

I did not long enjoy her love, And shall not find, I know, In this wide world another friend, That e'er will love me so. But that bright spirit rests with Him, Who breathes the Orphan's prayer, And she'll rejoice to see her son, And she will love him there.

LETTER FROM A CHEROKEE CHILD TO THE CHILDREN OF THE U. STATES.

[There is a pathos in the following beautiful lines which must touch the heart of those who are interested in our people. We hope those to whom it is addressed will regard the supplication.—PRAY FOR US.]

We had a Teacher, and his voice was kind To us poor Indians.—Though his brow was white, He did not scorn us.—When he spoke of Him Who took young children in his arms, and died Upon the cross for sinners, such a light Would kindle in his eye, and he would strive So for our souls' salvation, that we blest His holy teneration. But he is gone. They took him from us. Men who would not heed

Our misery, did hang a heavy chain About his neck, and o'er the rocky road And through the storm and darkness lead him on To look him in a prison. Side by side, With the blood-shedder and the thief he toils, Clad in coarse garments and with no food save Of wife or babe to cheer him. Months have fled, And they release him not. Yet he hath done No harm, except to teach the Cherokee His Bible-duty and the hope of Heaven, 'That glorious home from whence no foe can drive.—Each night I weep, and ask the white man's God To give us back our Teacher—Pray for us, White children!—happy children!—you who know Far more than us,—oh, when you kneeling ask, Pity for those who mourn, beg God to bring Our blessed Teacher from his prison-house, That we may listen to his words again. HARTFORD FEB. 16th 1832. L. H. S.

From the Vermont Chronicle. CONVENTION ON PROTRACTED MEETINGS.

Agreeably to notice in this paper, 12 ministers from New Hampshire, and 21 from Vermont, convened in this place on the 14th instant, and organized as a Convention, by choosing Rev. N. Lord, D. D. Moderator, and Rev. S. Delano, scribe. The meeting was continued through the next day. We believe its influence on the minds of those present, and through them, on others, will be most happy. But its chief value consisted in free conversation on important principles, and cannot be imparted to those not present, by publishing extracts from minutes. The advantages which we may hope from the judicious use of protracted meetings, the evils to be apprehended from their abuse, and the reasons to fear that they may be abused, were fully discussed; after which it was voted unanimously, that "this Convention, on the whole, approve of protracted meetings for the promotion of religion."

It was universally thought, that at protracted meetings there should be a great deal of instructive preaching; that, in the words of one of the resolutions, "the great truths of the gospel, which are the fundamental principles of Christian experience," should be much insisted on. It was considered important that these should be exhibited, not as they sometimes stand in formal treatises on Theology, but just as they lie in the experience of Christians. And the greater the degree of excitement, the greater quantity of such instruction is demanded, and the more imperious the demand for it.

Another point much insisted on was that prayer should actually be prayer,—the offering up of our desires to God,—and not an address to men, or an exhibition before men. The danger of this fault exists whenever one man attempts to pray aloud in the presence of another. It is every where a great fault, but no where greater than at such meetings. Every attempt to produce excitement, otherwise than by a clear and plain exhibition of divine truth, was decidedly condemned. It was thought that there was a tendency, in some places, to multiply these meetings excessively; and that ministers ought resolutely to guard against being called away from their studies and pastoral labors to attend them, to the injury of their own people, and their own minds.

It was thought that the principles discussed, of which we have given the leading thoughts, would, if rigidly adhered to, sufficiently guard protracted meetings from whatever evils have been feared by friends or reported by enemies, and would render them useful to the cause of Christ, wherever the people feel interest enough in divine truth to attend them.

In conclusion we would remark, that the principles approved by this convention are those upon which protracted meetings in this region have generally conducted. So far as our observation has extended,—and we have been present at a considerable number,—the deviations have been few and unimportant, and comparatively unimportant. And from information on which we can rely, we think the same remark may be applied generally. The good effects of several of the earliest are yet visible, not only in

the increased number of converts, and a higher tone of piety in the churches, and a desire to hear the gospel in others; and no instance occurs to our memory, of any serious evil arising from them, either to communities or to individuals.

IRREGULARITY OF PROTRACTED MEETINGS.

"We received a verbal account a few weeks since, of a four days' meeting held in Rhode Island, by what denomination we did not learn, but it the transaction took place as reported, it must have been a scene of the most outrageous blasphemy ever witnessed in New England. We have since seen the same account going the rounds of the papers, the substance of which is, that different subjects were allotted to each preacher, the last of which was, the general judgment. A fellow had previously been concealed in the roof of the house with a trumpet, who at a concerted signal, (and at the moment the preacher attended to the sound of the trumpet) gave a most tremendous blast, which produced the utmost consternation among a large part of the congregation, the women and children being nearly frightened into fits.—Vt. Enquirer.

The above we take from the columns of the U. Canada Herald of last week—a later number of the Vermont Enquirer has given the following correction: "It will be recollected that we mentioned a short time since, the report in circulation respecting the blowing of the trumpet at the above mentioned meeting. The Christian Soldier, a Boston paper, has just been put into our hand, which contains a letter dated at Rindge, contradicting the report in question, but as we have no room for the article, we will merely state the substance, which is, that at a conference of churches, it was agreed to continue the meeting a day longer than usual, and that at the close of the exercise on the last day, the leader of the singing, of his own accord, sang the Judgement Hymn, and during the performance, one of the choir, 'sounded lightly on the Kent Bugle.' If this be all, the founder of the report must be guilty of wilful and malicious falsehood."

Editors who seize with avidity upon every fabrication to bring reproach upon religion have no right to be considered the friends of religion; and when they gladly publish the faults said to have been committed by religious men, or distorted and imperitic statements of what has occurred at a distance, which alone renders confusion often difficult, and at times impossible, merely because of a distance from the spot, such publications evince a latent and unmanly hostility more dangerous than open warfare. We refer to no one paper particularly—but wish to give all who value their reputation a hint to avoid extracts which cast a slur on religion, when they come through the Trumpets of Universalism and Magazines of Infidelity. We have had a number of opportunities to expose the malicious falsehoods which the abandoned part of the Provincial press has coined or issued; but it is a most ungrateful task to take any sort of notice of their business. It reminds us of the fellows of whom Bunyan writes,—they constantly and unprovokedly threw dirt and filth upon another who would not stick to him.—Canadian Watchman.

From the Rochester Enquirer.

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From the Protestant. PURGATORY.

The best way to understand the Roman doctrine of Purgatory is to see the Papists at their wakes and funerals: I therefore send you the following facts. A wicked old man near Lough Patrick, Ireland, who was very attentive to mass and the holy wells, some time ago died. His wife employed a man to mend a pair of shoes for the deceased, when they were put on him, when in the coffin, with his walking stick in his hand, that he might be well equipped for his journey through purgatory. They also gave him two mould candles to light him, and two loaves of bread to eat on his way. The neighbors told the shoemaker, that if the shoes ripped open, the dead man would come back and haunt him, which so terrified the shoemaker, that he never would go out at night if he could avoid it, and I have often gone along with him; for he was seized with the greatest fear, if he had to pass the house where the dead man had formerly resided.

In the same town, a woman died, and her feet were tied together. When the people put her into the coffin, the string round her toes was not regarded. The funeral procession had gone a short mile, when one of the Popish women came running after us with all speed, stopped the people, made the bearers put down the coffin, opened it, and then removed the string which had bound the woman's feet. The Priest, who was with the funeral, told the woman she had performed a good job; for the dead man had need of all the use of her feet, as by no other means could the human body go through purgatory. Thus they give them shoes, a walking stick to help them, candles to light them; bread and whiskey to support them, and pennies to pay Peter's turnpike gate-keepers.

This same Priest is now in America, and always proclaimed, that the Apostle Paul would be a liar, if he denied purgatory. NO PAPIST. Seventeen hundred and thirty two—Eighteen and thirty two.—It is just now one hundred years since the first project of the settlement of Georgia was formed, by some enlightened philanthropists in England. "A number of persons, from combined motives of patriotism and humanity, projected the settlement of this vacant territory. By this measure it was intended, to open an asylum for persecuted or oppressed protestants in different parts of Europe; and to attempt the conversion and civilization of the natives. "The benevolent founders of the colony of Georgia, perhaps may challenge the annals of any nation to produce a design more generous and praiseworthy."

Such were the intentions of the benevolent founders of that colony. How different is the policy of the present rulers of Georgia! What a wonderful change has one hundred years produced! Then, it was to convert and civilize the natives;—now, it is to harass and expel them from their native soil.—N. Y. American.

PRAYER BETTER THAN LAW-SUITS. Samuel Harris, of Virginia, was converted and called to preach about the year 1768—on

the Sabbath, and multitudes were gazing with admiration on the scene. He was dressed in a simple and unassuming manner, and his manner was so full of simplicity, zeal and the Holy Ghost, that judgment and eternity would seem to be present before himself and hearers. His heart was so full of burning love to the souls of men that his domestic concerns fell into derangement, while he was seeking to pluck them as brands out of the fire. Finding at length, the absolute need of providing more grain for his family, than his plantation had produced, he went to a man who owed him a sum of money, and addressed him thus.

Harris. Sir, I should be very glad if you would let me have a little money.

Debtor. Mr. Harris, I have no money by me, and therefore cannot oblige you.

H. I want the money to purchase wheat for my family, and as you have raised a good crop of wheat, I will take that article of you, instead of money, at the current price.

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D. I never intend to pay you until you sue me, and therefore you may begin your suit as soon as you please.

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Having resolved what to do, the Colonel retired into the woods and falling on his knees before the Lord, & opened his mouth to this effect: "Lord Jesus thou hast redeemed my soul from hell and sin; and thou hast called me to preach faith and repentance to my fellow men, but while I am doing of it, my family is like to suffer. Blessed Jesus, a man owes me and he will not pay me unless I sue him. I am in a great strait O Lord, teach me what to do."

In this address, the Colonel had such earnestness to God, that he felt as if to use his own words, Jesus said unto him, I will enter bondsman for the man—keep on preaching and omit the law-suit—I will take care of you, and see that you have your pay." Mr. Harris felt well satisfied with his security, but thought it would be unjust to hold the man a debtor, when Jesus had assumed payment. He therefore wrote a receipt in full of all accounts which he had against the man, and dating in the woods, he signed it with his own name. Going the next day by the man's house to attend a meeting, he called a little negro to the gate, gave him the receipt, and bid him deliver it to his master. On returning from meeting, the man hailed him, and said—

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On the 10th day of our quarantine, in the morning at three o'clock, our William was suddenly attacked by the Cholera. I immediately applied to him some medicine; but without success; after five hours, at 8 o'clock in the morning, he was a corpse; and his spirit was free from the fetters of the body, joining the angels and saints in heaven in praising the Lord.—This loss was so affecting to me and my wife, that we were unable to continue one night longer in our dwelling. We took on the same day, before night, a boat, and have been passing up and down the Nile till to-day.

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H. said to himself—what shall I do? shall I leave preaching for a tedious lawsuit! Perhaps a thousand souls will perish in the time. I will not. I will sue the man at the court of Heaven.

Having resolved what to do, the Colonel retired into the woods and falling on his knees before the Lord, & opened his mouth to this effect: "Lord Jesus thou hast redeemed my soul from hell and sin; and thou hast called me to preach faith and repentance to my fellow men, but while I am doing of it, my family is like to suffer. Blessed Jesus, a man owes me and he will not pay me unless I sue him. I am in a great strait O Lord, teach me what to do."

In this address, the Colonel had such earnestness to God, that he felt as if to use his own words, Jesus said unto him, I will enter bondsman for the man—keep on preaching and omit the law-suit—I will take care of you, and see that you have your pay." Mr. Harris felt well satisfied with his security, but thought it would be unjust to hold the man a debtor, when Jesus had assumed payment. He therefore wrote a receipt in full of all accounts which he had against the man, and dating in the woods, he signed it with his own name. Going the next day by the man's house to attend a meeting, he called a little negro to the gate, gave him the receipt, and bid him deliver it to his master. On returning from meeting, the man hailed him, and said—

D. Mr. Harris, what did you mean by the receipt which you sent me, by the way?

H. I meant just as I wrote.

D. You know, I have never paid you.

H. Yes I know it. I know moreover that you said you never would except I sued you.

But, I sued you at the court of heaven, and Jesus entered bail for you, and I thought it would be unjust to hold you in debt, when I had got so good security, and therefore I sent you that receipt.





Historic Newspapers Collection

'original sin' has been used in Orthodox Confessions and standard writings, in some one of which other Orthodox sinner Mr. F. may, and doubtless does, hold to 'original sin'...

Some understand by the Faculty of will, the power of the mind to determine to pursue or not pursue a particular train of thought, or perform or not perform some contemplated action...

God is preferred to every other object of the will, and at the conclusion their joy was unexpressed, and the use of the Georgia gentlemen were present, and it is said in one of the letters from Washington...

From this glance at apostolic history, it appears to be the duty of Christian missionaries, 1. Sometimes at least to disregard commands to desist from preaching the Gospel in a given place...

It is stated that a great number have taken place in some parts of France. A responsible person will be required by the editor to authorize the publication of the article...

London, April 21. We noticed in our last the opening of the public decency, instituted by the manager of the Colburn Theatre, in announcing at such a moment as the present a new book entitled 'Charles, Marquis de Lorraine and France'...

\*De Moor Commentarius in Markii Compendii... \*H. H. H. 202. F. Turroin, Theol. Elenct. Loc. 9. Quæst. 10. Sect. 2.

\*Disquisitions, p. 157; and more to the same effect, on the following pages to p. 172, respecting 'natural affection,' 'animal sensibility,' &c. (Remarks on Dr. Ware's Answer, pp. 46, 44, 47. Christian Spectator, 1829, pp. 263, 257, 261.)

\*Disquisitions, p. 157; and more to the same effect, on the following pages to p. 172, respecting 'natural affection,' 'animal sensibility,' &c. (Remarks on Dr. Ware's Answer, pp. 46, 44, 47. Christian Spectator, 1829, pp. 263, 257, 261.)

\*Disquisitions, p. 157; and more to the same effect, on the following pages to p. 172, respecting 'natural affection,' 'animal sensibility,' &c. (Remarks on Dr. Ware's Answer, pp. 46, 44, 47. Christian Spectator, 1829, pp. 263, 257, 261.)

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But in a short time thereafter it should turn out that the decision of the Supreme Court has been admitted to, and the prisoners discharged, what a spectacle would this House exhibit, legislating a case that never did, and never may, exist! But reverse the proposition—suppose the state of Georgia should refuse to yield obedience to the decision of the Supreme Court, and should still retain the Missionaries in the Penitentiary, what redress can this House afford? Shall we issue a *Habeas Corpus* to bring them here? Shall we usurp the power of the Judiciary? Or is Congress to be called on to give additional power to the Courts, to pass laws to carry their decisions into execution after they are made?—No, sir, let us not interfere with another department of the government; these Missionaries have chosen to rely on the Judiciary; let not Congress then, interpose. We have instances of usurpation of powers sufficiently frequent already, let us not multiply them.

Mr. F. observed, in referring particularly to the Memorial, that it contained two classes of complaints: one, that the Treaties between the United States and the Cherokee Indians, had been violated by Georgia; the other, that the Missionaries, in whose special behalf this memorial was presented, were prosecuted and convicted, and were now suffering under, and by virtue of an unconstitutional law. Now as to a reference of the first part of the memorial the question was settled two years ago. A memorial from the city of New-York was then presented, complaining this memorial does, of the oppressions and evils which the Cherokees were suffering; and on motion of the gentleman who introduced it, by a vote of a large majority of the House, it was referred to the Committee on Indian Affairs. That reference, too, was in conformity to the rules of the House, which prescribe that all matters relative to the concerns of the Indians, or to Indian Affairs generally, shall be submitted to the standing Committee on that subject. And will the House now interpose and wrest from this committee a matter embraced directly within its jurisdiction?—Will you treat the committee with such marked disrespect? Surely not! The House must perceive too clearly the importance of confiding to every committee the subjects which legitimately belong to it, and of confining each, within its proper and prescribed boundaries. As to that part of the memorial relating to the punishment of these Missionaries under an unconstitutional law, if the House should determine on a reference of the subject at all, Mr. F. agreed with the gentleman from Connecticut, (Mr. Ellsworth,) that it should go to the committee on the Judiciary. Judicial proceedings, complaints of the judgments of courts, and petitions for relief from those judgments, were matters peculiarly pertaining to that committee. Mr. F. had yet to learn that it was competent for any committee of this House, or the House itself, to examine into and pass upon the constitutionality of State laws, or review the decision of State Courts; but if the House seriously desire, the report of a committee to aid them in deciding these questions, send them to the Judiciary Committee—and let us hear what remedy can be devised for the evils which we have such loud and feeling complaints.

Mr. Dickson of New-York, observed, that the memorial emanated from a thousand, or two thousand respectable inhabitants of the State of New-York. Yet the House was gravely told, in this land of freedom, and when the question of the right of petition had been raised, that the citizens of this republic had no business to interfere, and that the presenting of the petition was an act of impertinence.

This was language which would not be submitted to, in a British Parliament, by subjects of the British Crown. Every petition, respectfully framed, was entitled, by the constitution and the law, to the respectful attention of that House. To what did this petition refer? To white free citizens of the United States, illegally incarcerated in the dungeons of Georgia.—It prayed an inquiry by that House into some measures for their relief; and asked that the measures of Georgia, which are at war with the constitution, with the laws and the treaties of the United States, may be defeated.

It had been very triumphantly asked, Why should there be any action of the House? He would tell gentlemen why—and he begged the attention of the House to the passing events of the day. It had been stated in the public journals, that after the writ of error had been sued out, and summons issued by the Supreme Court, the subject had by a special message of the Governor of Georgia, been brought before the Legislature of that State. And the last act of that Legislature had been a declaration that the executive officers of the State of Georgia, from the highest, to the lowest, should pay no attention to the writ of error, or to the process of the Supreme Court, but should disregard it entirely, and the Legislature would hold them harmless. Following up that decision, it had been communicated to the House this morning, that the Supreme Court had decided the law of Georgia to be unconstitutional, the sentence of its Court null, and that a mandate had been sent directing the prisoners to be set at liberty. And now, what did he hear? To his utter surprise and astonishment, he had heard language such as he had hoped never would have been uttered within these walls. A gentleman had declared in his seat that that decision of the Supreme Court "never would be enforced, till Georgia was made a howling wilderness;" meaning, until her plantations should be destroyed, and her inhabitants slaughtered. Under these circumstances, a memorial came into the House, on which it was said the House could not act. But, he asked, was it not a proper subject of inquiry, whether any measure could be devised to aid the Executive in carrying into execution the decision of the highest judicial tribunal? He would say, that if those decisions were to be disregarded, and every state was to be allowed the liberty of pronouncing them null, our Union was no better than a rope of sand, and the entire fabric of our government was dissolved. He did not say that any measure was necessary. Before Congress adjourned, they should probably know whether the mandate of the Court would be obeyed.—But if the people of Georgia should carry out the declaration which had been made in their name, and should set the government at defiance, he asked every prudent man, whether it might not be proper that a committee should inquire whether any thing more was needed to aid the Government in sustaining the Court.

Mr. Drayton expressed his regret that the memorial had been brought before the House.—That thought that no good could result from it.—That as the decision of the United States Court had been made in favor of the Missionaries, the discussion of it in that place, would only lead to exasperate the people of Georgia, and compel them to acts which might involve us in all the horrors of intestine war and shake the pillars of the Constitution to its centre.—He moved the postponement of the subject, until that day fortnight.

At the request of Mr. Davis, of Massachusetts, Mr. Drayton withdrew his motion in order to make way for a motion by that gentleman, that the memorial be referred to a Committee of the Whole on the State of the Union.

And on this motion, the debate was further continued by Messrs. Davis, Clayton, Doddridge, Clay, Burgess, Adams, and Wardwell.

When Mr. Stewart, of Penn. demanded the previous question.

His call was sustained by the House. Ayes 90, Noes 64.

The previous question was then put as follows—Shall the main question now be put (namely, on referring the memorial to a Committee of the whole on the State of the Union,) and was carried in the affirmative.

Mr. Wickliffe then demanded a division of the question.

It was divided accordingly, and the question was first put, whether the memorial be committed to all?

On this question, Mr. Adams demanded the Yea and Nays, and they stood—Yeas 96, Nays 83.

The question was then put on referring the memorial to a Committee of the Whole on the State of the Union—Which was agreed to, and the House thereupon, at half past 5, adjourned.

MISSIONARY.

For the Observer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

NO. 2.

