

Family Journal,

AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, NOVEMBER 23, 1833.

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The FAMILY JOURNAL is published every Saturday, at No. 47 Main street, next door to the corner of St. Paul street, at ONE DOLLAR per annum, in advance.

All communications relative to the paper will be addressed to the publisher; and in order to meet attention should be *post paid*.

Advertisements of a moral character, comporting with the designs of our paper, will be inserted at the usual rates.

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It is not without considerable hesitation we have been induced to accede to this measure, and trust that every effort will be made by our friends to promote the circulation of the Journal, and introduce it to those families not otherwise supplied. We need say nothing of its merits or designs, they are before the public and speak for themselves; we say, however, we shall spare no pains to improve it, as we have opportunity.

We hope all who wish for the paper will send in their names without delay, that we may know how large a number to print. There remain on hand a few sets from the commencement, which can be supplied to subscribers if applied for soon.

Mr. Nathan Weeks is the authorized traveling Agent for this paper.

Mr. John M. Griffith is Agent for the Family Journal, and will receive subscriptions.—His route is Penfield, Perrinton and Walworth, in Wayne county.

Mr. H. G. Woodhull, of Wheatland, is authorized to receive subscriptions and pay for our paper.

MOTHERS' DEPARTMENT.

INFLUENCE OF A MOTHER.

Do you inquire the extent of a mother's influence? Go, follow a Newton through all his wanderings, and even in scenes of deepest vice look into the feelings of his troubled spirit, and see there the image of his buried mother as distinct and vivid as when, in his childhood-days, she knelt down by his side before a throne of grace,—and, placing her hand upon his head, poured forth her prayer that God would save her son; see how that image still pursues his steps—listen to the unaltered yet distinct admonitions and entreaties, which come to his heart from her distant and silent grave; see how that hand yet presses on his head, and how that prayer yet breathes upon his ear—till at length, from the depth of his degradation, her erring and wandering child is brought contrite, and broken hearted to the foot of the cross, and there finds a pardoning God. Do you inquire the extent of a mother's influence? Listen to the words of the late John Randolph. "I used to be called a Frenchman," said he, "because I took the French side in politics; and, though this was unjust, yet the truth is, I should have been a French *Atheist*, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me to say, '*Our Father who art in Heaven*.'" Do you inquire the extent of a mother's influence? Go, look at yonder monument, expressive of a nation's gratitude, and read there the inscription, "MARY—the mother of Washington." Nay, we might go back to the earliest ages, we might point you to the little babe who was taken from his ark of bulrushes and the waters of the Nile. We might tell you that the mother who "by

faith" hid him for three months and watched over him in his concealment, when she again received him from the princess, was not more careful to give him the nourishment of a nurse than to instill into his tender mind the blessed religion of his fathers; and then—when that infant has attained manhood, we might point you to the preserver of his country, as he and his army are standing on the shores of the Red Sea, through which he has led them in safety; and, as you gaze on the multitude of their foes—and the foes of their God, as they and their chariots are sinking in the sea—then—as Miriam, and all the women of Israel, with timbrels in their hands come forward, to meet him—behold that same brother whose destiny she watched in his vessel of bulrushes—and as they join their voices in a song of gratitude and praise to their great deliverer above—I might tell you—see there, what, under the smiles of Heaven, a mother's influence has achieved. Or, I might point you to this chosen and honored servant of God, as he leads on the hosts of the Lord, through all their trials and their dangers, to the promised land; I might tell you to gaze on and wonder as he ascends mount Sinai, there on that holy eminence, amid the brightest displays of the divine presence, to converse with God "as a man speaketh with his friend"—then I might show you this same devoted Patriot and Christian—when the whole nation had sinned and incurred the displeasure of God—throwing himself between almighty wrath and them—and in their behalf obtaining favor;—or, I might ask you, when all his toil is over—when the glorious work is accomplished, and his country is about to enjoy blessedness and peace, to climb with him mount Pisgah's lofty summit—and there, when his eyes have looked far over the rich and verdant plains—and the proud hills of the Promised land (the happy dwelling place where his people were to rest, and where his name was long to be heard) there—as his eyes close in tranquil peace—I might ask you to follow, on the wings of faith, his rejoicing spirit up from that lofty mountain to the loftier mount of God—and as his eyes, just closed upon the fairest scene of earth, now, in spiritual and fadeless vision, open on the furrier scenes of heaven, and there again behold the mother and instructor of his early days—and more than all, him whom upon the mount and in the burning bush—there, as you gaze upon that happy, sainted spirit, wearing a crown of everlasting life, and clothed with glories in the Promised land above—I might tell you, see there what, under God, a mother's influence has achieved. Nay, I might go still further, and, even in the present day, unfolding the pages of the very book that lies before me, this precious book of life, I might point you to these early records of creation—I might show you here treasures of knowledge more profound than human wisdom ever could acquire;—I might show you here the master principles of law, morality, and truth;—I might show you here the words of prophecies long since fulfilled, affording arguments unanswerable, which confound the *Atheist*, and the boasting infidel—which out reach all vain philosophy,—and, going far beyond the stretch of idle speculation, bear the seal of God. I might tell you to remember him by whom they were recorded, and from whom they have descended—he was the little friendless babe, that once was seen reposing in his ark of weeds—he was that worse than orphan saved from starvation or a watery grave, by the kind hand of charity—he was the infant through a mother's care and faithful guidance, led early to a knowledge of the truth and to the love of God. There see a mother's influence—and that mother too, like those for whom I plead, was poor, oppressed, despised. Do you inquire the extent of a mother's influence? I might tell you of Sarah, the mother of Isaac; of Rebekka, the mother of Jacob; of Hannah, the mother of Samuel; of Elizabeth, the mother of John the Baptist; then I might tell you of the mother of Origin; of the mother of Ephraim, the Syrian; of the mother of Basil, the great; of the mother of Gregory Nazianzen; of the mother of Chrysostem; of the mother of Augustine; then I might tell you of the mother of Cecil; of the mother of Doddridge; of the mother of Scott; and of the mother of our own Edwards; and the mother of

our own Dwight; and the mother of our own Payson; and, oh, might my own unworthy name be mentioned near a catalogue of these devoted followers of Christ—were it not presumption for me, in my comparative obscurity and nothingness, to tell of the kind hand that pointed me to Christ—and the soft voice that in my early days poured its warm prayers over a sinful and ungrateful son, and strove by gentle and most winning love to lure his soul from death—might my own heart, in all its deep unworthiness, speak of the trembling hope it cherishes in a Redeemer's blood, it would tell you that yonder, in a far distant grave, close by the side of many others, there where all those sleep, that once gladdened his eyes, and were dear to his heart, there slumbers the *christian mother of the orphan* who addresses you—and whose heart feels, while his lips would vainly attempt to describe, the sacred, the subduing—and the deathless influence of a mother. Yes, my hearers it is from a mother that we receive our earliest impressions, when the mind is tender—we grow up by her side, she is the object around which the young affections, like the flexile ivy, first entwine themselves, and the immortal mind receives from her its future direction and character. Yes, and like the ivy too, though the object around which the heart has first wound itself, may wither and die, yet it still clings to its early guide, and still pursues its way even around the blighted and the lifeless. Oh yes, the extent of a mother's influence, the judgment day alone can tell, and it can cease to be felt, only when eternity can cease to be.—*Rev. C. C. Vanarsdalen's sermon before the Female Beneficent Society of Hartford*.—Con. Obs.

MISSIONARY DEPARTMENT.

LETTER FROM MR. STEVENS.

The following was written by Mr. S. to Mr. P. Parker of New-Haven, and published in the *Philadelphian*.

May 2nd. P. S. My letter has been detained, but so I trust as to cause, through you and many, thanksgivings to our gracious God. Gutzlaff is safe returned! two or three days since. The ship was nearly wrecked in the gulf of Leans-tang, north of the capital, but no great injury done. Much suffering and appalling dangers, but they were preserved. Five Lascars died with the cold, as it is said. He was not opposed in the distribution of books. Now, he says, "I trust millions of copies are wanted for circulation." He intends to go immediately for the Straits, (Singapore, Malacca, &c.) to procure books. Another ship is now up on the coast, about three weeks out. Books were sent with her I believe, but no man particularly interested to circulate them. She is an opium ship.

Br. Gutzlaff has not been here, but is now I suppose at Macao, from whence he will sail for Singapore, and not probably come up hither. I regret it, but I must see him. I received a letter from Br. Abel last evening. He was at Singapore, undecided what to do; but rather in better health, and preaching the word of God to the salvation of some hearers. Much solemnity and some opposition. Before this he has heard of his being recalled, and we shall expect to see him here in a few weeks preparing to go to America—I had almost said *home*; but that sacred name for us, must be reserved for *heaven*, in future. **** I feel quite confident that Malacca, Singapore, Penang, Batavia, and neighboring places, are now ready in a good measure for the Lord's workmen. Yours, E. S.

Death of Babajee.—Our brother Read, and the infant church at Ahmednuggur, have sustained a great loss, in the death of their active ruling elder, Babajee, the converted Brahmin, from Bombay. The intelligence is given in a letter from Mr. Read, in the last *Missionary Herald*, dated May 15, 1833. Mr. and Mrs. Read were absent at the Mahabuleshwa hills, where they had gone for the health of Mrs. R. Mr. R. says—

Our mission has thus sustained a great loss. No one knew his value so well, or can feel his loss so sensibly as myself. He had been with me from my arrival till I left Ahmednuggur for the Hills. Since his conversion, he had been a

most ardent, persevering helper in the work, and a most conscientious, sincere Christian.—Every month he lived, he gave renewed evidence of having passed from death unto life.—Although he had become an outcast from his renouncing Hindooism, he was much respected by all classes, and had gained an influence among them which generally secured him a good hearing. I had become so accustomed to laboring with him, that I scarcely know how to go on without him. We had hoped much, very much from him. But the Great Shepherd had otherwise determined."

REMARKS OF DR. DWIGHT.

Mr. Theodore Dwight, jun. has published from his shorthand notes a volume of the remarks which President Dwight, of Yale college, made upon the discussions which were held twice a week by a senior class, in 1813 and 1814. We have some miscellaneous extracts.—*S. S. Journal*.

Atheistical expressions.—It is very common to hear persons use this expression: "put an end to existence," instead of "kill." It was introduced by the *Atheists* in France, as was the custom of calling men "beings" instead of "creatures." They were used to avoid the admission of a Creator's existence, and to imply there is no future state.

Cure for Laziness.—The Dutch had the best contrivance for the treatment of pauperism I have heard of. They took a man and set him to work, if he is able. If he would not work, they give him several warnings. If these were ineffectual, they put him into a cistern and let in a sluice of water. It came in just so fast, that by *quickly* paying a pump, with which the cistern was furnished, he could keep himself from drowning. This is the best contrivance for the cure of laziness ever found; and if I were a king I would establish it everywhere.

Beggars.—Another fact is to be noticed which increases the number of paupers in England. An enormous multitude of poor from the continent flock to London. In this country we have only one beggar to three or four hundred inhabitants; in England there is one to fourteen. By "beggar" here, I mean one who is supported by others. In Hatfield Massachusetts, are none; in Northampton four; and in Cornwall, Connecticut, there never was one.

Exposition.—I took up the practice of expounding the scriptures when I was minister of a parish. I never was thanked so much for any other sermons as for those. For this reason I think it is necessary to explain the plain-er truths of the scripture, as well as the more intricate.

The Theatre.—We know that persons of fashion are fascinated with pleasure, and suffer themselves to be misled far from duty by the current of the world. The influence of example has been exerted upon them: they are assured by their friends, perhaps by their parents, that there is no breach of propriety in listening to corrupt expressions or vicious sentiments; they are told that such a practice is contemptible with respectable, refined society; and that the tendency of the theatre is decidedly moral. They hear the language of vice from the stage, it is applauded by the wealthy and fashionable; a strong current sets in favour even of the pollutions of the theatre: what shall they do? They blush; they are ridiculed they are pointed at for their squeamishness.—Their parents go; their brothers go; they may hesitate, they may disapprove, and almost determine not to yield; but their resolution and reluctance are at length overcome, and they also go, with as little compunction as to a dinner. Many persons there are who become disgusted with the grossness and immorality of the theatre, and forsake it. A few years ago I was in New York, at a time when the stage was in a low repute. It was so far deserted, that the players were obliged to suspend their performance, and went to Charleston to await the influx of strangers.

But I might fairly call on the advocates of theatres to prove some of their positions. They insist that the influence of the stage is moral; but they do not prove it to be so by any evidence.

Amos

FAMILY JOURNAL.

SATURDAY, NOV. 23, 1833.

The sum of 2,200 dollars has been contributed in Albany in aid of the Theological Seminary at Columbia, S. C.

The Rev. Mr. Lohead, who has for several years officiated as pastor of the third Presbyterian church in Albany, has accepted a call to take charge of the Presbyterian church in Cherry Valley.