The Receipts of the Board during the year ending December 31st, 1831, were a hundred and twenty one thousand dollars; and it was from this sum that the expenses mentioned in the first paragraph of the former number, were defrayed. The cost of Indian missions that year was ten thousand dollars less to the Board, than in the year previous—owing to the fact, that some of the missions were reduced, and that the government of the United States refunded a considerable sum expended on buildings at the old station of Dwight, among the Arkansas Cherokees. To this diminution in the expenses, and to an advance of thirty four thousand dollars in the receipts of 1831 beyond those of 1830, must the results be attributed, which have already been described. If it had not been for the diminution of expenses, and this advance in the receipts, and if the Committee had, at the same time, ventured to send forth the fourteen missionaries who actually went into the field, the Board would have incurred a debt of from thirty to forty thousand dollars.

Great need be informed, that the expenses of a few systems of foreign missions cannot be varied with the perpetual fluctuations of trade. The system is framed for stability and continuance, and will cost as much when money is scarce, as when money is plentiful. The missionary goes out for life, and lays his plans accordingly. His stipend is graduated upon his actual and necessary expenses. Most of the missions being far distant, it would require two years to effect any considerable reductions; and then the reductions could be made only in one of three ways;—either by recalling a number of the missionaries; by stopping the presses, or by dispersing the schools. Such measures as these, are of course not to be thought of. We must hold the ground we are enabled to gain, and gain more as fast as possible. With all who are seriously bent upon the conversion of the world, this is a fundamental rule of action; and it is to such these papers are respectfully addressed.

The hundred missionary families, and the fifty unmarried laborers now in the field, must be fully sustained during the present year. The gospel must be proclaimed without ceasing at all the stations. The rudiments of knowledge must be taught in all the thousand schools, and the presses must pour forth their invaluable productions like so many perennial fountains.

Those sons of the church, who have consecrated their lives to their foreign service, and who will be desirous of going forth during the year, should not be detained from the field by the mere want of pecuniary means to send them. But this will require, as has been already stated, that the receipts of the present year be a hundred and thirty thousand dollars.

To secure this amount it will obviously be necessary, that the contributors of the last year should not diminish their subscriptions. And since many, who gave then, now rest from all their labors on earth, and since there is a greater sum to be raised, if we would meet what seem to be the proper and unavoidable expenses of the year, it follows, that the survivors should increase their contributions, or bring new patrons to the cause. And this will be the case from year to year, till we and our children have passed from the stage of life.

Hundreds of missionaries are to be sent forth by the American churches annually, before the command of Christ is obeyed, and his promises are fulfilled; and, in point of fact, his disciples will give for this object, and will find themselves able and disposed to give, far more than they now think is possible. There are thousands in our churches, who now give three or four times as much, without feeling it, as they could have been persuaded came within their duty or privilege, ten years ago. The church is making progress in this sort of knowledge and experience, but has a great way yet to travel before she even enters the proper limits of Christian sacrifice and self-denial.

The manner in which the assurance was received, a year ago, that fifteen missionaries were likely to be detained from the field by a want of funds, evinces a decided wish in the churches, that none should ever be detained for such a reason. A feeling so consonant with the spirit of Christ, with the claims of the heathen, and with every dictate of Christian benevolence, will be respected by the Committee; and taking into view the probable number of missionaries at their disposal, they have resolved to aim at sending forth missionaries, during the present year, to the countries and in the proportions following: viz.

To Bombay, two missionaries, and perhaps a printer, 3  
To China, Siam, and the Indian Archipelago, 7  
To Syria, 3  
To liberated Greece, 7  
To the Greeks in Turkey, 2  
To the Sandwich Islands, a printer, and perhaps another missionary, 2  
To the Indians in the State of New-York, 1  
To the Choctaw Indians beyond the Mississippi, 1

There are seventeen candidates for missionary employment, besides a printer, now under the direction of the Committee, nearly all of whom will be in readiness to enter the field during the year. No one who has reflected upon the subject, can think this number large. In almost every point of view, it appears exceedingly small. Not one in seven of the students, who have gone out from the Andover, Princeton and Auburn seminaries, has become a foreign missionary; and yet nearly all the missionaries of the Board hitherto, have been obtained from those institutions. A very small proportion indeed of the men who

enter the ministry, in the Presbyterian, Congregational, and Dutch Reformed churches, go forth as missionaries to the heathen. And looking abroad, how inadequate the supply! how urgent the demand!

In no considerable district of our country is there such a disposition to hear the gospel, and to be profited by it, as there is among the inhabitants of the Sandwich islands; but were all the missionaries now in the islands and on their way to them, to remain there, and live to acquire the language, each would have a parish of not less than eight thousand souls, all to be raised from the lowest state of ignorance—a parish, in which every thing is to be done by a pastor himself. No man can long endure such a pressure of duties, even in the best of climates.

The mission established among the mingled people of Syria, may be compared to a single light house erected for a thousand leagues of stormy coast. With a more extended array of means among the Greeks, it will take an age to reach even the unchristianized of half the people, while the present is most emphatically the seed time. The Americans we are just beginning to approach. The missionaries residing in the city of Bombay find, that a division of the inhabitants of only that city among them, would give but less than forty thousand souls to each for his spiritual charge. Siam has been scarcely entered by Protestant missionaries, and China not at all.

The innumerable islands southeast of these countries, invite our enterprise. They form a fifth part of the world, and are among the most delightful portions of the globe; and, for aught that appears, we may advance from cluster to cluster, till we shall meet the glad heralds of the cross advancing from the Hawaiian, Marquesan, and Society islands. There are two or three Protestant missionaries among the six millions inhabiting the magnificent island of Java, and fifteen scattered among the Moluccas; and Spanish and Papal influence may obstruct our progress, for a time, among the Philippine islands, said to be twelve hundred in number; but, without doubt, hundreds of devoted and able missionaries ought to be immediately dispersed among the thousands of verdant spots, which term with inhabitants in those great oceans.

And it is affecting, it is overwhelming to think, that the five hundred millions of heathens now on the earth, must be evangelized by the Christians now living, or they never will be evangelized.—A generation of heathen lives no longer than a generation of Christians, and time is hurrying both on the bosom of its mighty tide into eternity.

We plead for the means of advancing more rapidly in our work. At our present rate of enlargement, ages upon ages will pass away before it is done. Let promising and pious young men press and be pressed by hundreds into the ministry, with their minds and hearts intent upon this work. Let their churches wake to its magnitude, and its solemn, indelible claims. Let them realize that the work can be done, and resolve that it shall be. Let each member of the church, male and female, young and old, rich and poor, learned and ignorant, feel a personal and high responsibility to see the work advancing with accelerated speed. Let ministers of the gospel feel a special obligation. Let the officers of Auxiliaries and Missionary Associations feel it. Let Collectors feel it. Let all feel it, this year, and every year. Let it appear to be the great object and duty of life. Let it be pursued with steadiness, with intelligence, with inflexible resolution, and inexhaustible ardor. Then "many shall run to and fro, and knowledge shall be increased," and soon "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

From the Missionary Herald.

INDIANS IN NEW-YORK.

EXTRACTS FROM A LETTER OF MR. THAYER, DATED JANUARY 14TH, 1832.

Death of a Female Member of the Church.

The church at Caturagus has been organized more than four years, and now consists of forty members. The first case of death which has taken place in this church was that of the wife of Oliver Sil, verbeels, who died on the 13th of December last. She was sick but a few days, and during the last two she was unable to speak, till a few hours before she died; when she unexpectedly broke out in language of praise to her Redeemer, expressing her firm hope in his merits, and saying that she was ready to die and be with him. She called on some brethren present to pray. She said much to her husband respecting the importance of bringing up their children in the fear of the Lord, being fully aware that she was about to go, and leave them. She said she had given her own soul and all her children to the Saviour. "She then made an extraordinary prayer, which cannot be described. After praying a long time, she exhorted the brethren and sisters to arise and be active in their Master's service, and manifest to all that they did indeed love the blessed Saviour. She urged them to take up the cross and make known to sinners the wonderful love of Jesus in dying for them. She then began to sing hymns, and sang one verse distinctly; but before she closed the second her happy soul took its flight to a better world. We can express but little of the many wonderful things she said. Her triumphant death affords us strong evidence of the reality of the religion of Jesus. We hope that this interesting case may be the means of convincing some of the heathen part of the nation of the truth and power of the Christian religion.

Mr. Thayer adds the following remarks respecting

The State of the Church.

There is apparently perfect union in the church at this time; and there have been no difficulties since last spring. The state of things is now very pleasant, and I think there is more than ordinary attention to religion. We had a very interesting church-meeting yesterday, at which the members resolved to be more faithful and active in their Master's service, and promised to do all they could to promote a revival. There is evidently more feeling than there has been; 40 or 50 assemble at our evening meetings; and some of the impenitent have expressed anxiety for their souls. We are hoping and praying for the blessed influences of the Holy Spirit, to be poured out upon us in great measure. It is just the time when we much need the labors of a devoted minister.

In a letter recently received from Mr. Elliot, at the Tuscarora station, it is stated that the Spirit of the Lord is again poured out on the Indians at that place. Meetings are large and solemn; the members of the church are watching and praying; and while many of the impenitent are seriously concerned about their salvation, a number had happily been born again. Intemperance and other vices seemed to be almost wholly abandoned.—Special religious meetings, to be continued through several days, had recently been held.

From the Boston Recorder.

PRESBYTERIAN CHURCH.

The last number of the Biblical Repository contains an article, understood to be from the pen of Dr. Alexander, on a proposed new organization of the Presbyterian Church in the United States, which justly excites great attention. The following are the most important of the proposed changes:

to six synods, constituted by an equal representation from the Presbyteries. The Synods to meet annually, and to be the tribunals of ultimate appeal in all judicial matters.

2. The General Assembly to be no longer a judicial body, but only a Board of Union, and an Advisory Council for the whole Church. The Assembly to consist of delegates from the Synods.

No change in the church sessions or Presbyteries, is proposed.

The most prominent reasons for the new organization suggested, are, "the unwieldy size" of the General Assembly, and "the existing and increasing spirit of party." The following extract indicates the writer's views and purpose.

Beginning then at the north, we could include in the first of these bodies [the new Synods] all the Synods in the State of New York, together with such parts of New Jersey, as might choose to be connected with this Synod.

The second would contain, besides the principal part of the Synod of New Jersey, the whole of the Synods of Philadelphia and Pittsburgh, except the Presbyteries of Lewes, Baltimore, and the District of Columbia.

The third would comprehend all the Presbyteries in Ohio, Indiana, and Illinois, and in the Territories of Ohio.

The fourth Synod would embrace all the Presbyteries of Kentucky, Missouri, Tennessee, and Arkansas Territory.

The fifth, Mississippi, Louisiana, Alabama, Georgia, South Carolina, and Florida.

And the sixth, North Carolina, Virginia, the District of Columbia, Maryland, and those members of Lewes Presbytery, who reside in the State of Delaware.

In the above mentioned division, respect has been had to two principles, first, geographical continuity; and secondly, similarity in views and habits. The object is to promote peace among brethren between whom there are some shades of difference, both as it relates to doctrine, and church polity, and discipline. It ought therefore to be admitted, as a radical principle, in new-modeling the church, that any Presbytery, two-thirds of the members concurring, should have the privilege of connecting themselves with a different one from that with which they were situated. This provision, although it may appear objectionable, on general principles, yet, we believe, in the present condition of our church, is one of great importance, as its effect will be to prevent interminable controversies, about non-essential matters. Indeed, the proposed and principal object of the proposed organization, is to bring together, respectively, those members of our church who are actively nearly agreed in their doctrinal and ecclesiastical views, and to separate those whose differences are such, as to keep them in perpetual agitation. We are aware, that there are among us some polemical spirits, who are of opinion, that the best way is to fight it out, as they are confident that the truth will prevail. In regard to fundamental errors, we are of the same opinion; but in relation to differences among brethren, we think the case is very different. If these cannot agree, let them withdraw from one another, as Abraham from Lot.

From the Journal of Humanity.

SCENE AT THE DEATH OF A DRUNKARD.

—Mass Feb. 1832.

Mr. Editor,—In the town of W—, in this Commonwealth, there has lived a family, which has been noted for tippling for the last twenty years. The husband, when intoxicated, made it his practice to beat his wife; and the wife, when she found the husband drunk, would take her two, would put him in the same room. A number of times had she left his bed and board for a season, but "thought better of it," and returned; but on a certain day but autumn, the blows came so "thick and heavy" that she effected a final retreat, with her oldest son, and hired a farm "at the halves," about two miles from the husband's domicile, leaving him entirely alone. On one of the coldest of the cold mornings in December last, a neighbor in passing by thought he would step in and see how the old man managed his affairs. Finding the door open, he went in, and there beheld the miserable man stretched upon a heap of corn, a lifeless corpse. A coroner's jury was immediately summoned, and the tidings of his death borne to his wife. On being told that her husband was dead, she exclaimed, "I'm glad on't," and has since, with her son to her former home. There she found the persons who had assembled, in the act of taking the clothes from the body of her deceased husband; they had taken off one leg of her pantaloons.—Observing this, she laid hold of them with violence, saying at the same time, "I'll have the pantaloons, for I'm giving him the nickname by which he was most generally called; was never without money in his pocket." She was gently asked to desist until the garment should be taken off; and when this was effected, she eagerly thrust her hand into the pockets; but to her disappointment and chagrin she found that her husband's last cent (in all probability for rum.) Matters having been put in some order at the house, the corpse was laid upon a board, and covered with a sheet or blanket. In this situation it was placed on a sleigh, and the mother and son drove off with it to their new residence.—On reaching home, the widow was told that, should her husband be buried from her hired house, she would lose her thirds. This information brought her to a sense of feeling, and she and her son started off again with the dead body, and landed it at the old place. Here she was told that her thirds, and all the rest of the thirds of the estate, "had been taken care of" long ago. This increased her feeling very much, and the body was again, in the same manner as before, (and by the same drivers) transported to the hired house, and finally buried from it.

The above account, Mr. Editor, is no fiction; it is true to the letter. I will merely add, that one of the children of the family lately stated that the father had used a quart of rum a day, for the last two or three years; and that for a few months previous to his death, he used on an average two gallons of N. E. rum in a week!

Comment is unnecessary. Let rum-sellers, rum-drinkers, and rum-drivers, draw their own inferences.

B. A.

CHRISTIAN VILLAGE IN INDIA.

Extract of a letter from the Rev. William Yates, Missionary of the English Baptist Missionary Society, to the Rev. Dr. Sharp, of this city, dated Calcutta, Sept. 27, 1831.

My Dear Brother,—I have lately enjoyed one of the most delightful scenes that I have witnessed since I was in America. I cannot call it a revival, because it took place in the region and shadow of death, where till lately, a spark of spiritual life had never existed, I believe, from the creation. Mr. W. Pearce and myself visited a village called Kharee, 50 miles south of Calcutta, where we expected, from the accounts we had received, to find two or three persons ready to join the small church that had been previously formed;—but we found 16 candidates, and after the closest examination, 15,—of whose conversion there appeared not the smallest doubt;—these I had the pleasure of baptizing. The whole village now has become Christian; several

families in the villages, around have cast away their idols, given up their caste, and determined to follow Christ; and we hope that the work will spread far and wide. We have two native preachers engaged on the spot; and from them we have learned since our return, that the work is progressing.—Ch. Watchman.

A PROJECT.

A writer in the Christian Index complains of the great want of concert among the Baptists in the United States. He proposes, as one means of remedying the evil, that all the "Baptist periodicals now published in the country, should be merged into one. He says,

The plan now under consideration, I think ought to be brought to bear upon the denomination in such a manner, as to consolidate and strengthen it, and thereby remedy the many evils now existing, that every lover of union and harmony have reason to deplore.

It will never do. We are afraid of these great consolidations, and so are our Baptist brethren. It would not accomplish the object. Schemers have always been bewitched with the pleasure of unity and uniformity, and ready to sacrifice freedom and efficiency in order to get on the shackles. But it is too late now to bring in such things. There is "a more excellent way" to remedy the evils that remain to trouble the Baptist portion of the church of our Lord. That is by light and love. By plainer and more efficient preaching, by multiplying periodicals, instead of destroying them, by revivals of religion, not by merging all sources of light into one. Why not roll all the newspapers into one?—N. Y. Evangelist.

From the N. Y. Evangelist.

MOURNING APPAREL.

FACTS THAT I KNOW.

I attended a funeral service lately, where there were thirty coaches, seven of which followed the procession in silent, solemn, empty pomp to the grave. What an affecting scene! The family were enabled to show what a high rank they belonged to. The friends were all dressed in deep mourning.

I knew a man, a few years since, who buried his wife, and immediately after made a large party, inviting his political enemies to condole with him. It helped his election. The whole house was hung in black.

I knew a family, just become insolvent for a matter of a few hundred dollars, and when a son died they expended two or three hundred dollars for mourning apparel. Their next neighbor, whom they owed about the same amount, lost his debt, because the family must mourn.

I knew a young lady, who said she wished some of her friends would die, for she thought a young lady never appeared so interesting as when dressed in mourning. She was doubtless a giddy girl, and did not believe what she said, though the remark shows what kind of an estimate she placed upon mourning apparel.

I knew a widow, who said she was perfectly happy when she buried herself in deep mourning, and that she never could leave it off. On new year's day she abode in her house, in all the pride and show of fashion, her head wreathed with garlands of artificial flowers, receiving the salutations of admiring gentlemen. Yet she wears her mourning.

I have seen women generally more fond of mourning weeds than men, and dandies than men of sense.

I know, and so does every observer of men and things, that where there is most of pride and vanity—where there is most of the parade of fashion, their mourning apparel is most thought of. Those mourning makers console with crepe and fashion, instead of ministers with the word of God. There, when God is speaking to the soul of the bereaved, his still small voice is drowned by the rustling of silks and bombazines, and the hum of business attending a fashionable display.

LACON SENIOR.

ROCHESTER FEMALE CHARITABLE SOCIETY.

We have been requested to insert the notice for a meeting of this Society and to call the attention of the friends of the society to its claims upon them for their patronage and support.

We need not say to the inhabitants of this village, that among the various charitable societies, which they are called upon to aid, no one has hitherto received a more prompt and liberal support, and in no one have the benevolent and the good wishes of the christian and philanthropist more cordially united.

As this society is composed of members of all the orthodox christian denominations in this village, so it embraces as the objects of its charity all the children of want. An excellent system of operations has been adopted, by which the destitute are sought out, their wants and circumstances ascertained, and the means of relief judiciously applied. Much suffering has been prevented or mitigated by the efforts of this society during the few years that have elapsed since its organization. Among the various objects of its bounty, is a school for the education of the children of the poor—which need only to be mentioned to secure for it the good wishes of every benevolent heart.

It will be seen by the advertisement that funds are wanted at the present time to enable the society to continue its operations. Owing to some cause its pecuniary resources are less than in former years. The amount of this deficiency we are unable to state, as we have not been furnished with the facts in relation to it.

That the FEMALE CHARITABLE SOCIETY of Rochester calls for aid, we presume will be sufficient to secure to it, the assistance which it needs. A draft from such a source and for such an object, upon the benevolence of this village, cannot but be duly honored.

B. A.

PROTRACTED MEETING IN CANANDAIGUA.

A protracted meeting commenced in the Presbyterian church in Canandaigua on the 8th inst. and was still continued last Sabbath. From 100 to 150 visited the enquiry room. The meetings were crowded, and a deep solemnity was visible on the minds of the audiences. A number of conversions had taken place, how many we have not heard. The Ministers who assisted the Rev. A. D. Eddy the pastor of the church, were, Mr. Hills, of East Bloomfield, Mr. Phelps of Geneva, and Mr. Channey Eddy, agent of the Western Education Society.

We hope we shall be furnished with a full account at a suitable time.

TEACHERS CLASS.

A western friend informs us of a case in which the teachers of a Sunday school formed themselves into a teacher's class, for mutual improvement.—S. S. Journal.

This has been done in, at least one, of the churches in this village for two or three years, and by the manifest advantage of those who engage in it. Indeed we have been surprised to see how readily they thus qualify themselves for the instruction of their classes on the Sabbath. In the free conversation which takes place, all the difficulties that arise to the current understanding of the lesson are discussed and removed, and the most important truths contained in it are impressed upon their minds with great distinctness, and in this way the teachers become better qualified to explain difficult passages and to communicate instruction, that they would be by sending a great deal more time solitary study. The Superintendent usually takes the direction of the class.

Other matters occupy so much space in our paper this week, that we can give but a small portion of the Review of Mr. Rand's New Divinity.

Mr. Rand has come out in reply in the last Volume.

SPLENDID PROJECT.

A Bill has passed the Legislature of Indiana, incorporating a company for the construction of a Bridge over the Ohio near Louisville. It is expected to cost \$5,000,000.

TEMPERANCE IN CHINA.

The public authorities of Canton have prohibited the sale of wine or spirits to foreign seamen. Thus these semi-barbarians and idolaters find it necessary to protect themselves against the vices and beastly practices of nations reputed civilized and christian. What a counteracting influence must the vicious conduct of Europeans & Americans have upon the efforts made to gain a footing for the gospel of Christ in that vast empire! What an immense difference will there be in the influence exerted by christian nations when those who visit the heathen shall show them that they are influenced by the principles of that gospel which is the ground work of their boasted superiority.