Missionary Family.—A missionary family, destined to the "Wea Indians" west of the Rocky Mountains, was constituted at Pittsburg on the 6th instant, under the patronage of the Western Foreign Missionary Society. The missionaries are Rev. Wells Bushnell and Rev. Joseph Kerr, with their wives and two female assistants, Miss Doal and Miss Henderson.

Rev. Dr. Herron, chairman of the executive committee, addressed the missionaries, put the proper questions, received their obligations, organized them into a missionary family by prayer, and gave them an appropriate and impressive charge.

Discontinuance.—The Episcopal Watchman, published at Hartford, has been discontinued, on recommendation of the Connecticut Convocation, for the want of patronage. The subscribers will be served with the Churchman from New-York, and will be gainers by the exchange.

THANKSGIVING DAY,

Appointed by the Governors of the several States.

Maine,	Nov. 21.
New-Hampshire,	Nov. 28.
Massachusetts,	Nov. 28.
Connecticut,	Nov. 28.
Vermont,	Dec. 5.
New-York,	Dec. 5.
New-Jersey,	Dec. 5.

For the Family Journal.

CONVERSION OF A ROMAN CATHOLIC FAMILY.

There are grand and also subordinate designs observable in many parts of the Scriptures.—Manifest are the ways in which the interesting facts they record produce the most beneficial results. The miraculous cure of Peter's wife's mother, of the ravages of a fever, by the healing touch of the Saviour, restored one from a bed of languishing, cheered many friends, gratified the benevolence of his own heart, displayed his mighty power, sustained his claims to divine honors, and established forever the high and holy character of his Testament.

One circumstance, however, growing out of this memorable event, and the phraseology employed to transmit a knowledge of it to the latest posterity, may not be unworthy of notice.

A few days since, a son of Catholic parents, having read this transaction at a protestant school, perceived that Peter, whom he regarded as a priest, had a wife. He was surprised and pleased with this discovery. On his return home, he told his father, with much emotion, that Peter had a wife, although he was a priest, consequently priests may lawfully marry; and the canon of the Catholic church forbidding matrimony to the clergy was ill founded.

The abused father could not at first be induced to believe that his boy had read such an account in the New Testament—at all events, he suspected some wicked deception. The boy steadily maintained the accuracy of his representation. He was ordered to bring the book he had referred to home for inspection. On examination, however, the father found for himself the correctness of his child's report, and felt the force of his remarks. Well, said he, if our priest has deceived us in this thing, which is apparent, he may also have done so in many other regards. We will examine the Scriptures for ourselves, that we may understandingly judge of their sacred import. The auspicious period had now nearly arrived, when this dear family would cease to be the trophies of a miserable delusion. A faithful reading of the Scriptures eventuated, through grace, in establishing them all in the protestant faith, and

turning them from the power of Satan unto God.

How often are causes, to human view extremely trifling, connected with the most momentous consequences. In the light of this affair we recognize the all-pervading providence of God, and the entire sufficiency of his truth and grace for the salvation of lost men. ***

For the Family Journal.

INFANT SCHOOLS AT THE WEST.

In a former number of the Journal, some account was given of several infant schools established in and near Mackinaw. Some letters were published from Miss Chappel, one of the teachers, to the Female Society in this village, formed to assist these schools. A letter from Miss Chappel, dated Chicago, Oct. 14, 1833, has been received, from which the following is extracted:

"After the establishment of the three schools, of which I spoke particularly in my last, (each of which being supplied with teachers,) I was led still to inquire, Lord, what wilt thou have me to do? Through a Missionary at Chicago, I was made acquainted with an important opening there, and left Mackinaw about six weeks since, with the hope of being enabled to prepare the way for another teacher.

"I have had many difficulties to surmount here: Could do nothing but "look up," and the clouds are breaking, and an effectual door appears to be opening. I shall be able to give you particulars in a few weeks.

"The work, as yet, has been rather a matter of experiment. The results, such as might convince any one, that by a wise and energetic course much might be accomplished in the strength of our Lord Jesus, whose promises are yea and amen.

"Much depends upon the character of the teachers. Our heavenly Father will not work miracles to make up that which, through indolence or sloth we have neglected to acquire."

A teacher at Mackinaw, writes as follows, under date of Oct. 2d.

"This land is like a ripened field without any enclosure, and daily exposed to the enemy, who will, if Christians do not act, secure this vast field for his own dominion. Point St. Ignace, which is our nearest neighbor, is the deepest in degradation, and demands our first attention and sympathy. A school was opened here with the approbation of a few, and indifference of the rest. There was an increase of interest in both parents and children, till the school numbered from 20 to 30 scholars, and one class of *a-b-c-darians* now read in the word of God which they never before heard. The winter approaching, and destitute of any place to board but where she was exposed daily to the most disgusting scenes of drunkenness, it was thought advisable for the teacher to relinquish the school, with the hope that a male teacher could be obtained: it is now sustained feebly by one of the mission boys. It is a very important field, and must be kept by Christians while they have it, and the people are anxious to be instructed by them.

The second Macedonian cry is from Prairie du Chien. One of the principal men from that place, a few days since, informed me that he was not only willing, but anxious, that an infant school should be established at that place, as a large school could be obtained. He generously offered to bind himself to defray the travelling expenses, and as much apparatus as she pleases to purchase: give her a home in his family, &c. That place will require a teacher of ardent piety, sound judgment, no ordinary decision of character; and, in fine, she must be wise as a serpent and harmless as a dove. He said they would gladly support a gentleman teacher likewise, could one be obtained. You will see that all we ask of your society is, to furnish us with teachers, which we ardently hope you will do, as this whole country is looking to Mackinaw to supply them with teachers.

A teacher at Sault de Ste Maria writes—"I met with many discouragements before I could establish a school. I succeeded, however, with perseverance at the end of five or six weeks, and my list of children amounted to thirty.—The state of these children is truly abject."

From these accounts, it is very evident that much good can be done by infant schools in the west. Schools are needed, and teachers are wanted at Chicago, St. Josephs, and Penitau-guichien. A teacher for this last place will need much of a Christian spirit. Those young ladies who read this account, and may feel disposed to engage as teachers, can be furnished with all the necessary information, by applying to Mrs. S. Selden, or Mrs. A. Lyons, St. Paul street, Rochester.

For the Family Journal.
UNIVERSALISM.

Is the penalty of the law endless misery, and if so, has Christ suffered it?

The law of God secures nothing less than the eternal happiness of all who obey. A law of this character is of infinite value. A penalty less than endless misery would not be equal to the value of the law, and hence the apostle says the wages of sin is death, but the gift of God, through Jesus Christ is eternal life. A gift of this extent would be altogether superfluous, if those who receive it are not deserving of eternal death. The penalty of the law therefore must be eternal or endless misery. This misery Jesus Christ did not suffer: he suffered the just for the unjust. By his sufferings he made it consistent for God to forgive the penitent. Being himself the true God, 1 John v. 20.; in whom dwelleth all the fulness of the godhead bodily, Col. ii. 9, he could by suffering a limited time make an atonement of infinite value: he could magnify the law and make it honorable. It was not necessary for him to suffer the exact penalty of the law, but by the sacrifice of himself, he is set forth to be a propitiation through faith in his blood, that God might be just and the justifier of him which believeth in Jesus. Rom. iii. 25, 26. L.

For the Family Journal.

TO A YOUNG CHRISTIAN.

My young Friend,—Permit me to guard you against a low state of religion. In a series of short letters, I will furnish you with some of the causes, in the language of another.

"1. Neglect of the Bible. It is very certain that most Christians at the present day, think less highly of the Word of God than David did. It was his meat and his drink, sweeter than honey and the honey comb; the best companion in the house of his pilgrimage. He read it diligently by day, and arose in the night watches to meditate on its beauties. But his was a meagre portion compared with ours. Since his departure we have in addition one of the most splendid and glowing prophecies, and the whole record of the Redeemer of men, contained in the New Testament. Yet, it is a truth, that some professors of religion suffer whole days to pass by without looking into its pages.

2. Desultory reading of the Bible. There are a multitude of persons, whose consciences will not let them wholly neglect the Word of God, but they carelessly and sleepily run over a few verses, or a chapter, every evening, to soothe the voice of the inward monitor, and that is all. Or if they read it more, it is merely for the sake of saying they had done so—not with self-application, meditation and prayer."

To read the Bible thus is almost the same as to neglect it. No young Christian will grow in grace and in the knowledge of Christ, unless the Word of God dwells in them richly, and this requires a diligent and faithful, and prayerful reading of his word. The command of Christ is, *Search the Scriptures*, and if you would avoid a low state of religion in your soul, obey this command. Sit at the feet of your blessed Lord daily, and learn of him as you read his word, and your heart will burn within you as he speaks to you from the sacred volume. Become a teacher in a Sabbath School, or a member of a Bible class, and influence others to do the same, that you may be stirred up to the study of the Bible. The word of God is the sword of the Spirit; a light to your feet and a lamp to your path. O*

For the Family Journal.

PROPHECIES OF DANIEL AND JOHN.
[CONTINUED.]

Daniel's Vision—chapters x, xi.

A. What do we understand by the prophecies in these two chapters?

B. The whole of chapter x. and chap. xi. as far as ver. 36, seem to be in preparation for some future event. Verse 21, of chap. xi, introduces the same personage mentioned above, (ch. viii.) and his history seems to be continued as far as ver. 36. The three kings, spoken of in ver. 2, were Cambyzes, Smerdis and Darius; and the fourth Xerxes. Ver. 3, refers to Alexander. The "south" means Egypt; "north," Syria. Keith, in his "Signs of the Times,"

applies the power mentioned in ver. 36. &c. to the Papal Roman empire. Smith, in his "Key to Revelation," applies it to the infidel power of the latter day, coming forth under the lead of Napoleon Bonaparte. For the explanation, see Smith's Key, pages 144-5-6-7. It refers to the same thing as Rev. chap. x.

Chapter xii.

A. Will you explain the rest of this chapter?
 B. The 4th verse of this chapter is of intense importance to the present and coming generations. The book was to be "shut up"—or, the events were to be "sealed," until the arrival of a certain period of time, or, as the prophet gives it, until the "time of the end,"—meaning the end of certain things or events.

A. What do we understand by this mysterious sentence?

B. The end of this prophetic time is about the beginning of the downfall of Mahomedanism and Papiism, the two great systems of false religions. In ver. 6, it is asked, "How long shall it be to the end of these wonders?" It is answered in the next verse, three times and an half, or 1260 years, from the time that the sanctuary and land of the "holy people" should be trodden down by Gentile nations. Until after that period, the power of that people should be scattered. In the 11th verse, a period still farther hence is spoken of, which probably comes near the times of the final and triumphant restoration of the wandering children of Israel.—The time will be discovered to be thirty years beyond the period (1260 years) so frequently mentioned by Daniel and John. In ver. 12th, another great era is spoken of, which is thought to be yet future, a hundred years, more or less. Smith, with some other writers, suppose this period to end about the visible commencement of the downfall of Mahomedanism, or the Ottoman empire, dating from Alexander, or about 480, B. C. This would bring the end of that period to the year 1819. A blessing is pronounced upon those who live at that day.

I would not lightly pass over that thrilling clause in the 4th verse—"many shall run to and fro, and knowledge shall be increased."—And to what people and age can this prophetic saying refer? Evidently to the age of missionary enterprise. The missionary angel of Revelation unquestionably commenced his flight about the beginning of the present century.—And when did the world witness such runnings "to and fro," and such astonishing facilities for the increase and extension of knowledge, as at the present time? The passage applies with most peculiar virtue then, to the interesting age in which our lot is cast.

(To be continued.)

Dickinson College.—This Institution will be re-opened by next spring under the most favourable auspices. The efforts made to raise a fund to endow the professorships, have been crowned with success beyond the most sanguine expectations of its friends.

The Methodists, proverbial for perseverance and consequent success, will, we have no reason to doubt, be equally as successful in sustaining the Institution, as in resuscitating it; and thus Dickinson College will be able to vie with its rivals in useful learning and growing greatness.

The College Edifice is thoroughly repairing; the campus is to be improved in appearance by a mural inclosure and other correspondent improvements which will adorn the place considerably. Dickinson bids fair to be the pride and boast of Pennsylvania. We would say to it and all other similar Institutions, "GO ON AND PROSPER."—*Carlisle Herald.*

China.—The latest arrival from China brings news to May 31. A Canton (English) paper contains the following notice, from which it will be seen what effects are already following from the energetic movements of Gutzlaff in visiting the Eastern coast. God is saying to Christians as well as merchants, "Up and possess the land."