GAMBLING.

The editor of an eastern paper says, that he knew a prudent, industrious young Dutchman, who drew a prize in a lottery, a few years since, of \$20,000, and who moreover purchased a good farm, but is now a common carman in one of our cities.

LONDON SOCIETY.

Mr. Wakefield in an article in relation to the punishment of death in London, divides the lower orders as follows—common thieves, 30,000, slaughterers of cattle, knackers, dealers in dead bodies and scavengers, chimney sweeps and night men, and doggers, &c amounting to 50,000 and about 1,000 Hunites and Owenites, who being better informed, would probably act as leaders to the rabble in any insurrectionary movement, in the hope of bringing about an equalization of property. And he says that the household troops would be rendered inefficient by the influence that the army of prostitutes have over them. These of course would throw their influence into the scale of the followers of Hunt and Owen.

ITEMS OF FOREIGN NEWS.

The latest London dates are to Feb. 11th. The Reform Bill was under discussion in the House of Commons. Some of the clauses which it was thought might be rejected, passed by large majorities, ensuring the final passage of the whole Bill. Some difficulties doubtless exist among the friends of the measure in the House of Lords, principally with regard to raising a sufficient number to the Peers to secure a majority in the House of Lords. One of the obstacles to this measure is the royal family itself. As all the illegitimate sons of the king by Mrs. Jordan have, or are to be raised to the Peers, the children of the Duke of Sussex, by Lady Augusta Murray put in their claim to the same honor.

The king is resolute in his determination to carry the Bill in the House of Lords, if any number over 40 should be required.

The Cholera in England is travelling northward. A few deaths have occurred at Edinburgh. The deaths in proportion to the number of cases, are much fewer than in other parts of Europe or in Asia. So generally are its victims selected from the intemperate, those who are poorly fed and clothed, that it would seem as if it might be banished from the country at once, were the use of alcohol to be entirely discontinued, and the poor to be supplied with the comforts of life. We cannot but repeat the remark which we made some months since, that the Cholera seems to have been sent at this time as an auxiliary to the Temperance cause.

Some difficulty occurred in Paris as to the celebration of the death of Louis XVI, the chamber of Deputies having passed a bill to abolish this anniversary celebration—but the Catholics issued circulars requiring all good christians to repair to their parish churches to pray for the soul of the Martyr. How do they know but that the prayers which have been offered have delivered his soul from Purgatory already? This we should think an important point. Peraps however, his Majesty left money for this purpose, as is usual in such cases, which has not as yet been prayed out.

A CONSPIRACY AT PARIS.

A conspiracy of the friends of the fallen dynasty has been detected and quelled. The plan was well laid, but in its execution, failed in every point.—Great numbers were engaged in it, but the Police had been early apprized of its existence and put it down with little trouble.

A PRECIOUS CONFESSION.

The following short article which we published some time since has stirred up the ire of the editor of the Catholics Miscellany, but in endeavoring to evade the force of it, he makes a precious confession—a confession of the fact that Papists do pray to the Virgin Mary as an intercessor with God. It is true that every well informed Protestant knows this, yet when the editor of a Catholic paper—an American Catholic—acknowledges it and attempts a justification, it will be believed. The truth is, the monstrous absurdities of Popery are by many considered as belonging exclusively to some former age. They need the testimony of Catholics themselves before they can give full credence to the existence of some of the features of their creed.

Even the frequent admissions of Papists that



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.

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.

POPERY. From the Protestant. POPISH WATER. In the county of Donegal, Ireland, is a wonder-working water, called Doing well—of which the following story is confidently told and implicitly believed.

An old Massman sometime being unable to find any good water in that neighborhood, applied the Douay Bible in every direction to the ground, and at length, water gushed out in abundance, and over the well which the Priest dug, are placed to this day some of the Priest's nephews; because the water must not be dipped up, by any other person; and which water, the jugglers sell for four pence per bottle.

MUSIC SACRA, Utera, and Springfield Collections, united, arranged for two three or four voices, with a figure bass for the Organ or Piano Forte, by Thomas Hastings and Solomon Yawney, sixth revised edition, with additions and improvements.

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THE present in ninth edition, has been prepared with much labor, study and expense; the music type having been made expressly for the work, for symmetry and beauty it stands unrivalled.

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BIBLE IN FRANCE.

The interesting and encouraging statements that follow are from late publications of the British and Foreign Bible Society:

A minister in the North of France furnishes the following: Instances of the increasing influence of the Scriptures. Between Amiens, Montdidier, Peronne, and Corbie, there is a tract of country, well cultivated and rich, called Saunere. Less than three years ago, the first Colporteur (Hawker, who went father, called upon us on his return, and gave us the most affecting account of the religious state of the inhabitants: in fact he was utterly discouraged, and even determined not to go again: so great were the obstacles which he had to encounter, in the distribution of the New Testament. No one was willing to purchase it; for, indeed, no one knew what kind of a book it was that was offered to them. Some found it too long: others thought that it differed from that of their priests; and others, having ascertained that the services of the mass were not contained in it, took it for granted that it could not be a good book; besides which, very few among them were able to read. In short it almost seemed that this delightful country was closed against the Gospel. It happened, however, that six months afterward, the same Colporteur made another attempt; when, by dint of conversation, and visiting a great number of houses, he succeeded in disposing of a larger quantity of copies than he could venture to expect, chiefly among families, but a few also among schools. Family circumstances having prevented him from continuing to act as Colporteur, we lost sight, for a time, of the district in question; at length a Colporteur, from Lantaite, situated in Saunere itself, offered his services to us in distributing New Testaments; accompanied by an assurance that he could dispose of a considerable number, as they were every where in demand; this information, unexpected as it was, caused us no small joy. In fact, since November last, nearly 1600 copies of the New Testament, and about 3000 religious tracts, have been distributed in twenty villages: most of the copies have been disposed of in schools as reading books, where they are eagerly ingested after. A great work has evidently been begun in Saunere; the frequent visits of our Colporteurs have awakened curiosity, and attracted attention: the yoke imposed by the priests is no longer so severely felt as formerly; and a suspension is done abroad, that the sacred Scriptures do not sanction their proceedings: on this account they are more generally read.

A priest, belonging to a village in Artois, had secretly asked, in every house, to see the books which had been purchased, and the pretext of his wishing to read them; but he either retained or destroyed them: one of our Colporteurs revisiting the village, the anxiety among the people to obtain new books was general; and they all declared, that this time, the priest should not outwit them: those who had nothing went and borrowed volumes of hand of their neighbors, which they brought with joy to exchange for a New Testament or for tracts. A schoolmaster had purchased a considerable number of Testaments for his pupils, without, however, mentioning the circumstance to the priest, who was indignant, and came to order the master, either to consign the books to the flames, or to quit the place forthwith: so far from obeying the priest, he proved to him the impety of the order which he had made, and openly declared to him that he possessed the Bible. The number of Testaments distributed in Artois is great; and, in general, they have been circulated among, or for the use of families.

The large number of Testaments which are issued from my depot, proves to you that a great improvement has taken place in the disposition of many. An abundant seed has been scattered abroad, and God will assuredly cause it to spring forth.

A correspondent of the South says: A short journey among the Pyrenees, has confirmed me in the conviction which I had previously entertained, that the present are important times; and that now is the favorable moment for abundantly distributing the Bible—leaving it to the Lord to water the precious seed thus sown, and to cause it to become the principle of an awakening, and of a renunciation of all the ceremonies and superstitions of the Roman Church. There exists much religious indifference; but, at the same time, a certain desire to examine into the truth manifested itself, which every day becomes more general. The restriction imposed by the clergy, not to search the scriptures, is despised by many persons even in the country; the respect inspired by pompous ceremonies is disappearing; sentiments of religion manifest themselves; and whole multitudes wander to and fro in search of solid food for their souls and a more enlightened faith; but, alas! they are without guides, exposed to delusions of every description, and in danger of becoming the victims of imposture, or of returning to their former Roman superstitions. These multitudes have a very obscure idea, not do they feel much desire to seek in the word of God, that knowledge of the way of salvation which they stand so greatly in need. The Bible is to them an unknown book: on this account it is, that all our efforts ought to be directed to make them acquainted with it. At no period were large distributions so greatly wanted; and the British and Foreign Bible Society has never been appealed to in so remarkable a manner as at present, by the state of religion in France, to exert all its energies in its behalf.

THE CHOLERA IN SARATOGA, on the Volga, near Astrachan. From the narrative of a clergyman of that place. Published in the London Quarterly Review for Nov. 1831. Scarcely had we heard of the breaking out of the cholera in Astrachan, than the news came to us like lightning, that it was coursing the Volga, and that it was severe, and had already reached Zaretzin. Without a dread of the presence of the angel of death, the Vice Governor, the medical Inspector, and the Government, as well as the Hospital Surgeons, at once went into the infected place of this province. On the evening of the 6th of August, we heard that three persons had been seized with the cholera who had left Astrachan, and were carried to our Hospital. On the 7th, others were reported to have been carried off by this malady with such a frightful rapidity, as to have impressed all minds with deep consternation, especially those who dwell in the second division of the town. The disease soon appeared in the third division, and seized so many that the hospital could no longer contain the sick, and killed so rapidly, that they scarcely survived six hours. The evil came so suddenly upon us, that we had no time for taking precautions; our governor and our surgeons were gone to meet it afar off, in order to preserve our city, but it was already among us before any regulations could be made, or means of opposing it could be devised. It could scarcely be reckoned an epidemic, depending on some change in the atmosphere, for many places were left untouched in our neighborhood, while in Saratoff there was scarcely a family who had not to lament the loss of some of its members. All the poor who were

attacked were instantly seized with the cholera, where there was neither food nor drink, since the surgeons were absent. I myself saw the patients bleed, and dosed with cologne, and rubbed with all sorts of unguents, yet all died who were attacked by the malady in the height of its virulence. In the very commencement of the epidemic, all our four surgeons were seized with it; two died on their journey to Zaretzin, and one here. From this moment fear and anguish took possession of the public mind. They who could flee from the city, fled; and, as the malady was not considered contagious, servants, laborers, Tartars, and Russians, were permitted to rush into the country. My congregation, which consisted of 550 individuals, was reduced to 150. Many of the fugitives died on the road, and spread the malady whithersoever they went.

From the 10th of August the malady increased in virulence; the daily mortality of four rose to five, twelve, twenty, eighty, one hundred and twenty, two hundred, and one day, to two hundred and sixty, and decreased in the same gradual mode. Up to the 30th of August, 2170 persons died. While all around was infected, Saratoff, in which the quarantine regulations were most strict, escaped, and yet this disease is not called contagious.

Up to the 11th August, none of my congregation had been attacked. On the 10th August, the Sunday after Trinity, I preached on the text—"and he looked on the city, and wept;" and we went, too, in the midst of our desolation and anguish, for our children and ourselves. I comforted my flock, and exhorted them to trust in their God, as I read to them from the ninety-first Psalm—"He shall deliver thee from the noisome pestilence; thou shalt not be afraid for the terror by night, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." I thus endeavored to drive off dejection, and to substitute resignation; many were strengthened. I felt, for reasons, the peril, but I felt no less the sanctity of my duties; and my whole soul prayed within me, as I sighed, "Preserve me, O Lord! for my flock's sake, and for mine own. Without our sinners do I offer up my life for thy service. Help me, O Lord! and strengthen me." On the 11th August, I was called at noon to our old sexton, who was suffering from vomiting and frightful spasms. I encouraged him, desired him to be bled, and to take cologne; he is still alive. Immediately after, I was sent for to a young pregnant woman. I did all that my duties enjoined, but she died. Others soon followed her—all dying in twelve to twenty-four hours. They had the usual symptoms, with dreadful cramps. The hands and feet were cold and blue, cold sweat flowed in streams, and the pressure of water was felt on their chests. The thirst was intolerable, and caused insufferable agony in the mouth and throat. 18th August I was called to four persons, who all but one took the sacrament and died. Some of these I visited at night, and as I passed through the poorer streets I could scarcely place my foot without being made aware I was near a cholera patient. It was with great effort I could master my nature sufficiently to enter into these abodes of misery. I found the wife lying on straw, and the husband on hay, near her, both affected. I felt sick as I held the sacramental vessels in my hands, and found myself in the midst of death and pestilence. Latterly I became more hardened and courageous. 14th—To-day I blessed four corpses in their houses, and having time I accompanied them to their graves. As we journeyed, we were met by sixty funerals. 16th August—Last night I was called to many sick, all of whom died in less than twenty-four hours. At six this evening I saw Mr. V. H., who was to all appearance, in health. At ten he was attacked; surgeons were sent for, but none could be found, for all were ill. At length a medical pupil came who did not think it necessary to bleed him. The patient became colder and colder. At four in the morning I administered to him the sacrament for the dying. At nine I visited him again; he was calm, cheerful, and resigned, and pressed me feebly, yet affectionately, with his ice-cold hands. At eleven o'clock he was a corpse. On the 17th many begged me to administer the sacrament in the church. I did so, and hundreds came and were comforted. One, who could not be present in the morning, as his children were attacked with the disease, came to me in the evening, feeling that he was infected. The malady broke out in him at the very moment I began to administer the sacrament, and caused the deepest trouble of conscience. It was long before I could succeed in calming him.

INDIAN OPINIONS. We could not but smile at the remarks made on English customs and manners by the Rev. Peter Jones, a converted Indian preacher, now in England. He writes to the editor of the York, Can. Christian Guardian, and proposes to give him his impressions in regard to the society around him. He says—"The English in general are a noble, generous minded people—from to act and to thank—they very much pride themselves on their civil and religious privileges, in their learning, generosity, manufacture and commerce; and they think that no other nation is equal with them in respect to these things. I have found them very open and friendly, always ready to relieve the wants of the poor and needy when properly brought before them. No nation, I think, can be more fond of novelties or new things than the English are; they will gaze and look upon a foreigner as if he had just dropped down from the moon, and I have often been amazed in seeing what a large number of people, a monkey riding upon a dog, will collect in the streets of London when such things may be seen almost every day. When my Indian name (Kahkewonamoyah) is announced to attend any public meeting, so great is their curiosity that the place is always sure to be filled, and it would be the same if notice was given that a man with his toes in his mouth would address a congregation in such a place and on such a day, the place without fail would be filled with English hearers. They are truly industrious and in general very honest and upright in their dealings. Their close attention to business, I think, rather carries them to a worldly mindness, and hence many forget to think about their souls and their God, and are entirely swallowed up in the cares of the world—their motto seems to be, "money, money, get money—get rich and be a gentleman." With this sentiment they all fly about in every direction, like a swarm of bees in search of that treasure which they so near their hearts. This remark refers more particularly to the men of the world, and of such there are not a few. The English are very fond of good living, and many who live on roasted beef, plum pudding, and turtle soup, get very fat and round as a toad. Roasted beef to an Englishman is as sweet as bear's meat to an old Indian hunter, and plum pudding equal to a beaver's tail. They eat four times in a day—breakfast at 8 or 9 in the morning, which consists of coffee or tea, with bread and butter, and sometimes a little fried bacon, fish or eggs. Dinner at about

when every thing that is good and useful, such as fruit, nuts and a few glasses of wine. Tea at 6 in the evening, with bread and butter, and sometimes a little sweet cake—supper at about 9 or 10, when the leavings of the dinner again make their appearance, and upon which John Bull makes a sound, hearty meal to go to bed upon at midnight. The fashion in dress varies and changes so often that I am unable to describe it—I will only say that the ladies of fashion wear very curious bonnets, which look something like a farmer's scowp shovel, and when they walk on the tiptoe style, they put me in mind of the little snipes that run along the shores of the lakes and rivers in Canada. They also wear sleeves as big as bushel bags, which make them appear as if they had three bodies and one head. Yet, with all their high bonnets and sleeves, the English ladies, I think, are the best of women.

POPERY. From the Protestant. POPISH WATER. In the county of Donegal, Ireland, is a wonder-working water, called Doing well—of which the following story is confidently told and implicitly believed.

An old Massman sometime being unable to find any good water in that neighborhood, applied the Douay Bible in every direction to the ground, and at length, water gushed out in abundance, and over the well which the Priest dug, are placed to this day some of the Priest's nephews; because the water must not be dipped up, by any other person; and which water, the jugglers sell for four pence per bottle. The prodigal Massman has a contrivance, by which as the water oozes through the little gutter which is made to carry it off, it becomes black, and thus the people are made to believe, that it is a miracle wrought by the touch of the Douay Testament; but it loses all its virtue, he says, if it is taken up by any other person than himself or his Deputies, and especially, if the four pence are not first paid.

This water is reported to cure all sorts of pains, blindness, lameness, and also it purified from sin. Many bottles of this water, colored with lamp black, are in New York. A young woman lately arrived, brought half a dozen bottles for her friends. She had also used some of her miraculous water to cure her sea-sickness on the passage. A Protestant on board asked this female to give him a little of the Donegal water—she replied "you may put the bottle to your mouth to drink; but it must not be put into your mouth belonging to a Protestant." Whenever she felt disposed to be sick, the Protestant used to pour at her, by directing her to sip her dirty water, to compose her stomach. This silly Polish devotee declares, with all seriousness, that her mother always kept a bottle of the Doing well water at her cow's head, to preserve the cow from sickness and witches. There is a large quantity of different kinds of ditch water now in New York, which has been purchased of the Romish Priests, at a high price, and brought from Ireland as antidotes to all diseases.

DONNEGAL. From the Protestant. NUNS AND MASSMETS. Some time ago I saw in the Protestant account of Popery at that strong hold of the Beast, Monroe, Michigan, and also of the doings of the Roman Priest Smith, and his little covey of Nuns, who under the title of "Sisters of Charity," advertised to teach the children of their own deluded followers for one dollar per month, while they would teach Protestant children gratis. About that time your invaluable Protestant was partially circulated among us—and we were roused from our lethargic inactivity.

I have the pleasure now to inform you, that the workings of that Jesuit were so closely watched in consequence, and so promptly counteracted, that not one protestant child was caught in their gill trap. Their school continued a sickly unprofitable existence for a few months, and then expired in fano. Still the Priest and his Sisters, the Nuns, lived together; and so devoted did they appear to be to each other, that his public functions, in a great degree, were neglected—so that some of the Papists ventured to complain of his negligence. During this dissatisfaction, we were visited by Mr. Fenwick, the Popish Prelate of Ohio. Smith was unceremoniously dismissed—the "Sisters of Charity" were turned aside. One of the Nuns returned to her Friends—one is married; and the third has mysteriously disappeared—when, how, and where, no person knows! Smith was succeeded by a Priest named Cummings; and at the same time, the office of Vicar General of the Territory of Michigan was conferred on him by Mr. Fenwick. He remained in Monroe, but a few weeks—and then without giving any notice of his intention, or assigning any reason, he ran away; and left all the people in wonder and amazement at his secret and hasty departure." MICHIGAN.

OPEN WAR IN AFRICA.—Capt. Lawrence, who arrived here yesterday from Africa, states that when he left the Candia, on the 21st of December, the British troops and militia were engaged in open war with the Mandingoes; a severe engagement had taken place on the 12th November, which lasted for about six hours. The British had upwards 100 wounded and 20 killed.—St. Johns, N. B., City Gazette.

TALENTS IN A NAPKIN.—A gentleman once introduced his own son to Rowland Hill, by letter, as a youth of great promise, and as likely to do honor to the University of which he was a Member; "but he is silly," added the father, "and idle, and I fear he has his talents in a napkin." A short time afterwards, the parent, anxious for his opinion, inquired what he thought of his son? "I have shaken the napkin," said Rowland Hill, "at all the corners, and there is nothing in it."—Diamond Magazine.

ANECDOTE OF A DOG.—An affecting anecdote is related in a French paper. A young man took a dog into a boat, rowed him to the centre of the Seine, and threw the animal over, with intent to drown him. The poor dog often tried to climb up the side of the boat, but his master as often pushed him back, till overbalancing himself, he fell overboard. As soon as the faithful dog saw his master in the stream, he leaped the boat, and held him above water, till help arrived from the shore, and his life was saved!

DEATHS OF CLERGYMEN.—The Quarterly Register reports the death of 23 Clergymen and theological students, 2 of whom were Presbyterians; 8 Congregationalists; 2 Baptists; 5 Methodists; 1 Dutch Reformed, and five not specified.

Congregational Bible Class.—It is stated in an eastern paper, that the congregation of the Rev. Mr. Sprung, in Hartford Conn. have resolved themselves into a Sabbath school, and meet an hour in the church during the intermission of every Sabbath, for instruction.

He that loveth reproof, loveth knowledge.

THE CHRISTIAN LYRE, VOL. 22 HOYT, PORTER, & Co. 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.