The interesting information as to the East Coast, which is now in course of publication in our columns, will be found to prove plainly the real state of things in this singular country.—The violent proclamations disregarded even by those who issued them; the want of will or power to repel the visits of foreigners; the general wish for trade; the all but incredible weakness of the government; the tyranny and rapacity of the mandarins; present a picture which could not be rivalled by any other country in the world. It is only required that it should be so willed by foreigners; and, in a few years, either with or without the direct consent of the government at Peking, the valuable trade along the whole eastern coast of China will be open to them."—*N. Y. Evang.*

It is in contemplation to establish a Theological Seminary in Vermont.

SECULAR.

From the New-York Observer.

METEOROLOGICAL PHENOMENON.

Messrs. Editors—I transmit to you the following account of one of the most singular and beautiful appearances in the heavens that I ever witnessed, thinking perhaps that it may be interesting to your readers, and prove a stimulus to early rising, of which I am a great advocate.

Awaking this morning at half past five, and going abroad, I perceived the whole welkin luminous with falling stars. The atmosphere was perfectly clear, and a fine breeze blowing from the west. I called up the family where I lodged, and we all had the opportunity of witnessing probably many hundreds of stars, appearing and vanishing in all directions in the mid heavens, without explosion, but frequently forming brilliant trails of several yards in length.

As I am no astrologer or prophet, I shall not attempt to predict any calamitous event about to happen to our country. I should rather hope, if these stars had any meaning, they were the omen of the falling of false philosophy and superstition, for they were not the fixed stars that keep their places from age to age. Will some philosopher please to give us the rationale of the foregoing beautiful phenomenon. G. E. D. Hamden Plains, Conn. Nov. 5, 1833.

The phenomenon here described by our Connecticut correspondent was also witnessed in this city. We copy the following account of it from the Daily Advertiser of Thursday.

PHENOMENON.—A most remarkable exhibition in the firmament, was witnessed by multitudes, early on the morning of the 13th. It was between 5 and 6 o'clock, when we saw it, but we have heard of its being noticed as early as two. The only description we can give of it, and may be sufficient to convey a correct idea of the scene, is that there was a constant flight of what is commonly called "shooting stars," descending from the direction of the zenith to all points of the compass. Some occasionally were faint and scarcely visible; but others were very brilliant, and terminated like a rocket with a silvery star, which instantly disappeared.—Probably some of these stars were more magnificent than those we witnessed; as the first indication we had of the phenomenon was from a very bright light shining upon the wall of the chamber, and delineating the form of the window through which it shown.

A correspondent thus happily describes this extraordinary phenomenon:

Messrs. Editors.—A singular phenomenon was exhibited in the heavens, on Wednesday morning, which excited the admiration of all who witnessed its extraordinary appearance, and is well worthy the investigation of scientific enquirers. About 4 o'clock in the morning, a large meteoric body, resembling a globe of fire, exploded in the zenith of the heavens, and poured a continuous stream of flaming particles on the sky beneath. The increasing scintillations from this luminous globular body, were showered down like drops of falling rain, illuminating the whole visible horizon, and scattering rich rays of light on each airy path as they fell. After this meteoric shower of fiery rain had for some time descended, a luminous serpentine figure was formed in the sky, which, on its explosion, produced a shower of fire equally brilliant and incessant. The inflammable particles then apparently cohering in one ignited mass, rolled up in a ball to the zenith; and from this lofty elevation burst, and shot out streams of electric fire from its luminous orb, which continued to fall until the hour of six in the morning, when the dawn of day put an end to their glory and their flight. The cause of this splendid and unique appearance of the heavens, and the magnificent phenomenon with which we have been visited, is left to the wise to interpret. From them we invite a solution of this wonderful visitation.

From the New-York Sun.

REMARKABLE.—The heavens presented a most splendid appearance on Wednesday morning, a little before day-light, and exhibited a phenomenon which we never before witnessed to such an extent. Millions of falling meteors were seen, in every stage of declension, filling the atmosphere with their brilliancy and commingling their beauties with the bright studs of the "azure vault," in producing this indistinguishable appearance. The shooting of these meteoric stones, resembled the appearance of an artificial "gold rain," different from it only in its duration, and the brightness of the fiery bodies. The spectacle was one of such surpassing splendor, that its contemplation would have been worth a voyage across the Atlantic. One old man who keeps a coffee stand at the Fulton market, actually imagined that the last day had arrived, and began to prepare for his final exit from this sublunary sphere. It was not until

the rays of the sun greeted his eyes, that he was enabled to realize the deception.

Dr. Reynolds, in his "Theory of Meteors," says this phenomenon is occasioned by minute portions of the earthy and metallic compounds of the surface of the globe being exposed to the influence of the sun. That they become volatilized by the absorption of the heat, and thereby assume the state of elastic fluids. They then ascend until they arrive to a media of their own density, where, congregating into immense and highly concentrated volumes, they explode, and produce this wonderful appearance of the heavens. A phenomenon very similar to the one which occurred on Wednesday, was seen in France in 1798, a short time before the embarkation of Napoleon for Egypt. Another was seen in America a few months before the revolutionary war. And another was seen the night previous to the celebrated battle of Scio, (an island in the Archipelago,) in which 15,000 Greeks were slaughtered by the Turks. In fact, such phenomena have been seen since the earliest days. In proof of which we refer our old friend at the market to his own family Bible—PSALM: "The Lord thundered out of heaven, and the Highest gave his thunder; hail stones and coals of fire."

Summary.

Manual Labor School.—Lebanon presbytery of the Cumberland Presbyterian church has resolved to establish within her bounds a school of the above description, the principal design of which we understand, is to educate young men for the ministry.

Two young men have lately walked from Tennessee to Princeton, New Jersey, carrying their clothes in their packs, for the purpose of completing their education and preparing for the ministry.

Dr. England, the Roman Catholic bishop in South Carolina, estimates the number of persons embraced in that church throughout the world as probably not much less than two hundred millions.

The beautiful Map of Norwich, engraved by Styles & Co. of New York, obtained the premium at the recent Fair of the American Institute.

Liberal Collection.—On the 13th instant, a new Methodist Church was opened at Nashville. After a sermon by the Rev. Bishop Mc Kendree upwards of one thousand dollars was collected to aid the building of the Church.

Roman Money.—The Roman Catholic Bishops now assembled at Baltimore, have an immense patronage. They receive annually a very large sum from Rome, which each individual disburses, according to his own opinion of the best way to advance the interests of himself and Catholicism. The Bishop of Ohio alone receives upwards of twenty five thousand dollars of this money.

Twenty-seven original compositions, in the hand-writing of Tasso, have recently been discovered at Rome.

Commodore David Porter, we understand, is shortly expected home, on a visit to his family.

The New-Bedford Mercury says—"The number of vessels at present engaged in the whaling business from this district alone, from accurate information on this subject, is one hundred and ninety-nine; from Nantucket, seventy-five; and from Edgartown and Falmouth, thirteen. The aggregate number of these is perhaps increased by about one third from all other places. This would make a total of about 400.

The number of drunken persons taken to the London Police Offices in 1832 was males, 15,411; females, 10,391.

The whole number of births in Philadelphia during the last thirteen years was 63,042—the number of deaths for the same period, 55,518; leaving an excess of births of 26,824.

Upwards of half a million ounces of gold and silver were exported from London in 24 days, in the month of August last.

The annual expense of the Island of St. Helena to the East India Company, is £83,000.

Tom Terry, an English convict, is now Thomas Terry, Esq. of New South Wales, and one of the largest wool growers in that country. His income is estimated at £. 25,000 sterling per annum.

The Rev. Thomas Payne, late a minister of the Methodist Protestant Connexion, has recently left that denomination, and united with the Congregational denomination in Conn.

We learn from the Richmond Equirer of the 8th inst, that Peter V. Daniel, Esq. of that city, has declined the appointment of Attorney General of the U. S. which was tendered to him by the President. In forming this decision, he "has acted upon considerations arising from

his own peculiar relations, and such as he has not deemed himself at liberty to disregard."

Messrs. Vathake, Mulligan and Torrey, have resigned their professorships in the New-York University, on account of some dissatisfaction with the management of the Institution.

We learn, says the Journal of Commerce, that the celebrated Aaron Burr has been in very feeble health for some time past—so much so, that he has been, and is chiefly confined to his bed. In the mean time he is indicting a history of his life to Matthew L. Davis, Esq. and has proceeded as far as his Mexican expedition.

A large number of the students of the University of Virginia, assembled on the 27th ult. and, after an able and eloquent address from William W. Atkinson, Esq. formed a Bible Society, auxiliary to the Bible Society of Virginia.

Florida is about to apply to Congress for admission into the Union, as a State. At the last census the population of the Territory was 37,730.

We understand, says the Salem Gazette, that the Rev. Mr. Hildreth, of Gloucester, has accepted an invitation to become the agent of the Massachusetts Society for the Suppression of Intemperance, and will shortly leave his pastoral charge, to perform the duties of that office.

Mr. John Skinner, formerly editor of the Montreal Herald, has been appointed a preacher in the Methodist Episcopal Church by the presiding elder of the New-York Conference. He is for the present to be stationed on Long Island.

Dr. Cathcart, of York, Pa. states, that during the elapsed period of the present year, there have been not less than one hundred and fifty-six murders and suicides in the United States; and probably many have escaped his observation.

Foreign.

By arrivals at New-York, London papers have been received to the 6th of October.

Don Miguel's troops were signally defeated in a second attempt to capture Lisbon on the 14th of September. Marshal Bourmont and the other French officers on the same day tendered their resignations, which were accepted, and Don Miguel's cause was considered desperate. A Scotchman by the name of Macdonald, had succeeded Bourmont as leader of the Miguelite army.

The young Queen Donna Maria arrived in Lisbon on the 22d of September, and was received with great demonstrations of joy.

The death of the King of Spain on the 29th of September, is reported on the alleged authority of a telegraphic communication from Madrid to Paris. The Queen Dowager, it is said, assumed the Regency, but has not changed the ministers.

There is much inquietude in several of the Italian states, but the presence of an Austrian army of 150,000 men, is too imposing to allow even the most rash and enthusiastic to think for a moment of actual revolt.

The cholera has made its appearance again in Scotland, but it does not appear to be very fatal on its second visit, either in France or Great Britain.

Letters from Alexandria announce the death of Dafer Bey, son-in-law of the Pacha. He has left a fortune of 100,000,000 of piasters, which he acquired in command of the army at the conquest of Darfour, the whole of which, it is supposed, will be seized by the Pacha.

Upwards of 1,000 recruits, enlisted in England for the service of Donna Maria, had embarked for Portugal in the course of one week, and the agents were still endeavoring to increase the number.

Sir J. Herschell is about leaving England for the Cape of Good Hope, to make observations on the fixed stars in the Southern hemisphere. Eight wagons were employed in removing his telescopes, transit instruments, and apparatus.

The Count de Survilliers, (Joseph Bonaparte,) does not intend to return, for the present, to his estate at Bordentown, near Philadelphia. He has made arrangement for remaining in England for some months to come.

The Archduchess Maria Louisa has ceded to Madame Letitia, the mother of Napoleon, the whole of the property of the late Duke de Reichstadt, including the legacies left him by his illustrious father. Madame Letitia has since executed a formal act, granting the arms of Napoleon to the Museum of France, and the fortune of her grandson to the French Hospitals.

MARRIED.

On the 21st instant, by the Rev. L. Lyons, Mr. GABRIEL LONGMUIR, to Miss JULIA S. FITCH, daughter of Mr. Asahel Fitch, all of this village.

POETRY.

From the Messenger and Advocate.

THE ATHEIST.

Stretched on the couch of death,
His body racked with pain,
The Atheist finds too late,
That all his hopes were vain.
He finds there is a God,
One holy, just and true;
One whose existence he denied,
A God of vengeance too.
His courage fails
In that dread hour,
When all alone,
Into the power
Of Him he once despised,
His soul must go;
He knows the truth that he must sink,
And live in endless wo.

See how his eyeballs glare!
See how he starts with pain!
How useless all his efforts are,
His weak attempts, how vain!
Can he erase from memory
The thoughts which round it cling?
Or cleanse his conscience from the stain
Of fouler, deeper sin?
When strong in health,
He did deny,
There was a God
Who ruled the sky.
He said the heavens and earth,
And all the starry frame
Were but the fruits of chance,
And from that source they came;
But now he sees in other light,
The works of God to scan;
Just on the verge of death,
A fond deluded man.
He feels there is a hell;
He sees a judgment day;
He knows that he must ever dwell
From light and hope away.
In regions dark of black despair,
Where damned spirits dwell;
And now to earth and hope
Forever bids farewell.

JUVENILE DEPARTMENT.

MANNERS OF THE JEWS.
No. 3.

Ancient Habitations.—In the eastern cities, the larger houses are usually very similar in form, though differing in size; the same manner of building seem to have continued from the earliest times. Often several families inhabit the same houses. The streets are generally very narrow, the better to shade the inhabitants from the sun, so narrow that in general two carriages cannot pass each other.—Usually, only the door of the porch and one latticed window or balcony, open upon the street. On entering a large house, you first pass through a porch with benches on each side, where the master receives visitors, and transacts business; for strangers are very seldom admitted further.