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.

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MUSIC SACRA, Utera, and Springfield Collections, united, arranged for two three or four voices, with a figure bass for the Organ or Piano Forte, by Thomas Hastings and Solomon Yawney, sixth revised edition, with additions and improvements.

THE present in ninth edition, has been prepared with much labor, study and expense; the music type having been made expressly for the work, for symmetry and beauty it stands unrivalled.

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 Wednesday 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.

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ROCHESTER, MONROE CO., N. Y. PUBLISHED WEEKLY. TYLER & CHIPMAN, PROPRIETORS. ALBERT G. HALL, PRINTER.

COMMUNICATIONS. For the Rochester Observer. THOUGHTS ON THE MEANS OF REGENERATION.

Mr. Editor:—Much has been said and written respecting the means of regeneration; and it seems important that we should have correct views on this subject. God has from the beginning been using a variety of means with sinners to bring them to repentance, but those means have generally been unsuccessful.

some way every intelligent being in the universe. This subject is not exhausted, but I close at least for the present, with a single remark. If God has instituted a system of means so important in its results and consequences, then let all beware of perverting them, either by neglecting any part, or by adding any human inventions, or substituting anything else instead of divine truth.

These hints are offered for publication in your paper, hoping they will induce some friend of truth to step forth and make a more full and clear and accurate examination of this subject. It appears to me that something of this kind might be useful at the present time, when many are removing the old landmarks. SILVANUS.

Never had a prince been handled (she passionately exclaimed,) as she said. She recited her grievances, "And yet (she said,) I cannot be quit of you. I vow to God I shall be once avenged."

For the Observer. JOHN KNOX, NO. 9. In the month of May, the Queen sent for Knox to Lochleven. The popish priests, presuming upon her avowed partiality to them, and her secret promises of protection, had of late become bold, and had openly celebrated masses in different parts of the kingdom.

I trust therefore that the Editor of the Telegraph will see the propriety of giving the information requested, in order that the public may not draw any erroneous inference from his assertion in relation to the case of the "young preacher" in Virginia.

A REPROOF. A short time since a little girl of our Sabbath school was led to embrace the Lord Jesus Christ and to profess him before men. Her mother having been much engaged in prayer for her, and in giving thanks to the God who had heard and remembered her prayer; when one day her little boy seven years old, came into the house in tears and thus addressed his mother: "Mother, you don't care anything about me, you had as lives I would go to hell as not."

TEMPERANCE RECORDER. A monthly journal having this title has recently been commenced in the city of Albany. It is published at the expense of the N. Y. St. T. S., and is edited by three members of the Executive Committee of that Society.

From the South. Rel. Telegraph. "VERY COLD,"—IT IS TRUE. Brother Converse,—To inquire about the state of religion, a very general answer is "very cold."

THE BIBLE IN FRANCE. Ten thousand Testaments ordered for Lyons under sanction of the French Ministers of Instruction.

GIVING UP ALL FOR CHRIST. A TEST OF CONVERSION. Mr. R. was a man of the world, wholly devoted to his fashions, and deriving no small share of his living from a business which ministered the means of dissipation to the children of folly and vice.

As he had little property laid up, the lapse of a few weeks brought up the question, whether he would relinquish his old employment, which was manifestly inconsistent with the character of a Christian.

CONTRIBUTIONS IN BROOKLYN TO THE FOREIGN MISSION CAUSE. At the meeting of the Foreign Mission Association of the first Presbyterian Church, in Brooklyn, held on Wednesday evening, addresses were delivered by Rev. Messrs. E. Beecher, D. L. Carroll, and O. Eastman, and the expediency was suggested of adopting a resolution that the Church should henceforth sustain at least one Missionary as their representative in heathen lands.

BOBEO. Borneo is the largest island in the world. It embraces an area equal in extent to all the states in our Union north of Georgia, and east of the Alleghany mountains.

BRITISH INDIA. It is quite surprising how little interest India and Indian was excited in the minds of the British, especially when we consider that there is scarcely a respectable family in England that is not more or less connected with the East; yet the greatest ignorance pervade all classes relative to the affairs of India, and wars which endanger the stability of our Asiatic empire, occasion less sensation in England, than the insurrection of some petty European province, or the manufacture of a constitution by an insignificant nation, totally unconnected with ourselves.

THE INEXORABLE CREDITOR. The following affecting narrative of the cruelty of a creditor towards an unfortunate debtor, is to be found among the notes to a volume of American poetry, published at Philadelphia, by Mr. Woodworth.

and, under circumstances which enabled him to secure the protection of one of the principal chiefs, with whom he remained for fifteen months, and during this period accompanied him in his expeditions, and acquired much valuable information respecting the country and its inhabitants. We know of no people on earth, who bear so strong a resemblance to demons in human shape.—N. Y. Obs.

Emigration to Oregon Territory.—It is stated that a detachment of a long contemplated emigration party for Oregon, is to leave New-England the first of March; and march by land to the banks of the Columbia river. The U. S. Telegraph remarks on this subject: Of all the Quixotic expeditions ever set on foot, we consider this the most Quixotic.

Nothing gave Brown pleasure but the daily visit of his amiable wife. By the help of a kind relation, she was enabled to give him sometimes soup, wine and fruit; and every day, clear or stormy, she visited the prison, to cheer the drooping spirit of her husband. She was uncommonly prettily. She seemed an angel, administering consolation to a man about to converse with angels.

The mummy opened in Dr. Scudder's museum last week, attracted, and still attracts much attention. Three thousand years ago, judging from the number and expression of the hieroglyphic tablets of her coffin, this lady was a princess in the land of the Pharaohs.

A munificent individual in London has recently made to the English Baptist Mission a gift of one thousand pounds sterling, \$4444.44 cts.—Another stipulated by his example, has given \$1333.33 cts. And another, effectually concealing himself under the signature of "Ebenezer," has given \$177.33 cts.

From the N. Y. Evangelist. "QUENCH NOT THE SPIRIT." Mr. Editor:—Death, where there is hope of a blessed and glorious immortality, is not solemn. It is falling asleep in the arms of one who has all power, in heaven and in earth, and who can clothe the resurrection morning, to the righteous with calmness and serenity, which no morning in spring exhibits.

Mr. Editor:—Your paper of week before last contained an article credited to the Southern Religious Telegraph, in which it is asserted that "in Virginia a young preacher, highly esteemed for his talents, was refused ordination, by the Ecclesiastical Council of the Church to which he belonged, because he had been engaged in distributing the Holy Scriptures without note or comment, among his poor neighbors! This was the only objection against his qualification for the ministry—and for this alone he was rejected!"

happy, and all that is comprehended in the everlasting banishment of the soul from God and heaven, is their eternal portion. They weave their own destruction, and their temporal death is but an introduction to the "second death," while their departure from time to eternity, often illustrates the language of scripture: "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

I have never been more deeply impressed with the import of this passage, than by the decease of one of my dear cousins, a young lady about twenty-three years of age, whose sudden death occurred not long since in this city; an account of which, together with her former history, I wish to relate to you, for the good of all who may be under the strivings of the Spirit of God.

She was born in—, in the same neighborhood with myself, where we spent a number of the first years of our lives, in all the manner of childhood, and the social intercourse of youth. At the age of ten or twelve, she went to live with one of her relations in the northern part of the state, where she continued until about the age of eighteen, when she returned home, where she spent the remainder of her life, up to the time when she came to this city, which is not far from two years since. After her return from the north, and while she was at home, the town of— was visited with an outpouring of the Spirit.—Christians were revived, and sinners throughout the whole place, who before this, had been in all the stupidity of spiritual death, were seen flocking to Christ, "as a cloud and as doves to their windows." Among this number, were some of her young companions, and many of her near relatives, in whose society she had spent many hours of sinful mirth and worldly pleasure. She being of a very light and trifling turn of mind, coupled with a very proud and exalted view of herself, was, for a season, unaffected with the transactions around her. This state of things, however, continued but a short time, before the urgent appeals of her converted companions, and the prayers of her christian friends in her behalf, began by the blessing of the Holy Spirit, to make her feel that she had a soul on its way to the judgment, covered with all the defilement of sin; and that unless it was washed in the blood Christ, she must soon sink to rise no more forever. Every exhortation and prayer now seemed to deepen her conviction, until it appeared almost as if she must die.

For two nights, she was able to sleep but very little; and in one of these sleepless nights, her views of her alarming condition, and her guilt, in the sight of a holy and heart searching God, were so overpowering, that she arose from her bed, and in the anguish of her soul, her groans and cries were heard throughout the house. But still she resisted the gracious invitations of the gospel, and refused to obey the dictates of the Holy Spirit, and yielded herself unconditionally to Christ, who now stood knocking at the door of her heart, almost beyond her power to resist. This deep and pungent conviction of her lost and ruined condition as a sinner, immediately after this season of deep anxiety, began to wear away; and such was the hasty departure of the Spirit from her heart, that, in a few days at most, she had lost all feeling, and what was still more painful, she could now with giant fortitude oppose in her heart, even the tenderest exhibitions of God's mercy in whatever way, or by whomsoever it might be presented to her mind. This opposition I would remark, however, was not so distinctly to be seen, but by a close and personal conversation with her, upon the subject of her soul's salvation. It was there that these feelings were made known, by the manifest enmity of her heart to God, and all who trusted in, and followed after his dear Son.—She now receded at the thought of being in the hands of God; and the subject of his love in giving his Son to die, and the compassionate and descending Spirit of the Son, in being willing to hear our sins on the accursed tree, that we, through his sufferings, might receive eternal life, were subjects that only fanned the flame of her enmity; instead of being truths to reconcile, and melt her heart to penitence and tears.

Soon after this time of deep anxiety, I had an opportunity of conversing with her on this momentous subject, but could gain no access to her heart. All now appeared but the wreck of a soul which once the spirit had striven to bring to repentance and submission; but in consequence of its unyielding opposition, had now left to all the blighting influences of sin. I could not but fear, that she had quenched the Spirit for the last time, and that at no distant period, she would be compelled to feel all the truth of the alarming passage above quoted.

She continued in very much the same state of mind, during the year after she came to this city to live. Here I often had an opportunity of seeing her; but such were my feelings in view of what she had done in grieving the Spirit of God, that I hardly ever saw her, when this passage of God's word did not press upon my mind. Indeed, I could not help expecting soon to see God fulfil this declaration of his word. Whether such feelings were right or not I cannot tell; but I had them, and as such, I made them known to several of my intimate friends.

After continuing here about a year, in comparative good health, God saw fit in his all-wise providence, so to enfeeble her, that she was unable some of the time, to discharge her accustomed duties. But this did not bring her to submit to Jesus Christ. She still continued unyielding in her opposition to her God and Saviour. Her ill state of health, however, was not all the time such as to prevent her from occasionally visiting among her friends and connections; where she manifested her accustomed levity, as though time was to endure forever, and she to be one of its immortal tenants. On one of these occasions, and but five days before her death, I had an opportunity to spend some part of an afternoon with her, in the family of one of our relatives; where I was grieved with her uncommon frivolity and lightness of spirit. Indeed her heart was so averse to the sober and substantial enjoyments of christianity, that she would not permit even its claims to be brought forward, without apparent feelings of disapprobation and disgust. While I was there, I attempted to show to her, and my friends, the folly and sinfulness of such a course of living, and the certain ruin that must soon inevitably follow, if not abandoned for the more rational enjoyments which are alone found by living near to Christ. But to no effect. She would still laugh and sport without any abatement, until I wished myself away from an atmosphere, that breathed so much of the spirit of rebellion.

After spending some part of the afternoon together, she retired, and was to return no more. This was on Friday; and on the following Tuesday evening I was sent for, to come and visit her, where I found her lying on her sick and dying bed. But such had been the power and extent of her disease, that she was unable to speak to me; and after staying several hours in the room, I was compelled to retire, without having the least opportunity to ascertain her feelings, in view of what was evidently before her. She continued gradually to decline, until about

one o'clock the next day, when her soul left this tabernacle of clay, to go to her God, and to render to him her account, according to her deeds had been, and to receive from his hands her final and everlasting reward.

While she was able to speak, one of her relatives, a pious lady, asked her, if she felt that she had an interest in Christ, and she replied in the negative. She then asked her if she was willing to be in the hands of God; and she shook her head; evidently intimating, that her soul was not prepared to meet God in judgment, and stand acquitted through the righteousness of Christ. This lived, and thus died an immortal being. When God called, she refused, and when he kindly stretched out his arm for her rescue, she disregarded, until his patience being exhausted, he was compelled to make good the declarations of his word, "He that being often reproved, hardeneth his neck shall suddenly be destroyed, and that without remedy."

In view of this subject, dear reader, I have a few questions to ask; and I wish to weigh them for eternity. Do not lay by this paper, or continue to peruse other parts of it, until you have given to God and conscience an answer, that shall abide the day of judgment; or an answer, which you will wish you had made, and acted on, when you come to stand before an assembled universe. Are you a christian? If you are, I have no more to say. But if you are not, what are your hopes for eternity? Has God's Spirit ever awakened in your bosom, a sense of sin, and the awful consequences of continuing in it, till death shall come to summon you home to judgment? Has the tear of anguish ever stolen down your cheek, in some retired place, as you thought of the sufferings of Christ for a lost world, and your need of him as a Saviour from sin and hell? If you answer "yes," I would ask, how do you now feel? Are you stupid? Can you laugh and sport? If you can, I would only ask, Are you sure that you shall live "five days," two days—one day—twelve hours, ah, one hour?

Stunners turn, why will ye die! God, your Maker, asks you why! God who did you bring being, Made you with himself to live; He the fatal cause demands, Asks the work of his own hands Why, ye thankless creatures, why Will ye cross his love, and die!

From the Pittsburgh Chris. Herald.

STATE OF VIRGINIA.

In the Presbyterian Churches in this City.

In the First Presbyterian Church, there has been an unusual attention to divine things for more than two months past. Previous to a protracted meeting, held in January, the pastor of the church observed an increased interest at religious meetings. During the time of it, preaching, exhortation and other means, were instrumental in promoting a revival of religious feelings in the minds of many of the members of the church, and evidently increased the number, anxiety and conviction, of those who were seeking eternal life. On the last evenings of the meeting, Dr. Herron, and those who aided him, deemed it expedient to call forward such as wished the prayers of the church, that they might be known and receive instruction adapted to them. On one or two of the occasions, about 100 came forward to seats provided for them, but only 3 persons were at that time admitted to the communion of the Lord's Supper. Several obtained a hope of having experienced the renewing influences of the Holy Spirit, during the week of the meetings,—some who have been anxious for about a year past. Faithful pastoral visitation, frequent, pointed preaching, in the pulpit and at the fireside, with social convocations for prayer, have been continued, and new cases of a hopeful change have occurred.—Out of those indulging a hope, the session have admitted, on examination, 35 persons to the privileges of the church, who, on the last Sabbath, covenanted to be the Lord's around his table. Five Sabbath School children, from ten to twelve years of age, gave good evidence to believe that they had become children of the kingdom; but the church session yielded to the fears of those who rather desired that they should be deferred on account of their age. On the evening of the last Lord's day, from 25 to 30 persons expressed their anxiety and desire publicly; yet a great many other cases of conviction are known to the pastor, which are not to the congregation. It has been observable, we understand, that the prospects were encouraging, in proportion as members of the church manifested a spirit of prayer, and humiliation before God, with whom is the residue of the Spirit. And without doubt, an awful weight of responsibility rests upon them. To them, and to every Christian, the question should be, shall this glorious work of deliverance from sin and spiritual death, be continued by the arm of the Lord in answer to prayer; or shall thousands wilfully tread the broad road to hell, because the people of God have ceased to intercede with prayer, and "groanings which cannot be uttered."

We believe there are several persons under religious impressions in the Second Presbyterian church, and the one in Alleghenytown, and that in each congregation, some give evidence of having experienced the saving grace of God.

From the Boston Recorder.

TO EVE YONE HIS PORTION X.

"Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?"

Mr. Editor.—In a communication a few weeks since, of which the Saviour's command, "feed my sheep," was the motto, I ventured to remonstrate against a sentiment which I had seen expressed, I could not recollect where, that the preaching of the Sabbath should be spent for sinners. I urged, that this was not in accordance with the object assigned for the appointment of Pastors and Teachers—"the edifying of the body of Christ"—that it was neglecting the direction to "give every one his portion in due season"—that it was utterly at variance with the dictates of wisdom to spend all our efforts in enlisting new recruits, and leave the army without instruction and discipline;—that there was danger of extending our territory, instead of securing and cultivating it—and that if the pastor spends day and night in seeking the lost sheep, without providing regular food and care for the flock, he will be likely to find them starving or straying on his return. I believe there is verily a fault among us on this side, rather than on the other, already; and I am pained that any should seek to render the "weekly distribution" of the bread of life even more unequal, and to snatch even the "cup of cold water" from the lips of the "disciple."

I have addressed you now, to suggest the inquiry whether there is not room for improvement in this respect, even in our four-days meetings. We have heard recently of cases where much attention was paid to Christians, in which they were brought to repentance and to new life, in a manner which would do more to convince sinners than many sermons. Is it not desirable "rightly to divide the word of truth," on these as well as other occasions? When a succession of sermons is preached by different persons, as their

own circumstances or judgment may suggest, the course, He reiterates his determination, under the laws of Georgia, within the chartered limits of Georgia, at whatever period.—In respect to the Tariff, Georgia is also prepared to adopt nullification as a remedy. You may rest assured that it is determined, both in Georgia and South Carolina, to call special meetings of the Legislature, the moment intelligence is received there of the passage of Mr. Clay's Resolution, or of any other act which may be deemed of the intention of either House of Congress to retain the principle in the new Tariff. The Legislatures, it is intended, shall call Conventions for the purpose of declaring the revenue laws null and void. It is not probable, therefore, that the Union will last even as long as the present session of Congress.

SOMETHING DEFINITE FROM GEORGIA.

The Washington Correspondent of the N. Y. Journal of Commerce furnishes intelligence directly from Gwinnett County, announcing that the mandate from the Supreme Court arrived before the adjournment of the Supreme Court of that county, and was duly served.

The court postponed deciding whether to comply with the mandate or to resist it, until its next term—which will not be held until January next! In effect, therefore, the authority of the Supreme Court is disobeyed, and set at naught, and the imprisoned Missionaries,—imprisoned without crime—and held in durance under laws declared to be unconstitutional and void by the august judicial tribunal of the nation—are to be held in chains with felons, for another year.

The temper of the loyal people of Georgia, may be inferred from the annexed resolutions. Immediately on the receipt of the decision from Washington, in Monroe County, where the Superior Court was in session, a public meeting was held by the citizens of that and the adjoining counties, and a preamble and resolutions were unanimously adopted, which recommend actual rebellion against the constituted authorities of the country.

Resolved, That we will hold our personal services and means at the disposal of our State Executive at all times when we may call upon us to save the state from such a judicial despotism.

Resolved, That the territory occupied by a portion of the Cherokee tribe of Indians within the chartered limits of Georgia, belongs to Georgia, and that she will never surrender the jurisdiction of soil to any power on earth unless overcome by force.

Resolved, That we recommend to our fellow citizens of the other counties in the State to hold public meetings on this all important subject, and to take a stand firm and decided.

The crisis is near at hand—we have to submit as slaves or maintain our freedom and our rights.

Resolved, further, That the Secretary of this meeting forward a copy of these proceedings, signed by the Chairman, to the President of the United States.

The whole of these proceedings are in perfect keeping with the whole character of Georgia, ever since the organization of the Union. Her whole conduct has been marked by turbulence, violence, and fraud;—and it is high time that she was taught a lesson of obedience to the laws of the Union.—If those laws are to be perpetually contemned and set at naught, far better were it, for the peace and tranquility of the republic, that she were a miniature nation by herself. What a pattern!

THE SUPREME COURT VS. GEORGIA.

The following extract from an article in the Cincinnati Gazette on the subject of the late decision, may preclude much idle speculation among those who are not very well versed in legal matters.

The newspapers teem with suggestions and surmises, as to the probable consequences of the recent decision of the Supreme Court of the United States, in the case of the Missionaries. One alleges that the mandate to release them has been issued to the Marshal, and supposes he will refuse to execute it, or will resign. Another says, that President Jackson has declared that the sentence of the law must be executed. A third asserts, that the President has declared he will not assist its execution, and talks about impeachment. A fourth, hints, that the Supreme Court have indicated that if their judgment is set at naught, they will never meet again. All this is not only idle, it is mischievous. Very sensible men, who are not lawyers, may talk a great deal of nonsense upon legal subjects. When they do so, legal men should set them right. I am surprised this has not been done, in the matter here referred to.