The court is open to the weather, and usually has galleries round it. When a number of persons meet at a house for a feast, or on a similar occasion, they usually assemble in the court which is covered with mats and carpets; an awning is generally stretched over their heads, to screen them from the sun or the rain. It was in the courts of the houses that our Saviour and his apostles often instructed those who came to hear them. This will explain the meaning of the expression, "into the midst," Luke, v. 19., where Christ was sitting, when the man sick of the palsy was brought to him. The covering above-mentioned is what is meant by the roof which was removed, to let the sick man down from the top of the house; for the word translated tiling or roof, means also a covering, as just described. Round the court are a number of rooms; the buildings are sometimes two or three stories high with a gallery to each. The inner chamber is alluded to, 1 Kings xx. 30. xxii. 25. The bed chamber, 2 Chron. xxii. 11. where Jehoshabeath hid Joash was not like ours, but a room where mattresses or beds were stored.

The tops of the houses in the east are always flat, and covered with plaster or terrace. They are surrounded with low walls, called battlements, Deut. xxii. 8. or sometimes with a sort of railing or lattice work through which Abaziah probably fell from the top of the house or from one of the upper galleries, see 2 Kings, i. 2. These roofs or terraces are used for many family purposes, (such as drying linen or flax, Josh. ii. 6. &c.) the inhabitants enjoy the cool air there in the evening, and converse with each other and their neighbors, see Luke xii. 3. Sometimes there were used as places of retirement for prayer, as is mentioned of Peter, Acts, x. 9. and here the booths were made or the feast of tabernacles, Neh. viii. 16. The tops of the houses being all flat, people could pass from one to another without going down

into the street. This further explains the account of the paralytic, Luke v. 19. as it shows how the persons who carried him got to the top of the house in which Jesus was teaching. The stairs were generally on the outside of the houses, so that a person could descend at once into the street without going into the house, which explains our Lord's command, Matt. xxiv. 17. This direction is still plainer to be understood, when we consider that it is very common for people, to this day, to sleep on the roofs of their houses in the summer months. It was thus that Mr. Barker was sleeping at the time of the earthquake at Aleppo, and he ran down into the street when he felt the shock without going through the house.

NEW ANECDOTE OF JUDGE PARSONS.

I recollect an anecdote of Mr. Parsons while he was at the bar.—He was journeying on horseback (the only mode of travelling at that period) to a court in the interior of Massachusetts, and discovered when he was near a blacksmith's shop that his horse had a shoe loose. He stopped to have it secured, and while the blacksmith was preparing his fire and collecting his tools, Mr. Parsons entered into conversation with him upon subjects relating to his trade, and continued the conversation until he recollected that his stirrup leathers were not in good order, and seeing a shoe-maker's shop opposite, he took them off, and carried them to the shoe-maker to be repaired and while there he discoursed very familiarly with the shoe maker upon the subject of his vocation. When the jobs were done, and Mr. P. had departed, the blacksmith came over and enquired of his neighbor if he knew that man.—He replied that he did not;—all I know of him, said he, is that he is a shoe maker, who well understands the trade. He a shoe maker! said the blacksmith, not he—if he is not a blacksmith there is not a blacksmith in the world, and I would give half of what I am worth to be able to shoe a horse as well as he can.

A curious question in the law of insurance arose when Chief Justice Parsons was on bench. A ship having had a constant succession of favorable weather safely performed a voyage which was insured; yet a question arose whether she was seaworthy. The suit was brought to recover back the premium; in the course of the trial several shipwrights were called as witnesses to testify concerning the alleged defect, which was the want of a bolt in a certain place to secure properly a particular part of the body of the ship. The witnesses were not all agreed in the necessity of the bolt to render the ship sea-worthy.

There was much testimony concerning tree-nailing, spiking and bolting; and one shipwright, who was considered more experienced than the rest, entered into a minute description of the part under consideration, and stated that it ought to be tree-nailed in one place, spiked in one or two other, and bolted in a third, giving his reasons for each; but his testimony, through an inadvertency, placed the bolt in a wrong place. The testimony was not clearly understood by either of the counsel, and they did not discover the mistake of the witness; but the Chief Justice instantly perceived the error. He then stated to the witness that he had always supposed that the part of the ship in question was tree-nailed, spiked and bolted in a particular manner, which he clearly explained, and pointed out the necessity and the advantages of each; but, he added, since you are an experienced ship-wright you must know best, and I must have entertained an incorrect opinion. No, Sir, replied the witness, your honor has stated it aright, and if I did not say so, it was because I spoke in too much haste about it. He then described it again and corrected the error of his previous description and testimony. The Chief Justice said, I am convinced by your more deliberate testimony that my former opinion was well founded, but had you or any other experienced artist declared the contrary I should certainly have yielded an opinion, which I have some how or other picked up, on a subject I do not understand.

The late Solicitor General of Massachusetts, who was engaged in the cause, whispered to some one near him—hear how that modest old fellow lies; he knows well enough that there is not a man in the Commonwealth who can build a ship as well as himself.

One of Justice Parsons scholars in Portland, told me that when he commenced his school he told the boys that the first rule he required them to remember was this: Never attempt two things at once—that the second was 'the studying law,' which provided a punishment for every boy who looked into his books or coned over his lesson during the time allotted for play and relaxation. A third was called 'the idling law,' which provided punishment in every case where a boy suffered his eye to wander from his book while the law was in force. When he dismissed his scholars for a short recreation, he pro-

claimed the studying law, which declared all study an offence. The usual recreation was football, in which the master joined with his scholars with great glee; and one in eager pursuit he stumbled and fell down, and a boy ran over him, before he recognized his master, to his great terror.—The boy stopped, and with tears in his eyes, began to make his excuses. Run on, you rogue, said Mr. Parsons, never mind me; we are all boys together now. When the time allotted to recreation expired, he laughed among them over the incident which had happened, and his mirth continued until he took his place. He then said, I am master now, boys, and the idling law is in force. His scholars loved and revered him, yet he suffered no breaches of the idling, or the studying law to escape an appropriate punishment.—Hopkin's Address to the Portland Bar.

THE INDIAN.

Some visitors to the Falls of Niagara, found an Indian standing on a rock above the cataract. At a little distance was a projecting point of land, between which and the spot where the savage stood, the rapids were sweeping with a smooth but swift current. One of the travelers asked the red man if he could swim through the rapids to the point. 'I cannot tell,' was the reply, 'but I will try if you will give me that flask of brandy, which your servant has in his hand.' The flask was accordingly given to him, and taking it in his hand, he plunged into the tide. He swam vigorously and soon seemed about to achieve his dangerous enterprise. But deficient for a successful execution of the exploit, either in strength or skill, he missed the point, and shooting a little below it, he was instantly at the mercy of the rapids. He saw his error and his danger, and struggled with desperate energy to gain the land. In vain! Every sweep of his vigorous arm leaves him farther from the island, and nearer to the spot where the glassy water bends over the rock. Seeing all chance of escape was passed, the savage ceased his efforts, and drifted in the stream.—Then raising on the tide, he held the flask in one hand, while he wrung out the cork with the other, and applying the inverted vessel to his lips, disappeared over the cataract!

Is there not some analogy between this desperate savage and the votaries of pleasure? Do they not venture into a smooth but deceitful tide, for light and transient gratifications, and lose themselves fatally and forever in that ever troubled abyss, in which the streams of vice and folly terminate?

THE BIBLE.

The Bible is heaven's legislation. We fell safe in extending God's law, without note or comment. The bible is calculated to bring out and develop all the elements in the human character, that constitute a perfect state of society. It represses what is evil. Pride has nowhere been denounced but in the books where God has spoken. No where else can we find described what the heart should be, and what the hand should do. There is not, there never was a code of morals worthy of the name, but in the Bible. No where else can the momentous question be answered, how can man be just with God? The Bible stands between us and idolatry. Learning will not banish idolatry. The Greeks and Romans were learned, but their idolatry was gross as that of any nation; neither can law effect it: nothing will but the Bible; and all the gods of the heathen world lie in ambush ready to rush in upon us, when Fanny Wright and Robert Owen have driven out the Bible.

It has been said that this scheme of circulating the Bible is a conspiracy to overthrow liberty. But it must be a singular mode of overthrowing liberty; for every country where the Bible is possessed and read by the people, is free, or comparatively so; but on the contrary, every country where it is not possessed and read by the people, is destitute of freedom. It has been said that the Bible is a dangerous book, that the people cannot understand it.—But men can write a book—can make a code of laws, which the people can understand; and cannot God do this!

The Bible is a good book, an intelligible book a safe book, a blessed book; and let it go to every family in the world.—Dr. Beecher.

THE ROBER.

Charles C— was sporting with his young companions one morning, on the grassy lawn when the subject of a late bank robbery was introduced. 'I should like to have as much money as was stolen,' said one. 'I wish I could find out where it is hid,' said another.—'But if I should find it,' said Charles, 'my father would not let me keep it.' Ah! little thought that laughing boy, that he was soon to suffer on account of the stolen money; little thought he, that in a few days he would be left an orphan. But so it was.

The father of Charles was concerned in the

robbery of the bank, and in a few days was detected. He was filled with shame and remorse, and to remove the stings of conscience, he destroyed his own life by discharging a pistol in his mouth. We saw the unhappy man, after the fatal deed was committed, and could not but mentally exclaim, Alas! poor human nature!

From this sketch we may learn the folly and evil of committing sin—of yielding to the temptations of satan. Had this poor man been contented with pursuing his honest occupation without desiring to increase in wealth, how different would have been his end. When a sin is committed, how often does it bring sorrow and regret, and deep remorse. Doubtless, this man would have given worlds, had he possessed them, if he could have been relieved from the stings of a guilty conscience. But no, he was hurried on to the commission of that act which sent him uncalled into the presence of his Judge. We see here, also, the truth of the remark which is often made, that one sin leads to the commission of another. Who of our readers will not weigh well the consequence of one act of disobedience—one sin against God? Before a single step is taken, look well to the end of your course, and if it be doubtful whether you will possess a clear conscience, stop where you are; do not proceed—for your life do not proceed an inch. Remember those who have perished in sin, and see the way before you thickly paved with the bones of thousands who unguardedly tampered with sin, and fell, loaded with disgrace and infamy. Dear youth, we say again, beware—beware of sin.—S. S. Instructor.

"THE TRUTH WONT HURT ME."

A grocery merchant, who had followed for several years a profitable business, in retailing ardent spirit, requested the editor to have the Religious Intelligencer left at his house. We remarked to him, that he could not read our paper, for we bore hard upon those who were poisoning their neighbors. "Oh, (said he), I guess the truth wont hurt me." And we believe it did not; for in a few weeks he abandoned the traffic like a Christian, declaring that he would "never sell another drop, if he had to support his family by hoeing potatoes."

With this motto, "the truth wont hurt you," we cordially invite the friends of temperance, and the friend of intemperance, those who stand on neutral ground, and those who sometimes can't stand, those who are astride the fence, and those who sometimes lay under the fence, those who make, sell, or drink ardent spirit, to look at the truth on this momentous subject; and if you look, with unprejudiced eyes, we will engage that the truth wont hurt you.—Rel. Intelligencer.

Hervy thus closed his life: 'How thankful am I for death! It is the passage to the Lord and giver of eternal life! O welcome, welcome death! Thou mayest well be reckoned among the treasures of the christian: to live is Christ, to die is gain! Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!'

The various combinations into which the twenty-four letters of the alphabet may be arranged, amount to 620,448,401,733,239,439,360,000.

It is not the religion of men which sours their temper, but their temper which sours religion.

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ALVIN ISBELL,
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THE subscribers intend keeping constantly on hand a general assortment of BRUSHES, which they will sell as cheap as can be purchased in the city of New-York. Merchants will do well to call and examine for themselves. All orders thankfully received and promptly attended to. The highest price is cash paid for Bristles.
J. C. CHEICHESTER,
C. PRENTISS.

Rochester, Sept. 26, 1853. 17:4

Family Journal,

AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, NOVEMBER 30, 1833.

[VOL. I.—NO. 18.]

EIGHTH ANNUAL REPORT OF THE MONROE COUNTY SABBATH SCHOOL UNION

Abridged for the Family Journal.

ROCHESTER—In this village, and in the town of Gates, there are 10 schools connected with this association, having 244 teachers, 1302 children belonging to the schools, and an average attendance, during the past year, of 972, they have in their libraries 1627 volumes of books, the teachers in 9 of these schools, attend to the Monthly Concert of Prayer for Sabbath Schools, and meet alternately at the Baptist and four Presbyterian Churches, for that purpose. In 5 of the schools the teachers' weekly prayer meeting is kept up, and in some of them is attended with much interest, and an evident blessing. Nine of these schools were continued during the last winter, being all that were then established, and none of them we trust will ever be permitted to go into winter quarters.

The Superintendents report, that 124 children under their charge have, during the past year, been the subjects of renewing grace, most of whom exhibit a very gratifying christian walk.

We here give the Reports of the different schools more in detail.

The Superintendent of the *Baptist School*, reports 39 teachers, 224 children upon his books, and an average attendance of 151—200 volumes in the library, and 37 conversions, 24 of whom have united with the church, and remarks that he hopes the Teachers of the School, by faithfully discharging all duties, will be able to increase their attendance to 250, they have one adult Bible Class of about 25.

The Superintendent of the *First Presbyterian School*, reports 36 teachers, whole number upon the books 218, an average attendance of 160; there is also connected with this school, an Infant Sabbath School, where are taught between 80 and 100 infant children, and 3 Bible Classes, for youth and adults, in which are taught about 70 persons. They have in the library 300 volumes of bound books, and have, during the year, made a donation to the Board of 68 volumes bound, and 108 volumes unbound books for the use of destitute schools. The superintendent does not give us the number of supposed conversions in his school, but remarks, "in glancing retrospectively at the interests and features of our school, during the past year, we have first to acknowledge, with lasting gratitude to God, the *converting influence of the Holy Spirit*, the season of general awakening in the school, in which, we trust, many were brought to the exercise of genuine repentance towards God and faith in our Lord Jesus Christ. Of this number, some are of tender age indeed, who yet, it is believed are increasing in wisdom and growing in grace, whilst others, it must be confessed, are too much assimilated in their walk and conversation, to the greater mass of adult professors. During the past year, our school has embraced but few children who do not belong to the congregation and not all of those who do, as many attend other schools in the more immediate vicinity of their residence.

Finally, although we have generally enjoyed in a high degree the blessing of health, yet it has pleased the Head of the Church to remove, by death, one of our most estimable female teachers; one who commenced her labor with the commencement of the first Sabbath School in Rochester, and we trust, is now contemplating with holy joy, the blessed home, where she shall present a number of dear children as those whom she has been instrumental in bringing to the Saviour."

The Superintendent of the *Second Presbyterian School*, reports 47 teachers, 175 children upon the books, and an average attendance of 163. There are connected with this school 3 Bible Classes, in which about 50 youth and adults are instructed in the truth of God. They have a library of 248 vols. of bound books. Sixty children have, during the past year, been, by the teachers of this school, led to the *Lamb of God*, have given themselves to him, and have united with his people in commemorating his dying love.

The Superintendent remarks: "The teachers weekly prayer meeting has been attended by an average of about 30, and is regarded as a safe and sure thermometer of the state of the school. This we have especially remarked during the past year: as soon as teachers began to feel their individual responsibility, and act in view of it, and meet together *"with one accord,"* the spirit of the Lord came down in our midst, and many were led not only to inquire *"What shall we do to be saved?"* but to believe on the Lord Jesus Christ, and to give themselves, in an everlasting covenant, to him. We take up a weekly contribution among the children, to educate a boy at the Sandwich Islands, to be called *William Wisner*. Our teachers are all professors of religion, and have *enlisted for life, to labor in this vineyard of the Lord. We never allow a teacher or a scholar to leave the school, without giving them a public charge to be faithful in this cause, wherever they may, in the providence of God, be called. We have many invaluable proofs of good resulting from this method.*

During the year we have been called to part with two of our fellow teachers, who have died in the faith; and one teacher, Miss Preston, having married the Rev. Mr. Johnson, has embarked on the Siam mission. And, finally, we have the greatest encouragement to persevere and leave nothing undone that we can do for the furtherance of this blessed cause.

The Superintendent of the *Third Presbyterian School*, reports 32 teachers, 212 children on his books, and an average attendance of 150. Their library consists of 180 volumes, and during the past year, 15 members of this school have found the Saviour precious to their souls.

The Superintendent of the *Free Church School*, reports 35 teachers, 200 children enrolled on his books, and an average attendance of 180. Their library contains 400 volumes. Twelve conversions have taken place in this school during the past year, all of whom have united with the church, and the superintendent thinks as many more give evidence of a change of heart. This school has also an infant class of about sixty scholars.

The Superintendent of the *School near the Bull's Head*, reports 8 teachers, 41 children on his books, an average attendance of 30, with a prospect of increasing the regular attendance to 40. There is 100 vols. in the library.

The *School* in that part of the village called *Frankfort*, conducted by teachers belonging to the Sabbath School of the Second Presbyterian Church, has 14 teachers, 80 children upon the books, and an average attendance of 55. Fifty volumes in their library.

The *School* in that part of our village called *Dublin*, has 5 teachers, 25 children upon their books, and an average attendance of about 20.

The Superintendent of the *African Sabbath School*, reports 21 teachers, 95 adults and children upon their books, and an average attendance of 49. Forty-five bound and 59 unbound vols. of books in the library. The attendance at this school is extremely irregular, partly owing to the fact that at periods of the year a considerable proportion of our colored population are engaged on the canal.

There is a *School* recently established in the northwest part of the town of *Gates*, taught chiefly by teachers belonging in the village, in which are 6 teachers, 26 children enrolled, and an average attendance of 14. Their library contains about 25 volumes.

In addition to these 10 schools, there are in this village 1 *Methodist* and 4 *Episcopal Schools*, in which we learn there is an average attendance of about 400 children.

BRIGHTON—From the Reports received from the town of Brighton, we learn that there is connected with this association in that town 3 schools, in which are engaged 34 teachers, having enrolled upon their books 176 children, and an average attendance of 158. In their libraries are 100 volumes of books. The Sabbath School Monthly Concert is observed by the teachers of one school, but the superintendent remarks, is thinly attended. No conversions of children reported.

HENRIETTA—In the town of Henrietta there are in operation 7 schools, in which are 56 teachers, 273 children enrolled, and an average attendance of 200. There are libraries attached to six of the schools, containing 440 volumes. The Sabbath School Monthly Concert of Prayer is irregularly attended by the teachers of 1 school. Six children are reported to have found the Saviour during the past year, and one female teacher, who was impatient when she commenced teaching the blessed truth of God to a class of children, has found that truth to be, in her own case, the wisdom and the power of God to salvation.

RUSH—The town of Rush has had in operation, during a part of last summer, two schools, in which were engaged 13 teachers, 73 children enrolled upon their books, and an average attendance of 52. Their libraries contain 95 vols. No prayer meetings for Sabbath Schools are attended: there have been no conversions in the schools, and no Sabbath School is sustained during the winter.

MENDON—In this town are reported three schools, in which are employed 38 teachers, who have under their care 196 children, of whom 150 attend regularly. There are libraries attached to the schools, in which are 280 vols. of books. The Monthly Concert of Prayer for Sabbath Schools, is observed by one school. There are reported two conversions. But one school is kept up during the winter.

PITTSFORD—The town of Pittsford reports three schools, in which are 31 teachers and 146 scholars, having an average attendance of 115. There are in the three schools 275 vols. of books. One school observes the Monthly Concert of Prayer for Sabbath Schools, and one school is kept up during the winter. No conversions are reported. One of the superintendents, remarking upon the great want of more schools in this town, says: "But the large proportion of professing christians are not awake to this subject, and seem to have thought very little upon it. Where an effort has at any time been made to establish schools, there has been no difficulty in finding children to attend. The difficulty is to find teachers, who are willing to make the sacrifice of time and convenience.

PERINTON—Reports two schools, in which are engaged 9 teachers, whole number of children enrolled 44, and an average attendance of 41. Both of these schools observe the Monthly Concert of Prayer for Sabbath Schools. In their libraries are 125 volumes. Neither of these schools were kept up during the last winter, and no conversions are reported.

PENFIELD—Has three schools and 25 teachers, about 120 children enrolled upon the books, and an average attendance of 90—95 vols. in their library. One school reported to have been sustained during the last winter. No conversions reported.

GREECE—There are in operation in the town of Greece, 8 schools, connected with this Union, having 46 teachers and 314 children enrolled. They report an average attendance of 186 children during the past year. Their libraries contain 466 volumes. One school observes the Sabbath School Monthly Concert. Eight conversions are reported. Two schools were kept up during last winter. One of the superintendents remarks: "There are many causes to impede the progress of Sunday School instruction here; among the most prominent, are the old prejudices existing in the minds of the parents of the children against Sabbath Schools. Most of the parents are styled Christians, and they believe that there is some evil design against the state in these Sabbath Schools. But as there has been a school here about a year, and they do not realize their former fears, I think they are getting more and more in favor of the Institution." Another superintendent says: "We have in this district to encounter much spirit and violent opposition from a number of individuals, who are parents, and not only do not patronize the school by sending their own children, but use all their influence to prevent others from attending, and when, notwithstanding all their efforts to oppose it, the trustees of the School District permitted the Sabbath School to be held in the school-house, so violent became their opposition, that they refused to avail themselves of the District School for their children. Last winter these *discontents* supported a school among themselves, distinct from the district school, at an expense of more than twenty dollars per month. During the present season their children have attended no school. The consequence of this conduct is, that a large number of children, who ought to be receiving the benefit of our day school during the week, and our Sabbath School on the Sabbath, are let loose upon our community, to contract habits of vice, and fit themselves for the penitentiary or gallows. This is a faint picture of the state of things, as they really exist among us. The hue and cry about the union of Church and State, priestcraft, superstition and fanaticism, are to be heard from all quarters. How long this will be our situation is known only to *Him who knoweth all things*. But we do indulge the hope that those in this region, who love the Sabbath School cause, who have witnessed its blessed effects in training up our youth for extensive usefulness here and for a blessed immortality hereafter, will step forward and sustain, by their exertions and their prayers, the suffering cause of our blessed Redeemer, in this strong hold of Satan."

We give these remarks at length, to show with what difficulties the friends of this cause have yet to contend in our own county; and there are other places, within our bounds, where opposition, as determined and carried to the same length, has been encountered, and in one instance, we regret to say, it has succeeded temporarily, at least, in smothering the Sabbath School. There are many parts of the town of Greece, however, where the Sabbath School cause is held dear, and where its interests are efficiently promoted, and their town union have rendered your Board valuable service in prosecuting our labors.

PARMA—In the town of Parma we have 4 schools, employing 40 teachers, and having upon the books 223 children, and an average attendance during the present year of 145. Their libraries contain 383 volumes. But one school was sustained in the town during the past winter. Five conversions have resulted from faithful Sabbath School instruction, in two of these Schools. The Monthly Concert of Prayer is not observed.

CLARKSON—The Sabbath School Union of Clarkson, (which is the only town union that has reported to us,) report 9 schools, 80 teachers, 406 children connected with the schools, and an average attendance of 300. In their libraries they have 380 volumes. Twenty-three children are believed to have passed from "death unto life," during the past year, in these schools. Four schools are sustained during the winter, and the Monthly Concert of Prayer is observed by the teachers of one school. This town union has some very efficient officers, and they have sustained their schools with but very little assistance from the Board.

SWEDEN—This town includes the village of Brockport, where are some very flourishing schools. In the whole town, including Brockport, there are 7 schools, in which are engaged 108 teachers. They have 452 children upon their books, and an average attendance of 344. There is a library in each school, containing in all 571 volumes. The teachers of only one school observe the Monthly Concert of Prayer. Three of these schools were sustained during last winter. The Redeemer has blessed the efforts of Sabbath School teachers in this town, in proportion, doubtless, to their faith. Every school in the town reports one or more conversions of children, and the whole number reported is 49 children and 10 teachers. The superintendents notice the death of three teachers during the past year, all of whom have died in the triumphs of faith.

ODEN—Reports 6 schools, 53 teachers, 268 children enrolled upon the books, and an average attendance, during the past year, of 203. Four of the schools have libraries, in which are 142 volumes. The Monthly Concert of Prayer for Sabbath Schools, is attended by the teachers of two schools. But one conversion is reported, and only one of these schools was sustained during the past winter. The superintendent of the school at the Center remarks: "I have to mourn the leanness of our reports, and I think I desire that it may awaken in my own

Anna

heart a deeper feeling of dependence on God, and prompt me to more active engagedness in this blessed cause." (To be concluded.)

INTERESTING INCIDENT.

The following, as it will be seen, bears the name of the writer. It was communicated for the Philadelphia Narrator. The incident occurred two or three years since. The author says:

I became very much exercised about that time on the subject of public family devotions—for I had a number of apprentices, and others engaged in my paper mill, who were not in the habit of attending the family exercises. Finally, I opened the door for all to attend who were disposed to unite in the solemn service. Most of my hands accepted the invitation very readily and came in from time to time to prayers. But there was one who felt no disposition to take part in this matter, and seemed to treat the conduct of others who came in with sneering contempt.

On one occasion as the girls retired from the prayer-room, he said to them, "I wish you would bring me a *five-penny-bit's* worth of the old man's prayers." This circumstance was soon after related to Mrs. K, who immediately informed me of the fact. The young man was kept in profound ignorance of its having come to my ears, for I intended if possible, to make him feel the guilt of his disgraceful conduct, at a time when he would least expect an attack.