The mandate issued by the Supreme Court, in the case of the Missionaries, is not, and cannot be directed to the Marshal. It is addressed to the Georgia Court, in which the sentence was rendered. It is the common ordinary process issued, when the Supreme Court reverses the judgment of an inferior court. Exactly the same kind of process will issue, to the United States Circuit Court for Ohio, in the case of the City of Cincinnati and E. White. It informs the Georgia Court that its judgment is reversed and annulled, and it directs that the prisoners be set at large. In common cases, the Georgia Court would receive the mandate, cause it to be recorded, and comply with its directions. This is the plan course of duty, in a Government of laws. But the Georgia Court may refuse to pursue this course. The Court of Appeals of Virginia once refused to pursue it, and the proceedings that followed were these: The party interested, applied at the next term of the Supreme Court, for redress; that Court entered into no conflict with the Court of Appeals of Virginia. It issued process direct to the Marshall of Virginia, to put the party in possession of the property adjudged to be his right, by the Supreme Court. The Marshal obeyed, and there the matter ended.

If the Georgia Court refuses to respect the mandate, that refusal does not defeat its validity and effect;—neither does it call for any action on the part of the President. In fact, it makes no occasion for him to act. Several modes for seeking further redress are open to the council for the Missionaries. One of them is, that pursued in the Virginia case.—Let the matter rest until the next Supreme Court, and then apply to that Court for the proper writ addressed to the Marshal of Georgia, commanding him to set the prisoners at liberty. If he refuses to obey this

From the N. Y. Spectator.

FROM OUR CORRESPONDENT.

Washington, March 23d, 1832. Further advices were received from Georgia, yesterday, by which we learn that the President has not intimated to Gov. Lumpkin a wish that he should discharge the Missionaries, and moreover that the Governor has no intention to pur-

sue the course. He reiterates his determination, under the laws of Georgia, within the chartered limits of Georgia, at whatever period.—In respect to the Tariff, Georgia is also prepared to adopt nullification as a remedy. You may rest assured that it is determined, both in Georgia and South Carolina, to call special meetings of the Legislature, the moment intelligence is received there of the passage of Mr. Clay's Resolution, or of any other act which may be deemed of the intention of either House of Congress to retain the principle in the new Tariff. The Legislatures, it is intended, shall call Conventions for the purpose of declaring the revenue laws null and void. It is not probable, therefore, that the Union will last even as long as the present session of Congress.

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that these things do not disturb them—that it is one against these they think it necessary to caution the community—that it is not against these they war. The Theatre and public amusements of the most pernicious tendency—which lead thousands to temporal ruin and an early grave always find the whole host of infidels and infidel publications their warmest advocates and most ardent supporters. Indeed they go still further—they cry protestant, Church and State, and bandy about such like epithets with a zeal worthy of the best cause, even when christians make a determined and united effort to reform the prostitutes of our cities. That they have done this in the city of N. York, and that they were headed and encouraged in this warfare, in favor of prostitutes by Owen the High Priest of Infidelity, will not be denied. Farther—they even threatened to inflict personal chastisement upon those individuals who were most prominent in promoting the reform of this degraded class of females. And wherever Infidelity controls the public press where patronage will not be lost by it, no epithet is too abusive to use against those engaged in exposing that class of the community who patronize and frequent these sinks of pollution.

Church and State is actually united, when christians come out and raise the alarm against these shameless destroyers of the weaker sex, and would snatch their victims from their grasp. Who ever heard of an infidel that was disturbed by loungers, gamblers, or villains of any class so long as they were not themselves the immediate sufferers. Who ever saw a syllable in their publications against these?

We would next enquire whether there is an infidel that lays any claims to decency, who will deny that these things are highly injurious to society? No. And yet never a word do you hear from them in condemnation of these vices.

The fact is, it is their business to encourage the very practices, that a common sense of decency compels them to condemn when personally addressed, and an avowal of their sentiments is demanded.

What is it then, that disturbs the infidel camp? Why it is the fear that the christian religion will be brought into disrepute or, in some way corrupted, by its professed friends! One would be sometimes inclined to believe that the whole burthen of sustaining the church and keeping it pure and free from abuses, rested upon the shoulders of the disciples of Tom Paine and Owen. No sooner does a revival of religion take place than they become so extremely industrious that they cannot afford christians time to attend religious meetings. Protracted meetings alarm them extremely, and all for their most pointed and protracted anathemas. "by, an army of drunkards and all the pollution of the Five Points would not provoke them to write a paragraph, while one of those religious meetings, especially where many profess to have turned to the Lord, will call forth columns of groans and regrets. Indeed one would suppose from the extreme solicitude they express in such instances, that the whole community except themselves—the scoffers at religion—was gone mad, and that the church of Christ had become the very pandemonium of earth.

The "anxious Seat," especially appears to trouble them. Here men and women are called upon to decide "whom they will serve" and so many that place themselves upon it, decide to serve the Lord, that the anxiety of these guardians of the church

modern infidels would brand with the name of religion...

in the worst days of the French Revolution. The state prison or penitentiary...

For the Rochester Observer. Protracted meetings are doubtless powerful means of good or evil...

For the Observer. Let Temperance men keep plenty of camphor and look out for drunkards' jacks.

For the Observer. Mr. Chipman—Much has been said and written on the subject of protracted meetings...

For the Observer. I have attended eight or ten in different places, all of which, so far as we may be allowed to judge from appearances...

For the Observer. A protracted meeting has recently been attended in this place; interesting both in its progress and in its results.

For the Observer. I continued about ten days. No extraordinary means were used; unless the frequent and constant use of ordinary means...

For the Observer. Long, desultory, languid and inappropriate prayers and exhortations are real evils in such meetings. In all the prayers recorded in the Bible, there is a striking brevity...

For the Observer. Protracted meetings are sometimes continued too long. It would be well in all cases to close before the interest of the meeting abates...

For the Observer. Me. Chipman—On the 14th inst. the protracted meeting in Parma Centre, commenced, and was continued six days with deep interest...

For the Observer. A bargain was struck and he applied himself with exemplary assiduity to his task...

For the Observer. In vain was the remonstrance "I've got camphor at home." "This only sorcerer," said the Doctor, "I don't charge for the tincture."

For the Observer. Mr. Chipman—In the Observer of the 14th inst. in compliance with a request of the Board of Education, you published a set of resolutions on the subject of education adopted by the General Assembly in 1830.

For the Observer. In Bloomfield, on the first inst. by Rev. G. H. Norton, Mr. Lorenzo H. Brooks, to Miss Harriet E. Toby.

For the Observer. In the residence of her brother-in-law, James M'Nair Esq. in Sparta, March 12th, Miss Phoebe M'Nair, aged 24, youngest daughter of Hugh M'Nair Esq. formerly of Canaan.

For the Observer. In the list of receipts from Geneva, there should have been acknowledged, from the Sab. School, in part of two scholarships, \$75.00.

For the Observer. Capt. George W. Potnam, of the ship Crusoe of Salem, has written home to his owners a minute account of the late destructive hurricane at Manila, in which that vessel among others was wrecked.

For the Observer. In this village, on Monday morning, Mrs. ELIZA HART, widow of the late Rowell Hart.

For the Observer. In the town of Greece, on the 23rd inst. Mrs. WEALTHY CURTIS, aged 34 years.

For the Observer. The partnership heretofore existing between Tyler & Chipman, as proprietors of the Rochester Observer, is this day dissolved by mutual consent.

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PERIODICALS. H. W. Porter & Co. successors to E. Peck & Co. Booksellers & Stationers, No. 5, Carroll St. are agents for the following periodicals...

GRAPE VINES FOR SALE. Roots and cuttings of Vines, choice natives from Mt. Auburn's Vineyard, Georgetown, D. C. and some of foreign origin...

ROCHESTER HARDWARE STORE. I am now importing my Goods direct from the manufacturers, which enables me to offer them on as good terms as they can be purchased in New York.

NOTICE. The Rev. Luke Lyons will preach to the Presbyterian Free School at the usual hours of service on the Sabbath, in Mr. Moor's School Room in the Franklin House next Sabbath.

MARRIED. In Bloomfield, on the first inst. by Rev. G. H. Norton, Mr. Lorenzo H. Brooks, to Miss Harriet E. Toby.

DIED. At the residence of her brother-in-law, James M'Nair Esq. in Sparta, March 12th, Miss Phoebe M'Nair, aged 24, youngest daughter of Hugh M'Nair Esq. formerly of Canaan.

WESTERN EDUCATION SOCIETY. In the list of receipts from Geneva, there should have been acknowledged, from the Sab. School, in part of two scholarships, \$75.00.

GALE AT MANILLA. Capt. George W. Potnam, of the ship Crusoe of Salem, has written home to his owners a minute account of the late destructive hurricane at Manila, in which that vessel among others was wrecked.

NEW LAST FACTORY. The subscriber has commenced the manufacture of all kinds of Lasts, Boot and Shoe Trees, at Corlies' Stone Building, east end of the bridge, Main Street.

THE CHRISTIAN LYRE. Vol. 1st and 2d, for sale by H. W. PORTER & Co.

From Genius of Temp. Extract of a Letter to a young lady, ON TIGHT LACING.

Dear— Without further ceremony, I come to the point. My object is to demonstrate as well as I am able, the evils of tight lacing. You give way to this foolish and fatal practice, I am certain, to very great excess, and however insensible you may be to its consequences, they are, nevertheless, of the most appalling character. Suppose you should make a corset for your beautiful dog, Trip, and draw him up as tight as you do yourself, how do you think he would act under such an operation? He would without doubt make your ears ring with his yells and whines— and should you continue to confine him thus, from day to day, in despite of his entreaties to be set at liberty, your amiable, beautiful, intelligent lap-dog would gradually pine away and expire. But your life and health and comfort, are not to be put in comparison with a million of dogs— though I would, by no means, place a mean value upon the canine race. I love a dog. He has ever been the friend and protector and companion of man. He is faithful, he is affectionate. He will die upon the earth that covers his master's ashes, rather than be forced to leave them.

The lacing of the dog, so tight as to reduce his waist to fashionable dimensions, would compress his vitals within a small compass, that they would not perform the functions of life in a healthy manner. The ribs would be brought in contact with the heart and its pulsation would be interrupted. The lungs would be so contracted in their action, that they could not be fully inflated, in consequence of which, the breathing would be hurried and laborious. The stomach would be hemmed in by a too near approach, of the walls of the chest and abdomen, in such a manner as to be incapable of performing its office of digestion. These and many other results would immediately follow the continued pressure of the corsets upon the dog, and a rapid decline would put a period to his existence.

The consequences of this habit to you, will be as disastrous as those described in the case of your favorite Trip. Hundreds of females as young, and healthy, and beautiful as yourself, are annually, victims to this most cruel invention of fashion. Probably, as great a proportion as two thirds of the deaths by consumption, have their origin in wearing a tight corset. Have you not observed the rosy hue of cheek, the roundness of limbs, and the strength of muscles, in the rustic maiden who is not corrupted by the follies of towns and cities? Have you not earnestly desired her health of body, and vigor of mind? Let this girl be now transplanted from her native soil and simple manners, to the modish circles of the metropolis, and placed under the influence of fashionable advisers; you shortly perceive that she has undergone a wonderful metamorphosis, a prominent feature of which is to cut herself as nearly in twain, as possible, without committing instant suicide! Other characteristics of this change are also obvious, and aid in the speedy removal of the martyr from this world of pain and misery; such as wearing very thin shoes and stockings, in wet and cold weather, contracting the dimensions of the garments, compressing the feet into tight shoes, &c. So the ruby lips and "peachy cheeks" are pale as ashes; strength becomes enervation; vivacity of mind, moroseness and melancholy; the song of cheerfulness is changed to groans and agonies of one dying by inches: all the vitals with their functions deranged, and death, in one of its most dreadful forms, ensues! O horrid catastrophe!

My dear— this will be your fate, unless you loosen your corset strings.

Yours, &c. FIDELLE.

WHAT AN INDIVIDUAL CAN DO, —PREACHING THE GOSPEL BY PROXY.

A few weeks since, "A Friend to Missions," in Washington city, whose name is unknown to us, addressed a letter to Rev. Mr. Hooker, Secretary of the Connecticut Missionary Society, offering to support a missionary for two years, and perhaps longer, in the state of Missouri. The proposal was transmitted by Mr. Hooker, to the office of the A. H. M. S. accompanied with the certificate of a clergyman in Washington, that our unknown friend might be depended on to redeem his pledge. Supposing that he intended to supply the deficiency only in a missionary's support, the people contributing a part, we wrote him, stating the amount which his engagement would probably cost him at that state, and inquiring if he would be willing to assume the support of one of the missionaries now on the field? The following is his reply, to the publication of which we presume he will not object, as his name is entirely concealed from us, as well as from our readers.

Washington, Feb. 24th, 1832

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

DEAR SIR— In writing to Mr. Hooker, it was, and still is, my intention to support a missionary, not for two years only, but, if blessed with the ability, support (unaided by others,) a missionary during my life. Two years were named as certain, because my days may not be prolonged to that extent, and I was willing, in any event, to guaranty a support for that period. I have neither space nor time, nor do I think it requisite, to give all the reasons which actuated me in this matter. I wish to add to the missionary labors already in the field, in Missouri; and cannot accept either the propositions contained in your communication. I had concluded to devote to that purpose, \$104 per quarter; however much my circumstances may be thereby straightened, or my deprivations increased. I had determined for two years; if not for life, to preach the gospel by proxy, and I am unwilling to be persuaded, however avarice, cupidity, ease, comfort, or convenience may plead with me, to accede to your proposition by which the sum to be furnished by me, would be so much reduced; I still feel a desire to have my first object fulfilled, and accordingly renew the proposition to your society, to furnish the sum as stated above, for two years, provided you will send a missionary to St. Louis, as before requested. The season is approaching when the journey to St. Louis may be made with ease— I wish to be in the field in the midst of the harvest, and trust you will find such a laborer, as accords with the spirit, and views, and hopes, and desires, of this my proposal. Any aid which the people may give toward the support of the ambassador which may be sent, your society may apply to the support of those already in Missouri. I wish one of the ablest, and most persevering, and faithful, that can be found, of the Presbyterian faith; and trust, that He who ruleth in all things, will provide a true man and faithful. Your reply will guide me in my further acts in this matter.

Respectfully, A FRIEND TO MISSIONS.

We hardly need to add, that the above proposition was received with the liveliest feelings of gratitude by the committee, and that we are now in correspondence with a laborer whom we hope soon to send to that interesting field, in compliance with the request of our "Friend."— What an interesting thought! Are there not many other "Friends to Missions," who will

esteem it a privilege to be the proxy of the Church raise up many such, "lay preachers," to hasten by their beneficence the conquest of his grace.

From the London Evangelical Magazine.

THE SAILOR AND THE BIBLE.

In the year 1815, some of Dr. Bogue's students resolved to preach to the crowds of people who were constantly found near the Beach at Gosport. They said one to another, "We profess to have a tender compassion for souls; we are going to spend our days in preaching to the heathen; and how can we consistently let the multitudes perish around us without attempting at least to warn them to flee from the wrath to come!" A commencement was made by one of the students on a Sunday morning. He went among the people with religious Tracts; spoke to them of their danger; told them of Christ; exhorted them to go to a place of worship; and promised that the next Sunday morning a person should come to preach to them.

When the time arrived, several of the students went to the beach, and one of them began the service on the market-house steps. The hymn which begins "with life is the time to serve the Lord," was sung to the tune *Old Hundred*. At first, only a few people were present; but this was like ringing the bell or beating the drum.— Many came running out of the public houses. The inhabitants in the high streets threw up their sashes and looked out at the windows, and some came and stood at their doors. The people who were busy buying meat in the shambles came flocking around us, and at last the butchers having no customers, left their traffic and came and listened also. The text was, "I have a message from God unto thee." The congregation in general, was very attentive, and the whole scene was exceedingly impressive. Here were soldiers, sailors, prostitutes, butchers, laborers, and Sabbath breakers of various descriptions, listening to a message from God. The tears flowed plentifully; even hardy tars were seen wiping their streaming eyes with the sleeve of their blue jackets; and one sailor was so much affected, that he stepped behind another sailor, to try to hide his feelings. Some of the prostitutes also, were much affected, which their companions in iniquity perceiving, instantly hurried them away to their haunts of wretchedness.

At the close of the service, a young man, belonging to a frigate, was seen bustling through the crowd towards the preacher, who thought he had a menacing appearance; but when he came near, the warm hearted tar with evident feelings of regard, said, "You have been hard at work, sir, I am sure you must be thirsty; I beg you will accept of this three shilling piece, to get something to drink." "Thank you brave fellow," the student replied; "we did not come here for your money, but to do good to your soul." "I know it sir," said he; "I felt it; but you must have something to drink." "Have you a Bible, friend?" "No." "Then come with us and we will sell you a Bible for three shilling piece." "Very well, sir. Come along, Jem," said he to his shipmate, "let us go with these gentlemen." We then walked to our lodgings; and having received the Bible, he put it into his breast pocket, and exclaimed with an energy not to be described, "There, sir! I part with this book the same day that I part with my head."

It is peculiarly touching to the writer to recollect that almost every one of the students employed in that morning's service, have finished their work and are gone to their Master. Reader, art thou a student or a preacher, or a pastor? Oh, remember the multitudes for whom no man careth; they will soon be removed beyond the sound of thy voice, and thou, also will quickly be numbered with the dead. R. K.

From the Cincinnati Journal.

TEMPERANCE LECTURES.

Mr. Theodore D. Weld, the agent of the Manual Labor Society of the United States, at the request of the Young Men's Temperance Society, has been delivering a course of Lectures in this city, on the subject of Temperance. Mr. Weld commenced the series in the First Presbyterian Church, on Tuesday evening of last week. His first Lecture was principally taken up with the exhibition of the statistics of Intemperance. The details as he presented them, were truly terrific, and enforced by an eloquent and powerful appeal at the close, produced a deep impression on the assembly. The second Lecture was principally taken up in answering objections to the position that it is the duty of every man, woman & child, in the United States, to practice upon the principle of total abstinence from the use of ardent spirits.—Medical testimony was produced in abundance to show that alcohol was never necessary, but always positively injurious to persons in health. The objection that alcohol is a good creature of God was answered in a manner which ought to make any man blush who shall use this objection in future, after hearing the lecture.

The third Lecture was delivered in the Wesleyan Chapel, and was taken up in proving the position that it is the duty of all persons to abstain from the use of ardent spirits. This Lecture was uncommonly interesting, & was listened to with the deepest attention. The argument, the illustrations and the impassioned bursts of eloquence, made a deep and powerful impression upon the crowded assembly.

In the fourth Lecture on Friday evening, Mr. Weld showed conclusively to every candid mind, that it is the moderate drinker that does the mischief—that all the woes, the babbings, the redness of eyes, the shameful spewings, and the long catalogue of evils which follow in the train of intemperance are justly laid at the door of the temperate drinker. He likewise showed clearly that the moderate drinker is a guiltier man, in each successive act of drinking, than the beastly, besotted, stupid drunkard is, in each successive act of drunkenness after he has destroyed his powers of resistance: although he acknowledged that the drunkard as a character, was more guilty than the temperate drinker. Because the drunkard has travelled the same road which the temperate drinker is now pursuing, and God holds him responsible for the destruction of his powers; and for all the good which he might have done with them.

On Monday evening, the subject was again resumed, and in the course of the lecture the objection, on the ground that "you can't cure the drunkard," was happily answered by showing that this is the very reason why such powerful exertions should be made to keep the temperate part of the population temperate. The objection on the ground that wise men have believed ardent spirit to be necessary, was exhibited in such a ridiculous light, that we presume those who heard the lecture will be careful how they use so silly an objection in future. The objection on the score of labor was disposed of in a very felicitous manner, by placing the laborer of the nineteenth century beside the brawny peasant of ancient times, who pitched his tent on the hills, and slept upon the ground, and drank only nature's beverage, water, and then representing the former as a great baby, crying, whiskey, whiskey!

Seamen's Chaplain at the Sandwich Islands.—We learn from the Sailor's Magazine, that a gentleman of approved character, now a member of the Theological Seminary at Princeton, is preparing to go out in the fall, under the auspices of the Seamen's Friend Society, to become the resident Chaplain of American seamen and others in the port of Honolulu, Sandwich Islands. The opportunities of usefulness presented to a Chaplain at this station must be very great; as it is the constant resort of whale-ships, both English and American, to take in provisions and water.

Governor Peters, of Connecticut, has appointed Friday, the 20th day of April next, to be observed as a day of Fasting, Humiliation and Prayer, throughout that State.

Oliver Wolcott of Connecticut, who is now 71 years of age, is the only surviving member of Washington's cabinet. He succeeded Alex. Hamilton in the treasury department.

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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. D. W. BUSH, No. 23, Main Street.

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. Chocineal, smooth Bronze, grained do. yellow, light and dark blue, and purple Morocco, 600 yards Fringed, of different colors, some super quality, better than ever before offered in this market. Shoes, Three Linings, Bindings, Webbing, Laces, silk and cotton Fretting, 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 CARROLL.