About six weeks had passed away when circumstances brought the family all together, and the young man was comfortably seated near my side. After the usual preliminaries, we fell on our knees to invoke Heaven's kind benediction. My heart was drawn towards the young sinner; and I had not proceeded far until my soul was kindled into a holy flame for him. I paused an instant, and then gave vent to my feelings in fervent supplications for his undying soul. "O! Lord God," said I, "thou seest this wretched—this astonishingly wicked young man, who wants a *five-penny-bit's* worth of prayer! O! give him enough to convert his guilty soul." He burst into tears and wept aloud. I still continued my prayer. He cried out for mercy. All in the house were melted down. Oh! it was a feeling time! I continued to pray, and the more I prayed the more feeling there seemed to be; and when I concluded my prayer there was not a dry eye in the house. But I had no sooner pronounced Amen, than one of the young brethren continued the prayer for the wicked young man. He was followed by another; and thus three had agreed on earth as touching one thing.—It was not in vain that we prayed. He who has said "ask and ye shall receive," did not allow us to go empty away. The young man soon found peace in believing, and is now a member of the Baptist communion in this place.

But this was not all the good produced under God by that family prayer meeting. It was the means of the hopeful conversion of three young men, four young ladies, and one old lady about 50 or 60, all members of the family. Indeed, I have reason to bless God that the good influence is not yet done away. For I can say, I believe with holy thankfulness, that at this moment all in my employment, who are members of my family, are truly interested in the Lord Jesus Christ, but one young lady. She has not been long with me, and I think she is already convicted. I cannot rest in spirit, until I see her "come over on the Lord's side."

Let me say in the conclusion, I have given my own name, that no mind may labor as to the authenticity of what is related. There are now many living witnesses of the truth of this narration. And although some may think there is too much egotism about this hasty sketch, I am confident those who know me, will believe me to be above desire to exalt self, or seek human applause. My only desire is to exalt the rich, free, infinite grace of Christ; and show the efficacy of united, fervent, importunate prayer; and I only wish that those who are inclined to doubt these *speedy answers to particular requests*, had a heart to pray a great deal more! Yours in the best of bonds,

ANTHONY KELTY.

FALLOWFIELD, Pa. Sept. 5, 1833.

New Missionary Board.—At the recent meeting of the Synod of Tennessee, the following resolutions were adopted:

"Whereas this Synod feel that it is binding on the Southern Churches to do more than they have hitherto done for the cause of Foreign Missions, and whereas this Synod has been informed that it is in contemplation this fall to organize a Southern Board of Foreign Missions to co-operate with A. B. C. Foreign Missions and other Missionary Societies in the great work of evangelizing the world, therefore,

"Resolved, That this Synod is decidedly in

favor of the organization of a Southern Board of Foreign Missions, and if pleased with the plan when its details shall be more fully laid before them will, relying on the blessing of God, most cordially sustain it by their prayers, their contributions and their influence.

"Resolved 2nd. That Rev. Messrs. Fred. A. Ross and Gideon S. White be and hereby are appointed delegates from this body to confer with the Synod of South Carolina and Georgia at their session to be held at the town of Columbia on the first Thursday in December next, in reference to the organization of such a Board."

MISSIONARY DEPARTMENT.

"COME OVER AND HELP US."

Aets xvi. 6.

The following lines were written for one of the missionaries who lately left our shores for India, and addressed by her to her friends, on the eve of her departure.

To the wretched, unheard in their long lamentation,
To the sorrowful—weeping, unpitied in wo,
To the heathen, untaught in the way of salvation,
Say, friends of humanity—shall I not go?

Where the blood of the victim of idols is spilt;
Where the streams of pollution and misery flow;
Where is opened no fount for uncleanness and guilt—
Say, lovers of Jesus—shall I not go?

The path of the herald of mercy is smooth,
The look of compassion or want to bestow,
The broken in heart to comfort and soothe,
Say, sisters affectionate—shall I not go?

While the widow is doomed to the funeral pile,
While parents no tender affection can show,
While their offspring the Indus and Ganges defile,
Say, mother beloved—shall I not go?

If the Saviour command—"preach the gospel of peace,"
If the promise that *all*, the glad tidings shall know,
If his presence attend—if his care never cease,
Say, spirit within me—shall I not go?

O yes—to the message I gladly reply—
Dear friends of my childhood, ye will not say no,
Adieu! may we be re-united on high—
To the labor of love I must go—I must go. ELIZA.

From the Connecticut Observer.

LETTER TO CHRISTIANS.

How soon can the work be done?—In attempting to answer this question, I would not estimate the work to be done too low, nor the ability of Christians too high. I would avoid both these extremes, and present the subject in such a manner that no one can accuse me even of an approach towards extravagance.

The number of those to whom the gospel is to be made known, I have supposed to be 750,000,000. This is considerably above the average estimate of geographers. Take also the highest estimate of the proportionate number of families and of missionaries wanted. Allow only five persons to a family, and a missionary to every 20,000 souls; making the number of families 150,000,000, and that of missionaries, 37,500.

As I have not the means of forming any estimate respecting the number and ability of Christians in other countries, I will suppose the U. States to contain one-third of the whole number; and that they are able to do twice as much in this work, as Christians in other countries, in proportion to their number. Both these suppositions are doubtless less favorable than the truth would warrant; but I chose to be moderate. Christians in the United States then, have half of the whole work to perform—the one-third of the whole number of Christians here being supposed able to do as much as the two-thirds in other countries. They have 375,000,000 to supply with the means of religious instruction; or 75,000,000 families to supply with Bibles, and 18,750 missionaries to provide and support. As soon as they can do this, Christians in other countries can supply the remaining half of the entire population of the globe, and the gospel be made known to every dweller on earth.

The number of members belonging to churches commonly regarded as evangelical in the U. S. is not far from 1,500,000.* Suppose one half of these to be, either so poor as to be unable to do any thing towards evangelizing the world, or hypocrites or self-deceivers, and because they are hypocrites or self-deceivers, not to be reckoned among Christians. Let us suppose the remaining half able to contribute, on an average, five dollars a year for the object we are contemplating. There are very few of them who do not expend more than that sum every year for articles of luxury, which, so far from being necessary, are positively injurious to health and prejudicial to happiness; or for the sinful gratification of their pride in useless decorations of their persons and dwellings; and fewer still, who could not earn it, without any injury to either body or mind, by a more industrious

* In this estimate are included Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, Dutch Reformed, German Reformed, Lutherans, and Moravians.

trious improvement of their time. It is less than two-thirds as much as the average annual expense of the use of ardent spirits to the inhabitants of the United States, previous to the commencement of the temperance reformation—so much less that the difference would sustain all our benevolent operations better than they are now sustained. And is it doubtful whether *one-half* of the members of our churches are able to give *two-thirds* as much, in proportion to their number, for the honor of their Redeemer, and the salvation of perishing millions of their fellow men, as the people of the United States, including all ages and classes, did then actually give for the privilege of using ardent spirits? No, it cannot be.

We may, therefore, proceed with safety upon the supposition that the 750,000 Christians in our country are able to give five dollars a year, each, for the diffusion of the gospel. The sum would be \$3,750,000.

Let the work of supplying with Bibles the 75,000,000 families, that fall to our shares, be commenced immediately; and let one-thirtieth part of them, or 2,500,000, be supplied every year, so that at the end of thirty years, the work shall be completed.

The cost of Bibles, when they come to be printed in editions of millions, will very certainly not exceed one dollar a copy. The expense of carrying forward this part of the great work will therefore be \$2,500,000; leaving \$1,250,000 for the support of missionaries. This sum will support, at a salary of \$600, which on an average, would be abundantly sufficient, 1,083 missionaries.

The population of most, or all of the unevangelized portions of the globe, either remains stationary, or is diminishing; but the number of Christians in our country is constantly increasing. During the years 1829, '30, and '31, supposing the number of Christians to increase in the same ratio as that of church members, at the rate of more than twelve per cent.—[I name those years, because my means of information extend to no others.] But that our estimate may be moderate, let us suppose it to increase less than half as fast as it did during those years—only at the rate of six per cent. In ten years from the present time, it will be 1,328,109; and contributing as before supposed, five dollars a year each, they will be able, in addition to continuing the supply of Bibles, to support 6,900 missionaries. In twenty years it will be 2,350,737, and their contributions will support 15,422 missionaries. In 1856—23 years from the present time, it will be 2,790,432, and they will be able to support 19,086 missionaries; or, 336 more than the number supposed to be requisite. In thirty years it will be 4,163,285, and they will be able to do one-third as much more, as has been supposed necessary for the accomplishment of their part of the work in view. In other words, Christians in the United States might take two-thirds of the world instead of half of it—might give the gospel, so far as pecuniary means would do it, to two-thirds of those now destitute of it, in thirty years.

But are they able to furnish the requisite number of missionaries?

At the commencement of the work, Christians would be able to support 2,083 missionaries. To furnish these, one Christian from every 360, or one from every 720 church members, must become a missionary. In the progress of the work a larger number would be wanted. At the end of the twenty-three years, when according to the above estimate, the whole 18,750 can be supported, one Christian from 148, or one from every 296 church members must devote himself to this service. And where is the church of 296 members, or of 148 even, which could not furnish one missionary? The question now before us, be it remembered, is not whether Christians are *willing*; but whether, if they were willing, they would be able to furnish the requisite number of missionaries.—And is it doubtful whether one Christian in 148 is of such an age, and possessed of such talents that he may become a missionary? No; it is hazarding nothing to say, that if every young man, who is, or may become qualified to preach the gospel to the heathen, and who can do more good in that way than in any other, will furnish one—enough, and more than enough, will soon be found to supply the world.

But it may be objected that, though there are young men enough, whose native talents are such that they might become qualified for the work, they have not the means of procuring a suitable education.

Let the objection have all the weight it can have. Suppose the whole 18,750 missionaries to be dependent upon other Christians for the means of preparation for their work. Suppose also that they spend ten years in preparatory study, and that they need assistance to the amount of \$100 annually, during those years. The payment of the whole would not occupy more than the last eleven months of the thirty years.

Christians, then, are able to furnish men in sufficient numbers to supply the world with missionaries—to educate, send forth and support them—and to place in their hands bibles enough to give a copy to every family on earth—in other words, they are able to give the gospel to every human being in thirty years. A MISSIONARY.

TEMPERANCE DEPARTMENT.

WORSE THAN KILLED.

In the year of—, a United States senator, from the state of—, stood in his place in the senate chamber. Like Saul, he was head and shoulders above his fellows. With an intellect of giant strength, and an eloquence of manner seldom equaled, he held the minds of his contemporaries subject to his control.

Ten years from that day, a traveller passing through an obscure village, stopped at a tavern to refresh his horse, not with rum but with water and oats. In one corner of the room sat a miserable object, every muscle relaxed, drooping at his mouth like an idiot, and belching forth curses and blasphemies. Inquiring the name of this miserable being, the traveller started, and gazed around him with astonishment. It was the name of the man, who ten years before, stood in all the dignity of conscious power among the first statesmen of the country and held the main spring of the country's interest. Inquiring of the landlord what had reduced him to this condition? Oh, he has become dissipated, was the reply. This was the genuine effect of drinking rum. Nothing else could have produced this result. Other substances taken into the stomach, might have killed; but nothing except ardent spirits could have effected this entire desolation of all the physical, intellectual and moral powers, and made its victim a mass of living death.—Rev. E. N. Kirk.

LICENSES.

Who ever heard of a license being desired, or granted, to plow and sow, or to do any such thing? Why? because this is a lawful business. But our legislators and conscript fathers have determined that no one shall sell rum, whiskey, &c. without a license. The business is so dangerous, that they thought it ought to be entrusted only to careful men, and is not lawful without a special license to make it so.—Dr. Beecher.

DON'T SELL ARDENT SPIRITS.

1. Don't sell ardent spirits—for you cannot pray over your business. Can you say, O Lord, I pray thee to dispose the hearts of all my neighbours to come to my store to-day, and drink up their earnings, and ruin their health, and reason, and soul, and murder the peace of their families, so that I may get rich by their loss and suffering. If on the other hand, you feel disposed to pray that no man may be left to purchase the poison, you have no motive to remain in the traffic.

2. Don't sell ardent spirits—because if you do, prayers will be offered against you. When the wife comes, and says, "Dear sir, don't sell ardent spirits to my husband—he starves me, he abuses his children—through your means, he who should protect me, is wringing my heart with anguish; don't sell him any more rum; you may refuse to hear prayers, and tell her to be off, and that you must have a living, and she and her husband must look out for themselves; your ear may be deaf and your heart hard; but there is an ear that will hear her tale of woe—there is a heart that will pity her, and there is an arm long enough and strong enough to punish the author of her wo.—Mr. Kirk.

COMMON EDUCATION IN KENTUCKY.