MUSICA SACRA, Utica and Springfield Collections united, arranged for two three or four voices, with a figure Bass for the Organ or Piano Forte, by Thomas Hastings and Solomon Warriner, ninth revised edition, with additions and improvements.

The present or ninth edition, has been prepared with much labor, study and expense; the music type having been made expressly for the work. For symmetry and beauty it stands unrivalled. Pains have also been taken to procure good and substantial paper, that the work may be rendered in every respect worthy the extensive patronage it receives from a generous public; and on the whole we cannot but hope that it will prove more acceptable than any of its predecessors.

For sale at the New Book Store, one door south of the Bank of Rochester, No. 24 Exchange-St. SKINNER & PHELPS. Rochester, Dec. 20.

SURROGATE'S NOTICE. NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Pittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes, and generally on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade for the transaction of business, until further notice May 5, 1831. M. F. DELANO Surrogate.

From the N. Y. Spectator. FURTHER DETAILS OF THE FLOOD. The steamboat Constitution arrived this morning from Hudson. She could proceed no further, in consequence of the obstruction by the ice, caused by the severely cold weather of Tuesday and Wednesday nights. The Albany papers of Thursday and Friday, were brought by the boat, but the two mails are still due.

The details which we publish this afternoon of the destruction occasioned by the breaking up of the ice, and the freshets in the Hudson and its tributaries, are of a melancholy character. The damage to property, and loss of lives, probably exceed those sustained by the freshets in the west.

Since the above was written, we have been informed that it is probable the boats will not be able to reach Albany for some days, in consequence of the immense quantity of wrecks of buildings, rafts, timbers, &c., which is piled up, to a great length, across the river at Four Mile Point.—Information received says that the Hudson is free from ice.—Ed. Obs.

A Reformed Village.—The long room occupied as a theatre last year, has been converted into a temperance printing office, the distillery is tenanted only by rats and mice; the distiller has become a temperance editor; one of the three taverns has been closed; and but two of the ten merchants of our village retail strong or spirituous liquors.—Sandy Hill Free Press.

Another Victim!—Died at the house of Amos Richardson, of Amherst, in this county, Joseph M. Pratt, aged 20. The deceased was a stranger, a laboring man, and employed by Mr. Richardson. On the 3d inst. he with several others, had been engaged in getting fire wood, for a sick neighbor; after partaking freely of raw whiskey and milk punch, on his way home, Pratt fell, and never spoke afterwards. He stated that he was a native of New Jersey—had a brother and sister in Pennsylvania.—Buff. Pat.

Seduction.—In the case of Jno. L. Duryea, vs. Francis Feitner, a verdict was rendered in the Circuit Court now sitting, a few days since, awarding to the plaintiff \$690 damages. Another jury and previously given \$960 damages to the daughter of the plaintiff, in an action for a breach of promise. The present suit was for seduction.

Last Sabbath 38 persons were united on profession of their faith to the church under the care of the Rev. Mr. Grant; 70 to that of which Dr. Skinner is pastor, and 16 to that of which Dr. Livingston is pastor in this city.

It is thought that 50 persons at least were brought publicly to espouse the cause of Christ through God's blessing on the protracted meeting lately held in Dr. McAuley's congregation.

The American Baptist Magazine says—We recently stated that Mr. and Mrs. Wade had left Maulmein on account of ill health, and with the intention of re-visiting America. On their way to Calcutta, they were overtaken by violent winds, and driven on the coast of Arracan. Here the health of Mrs. Wade improved so fast, that they abandoned the idea of coming further, and returned to Maulmein.

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COMMUNICATIONS.  
For the Observer.  
JOHN KNOX, No. 10.

Our Reformer's predictions at the last meeting of parliament were now fully realized. Another parliament was held in the end of 1564, but nothing was done for securing the protestant religion. The Queen's marriage seemed to engage their whole attention. Various proposals were made by different foreign courts, but Mary deserted all the political intrigues to which they gave rise, by selecting Lord Henry Darnley, son of the Earl of Lennox. The protestants objected to this, unless some security was given to the reformed religion, as Darnley, so far as he had exhibited any religious opinions, was inclined to popery. The Queen agreed to summon a parliament to arrange this matter, but upon some pretence, prorogued the meeting, and in July 1565, proceeded to solemnize her nuptials, and proclaimed her husband King, without the consent of the estates of the kingdom.

This step occasioned great dissatisfaction, and which was heightened by the vain, rash, and indelicate conduct of Darnley both before, and after his marriage. He attacked the Earl of Murray, (through whose influence Darnley's father had been restored to his country, his honors, and possessions) and destroyed his influence with the Queen. Lennox, Athole, and David Rizzio, a low bred Italian, now ruled the court. Murray had refused to sign an approbation of the Queen's marriage until the nobility had been consulted. This drew upon him the furious resentment of Darnley; he was summoned to appear before the Queen, but not feeling himself safe in so doing, he refused to attend and was proclaimed an outlaw. In the mean time Bothwell was invited to return to Scotland; Lord George Gordon was restored to his earldom; and the Earl of Sutherland was recalled from his banishment. The Lord's who were dissatisfied with these proceedings assembled at Stirling, and after agreeing to request the protection of Elizabeth, retired to their houses. The Queen, however, took the field with all the forces she could collect, and her opponents armed for their defence.

During the pendency of the Queen's marriage, and while she needed the countenance of the protestants, she endeavored to conciliate the preachers. She declared her willingness to hear from them the reasons of their faith, and went so far as to be present at the preaching of a protestant sermon; but as soon as her marriage was accomplished, they heard no further proposal to attend their sermons or conference.

The friendship between the Earl of Murray and Knox had been renewed in the beginning of 1565. Knox was placed in a very delicate predicament by the insurrection under Murray, and the other Lords, among whom was his father-in-law; but he kept clear of any engagement. This did not however free him from the persecution of the Court. The young King sometimes went to mass with the Queen, and at other times attended the sermons of the Reformers. Being at St. Giles' Church one morning, he heard a sermon from Knox which so much offended him that he caused Knox to be called before the Privy Council and he was told that he must desist from preaching as long as their Majesties were in Edinburgh.

daring measure. Before Knox left Scotland he addressed a circular letter to the principal protestants, which discovers all the ardor of the writers spirit, and talents.

During the time that Knox was in England, that tragedy so well known in Scottish history, was acted, which led to a complete revolution in the government of the kingdom. Mary's affection for her husband, from the time of Rizzio's assassination, was converted into a fixed hatred. The birth of an heir to the crown, produced no reconciliation; the king was not allowed to be present at the baptism of his own son; and he finally abandoned the Court, and shut himself up in his father's house. The unprincipled Bothwell became the favorite of the Queen, and was loaded with honors, was treated by her with every mark of personal regard and affection, and engaged the whole management of public affairs. In these circumstances the neglected and unhappy King was decoyed to Edinburgh, lodged in a solitary dwelling at the extremity of the city, and murdered on the morning of Feb. 10, 1567; the house being blown up with gun-powder. The circumstances leave no doubt that Bothwell was the prime contriver and agent, and Mary privy to the design of this murder. In the course of a few weeks, Bothwell and Mary were married! The events which followed in rapid succession upon this infamous marriage; the confederation of the nobility for revenging the King's death, and preserving the person of the infant Prince; the flight of Bothwell; the surrender and imprisonment of Mary; her resignation of the government; the coronation of her son; and the appointment of the Earl of Murray as Regent during his minority, are all well known to the readers of Scottish history.

Knox seems to have returned to his charge at the time that the Queen fled with Bothwell to Dunbar. He was present at the meeting of the General Assembly at Edinburgh, in June, and was delegated by them to go to the west country, and endeavor to persuade the Hamiltons, and others to attend a general convention of the delegates of the churches to be held on the 29th July following. He was unsuccessful in his negotiation, but the convention was held, and the nobles, barons, and commissioners of the boroughs who were present, subscribed a number of articles, with reference to religion, and the state of the nation.

On the 29th July 1567, the Reformer preached the sermon at the coronation of James VI. in the parish church of Stirling. On the 22d of Aug. the Earl of Murray was formally invested with the regency. He immediately adopted measures with great zeal & prudence to secure the peace of the Kingdom, and to settle the affairs of the church. He summoned a parliament to meet in the middle of December, having previously nominated certain barons and commissioners of boroughs, to consult upon proper overtures to be laid before them, with these he joined Knox, and four other ministers, to assist in matters which related to the church.

On the 15th December, Knox preached at the opening of parliament. The acts of 1560 in favor of the protestant religion were all ratified. The Reformer was appointed one of the commissioners, on the subject of ecclesiastical jurisdiction. During the regency of Murray both the civil and ecclesiastical condition of the nation, was peaceful and happy, and Knox and his colleagues, seemed at last to have found the end and secured the object of their long, and at times doubtful struggle. But providence had ordered for them still further trials.

The popish party still continued attached to Mary; and some influential men among the protestants were jealous of Murray. He was however, overcoming these difficulties, and daily receiving submissions from the most powerful of the opposite party; when on the 2d of May 1568, the Queen escaped from her confinement in Lochleven. The discontented nobles immediately joined her standard; mustered a large force; encountered the Regent at Langside where they were defeated, and Mary was driven to England. Elizabeth procured herself chosen umpire between the two parties, but the conferences were so protracted, and the conduct of the English Court so equivocal, that the friends of Mary again took arms. The Duke of Cleves returned from France (with a large sum of money contributed by the popish princes) in the character of Lieutenant for the Queen; but the vigorous measures adopted by the Regent prevented every insurrection. They then determined to have the Regent assassinated. During the year 1568, two persons were employed to do it, but the design was discovered and prevented. Hamilton of Bothwellhaugh, a nephew of the archbishop of St. Andrews, then undertook to perpetrate the deed. He followed the Regent in his progress to Glasgow, Stirling and Dalhousie; and finding an opportunity at the last of these places, shot him through the body with a musket ball. The wound proved mortal and the Regent died the same evening.

This event produced great consternation, and distress throughout Scotland, and also called forth many expressions of grief and condolence from all ranks in England. The Hamiltons, anxious to clear themselves from the imputation of a crime which they saw to be universally detested, dismissed the murderer, who was glad to conceal his ignominy by perpetual banishment. The only crime for which the Archbishop of St. Andrews afterwards expressed contrition before his execution, was his accession to the murder of the Regent.

Murray was among the champions of the reformation. His steady adherence to those principles, the uniform correctness of his morals, his integrity, sagacity, and enterprising but cool courage, soon placed him in the first rank of those who had embarked in the struggle for civil and religious liberty.

past, and have felt deeply interested in the cause; especially in the Monthly Distribution. Having occasion to write to you at this time, I feel inclined to crowd as much into the letter as I can, which may be of service to you or the community; for this purpose (in addition to what is enclosed), I will relate an anecdote in connexion with our Monthly Tract Distribution.

The woman with whom the Tract was left was glad to receive it, although she did not then indulge hope that she had been born again. Her husband, a bitter enemy to religion, on entering the house behind the Tract, and O poor man, the sight of it distressed him. Yet, for the sake of his wife he refrained from using violence with the little, silent messenger of mercy, and he permitted it to remain as a play-thing for his child, choosing rather to let the child destroy it than destroy it himself.

I would here remark that this child was their only one, and a few months afterwards they had occasion to say, and I trust in sincerity, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

But to return, day after day the wretched man was pained with the sight of the Tract, till he could bear the sight no longer; he then threw it where he supposed no person would find it. But this did not cure him; thoughts of the Tract haunted him, and although he had never read it, and knew not its contents, barely the idea that it was a religious Tract was enough to rob him of his rest.

His wife began to hope that she was a child of God, and when this came to his knowledge, his cup of misery was well nigh full, and he gave vent to his feelings in language—not such as angels use, no, far different. Here conscience began to raise its voice and must be heard—guilt stared him in the face and he was filled with horror.

His wife saw his trouble and told him that he had better read the Tract—then the thought of having it in it, gave him no comfort, but rather increased his woe.

After struggling for some time with vain attempts to pacify a guilty conscience, he attempted to get the Tract again, and having got hold of it once more he sat down and read it, even a third time in the course of a few hours. In less than two days from that time he began to hope that his heart was changed. Now the once hated Tract is carefully laid up with the Bible, and kept as a precious treasure. The Tract distributor is joyfully received and finds both husband and wife rejoicing in hope of the glory of God.

This man has since acted as a collector for our Tract Society, and his wife has, at least once, performed the delightful task of Monthly Tract Distribution. They are both now members of our church, and so far as I know, adorn their profession. Yours, &c.

\*Advantages of Prayer—being the Tract given out for Feb. 1831.

For the Observer.  
NO. 2.  
As a last resort the Universalist will sometimes exclaim—"I grant that God's intentions are sometimes frustrated for the sake of Argument, but if it be a fact that the Almighty's will is defeated it proves conclusively that we have no evidence that his will is ever done." To show this argument in all its force I will throw it into the following syllogism.

God desires and wishes men to do right—but men do not do right—God's will is disobeyed—of course nothing is as God would have it. A child acts contrary to his wishes. The parent is grieved and disappointed but it would be a curious man of reasoning that showed from this that the father is always disappointed—and the child always disobedient.

Again—"If any intention of God was ever thwarted, of course he is not infinite." Let this be thrown into a syllogism and see if it will not amp. God says "thou shalt not steal," but men do steal, therefore God is not infinite. Omnipotence desires infinitely strong that He should be loved and obeyed. But this does not fetter our will. We as free agents must have the power of sinning; if we use this in a way which runs counter to the will of our Maker, does this prove that He is finite? Universalists often remark "if we contend that sin is infinite we must of necessity contend that there is but one principle or being in the universe. If sin is infinite it is equal with God, for the Almighty is but infinite." If this were a legitimate conclusion drawn from our premises, I would have nothing more to say. If the conclusion is correct then, it will prove that God possesses but one attribute. If the goodness of our Heavenly Father be infinite and the Universalists reasoning be good and true, it follows necessarily that we can ascribe no other attribute to him. This idea when first advanced appears very plausible, but when the consequences are traced out and the results to which it would lead to be seen, it is plain that in advocating infinity of sin we advocate the truth so far as this objection goes.

It is often remarked "if sin is infinite, all sins are on a par. There is no difference between the smallest offences, provided it be sin, and the most fearful blasphemy against the Holy Ghost." It will be a sufficient answer to this to show that its consequences are absurd, and even the very argument is founded on fallacy.

All the exertions of the power of the Almighty are either finite or infinite—no one will contend that they are finite—if he does he must prove it.—Is it the same work to create the worm that crawls in his filth and loathsomeness as to roll from his hand the worlds which wing their flight and chime their anthems of glory through infinite space? Was there no difference in the acts when he breathed into man the breath of life and immortality and when the Cherubim and Seraphim leaped into existence? To day he may create a world, to morrow annihilate it. Is there no difference in these exhibitions of power? Both are infinite—the fact is actions and exertions may be infinite and yet there be a difference. But this is impossible says the objector—Infinite cannot be more than infinite! In order to make his objection good he must prove that all the acts of the Deity must be precisely and essentially the same.—If this is done then there will be time to try him on another tack.

If the objection be good it can be just as good when applied to finite conduct. If one action is finite and another infinite, does it prove that there can be no difference in them. The moving of my pen on this paper is a finite exertion of muscular power and the taking an axe and cutting a man down is but finite. The objector says infinite can be no more nor less than infinite—with the same propriety it may be said finite can be no more nor less than finite and there is no difference in finite acts.

It may be said that there is no essential difference in the conduct of finite beings—than of course all ought to be punished and rewarded alike.—If all transgression is alike there ought

to be no difference as to our treatment of the transgressor.

It is often triumphantly asked "if that can be infinite which is limited in its consequences."—The answer is plain—the infinity of an action has nothing to do with its consequences. It must be unlimited in its consequences before it can be infinite, I doubt whether any exertion or act of God was ever infinite. To prove this it must be proved also that its consequences have all transpired. If it is so, it most certainly is not infinite for more effects might have been attached. Jehovah might have created the world and no consequences have resulted, yet would this make creation a finite work! The consequences of breathing life into a "statue of dust" have not yet transpired and never will till eternity shall close its scene, and then if the objection stand on firm ground will the action be infinite. It is finite as yet and when half of its effects have had an existence, then it will be half infinite. I have now examined most of the objections to the doctrine of infinite sin. There is but one passage in the Bible which has any reference to this subject—that is in Job. The pretended friends of the afflicted man are giving him "miserable comfort" by asking "are not thy sins great and thine iniquities infinite." If this be read in connection it will be seen that it proves nothing either way. In my next I shall adduce direct evidence of the position taken.

A. E. G.  
For the Observer.  
BLUE LAWS.  
Mr. Chipman—If you think proper, please to give the following a place in the Observer. It is a fair specimen of Modern Infidelity.

During the month of January, 1832, our Baptist Brethren held a protracted meeting in the town of A—a, not twenty miles southwest of Buffalo. Among the strangers who attended from abroad, was a young man, once a student in Rochester, I believe who is looking forward to the ministry.

After the meeting closed, he tarried in A—a to get some washing done, during which time, he called on several families for the purpose of religious conversation.

Among others, he called on Mr. P. Noy Mr. P. is not the greatest friend in the world to religion, although a judge of the bench. Mr. P. however was from home, which probably saved the visitor from immediate abuse. After talking and praying in the family, and also dining at Mrs. P's request, who is a professor of religion, he left, probably not even thinking that he had committed an offence of sufficient magnitude to incur the penalty of the civil law.

But "let us hear the conclusion of the whole matter." Mr. P. returned and learnt that a Presbyterian had visited his house in his absence and committed the unardonable offence of praying in his house. P. procured a warrant, had F. deputed, pursued the young man and brought him back, and also obtained a judgment of six cents, with twelve shillings cost. And further he it known, Mr. Judge P. obtained 25 cents for the young man's dinner.

Now Mr. Editor, I have two queries to propose. 1. Query—Should not the justice have sentenced this praying youngman to the Georgia Penitentiary. 2. Query—Which should we fear most, injustice from such a judge, or a Union of Church and State.

For the Rochester Observer.  
At a meeting of delegates from the Sabbath School Monthly Union Concert, of the Churches of Byron, Riga, Bergen and Stone Church, held in Bergen on Thursday 29th, March 1832, the following preamble and resolutions in relation to Sabbath Schools were adopted.

Whereas, the interests of Sabbath Schools in our congregations demand new and greater efforts to promote their efficiency and usefulness, and believing their benefits might be much more widely extended than at present, therefore,

Resolved, That it be recommended to the Churches in this union, to form congregational Sabbath Schools, that is, that all the members of our congregations, professors and non-professors, old and young, be invited to unite in the study of the Scriptures upon the following, or some similar plan.

The classes to be formed as is now usual in our Sabbath Schools, that is, let a suitable number of persons be united in a class, and an instructor placed at its head. These however of nearly the same age should be classed together, that is, old people, the middle aged, the youth and children should be united in distinct and separate classes. With respect to the Teachers, one person may hold the place permanently, or the members of the class may act in rotation. And to complete the organization, the whole is to be under the general superintendence of the Pastor, or of some other suitable and competent individual.

Resolved, That it be recommended to the families of our congregations to adopt the "Verse a-day system," and to make the verses thus learnt during the week, the lesson on the ensuing Sabbath.

Resolved, That it be recommended to the Sabbath School teachers and other friends of the Institution, belonging to this union, to meet quarterly to inquire into the state of the several Schools, and to consult and devise the best methods of instruction, and of benefiting the minds of those engaged in the study of the Scriptures; and also, that all connected with the Schools, teachers and learners, hold a monthly meeting, excepting the month occupied as above, for prayer and religious exercises, with direct and special reference to the conversion of the impenitent of our schools.

Resolved, That the above resolutions be published in the Rochester Observer.  
EBENEZER MEAD, Ch'n.  
J. P. SILL, Sec'y.

LOTT.—It has been thought, until quite recently, by the people at the south, that teaching their slaves to read the bible, would only expose the whites to greater dangers. But they are now beginning to find that the blacks will have revelations from the devil, if they are not instructed in the revelation which God has graciously made. The results of some of these terrific revelations have been manifested in Virginia, and many of the people begin to think it will be best to correct their ignorant superstitions, by learning them to read the book, as the blacks call the holy scriptures.—Baptist Register.

PROTESTING.—A meeting has been got up in Skamatoles, protesting against protracted meetings. We have been privileged with their address; they complain of abuses of good order in some cases. This is very possible; but they all together mistake the object of protracted meetings, and talk as unexperienced men talk on all experimental subjects. We pity them for their darkness in this case.—Protestant Scotland.

REVIVALS.  
From the Philadelphia Religious Intelligence.

In Philadelphia, in the church under the pastoral care of Rev. Albert Barnes, eighteen persons were added to the number of communicants, on the last Sabbath, on the same day 25 were received on profession of faith by Rev. Dr. McAuley.

In the Third Presbyterian Church in this city, under the pastoral care of the Editor, public worship was commenced on Wednesday evening the seventh of March, and continued until the evening of the 14th; during which time, Rev. E. W. Gilbert of Wilmington, delivered six very impressive, interesting and useful discourses; Rev. William T. Sprule preached thrice; Rev. John L. Grant preached once, and delivered several other short addresses; Mr. Holt preached twice; the pastor preached thrice; Rev. Dr. Livingston and Rev. Mr. Sears of the Reformed Dutch Church, once each; Rev. Dr. Brantley of the Baptist Church, once; and Rev. Drs. McAuley and Skinner once each, making together twenty sermons, besides exhortations from Rev. Messrs. Judson Scott, Bacon, N. Patterson and Hilderson. To all his brethren who aided him, the editor tenders his thanks, and trusts that they will reap fruit of their labors of love through eternity.

How many may be ultimately saved by a Divine blessing on the means used for the conversion of sinners and the edification of saints during this special season of religious worship is known only to Him who declares 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. There was good attendance on each service. Cant terms on religious subjects, and extravagant measures, have ever been the abhorrence of the writer. His people also have ever been taught to shun unscriptural efforts, and to expect that if God would convert sinners by any means, he would do it by his own divinely authorized means, and not by any unscriptural human inventions. Men are sanctified from the very commencement of spiritual life in them to the consummation of their preparation for heaven, through the truth, in answer to the prayer of the Redeemer. If adults are begotten of God, according to his own will, it is by the incorruptible seed of the divine word, which liveth and abideth forever. To arrest the attention of the human mind, and bring sinners to consider their ways, so that they may be convinced of sin, and may sincerely believe the Gospel, the Spirit and providence of God employ an almost endless variety of means.

The writer judges that not less than 40 persons in his congregation have been brought in the course of one happy week of continued religious services to make a credible public profession of faith in Christ. The good work of the Spirit of God in bringing sinners to the only Saviour is still progressive among us, and results have taken place in a few days, which the pastor has labored in vain for years to produce. Persons who have been his attentive hearers for nearly twenty years past have now quit their vain excuses, and determined to halt between two opinions no longer. None of these have yet been admitted to any participation in the Lord's supper, but had a sacramental season occurred since, they have believed with the heart unto righteousness and made confession with the mouth unto salvation, before all the people, the pastor would have found no scriptural warrant to say to those who appear and profess to have knowledge to discern the Lord's body, and faith to feed upon him, "defer obedience to the Saviour's dying commandment for three months longer."

The only means of promoting this cheering revival of religion among us have been, the preaching of the word with greater frequency and for a longer season than usual; numerous prayers for particular objects, and individual persons, as well as the congregation in general; religious conversation; the public acknowledgment of Christian obligations and of covenant relations to God and our fellow men, on the part of twelve ministers of the gospel and the communicants present; and different modes, at three different times, of confessing sin and professing faith in Christ.

Once, persons who had been long deliberating whether they would be for Christ or not, and who were now willing for the first time to signify before men their acceptance of Christ as freely offered to them in the gospel were invited to stand up, and about thirty deliberately arose. Twice or thrice the same description of persons were invited to tarry after the blessing was pronounced, and speak with their pastor; and about forty persons complied with the invitation. Once, in the closing services of the last day of the special seasons for worship, more than thirty persons publicly confessed Christ by arising and taking some designated seats in the church, as if they had arisen, according to our custom, and come to the seats occupied in celebrating the Lord's supper. On the evening of the Sabbath this description of persons were invited to attend on a social meeting with their pastor in the session room, and not less than seventy attended. Finally, such is the disposition manifested to unite in the public worship of God, that after an interval of three days we are now meeting for public worship every afternoon of another week; besides attending some religious meeting in our own church or elsewhere every evening. In all these things we see nothing but the extraordinary use of the ordinary means of grace, attended by a manifest blessing from on high; and if we ought to wonder at any thing besides the unbounded mercy of God, it is that, that all rational beings do not make the obtaining of Salvation through our Lord Jesus Christ the first, the chief, the most earnest business of their lives.

Carlisle, Pa. A protracted meeting has lately been held in the Presbyterian Church at Carlisle, under the pastoral care of Rev. George Duffield; and by God's blessing on his own word forty persons are known to be awakened to an apprehension of their sin and misery.

Campbellsburg Pa. The Presbyterian church in this place under the care of Rev. John M. Koigt has been visited with a protracted meeting, an extensive awakening, and numerous conversions.

Mercersburg Pa. The Presbyterian Church in this place, under the ministry of Rev. Thomas Craig has experienced similar blessings.

Bloomfield Perry County Pa. This place within three weeks has been visited with a revival, through divine blessing on a protracted meeting.

Extract of a letter to the Editor, dated Lexington Ky. Feb. 21st 1832.  
Last evening I returned from a four days meeting held at Versailles in Blackburn's church. This was a delightful season. Many impenitent

sinners were deeply awakened by the word and Spirit of our God; a considerable number were added to the church, Christians were refreshed, strengthened and encouraged; and a spirit of agonizing prayer was experienced by the friends of the Redeemer.

The week previous, a protracted meeting was held at Clear Creek, in the congregation served by Rev. Sam'l Taylor, who was assisted by Dr. Dieckhorn and David Todd, V. D. M. Many of the old and young were awakened by the Spirit of the Lord, and submitted their will to the revealed will of God.

At Berkeley church, Charles A. Campbell, V. D. M. has been laboring for some months past as a missionary; and the Lord has greatly blessed his labors in that destitute region; in which the moral and religious appearances have greatly changed for the better. Many have publicly taken their stand on the Lord's side, in defence of his blessed cause. The work of grace there is still advancing.

Your brother in Christ, N. H. HALL.

THE WORK OF GOD IN NEW-YORK.  
For some weeks we have not noticed the progress of religion in the different churches, both because there were more powerful exertions to be recorded in other places, and because the silent course things seemed to take, precluded the idea of making continual reports from week to week. We are happy, however to assure our readers, that God has not left himself without witness.

The protracted meeting in the central church, Mr. Patton's, resulted in some good, notwithstanding the lamented absence of the pastor, who we are happy to learn, is not only regaining his health by his travels, but is also laboring with success for the American Bible Society, in the towns of the extreme south.—From 12 to 20 are to be received into that church at the next communion, and others are expected. In the seventh church, Mr. E. W. Baldwin's, the work has been much more powerful. A note from the pastor informs us that seventy have been already received, and the revival is still going on; and has at no time been more prosperous. Many cases are of great interest. In Spring street church, Mr. Ludlow's, 48 were recently admitted, and a wrestling spirit of prayer prevails among some of the members, particularly the teachers in the Sabbath School. Many of the scholars are among the converts. Several interesting conversions, some of them persons in popery, have taken place in the Bowery church, Dr. Woodbridge's. In Bleeker street, Mr. Erskine Mason's, a protracted meeting has been held, which we have not noticed before, and the results have been quite favorable. A number of candidates have already been approved by the session. In Union church, Mr. Norton's, seventy three have been received, including those admitted during the protracted meeting in October. The Free church, Mr. Parker's, has received 88. Other churches also have received accessions, more or less numerous. An unusual willingness to converse on experimental religion, has also been observed by many tract distributors and others. It seems as though the public mind was unusually impressed with apprehensions about eternity, and that if the proper means could now be used, multitudes are, in a sense, prepared to attend to the great concerns of the soul. So that though there has been less general impression, less that "cometh by observation," and in fact a less work than last winter, yet a blessing has descended upon every extraordinary exertion to promote religion.—Evangelist.

PREBTERY OF TROY.  
NARRATIVE OF THE STATE OF RELIGION.

At the commencement of the period embraced in the present report, the work of divine grace was advancing with considerable interest in a few of our congregations. The good work then begun, has continued to a considerable degree, and has commenced and advanced in other places, with overwhelming influence, till nearly all the churches under our care have been revived and built up to a greater or less extent. Accessions have been made to the following churches, viz: 1st, 2nd and 3rd churches in Troy, Lansingburgh, Waterford, Cambridge, Saleen, White Hall, East and West Granville, Sand Lake, from 40 to 300 members each. The churches in West Nassau, Brunswick, Hoosic, N. Pittstown, Stephentown, Hebron, Warrensburgh, Chester, Caldwell, Hoffman, and a few others have received accessions, during the past year. The means which the Great Head of the church has so wonderfully blest, have been united, impetuous, and believing prayer, fasting, humiliation, and mutual confession of sins, together with fraternal and affectionate exhortation, and especially the preaching of the word. This has been of a plain, discriminating and pungent character, generally far removed from declamation, or any attempt to excite feelings unconnected with Scriptural truth. Protracted meetings, continuing from four to thirteen days, have in almost every instance been attended with the divine presence. They have contributed to awaken and encourage ministerial effort, have increased and strengthened brotherly love, have made Christians feel that they have something to do in building up the kingdom of Christ among men; they have likewise called the attention of the impenitent from worldly pursuits to hear and attend to the truth of God's word.

Hundreds who have dated their conversion at these meetings, have confessed Christ before men, and have maintained a walk and conversation becoming the Gospel; yet the sin of unbelief and distrust of God's promises, are no doubt changeable upon ministers and people, and too often have we fainter in prayer and have slumbered over the wants of the church and the ruin of sinners. This work appears not only in the quickening of believers and the conversion of sinners, but in various plans and efforts for the improvement of the morals of society, and the increase of religion at home and abroad. The zeal within our bounds has greatly increased.—Bible classes have been increasingly interesting and useful, and some whole congregations have been instructed in the Scriptures during the intervals of public worship.

Sabbath schools continue to flourish, and in many places are continued throughout the year. It is to be regretted that this is not the case with all. The monthly concerts for missions, and also for Sabbath schools, are attended in some churches with punctuality and interest, but in others, while these meetings are kept up, lamentable apathy exists.

The cause of Temperance is generally gaining ground, and is evidently, like John the Baptist, preparing the way of the Lord. In proof of this, we adduce the fact, that a majority of the addition to our churches during the past year, practiced entire abstinence from ardent spirits, previous to their conversion. Some merchants have ceased to traffic in the liquid poison, and some tavern keepers have excluded it from their bars. But the Presbytery would by no means leave the impression that the apostate has retained

...a death wound; on the contrary he still lives, and is suffering and dragging his victims in scores of hundreds down to perdition, and what is worse of all, much of this work is done by the agency of officers and members of our churches. From the fact that public sentiment is casting a darker and still darker front upon such fanatic practices, we are encouraged to hope, that the day is not far distant, when this reproach shall no more be laid at the door of the christian church, & that the prolific source of abomination, shall not be found in all our bosoms. The Presbytery, in reviewing the particular field of their labors, are strongly impressed with the conviction, that an awful responsibility rests upon them and the churches under their care. Never before has the Lord dealt so bountifully with this portion of his vineyard, nor more evidently manifested his willingness to bestow largely his spirit in answer to prayer. These unspeakable mercies, and the calls which the Lord is now making to all his people, to come up to his help against the mighty, urge us on to cultivation of personal piety, and causing our light so to shine before men, that they may see our good works, and glorify our Father which is in heaven. In conclusion, we would remind the churches, that the presbytery have under their care eleven feeble congregations, which greatly need their help and their prayers, that the men may be obtained to break unto them the bread of life.

From the Vermont Chronicle.

OVER-EXCITEMENT.

This term, applied to religious feeling, contains a most gross and hurtful sophism. There is in human nature, no tendency to be too much excited on religious subjects. The difficulty is, to produce excitement enough; to produce excitement at all.

What is commonly dreaded by truly religious men, under the name of "over-excitement," is excitement produced otherwise than by divine truth; as when persons feel, not because they see good reasons for it, but because others seem to feel, &c.

Such excitement is bad, not because it is too great, but because it is of a worthless kind. It is too much. It is not religious excitement and should not be spoken of as such. But, evidently, it cannot be a bad thing to feel as much as one sees good reason for feeling; and such is the case with whoever is excited solely by clear views of religious truth. That truth is incapable of producing any other kind or degree of excitement.

Such excitement will injure no one's health of body or mind; for the acquisition of clear ideas gives the strength to bear any feelings which those ideas can excite.

If it were otherwise, and divine truth could so move the soul as to separate it from the body, it would only be taking men to heaven by making them too holy for this world.

From the Am. Pastor's Journal.

A FAMILY ALTAR ERECTED.

(Furnished by a Clergyman.)

The reader is doubtless aware of the great cross which some men take and bear for a season, when they first enter upon a religious life. I allude to their trial in erecting the family altar, and offering thereon the sacrifice of prayer and praise; especially, if they have been delinquents until they have reared up families to witness their incipient attempts at devotion. I will relate one scene, which occurred within the sphere of my own labors the last season, the particulars of which are derived from an undoubted source.—The gentleman to whom I allude, is under sixty years of age, has devoted the greater part of his life to mercantile pursuits, and having acquired an ample fortune, he, a few years since, relinquished trade, and was followed in business by his son, who still resides under the paternal roof. But his long established habits of industry, and his powers of discrimination on almost all subjects, did not permit him to repose on the bed of ease and indolence the remnant of his life, but his own concerns, and the often repeated demands of the state and county for his services, seemed to require all his time and talents; and although he was moral in every department of life, yet the world was evidently first with him, and he was saying to the Spirit of all grace, "Go thy way for this time!"

He stood at the head of a numerous family of children, most of whom were adults, and who received from him all the means to render them intelligent, useful and happy, which a fond parent could bestow; yet they did not inherit a parent's prayers, and but two of them cherished a hope in Christ.

At this time a protracted meeting was talked of, and the time was fixed for the convocation, and prayer meetings were appointed for the church to meet and supplicate the God of heaven for his grace. When this meeting was first announced, this gentleman felt an unusual interest in it, and, I believe, he attended the conference and prayer meetings, which were introductory to the protracted meeting, except when necessarily detained from them. It may suffice to say, that before the week had expired, he was rejoicing in hope of a better life through the merits of his Redeemer, and by the saving power of the Holy Ghost!

Saturday's sun dawned upon him, a newly regenerated man, as he trusts, and he awoke to fellowship with his God and Saviour. It was now, for the first time in his life, the thought, that he had never consecrated his house to God, or taught his children, by his example, to lift their eyes, or their hearts, to Christ for salvation arose in its true importance to his view! He at once resolved on the attempt to discharge this duty, whatever might be the sacrifice of feelings on his part. That he might divest himself of the embarrassment of introducing this subject to his children for the first time, at the moment when he was to lead them to the throne of grace, and that they might be prepared to derive benefit from a season so novel and affecting, he took a previous occasion, with his adult children individually and privately, to communicate to them his feelings, and his resolutions in respect to his future life.

"My son, I have taken much satisfaction in watching over your earthly interests, and in providing for your comfort, your usefulness and respectability; nor have I failed altogether to impress upon your mind the importance of morality to your peace and prosperity in this life; but my child, I have learned at this late period, that I have failed, both in my example and instructions in respect to the great essential, I mean—Religion! I have not felt so deep an interest for the eternal well-being of your souls, as I have for your temporal interest. This is my great sin in regard to my family, for which I seek the forgiveness of God, and of you, my son. Can you forgive me! Can you forgive me?" Being answered in the affirmative, he proceeded to say, "I have always had the satisfaction to see my children studious of my happiness, which has more than remunerated me for all I have ever done for them; and now, when I feel, too late, the duty I owe to God and my family, if I should attempt to discharge it, I hope to witness in my children, the same kind regard to my feelings which I have hitherto received; and if I am

enabled to take up my abode in the kingdom of glory, I hope this cross will not be reproved the more oppressive by reason of any opposition from them, or on account of any improprieties committed by them; but the rather, should I find the duty a pleasure, that pleasure may be increased by witnessing the interest which my children may feel in me, and the cause of God. And I have one request—it is a father's request—that my children pray for me, that I may be assisted in the performance of this great duty."

It was now on the evening of the Sabbath, between the public exercises at the sanctuary, that the whole family was gathered into the parlour, the Scriptures were read with a tremulous voice, and then all arose, and simultaneously dropped upon their knees before the throne of God, whilst the father's voice ascended in prayer and praise, consecrating himself, his family and his house, to the Three that bear record in Heaven, the Father, the Word and the Holy Ghost—and all for ever. When they arose, the daughter, of twenty-two years of age, who had been secretly praying, several years, for such a day as this, came forward, and with a soul that could contain itself no longer, she threw herself into her father's arms, saying—"O father, this is the happiest hour of my life!" They both sunk back into the chair, and to use the very words of the narrator—"We wept, and rejoiced and wept." I will just remark, in conclusion, that since that hour, three of the family, the mother and two daughters, have obtained a hope of a saving interest in Christ. Five of the family have already made a profession of religion, another is rejoicing in hope. Reader, art thou a husband, or a father, Go and do thou likewise.

TRACT CAUSE.

From the Am. Tract Magazine.

THE WORK BEGUN.

The Executive Committee of the American Tract Society at their meeting, March 19, 1832, unanimously adopted the following minute, viz: The sum of \$3000 having been received into the treasury for Foreign Distribution, and about \$2000 more having been subscribed for the same object soon to be paid,

Resolved, That, with a view to afford some immediate aid to stations from which applications have been lying before the Committee, and as an earnest of more enlarged benefactions which the Committee trust the liberality of the christian community will hereafter enable them to make, the sum of \$5000 be now appropriated for the distribution of Tracts in Foreign lands to be remitted under the direction of the Finance Committee, as follows: viz.

Table with 2 columns: Location and Amount. Includes entries for American Baptist Missionaries in Barnam (\$1000), Do. American Missionaries in China (500), Do. do. Bombay (600), Do. do. Ceylon (500), Do. do. Sandwich-Islands (500), Do. do. of Prot. Episcopal Church in Greece (300), Do. do. of A. B. C. F. M. on the Mediterranean (500), Do. do. Moravian Church of United Brethren (300), Do. do. Paris Religious Tract Society (400), Do. do. Lower Saxony Tract Society, Hamburg (300), Do. do. Wm. Ropes, Esq. St. Petersburg, Russia (300).

Resolved, That, in connection with the announcement of the above appropriations, a copy of the following letter from this committee be communicated to our brethren laboring at the several stations: viz.

Dear Brethren,—The attention of the American Tract Society has been turned with deep interest to the wants of their unenlightened fellow men in distant lands, and they have unanimously "Resolved, 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 Committee have herewith appropriated for the use of the at the sum of \$ which they desire you discreetly to appropriate, as speedily as possible, in the circulation of Tracts, coming within one or other of these four classes, viz:

- 1. Tracts published by this Society; or
2. Translations of the same; or
3. Tracts, translations of portions of the Bible; or
4. Tracts, translations of which into English shall be approved by the Publishing Committee of this Society.

The Committee further earnestly request from you all the information you can impart relative to the want of Tracts in the fields to which you have access, or of which you have any particular knowledge. They wish information which will enlighten and interest the American churches—and especially such facts as the following: the total amount of population to which you have or probably may soon have any access by Tracts; the languages spoken, and the amount of population speaking each language, what portion of the population, male and female, can read; what encouragement there are to believe that Tracts if prepared and circulated, will be read; what are the facilities for printing Tracts, and for their distribution; what number of souls are already brought under the influence of the gospel, and what co-operation in the distribution would be afforded by them; what amount of funds you can probably advantageously employ, from year to year, if the pecuniary means shall be placed in your hands; what evidences you have had of the usefulness of Tracts; and all other facts calculated to show what is the duty of the American churches in respect to Tract operations in that portion of the world where God has placed you.

The committee do not wish to burden you with the preparation of any laborious documents to gratify their curiosity; but they do wish to render you their most cordial and affectionate sympathy in your arduous labors, & to do all that can be done to promote the great object of your toils, especially in behalf of the present generation, by furnishing means for supplying the whole unenlightened population around you with as many Tracts as can be usefully put into circulation; and they wish you to aid them in doing this by communicating those plain statements of facts which will show the churches the importance of this effort, and make them happy in contributing to sustain it.

They wish to urge you, not merely by furnishing means, to meet the claims now palpably urged on your attention, but by inducing you to search for opportunity of usefulness—to "divest liberal things" for the dying population to which God has opened before you the way of access by Tracts; that you, and the American churches, and the Committee of this society, may meet them in the day of judgment with joy, and that they shall not there say, We perished, and were never told of Christ and his salvation, for there was "no man" that "caared for our souls."

Let a bear robbed of her whelps meet a man, rather than a fool in his folly

From the N. Y. Courier.

THE WEST.

Young Ladies' Tract Soc. at Brooklyn, N. Y. A Young Ladies' Society was formed at Brooklyn, New-York, March 5th, with the above object—the first of this character which to our knowledge has been formed in the country. It has been constituted with special reference to a destitute county in Illinois, where a devoted missionary is laboring, who, with the christians around him, is ready to supply every family monthly with Tracts, but they have not the pecuniary ability to procure them.