I once travelled for about a month as an agent for the Bible Society, in one of the counties mentioned by Mr. Peters as one of the six most enlightened counties in the state. As the result of my investigation, during part of that time, I have before me the fact that I visited 63 families, containing 318 members, amongst whom was found barely one individual in each family that could read an English sentence—and many of these read so badly or so seldom, that probably three-fourths of them never instructed a single friend or relative in one idea contained within the lids of the Bible. In such a case, how does the torrent of corruption and depravity overwhelm men, and sweep them down to ruin!

Farther: I have the names of 15 families I visited at the same time, containing 87 members, where not a single individual was found who could read one word. Several of the families consisted of eight, nine, or ten members, apparently in comfortable circumstances; but when asked to receive a Bible, they would promptly refuse, saying, "we are no hands to read." Whilst others, quite as ignorant *

themselves, would indignantly reject a copy of the scriptures, and cry out, *money-making scheme! Church and State!* Of one family I have a distinct recollection; it consisted of eleven white persons and a number of servants. The farm and improvements seemed rather to indicate wealth and affluence. When the inquiry was made, whether they had a Bible, they replied "We have none, nor don't want any, for none of us is able to read." Then I had to turn from them, and leave them destitute, with the Bible in my hand;—yes, I had to leave them in a Christian land, almost as ignorant of the Saviour and his great salvation, as the poor Hottentot or Hindoo.—*Western Luminary.*

FAMILY JOURNAL.

SATURDAY, NOV. 30, 1833.

Ourselves.—It is always unpleasant to speak of one's self, but the interests of our paper, and consequently of its patrons, demands it at this time. Our paper has now a circulation of near 600, collecting in the short time we have been publishing, with but little effort on our part; and, if names alone would make us prosperous, we have prosperity. But a large number of our subscribers have paid *nothing* on their subscription. Payments should *always* be made in *advance*; and, indeed, we had much rather receive *ONE DOLLAR* in advance, than risk getting \$1.50 after three months. We hope those who have not paid will do us the favor to forward the same to us, according to the terms.—We have one other subject of grievance, which seems to us grossly unjust, and well calculated to mar our efforts for the public good. It is, that a number of our *subscribers*, (we have almost a mind to publish their names,) after having received our paper from or near the commencement, have recently thought proper to return the last number to us, without *notice* or *PAY*. *Is this right?*

Episcopal Ordinations.—On Friday, Nov. 25th, in Trinity Church, N. Y., Bishop Onderdonk admitted to priest's orders the Rev. R. C. Shimeall, author of the Chart, formerly a minister in the Reformed Dutch church, and now pastor of the Episcopal church in Canandaigua.

Removal.—Rev. John T. Hargrave, late of Leesburg, Va. desires to mention his removal from his former place of labor to Shepherdstown Jefferson Co. in the same state.—*N. Y. Evan.*

A "Baptist Book and Tract Society" has been established in Richmond, Virginia. The Religious Herald, a weekly religious paper, will be published by the society after the present year.

"Renunciation of Popery."—Mr. Samuel B. Smith, who was for fourteen years a Roman Catholic clergyman, has renounced that connection, and is about to publish a pamphlet on its corruption and heresy, under the above title.

For the Family Journal.
TO A YOUNG CHRISTIAN.

My dear friend,—I send you another short letter, touching the causes of a low state of piety. A neglect or a hasty reading of the Bible I have named as among the causes.

As a third cause I would mention the neglect of *spiritual treatises*. By these I mean the works of such men as Baxter, and Edwards and Owen. It is said, and by some perhaps with good reason, we have not time for these and the Bible too. But we hazard nothing in saying, that on the Sabbath, at least, there is time. Take only a part of the hours devoted to religious or other newspapers, and expend it on these authors, and you will find a rich recompense in holiness, and loveliness, and heavenliness of spirit. The great difficulty with most Christians of the present day is, that they read too much, and think and pray too little.—When such books are read, let it not be, as is too often the case, in a listless, desultory manner, but as if you were in communion with the very spirits of the men who wrote them.

A Neglect of meditation and prayer. In this too, the excuse is, we have no time.—But

it is well answered by referring to the life of Jesus. Hurried as he was from place to place, and surrounded all the day by a crowd of followers, he still found time for his holy duties. He was often sought in the desert alone, whether he had gone for his heavenly communion. The mountains and cold night breezes witnessed his solemn devotions. Christian, who can get no time by day, do the same solitary stars that shone on thy Saviour's retirement, ever testify to the fervency of thy prayers!

Now, my young friend, ponder these things, and next week you may hear from me again.

For the Family Journal.
UNIVERSALISM.

Questions like the following are sometimes proposed, *Is God infinite in knowledge? if so, did he not know the final state of every creature; and had he a design in creating the universe; did he create all men for holiness and happiness; and, is it God's will, purpose and pleasure, that all men should be saved?*

God is infinite in knowledge from his very nature, he changes not; if he increased in knowledge he would be constantly changing,—being infinite in knowledge he must know the final state of every creature, for one day with him is as a thousand years, and a thousand years as one day. And he knows the final end, because he knows the whole history of each one from beginning to end. His designs in creating the universe is to exhibit his perfection, not only his power but his holiness—his wisdom and his mercy. Being himself infinitely holy, he is perfectly happy, and every holy being is also happy. It was no part of God's design, that men should be unchangeably holy, if so men never would have sinned. He made them upright, in his own image, and gave them a law, and allowed them to obey or disobey.—He made them accountable for their conduct, and it is agreeably to his will for them to conduct according to his precepts. He has no pleasure in the death of him that dieth, yet men do die; and therefore, it is not his design that they should die. They are capable of moral action, and are under a moral government, and God designs to deal with them as moral agents. He affords them opportunity, instruction and encouragement for feeling and acting right, and he preserves those who *love him*, but the wicked he *will destroy*. Now if God will destroy the wicked, then certainly it is not his will to save them. He will have all men saved, that is, it is his command that they should obey him; but those who know not God and obey not the gospel he *will punish* with everlasting destruction. Can God *will*, or determine, to save all men, and yet *will* and determine to punish the wicked forever? Yes, God can will to save all men if they will do their duty, not otherwise; and, if they are moral agents, and accountable for their conduct, and are to be judged according to the deeds done in the body, he cannot do their duty for them,—and if they refuse to obey, after they have been often re-proved, he must destroy them suddenly, and that without remedy,—or rather, they destroy themselves. L.

Resolutions by the Utica Maternal Association.—Deeply sympathizing with our sisters, laboring as missionaries among the heathen, and who by the circumstances in which they are placed, are laid under the painful necessity, either of seeing their children daily exposed to the corruptions of heathenism, or of tearing them from their own embrace, to send them far away to be educated in Christian lands: therefore

Resolved, That to such children of our beloved missionaries as are sent to this country, and have no friends to provide for their necessities, we will extend the maternal embrace, and will endeavor, in obedience to the precepts of the gospel, to do for them, even as we could wish others to do for ours, in similar circumstances.

Resolved, That a committee of four individuals be annually appointed to receive and appropriate any money or clothing which may be contributed to the object specified above, and that said committee report their proceedings at each quarterly meeting of the association.

Resolved, That these resolutions be communicated to other maternal associations thro' the Mothers' Magazine, and that they be affectionately requested to co-operate with us in the contemplated object.

Mrs. Philomela Garrett, late of the Bombay mission, is the secretary and treasurer, to whom all communications and donations may be sent.—*Mothers' Magazine.*
Utica, Oct. 23, 1833.

Interesting Letter.—Gerrit Smith, Esq. of Peterboro, has written a letter to E. C. Delavan, of Albany, detailing the particulars of the reformation of thirty-eight drunkards, in the village of Peterboro, and within two or three miles of it. These changes have transpired as the result of the temperance movement there, and illustrate the benign influence of the temperance reform.

We have looked over this list of thirty-eight reclaimed drunkards, particularly, to ascertain in how many instances the hope of the gospel has accompanied the abandonment of ardent spirit. *We find that number to be FOURTEEN.*—*Western Recorder.*

"PAY THE PRINTER."

The editor of the Hempsted (L. I.) Enquirer, in his paper of Nov. 20, has the following announcement:—"Editors of newspapers from time to time have exercised their ingenuity in writing duns. But there never yet was a printer's dun composed in such a manner as to effectually answer its purpose. Premiums have been offered, for a form of one which should bring the needful but in vain.—We are not much in the habit of writing such articles, except occasionally for variety's sake, nor do we now intend to write any such thing: but when we announce to our subscribers the fact that we were presented on the 7th inst. about 5 P. M., with four healthy children, we venture to say that we shall not have a subscriber in arrears after the expiration of ten days. We are happy to announce to distant friends that the mother is doing well, and the children (a son and three daughters) are likely to become members of our own profession.

Secular.

SHOOTING STARS.

Yesterday's change of weather pencilled, near sunset, upon the western skies, the brilliant hues of a summer's eve. As the curtains of darkness were spread around, the broad belt of the heavens, visible in our hemisphere, became studded with the bright gems of night.—A strong, piercing wind cleared the atmosphere of every offensive vapor, and braced the nerves, at the same time that it gave effulgence to the bright surrounding scene. Somewhat before 12 o'clock, the meteors, so often seen on summer evenings, and commonly called *shooting stars*, were observed to fall with unusual frequency and splendor. They continued from that hour to flash athwart the skies, more and more, until they were eclipsed by the glories of the rising sun this morning. From four to six o'clock, they were most numerous and refulgent. Within the scope that the eye could contain, more than twenty could be seen at a time, shooting in every direction. Not a cloud obscured the broad expanse, and meteors sped their way across it, on every point of the compass. Were it possible to enumerate them, in the swiftness of their arrowy haste, we might venture to say, that for the two hours intervening between four and six, more than a thousand per minute might have been counted.—Their coruscations were bright, gleamy and incessant, and they fell thick as the flakes in the early snows of December. In one instance, we distinctly heard the explosion of a meteor that shot across to the northwest, leaving a broad and luminous track; and witnessed another which left a path of light that was clearly discernable for more than ten minutes, after the ball, if such it be, had exploded. Its length was gradually shortened, widening in the center, and apparently consisted of separate and distinct globules of light, drawing around a center, glimmering less and less vividly, until they finally faded in the distance. Compared with the splendors of this celestial exhibition, the most brilliant rockets and fire works of art, bore less relation than the twinkling of the most tiny star to the broad glare of the sun.—The whole heavens seemed in motion, and little need have been borrowed from a morbid sensibility to imagine, that the opening of the sixth seal was indeed at hand, when the "stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Never before has it fallen to our lot to observe a phenomenon so magnificent and sublime.

It bore no resemblance whatever to the Aurora Borealis, sometimes stationary, and at

others mingling its rich streams of varying light in splendid confusion, but rather seemed to illustrate the poet's ideas of the stars "shooting madly from their spheres," in the dissolution of nature, and the mighty rush of ruin—showers of stars falling amid "the wreck of matter and the crush of worlds."—*New-York Spectator.*

The editor of the Old Countryman makes a very serious matter of the "Falling Stars."—He says:

"We pronounce the Raining Fire which we saw on Wednesday morning last an awful *Type—a sure Fore-runner*—A merciful SIGN of that great and dreadful Day which the inhabitants of the Earth will witness, when the SIXTH SEAL SHALL BE OPENED!

That time is just at hand—described not only in the New Testament but in the Old; and a more correct figure of a *fig tree casting its leaves when blown by a mighty wind*, it was not possible to behold."

And again:—"Many things now occurring upon the Earth tends to convince us that we are in the 'LATTER DAYS.' This exhibition we deem to be a type of an Awful Day fast hurrying upon us. This is our sincere opinion; and what we think we are not ashamed to tell.

Men may, and have, called us enthusiastic. We care not if they call us Fanatic and Mad, so that we feel that they are mistaken. Fearing neither the face of human clay, man's arm, nor man's voice, while we obey human LAWS, and Love and Fear God, and have the evidence within that we are beloved in return, we WILL go on our way rejoicing. Nor would we go on alone. Hence we WARN all to turn to the Lord, while YET he is near."

Mr. Randolph's Will.—The Philadelphia National Gazette says, "It is mentioned in the newspapers, that a doubt exists which of the two wills left by Mr. Randolph was ratified by him on his death bed. We know that it was the one by which freedom was given to his slaves. The testimony on this head is ample." The number of slaves belonging to the estate is said to be 200 or 300.

The citizens of Lowell voted a second time on Monday on the theatre question. The vote stood in favor of licensing it 392. Against it 559. We presume that public opinion has now been so fully expressed, that no further attempt will be made to disturb the peace of the town on that subject. The question is put to rest.—*Bost. Trans.*

Hon. Francis Bloodgood, Mayor of this city, has been indicted by the grand Jury for granting tavern licenses.—*Alb. Journal.*

Appointment by the President.—Benjamin Franklin Butler, of New-York, to be Attorney General of the United States, in the place of Roger B. Taney.—*Globe.*

Morrison College, Lexington, Ky. was dedicated on the 14th ult and the faculty inaugurated. An inaugural address was delivered by President Peters.