It is not this object one that claims general attention! Should every Tract Society in the northern and eastern states, and the young ladies of every church, each select and supply, in this manner some destitute county, or township, or neighborhood at the South or West, (perhaps where their own friends or acquaintances reside,) who can calculate the amount of good that would be accomplished!

Mr. WILLIAM YONGE, Agent for the American Tract Society in the south west part of Ohio has given the names of twenty three destitute townships, where the monthly Distribution is commenced—all of which need aid. They contain 3,750 families, and the aid requisite for supplying each township for a year will, on an average, be about twelve dollars. "Will not Tract Societies and friends at the east," he asks, "take each a township and furnish the means to accomplish the work? In doing it they will have a new and specified field to occupy their thoughts and enlist their prayers. Through them the Gospel will be preached to each family, and probably to five or six times as many souls. Without leaving the endearments of home, they may thus virtually become missionaries to this great valley. Each will have a spot in the moral vineyard to cultivate; the influence of which may be felt by generations to come. How pleasant must it be, at the hour of secret or family prayer, to fix the mind on a spot thus selected, where the twelve dollars saved from unecessary expense is telling to 200 families, or 1200 souls, monthly, the tale of Calvary, and pointing them to the "Lamb of God who taketh away the sin of the world"—souls whom they will never see until the trumpet shall sound; but who will there hail them as the means under God of their salvation."

The Committee of the American Tract Society will gladly appropriate donations of the above character for any portion of the country that may be selected. The name and address of some active friend of religion residing in the place to be supplied, should, if possible, be communicated with the donation.—Tract Magazine.

"I AM NOT SATISFIED" WITH THE TRACT.—A monthly distributor in Switzerland county, Indiana, called on an old man who had never read a tract. He said he "did not want any of them, for they would do no good to soul or body." He was, however, persuaded to take the Address to Young Christian, (No. 40) and read it for himself. A few days after, the distributor saw the old man, and asked him how he liked the tract. "Oh," said he, "my wife and I sat down on Sunday morning, and spent almost the whole day in reading it. We read it three times, and I tell you I am not satisfied with it." But, said the distributor, "What is the matter with the tract?" "O nothing," said the old man, "but I want more of them!"

TWO BARRELS OF SPIRITS SAVED ANNUALLY BY MEANS OF A TRACT.

Mr. A. Bagley, agent in North Carolina, says: A man who is not a professor of religion, and who has been in the habit of using about two barrels of spirits in his family, annually, has, from the reading of Kittridge's Address, renounced the use of spirits, and become active in the monthly distribution of tracts.

TWO TRACTS, DISTRIBUTED BY A LADY IN NORTH CAROLINA.

A pious lady, says Mr. Bagley, sent the Swearer's Prayer in a bundle of clothing to a poor family. The tract was blessed to the hopeful conversion of two souls. The same lady gave a tract to a boy who had been to a horse race, (as a race rider.) On his return he read the tract, which proved the means of bringing him to profess an interest in the Saviour's righteousness.

TEMPERANCE.

Sault Ste. Marie.—Extract of a letter from a Surgeon at Fort Brady, Sault Ste. Marie, addressed to his friend in this city, January 26th, 1832.

"The Temperance reformation has been almost, I may say quite complete in our camp. I believe there is no spirit at the post, except what is among my hospital stores; and as has been the case in other places, this change has been followed by a remarkable improvement in morals and manners.

We have among the soldiers, quite a number of professing christians, and several are now every day becoming serious. I also take great pleasure in informing you of powerful movements of a similar nature, among the Indians, which still continue. If any thing effectual can ever be done for this miserable race, now appears to be a most acceptable time. Their eagerness for instruction is very great, and I have no doubt the introduction of letters among them, will be accompanied by as manifest and powerful effects, as among the Sandwich Islanders; that is, taking into consideration the unfavorable circumstances of their greater comparative poverty, their dispersed way of life, and the ruggedness of their soil and climate. I am urging every means in my power to procure a printing press, and am not anxious to leave this station, until I Testament at least, in Indian. My translation of the New Testament wants about twenty days work to be complete. Could the christian public be as well satisfied as to the benefit that would result from the printing as I am, I have no doubt the means would be furnished; and that more information may exist on the subject, I am in hopes that some of the people interested in foreign missions, will make us a visit next summer."—Albany Jour.

A DREAM.

The following was written by a child, and may be read by older persons: In one of my waking dreams, I thought I saw a man, in the warmth of his heart, blessing and praising God, for the advancement of the cause of temperance, the good it had done, the property it had saved, and the lives it had rescued, from destruction. And he cried out in the words of Naaman, saying, thy servant will be henceforth, offer, neither burnt offering, nor sacrifice, to other gods, but unto the Lord. Here he paused a while, and then exclaimed: in this thing the Lord pardon thy servant when thou filled my barns and storehouses, full, and to overflow, and I go to the manufacturer of ardent spirits, to sell my surplus grain, and I stretch forth my hand, to receive the golden dust; the Lord pardon thy servant, in this thing.

JEVENS. Ho that hath a forward heart lietheth no goodhand he that hath a perverse tongue falleth into mischief.

From the N. Y. Courier.

GREEN BAY, Feb. 7 1832.

I am sorry to inform you of a distressing occurrence which took place at Fort Howard this morning. A soldier named Doyle of (F) Company 5th Infantry, was found to be intoxicated, and was sent to the guard house by Lieut. A. B. Foster, upon Doyle's arrival at Lieut. Foster's quarters, the latter reprimanded him, when some altercation took place. Doyle left Lieut. Foster's quarters, ran across the Parade to the guard room, there seized a loaded musket—returned to Lt. Foster's quarters, rushed by one of the guard who had been reviously placed over him, ascended the stairs, opened the door, presented his musket and fired. The ball passed through the body of Lieut. Foster and broke his left arm, and in about three minutes he expired from his wounds. He will be interred tomorrow. Thus a fine and promising young officer in the flower of his age has been cut down by a hardened abandoned villain.

The murderer is in close confinement in the guard house, but expresses neither repentance nor contrition. Lieutenant Foster is much regretted by all who knew him.

ROBBERY AND MURDER.—On the 17th inst, a man by the name of Wm. Lawson, of Portsmouth, Ohio, was robbed and murdered near Flemingsburgh, Ky. The sum which induced these abominable acts, was probably known beforehand to the perpetrator, and did not exceed \$30 Lawson, before leaving town, had indulged pretty freely in the use of ardent spirits.

MISSIONARY.

LIGHT I LATTAKOO. From a letter of the Rev. Dr. Philip inserted in the monthly extracts of the British and Foreign Bible Society for January, we learn that a printing establishment has recently been set up at Lattakoo, in the interior of Africa, under the direction of the missionaries, Messrs. Moffat and Edwards.—N. Y. Obs.

In a letter dated Lattakoo, 10th of July, Mr. M. says: "We are making preparations for printing School Lessons, &c. as they are now much wanted. What a glorious sight it will be, to see a reading population in the interior of South Africa! To this we must look for future and permanent prosperity in the cause of Missions; and without it, nothing but a superficial and momentary impression must be the result. Mr. Edwards has entered upon the work [meaning the work of Printing] with ardor."

"A Printing Press at Lattakoo, employed in furnishing School Lessons and Bibles to a reading population, is an object on which the eye of a Philosopher and the Christian may dwell with delight, and on which Heaven looks down with pleasure. Poor Africa, which has so long broken off from God and from the universe of moral and intellectual being, is at last, through the instrumentality of the Missionaries of the Cross linked to civilized society and to the Church of Christ."

"If the sight of the wild boy in the woods, learning his letters, be, according to Dr. Chalmers, the most sublime spectacle upon earth, what heart can be insensible to the grandeur of those efforts which are likely to arise from the introduction of a Printing Press, Schools, the circulation of the Scriptures, Literature and Science, among the hitherto barbarous Tribes in the interior of South Africa?"

BLUE HILLS.—Letter from Mr. Graves dated, Khotagevy, on the Neelgvy, (blue hills), Aug. 6 1831.

These hills might consume all one's time fully, without advancing one missionary object. But what I now say of them must be very concise. They are about a hundred miles easterly from Calcutt; lat. between 11 and 12 N. We live at an elevation of 6000 feet. This place experiences but partially of what we call the Bombay and Madras monsoons, and so has rains more equal and less than either of those places. From June until October, westerly winds are usual, and sometimes very strong. They are commonly, I believe, north or west, while at the same season, at Bombay, they are S. W. The other months we have them, most of the time, easterly and southerly. Fogs, or clouds sweeping the ground, are not unusual to any season, and they are very damp, sometimes attended with mist and rain; yet they scarcely rarely to produce any ill effects, unless persons sleep exposed to them. The thermometer, at the hottest hours of the day, is rarely if ever so high as 70, and usually as low as 61, 2 and 3. Frosts are frequent in Jan. Feb. and March, and sometimes occur in other months. New England brambles, fern, moss, rushes, strawberries and many other productions are common here, which we never see on the plains. Here also we need and have the fire-side almost every day in the year. You will not wonder, therefore, that for many persons, this climate equals and surpasses the salubrity of our own. I imagine it is better for me than my own would be. This place, therefore is a wonderful and a merciful provision for foreigners. The coolness may perhaps be partly owing to the extent of the elevation, which is as much as 15 miles or more, by 40. The shrubbery and flowers here are in far greater variety than in any place which I have ever seen.—Wild beasts are very numerous, among which are the tiger, bear, leopard, elk, wild hog, hyena, wolf wild dog, jackal and monkey. Wild elephants abound about the foot of the hills; but it is said the cold prevents their ascending them. The face of the country is extremely uneven, but most of it is cleared and cultivated, or used for pasturage. The rest is covered with flowery and fruitful shrubbery, with small tracts of heavy timber. The strata of the earth are a black mud, except where it is washed off, then red earth, then yellow, and then, often, pure white—used for white washing houses. Iron ore abounds; also black lead. The stones are mostly granite and laterite. The original natives of the hills consist of two classes, who seem to have a separate language, but understand and use Canaree. They retain, as I think that religion of India, which was prior to the Brahmical. They have few images, but worship their dead ancestors. There is a much more numerous class than either of these, who are known to have come from the low country many generations ago, and have the Brahmical religion, or rather superstition, to a much greater extent. It is among these that I have been called more especially to labor. Almost all the others live very remote. They are all a very simple and ignorant but self-righteous people. Some of the first European residents here regarded the Sabbath, and now those who would employ the natives on that day are often unable to obtain their services; and many of them are ashamed of their idols, and profess much in favor of Christianity. This place, Katagery, has been visited by four missionaries, now able to labor at their stations; besides Mr. Kidadae and his family from Cochim, who is still here, and has a regular service for natives, by interpretation, from Malayale, his language at Cochim.—Albany Tel.

A wicked man taketh a gift out of the bosom to pervert the way of Judgment.

FROM REV. L. S. WILLIAMS.

Letter to the editor of the Western Recorder, dated Little-Rock, Arkansas Territory, Feb. 28, 1832.

D ad Sir—More than five months have passed since I left Utica with my family, on our return to the Choctaws. Since then, goodness and mercy have followed us, as hitherto.

Having spent about three weeks in the counties of Cayuga and Oswego, and parted with three of our children, whom we sent to the care of some christian friends in the vicinity of Utica, we left my father's house once more on the 13th of October, and proceeded by the canal to Buffalo; thence by the lake to Erie, Pa. From Erie we travelled by stage to Pittsburg, and thence down the river to Memphis, at the southwest corner of Tennessee. We spent one Sabbath on our route at Rochester; another at Niagara falls and the Tuscarora station; another at Pittsburg; and another at Cincinnati. At all these places, and at others where we spent any time, we experienced much kindness from christian and other friends.

At Memphis we were met by a wagon, sent by our brethren in the mission to convey us to Mayhew. This part of our journey was through a wilderness of 150 miles—an Indian country, with but here and there a dwelling to be seen.—Fatigue and exposure of health were expected, and fully realized, as the season was so far advanced. We were detained four days on the way by the severe illness of Mrs. Williams. It was indeed some weeks before she recovered from the effects of this part of our journey. We found the tent, which the ladies in Utica provided for us, very serviceable, when "camping out."

The very last part of our journey, when within two miles of Mayhew, was particularly perilous. Late rains had swollen the creek out of its banks, so that it was indeed a mighty stream, and the current was very strong. We had to leave o r horses and wagon for the present, and to cross over in a frail canoe. Before we were ready to cross, we were shrouded in the darkness of night, in a dismal swamp, and dense forest. Heavy peals of thunder and a torrent of rain made our situation still more trying. But the vivid lightnings, while they discovered to us the danger of our situation, enabled us to steer our way among the trees and shrubbery, until we could find a landing place. An unseen hand protected, and brought us at length to the embrace of our beloved missionary associates. We arrived on the 28th Nov. and remained at Mayhew until the 18th of Jan. when we set out on the new mission to the emigrating Choctaws.

We journeyed from May ew in a wagon about two hundred miles to Vicksburg, a little village on the Mississippi river. There we met Rev. Alfred Wright, and wife, who had come by sea from New York to New-Orleans, and were thus far up the river on their way to the western Choctaws. They had been detained about a month at Vicksburg, partly by brother W.'s illness.

From Vicksburg we sailed up the great Mississippi about three hundred miles, to the mouth of White river, where we had to wait for a boat in the western trade. At length we sailed in the "Saratoga," first a few miles up the White river, then through the "cut off," into the Arkansas, and so on up this fine river, three hundred miles, to this town, which is the capital town, or seat of government for the territory.

We have been here about ten days, and are preparing to journey hence southerly, across the territory to Red river, and so up that river to the new Choctaw country. We have about two hundred miles further to go, before we see our people in their exile. The roads are almost impassable, and we go with an ox team; so that it will be yet many days before our journeyings are ended, unless we sooner end life's toilsome journey. What is before us we know not. But "We'll praise Him for all that is past, "And trust Him for all that's to come."

Mr. and Mrs. Wright are with us; but his feeble health requires him to remain here for the present; so that I must go on alone as it were, into this great western desert, and seek up the wandering lambs of Christ's flock. My responsibilities are exceeding great; my strength is weakness and my wisdom folly. Will not the friends of the Choctaw mission still remember us at a throne of grace.

With respect to the Choctaws, I hope to be able to communicate some interesting facts at no very distant period. A word or two must suffice for the present. It is estimated that about one fourth part of the nation, or 5,000 souls, have emigrated to the west this season. The greater part of these were removed at the expense of the United States government. Numerous wagons, on both sides of the river, and several steamboats, have been employed in this business. Those Choctaws who preferred it, have borne their own expenses, with the privilege of drawing rations, whenever they come to a deposit of provisions; and such are to receive \$10 a head in cash, when they arrive. All parties have suffered extremely. They were late in commencing their journey; and the winter has been uncommonly severe. During four tedious months some 4,000 persons have been almost without a shelter, and many of these very destitute of clothing. About half of the 5,000 have been four months on their way, and have not yet arrived.—Numbers have terminated their sufferings by the way; and they have lost several hundred horses. One thing soothes the mind at the recollection of these things. The agents employed for the emigrants, have commended themselves to every good man's heart, by their humanity and fidelity. Most of them are much endeared to the Indians on this account.

Ever yours, in the gospel, LORING S. WILLIAMS.

MISSIONS OF THE AMERICAN BOARD.

Prepared for the N. Y. Observer from the Missionary Herald for April, 1832.

SANDWICH ISLANDS.

Formation of a General Temperance Society.

The accession of John Adams (Kaukini), to the Office of Governor of Oahu, and the energetic measures adopted by him for the reformation of morals, and especially for the suppression of intemperance at Honolulu, were noticed in the last number; as was also the organization of a Temperance Society for the islands. A more detailed account of this last important measure is contained in the following extract of a letter from Rev. Mr. Bingham, dated April 21, 1831. You know that at different periods pious chiefs have made very commendable efforts to restrain intemperance among their own people; and that these efforts were very extensively successful.—But foreigners still claimed the privilege of distilling, vending, and drinking the deadly poison; and under the mal-administration of Boki and his successor, Lihala, from twelve to twenty shops and stores were allowed to sell ardent spirits, especially to foreigners. Natives were to some extent carried away by the tide. Intemperance, therefore, still triumphed to an extent almost equal to the foreign population; and many a poor sailor boy, far from friends and home, has parted with his money and his clothes at a dear rate for the intoxicating cups of Honolulu. The government have recently ventured to grapple with the hideous monster, and refused to

renew a single license to sell ardent spirits. This circumstance you may easily imagine, would for a season make the name of the missionaries very current with those whose interests and pleasures were seriously affected by it. Some persons, we understand, attempted to evade the law by selling coffee and giving away rum.

We had the honor to become "the song of the drunkard," but encouraged by the union of all the chiefs to withhold their sanction to the trade in ardent spirits, I renewed the proposal for a Temperance Society among the people, and a gain stated the principles which were proposed a year ago, when I preached on the subject. My brethren strongly supported the measure.

A society was soon formed by the chiefs and people, and about a thousand subscribers were immediately obtained. It is proposed to circulate copies of the resolutions throughout the islands and to get as many names as possible to this National Temperance Society.

The four governors of the islands are the general superintendents of the Society, which has a Board of Managers consisting of twelve active and serious young men.

The constitution is simple and the principles of the Society are as follows:—

- "These are the resolutions to which we agree.
1. We will not drink ardent spirits for pleasure.
2. We will not deal in ardent spirits for the sake of gain.
3. We will not engage in distilling ardent spirits.
4. We will not treat our relatives, acquaintances or strangers with ardent spirits.
5. We will not give ardent spirits to workmen on account of their labor."

I suppose that you and I have learned not to despise the day of small things. I hope our temperance society in this little corner of the world will not be a whit behind your noble temperance institutions in the far more enlightened United States of America. You may perhaps think it strange, but I do not dare to tell this people how much your temp. societies are doing, because it would betray the fearful extent to which intemperance has been and is carried in that distinguished country. The striking fact, however, of a southern dealer's emptying his casks on the ground, because he could not conscientiously sell so dangerous and destructive an article, I am happy to mention; and it strikes our serious natives here, as it does me, as one of the best efforts that has been known for exhausting that fountain of death which is desolating the earth. Let every dealer in that kind of merchandise imitate so noble, so safe an example, and 'Joy to the world' would be the song of the rising generation. I have been told that our young king has ordered a cask of spirits on board one of his brigs to be poured into the sea. The permission to buy up rum for his British majesty's ships of war, when they shall touch here has been denied. Others, it is said, applied to the governor for the privilege of selling ardent spirits to foreigners only, not to natives. Governor Adams' reply was amusing, "To horses, cattle and dogs, said he, you may sell rum; but to real men you must not, on these shores."

INDIAN AFFAIRS.

From the New-York Spectator.

Georgia not only refuses obedience to the Supreme Court of the United States, but does not even recognize the existence of the Court. If this be not Nullification, we know not what is. The President encourages Georgia to pursue this course; and yet, in regard to the same principles, when asserted in South Carolina, he affects a holy horror of this same doctrine of Nullification.

Gold; yellow, glittering Gold! How it blinds men's eyes, and perverts men's understandings! Although in the case of Eli Whitney, Georgia nullified the patent law, yet there was afterwards a time when she held a sound creed upon the subject of the United States' Court, and placed her opinions upon record, in exact unison with the doctrines held by the Court itself. Towards the close of Mr. Jefferson's administration, Pennsylvania it may be recollected, undertook to disregard a mandate of the Supreme Court, and ordered a brigade of Militia to resist the Marshal. But President Jefferson was unyielding, and the State submitted—having long since become ashamed of the transaction. In the heat of her passion, however, the Legislature of Pennsylvania passed the following resolution:—

"Resolved, That our Senators in Congress be instructed, and our Representatives be requested, to use their influence to procure an amendment to the Constitution of the United States, that an impartial tribunal may be established to determine disputes between the general and State governments."

This resolution was promptly rejected by every state in the Union—and by none more readily and decisively than by Georgia, as the following extract from the Legislative journals of that State will prove:

STATE OF GEORGIA.

In Senate, 25th November, 1800.

"Resolved, That the amendment proposed to the Constitution of the United States, by a resolution of the General Assembly of Pennsylvania, and approved by the Governor of that State the 3d day of April, 1800 in the words following: Be and the same is hereby DISAPPROVED by the Legislature of this State, and that the Senators and Representatives in Congress, be requested to OPPOSE the said alteration."

But Georgia did not then know that the Indian lands abounded with GOLD! And this discovery makes the difference!!

From the Commercial Advertiser.

"HISTORY IS PHILOSOPHY TEACHING BY EXPERIENCE"—Considering the following historical fact as peculiarly applicable to the present crisis of our country, I have extracted it for your disposal, from Cancellor Kent's Commentary on American Law.

"The history of the federal governments of