Beat this Beet!—A Beet was raised, the last summer, in the Garden of Mr. S. Hawes, of Avon, which weighed sixteen pounds and measured two feet and five inches in circumference.—*Liv. Reg.*

The Municipality of Cincinnati has increased the licence to keep a Coffee House, from fifty to one hundred dollars, and prohibited the sale of liquors on Sundays, and to minors at any time.

Yale College.—The whole number of students connected with this institution, as appears by the College catalogue just published, is five hundred and forty-one.

MARRIED.

On Thursday evening last, by Rev. L. Lyons, Mr. JOHN BROWN, to Miss EMMA F. SMITH, all of this village.

PRINTING,
OF EVERY DESCRIPTION.

EXECUTED WITH NEATNESS AND ACCURACY,
At the Office of the Family Journal.

New Brush Manufactory.

Buffalo street, nearly opposite the west end of the Eagle Tavern.



THE subscribers intend keeping constantly on hand a general assortment of BRUSHES, which they will sell as cheap as can be purchased in the city of New-York. Merchants will do well to call and examine for themselves. All orders thankfully received and promptly attended to. The highest price in cash paid for Bristles.
J. C. CHICHESTER,
C. PRENTISS.

Rochester, Sept. 26, 1833. 17A

POETRY.

For the Family Journal.

THE PILGRIM.

Pilgrim, dost thou journey lone?
Son of Him, your heavenly Father;
Still to thee this truth be known,
That God forsakes the pilgrim never.

Pilgrim, is thy journey drear?
Are its joys extinct forever?
Still suppress that rising tear;
For Heaven forsakes the righteous never.

Pilgrim, soldier of the cross,
Soldier of thy heavenly Father;
All on earth is useless dross,
Compared to heaven and bliss forever!

Pilgrim, art thou bowed low;
O'er thy head doth dark storms gather?
Still you well this promise know,
Heaven forsakes the righteous never.

Storms may gather o'er thy path,
All the ties of life may sever;
Still amid the fearful scath
Heaven forsakes the righteous never.

Has health from thy bosom fled;
Do woes around thee thickly gather?
Soon thou'lt be numbered with the dead,
But God forsakes thy spirit never.

Pains may rack thy wasting frame,
Health desert thy couch forever;
But faith will burn with deathless flame,
Heaven forsakes the righteous never.

Calm and serene's thy dyed brow,
Nought from thee thy hope can sever;
Soon before God's throne thou'lt bow,
Heaven forsakes the righteous never.

Faith is a precious treasure given,
To point our souls to bliss forever;
A blessed foretaste of God and heaven,
For Heaven forsakes the faithful never.

Pilgrim, go on and win the prize,
The prize of bliss and heaven forever;
Soon thou'lt up to glory rise,
Heaven forsakes the righteous never.

HENRIETTA BARD.

Henrietta, Nov. 1833.

From the Religious Souvenir for 1834.

THE INTEMPERATE.

"Come along," said James Harwood to his wife, who burdened with two children, followed in his steps. Her heart was full, and she made no reply.

"Well, be sullen if you choose, but make haste you shall, or I will leave you behind in the woods."

Then, as if vexed because his ill-humor failed to irritate its object, he added in a higher tone—"Put down that boy. Have not I told you, twenty times, that you could get along faster if you had but one to carry? He can walk as well as I can."

"He is sick," said his mother; "feel how his head throbs. Pray take him in your arms."

"I tell you, Jane Harwood, once for all, that you are spoiling the child by your foolishness. He is no more sick than I am. You are only trying to make him lazy. Get down I tell you, and walk," addressing the languid boy.

He would have proceeded to enforce obedience, but the report of a gun arrested his attention. He entered a thicket to discover whence it proceeded, and the weary and sad-hearted mother sat down upon the grass. Bitter were her reflections during that interval of rest among the wilds of Ohio. The pleasant New England village from which she had just emigrated, and the peaceful home of her birth, rose up to her view, where, but a few years before, she had given her hand to one, whose unkindness now strewed her path with thorns. By constant and endearing attentions, he had won her youthful love, and the two first years of their union promised happiness. Both were industrious and affectionate, and the smiles of their infant in his evening sports or slumbers, more than repaid the labors of the day.

But a change became visible. The husband grew inattentive to his business, and indifferent to his fireside. He permitted debts to accumulate, in spite of the economy of his wife, and became morose and offended at her remonstrances. She strove to hide, even from her own heart, the vice that was gaining the ascendancy over him, and redoubled her exertions to render his home agreeable. But too frequently her efforts were of no avail, or contemptuously rejected. The death of her beloved mother, and the birth of a second infant, convinced her that neither in sorrow nor in sickness could she expect sympathy from him to whom she had given her heart, in the simple faith of confiding

affection. They became miserably poor, and the cause was evident to every observer. In this distress, a letter was received from a brother, who had been for several years a resident in Ohio, mentioning that he was induced to remove further westward, and offering them the use of a tenement which his family would leave vacant, and a small portion of cleared land, until they might be able to become purchasers.

Poor Jane listened to this proposal with gratitude. She thought she saw in it the salvation of her husband. She believed that if he were divided from his intemperate companions, he would return to his early habits of industry and virtue. The trial of leaving native and endeared scenes, from which she would once have shrunk, seemed as nothing in comparison with the prospect of his reformation and returning happiness.

The journey was slow and toilsome. The autumnal rains and the state of the roads were against them. The few utensils and comforts which they carried with them, were gradually abstracted and sold. The object of this traffic could not be doubted. The effects were but too visible in his conduct. She reasoned, she endeavored to persuade him to a different course. But anger was the only result. When he was not too far stupified to comprehend her remarks, his deportment was exceedingly overbearing and arbitrary. He felt that she had no friend to protect her from insolence, and was entirely in his own power: and she was compelled to realize that it was a power without generosity, and that there is no tyranny so perfect as that of a capricious and alienated husband.

As they approached the close of this distressing journey, the roads became worse, and their horse utterly failed. He had been but scantily provided for, as the intemperance of his owner had taxed and impoverished every thing for his own support. Jane wept as she looked upon the dying animal, and remembered his laborious and ill-repaid services.

"What shall I do with the brute?" exclaimed his master; "he has died in such an out-of-the-way place, that I cannot even find any one to buy his skin."

Under the shelter of their miserably broken wagon, they passed another night, and early in the morning pursued their way on foot. Of their slender stores, a few morsels of bread were all that remained. But James had about his person a bottle, which he no longer made a secret of using. At every application of it to his lips, his temper seemed to acquire new violence.—They were within a few miles of the termination of their journey, and their directions had been very clear and precise. But his mind became so bewildered, and his heart so perverse, that he persisted in choosing by-paths of under-wood and tangled weeds, under the pretence of seeking a shorter route. This increased and prolonged their fatigue; but no entreaty of his wearied wife was regarded. Indeed, so exasperated was he at her expostulations, that she sought safety in silence. The little boy of four years old, whose constitution had been feeble from his infancy, became so feverish and distressed as to be unable to proceed. The mother, after in vain soliciting aid and compassion from her husband, took him in her arms, while the youngest, whom she had previously carried, and who was unable to walk, clung to her shoulders. Thus burdened, her progress was tedious and painful. Still she was enabled to go on: for the strength that nerves a mother's frame, toiling for her sick child, is from God. She even endeavored to press on more rapidly than usual, fearing that if she fell behind, her husband would tear the sufferer from her arms, in some paroxysm of his savage intemperance.

Their road during the day, though approaching the small settlement where they were to reside, lay through a solitary part of the country. The children were faint and hungry; and as the exhausted mother sat upon the grass, trying to nurse her infant, she drew from her bosom the last piece of bread, and held it to the parched lips of the feeble child. But he turned away his head, and with a scarcely audible moan, asked for water. Feelingly might she sympathize in the distress of the poor outcast from the tent of Abraham, who laid her famishing son among the shrubs, and sat down a good way off, saying, "Let me not see the death of the child." But this Christian mother was not in the desert, nor in despair. She looked upward to Him who is the refuge of the forsaken, and the comfort of those whose spirits are cast down.

A cluster of log cabins now met their view through an opening in the forest. They were pleasantly situated in the midst of an area of cultivated land. A fine river, surmounted by a rustic bridge of the trunks of trees, cast a sparkling line through the deep, unchanged autumnal verdure.

"Here we live," said their guide, "a hard-working, contented people. This is your house which has no smoke curling up from the chimney. It may not be quite so genteel as some

you have left behind in the old states, but it is about as good as any in the neighborhood. I'll go and call my wife to welcome you; right glad will she be to see you, for she sets great store by folks from New-England."

The inside of a log cabin, to those not habituated to it, presents but a cheerless aspect.—The eye needs time to accustom itself to the rude walls and floors, the absence of glass windows, and doors loosely hung upon leathern hinges. The exhausted woman entered, and sunk down with her babe. There was no chair to receive her. In the corner of the room stood a rough board table, a low frame resembling a bedstead. Other furniture there was none.—Glad kind voices of her own sex, recalled her from her stupor. Three or four matrons, and several blooming young faces, welcomed her with smiles. The warmth of reception in a new colony, and the substantial services by which it is manifested, put to shame the ceremonies and heartless professions, which in a more artificial state of society, are dignified with the name of friendship.

As if by magic, what had seemed almost a prison, assumed a different aspect, under the ministry of active benevolence. A cheerful flame rose from the ample fireplace; several chairs and a bench for the children appeared; a bed with comfortable coverings concealed the shapelessness of the bedstead, and viands to which they had long been strangers were heaped upon the board. An old lady held the sick boy tenderly in her arms, who seemed to revive as he saw his mother's face brighten, and the infant, after a draught of fresh milk, fell into a sweet and profound slumber. One by one the neighbors departed, that the wearied ones might have an opportunity to repose. John Williams, who was the last to bid good night, lingered a moment as he closed the door, and said—

"Friend Harwood, here is a fine gentle cow feeding at your door; and for old acquaintance sake, you and your family are welcome to the use of her for the present, or until you can make out better." (To be continued.)

JUVENILE DEPARTMENT.

"How sweetly the sun his course has begun
To gladden this day of the Lord,
The day he has blest to point out the rest
So fully described in his word."

These lines were sung, in a sweet, plaintive voice, by an interesting little girl, who was propped up in a bed by pillows, apparently about twelve years of age. On her right hand was placed a little box, containing her library, which consisted chiefly of the books given her at school as a reward for good conduct; on her knees lay a small porteusian Bible, the last and best prize she had gained; on her left hand was a large nosegay, which had been presented to her by a younger brother. Her mother entered her chamber just as her tremulous voice had ended the lines—

The day he has blest to point out the rest,
So sweetly described in his word."

As the fond mother turned her eyes upon the faded form, and pale though serene countenance of her darling Emma, she said, "Ah, my child! thou lovest

"The rest so sweetly described in his word,"

And it is well thou dost; for no rest remains for thee here, my darling."

"O mother, say not so," said the patient sufferer; "I find rest for my soul when I think of Jesus: and my body has rested to night.—

"How sweetly the sun his course has begun."

See how it shines into my little casement; the honeysuckle scarcely shades my room from his beams. That sweet hymn, mother! I love those lines—

"Heard'st thou the church bell?
It has tidings to tell,
And tidings of all that is good;
It lifts up its voice,
And bids us rejoice
In Jesus, who shed his blood."

As she concluded, a tear stole down her cheek. The following conversation took place;—"Why do you weep, my love? Tell your mother all your griefs."

"I have no griefs to tell," she said rubbing off the tear and smiling. "As I said the first line, I was so sinful as to feel melancholy because when I heard our pretty church bells I thought of David when he says, 'My soul is a thirst for God, yea, even for the living God; when shall I come and appear before the presence of God?' But the good tidings of a Saviour's blood being shed for me makes me rejoice. It was my kind teacher who taught me what Christ has done for me; and what a kingdom is prepared for me if I am his, and he is mine. I loved her dearly, and I own when I see my sisters set out for school, I feel sad; but I would remember the spiritual comfort I enjoy at home, and say, 'Why art thou so vexed, O my soul! and why art thou so disquieted within me? O put thy trust in God, for I will yet

give him thanks, which is the help of my countenance, and my God. Dear mother go to church."

"I do not like to leave you alone; you will be dull, or may want my assistance."

"O no! not dull: I have this dear book," taking the Bible, "and can truly say,

Here are my choicest treasures hid
Here my best comfort lies;
Here my desires are satisfied,
And hence my hopes arise!

MANNERS OF THE JEWS.

No. 4.

Salutations.—When people meet, it is usual to say something kind or respectful to each other; this is called saluting. Different nations have different manners of salutation.—The eastern nations were, and still are, very exact in observing all the rules of politeness. We see a beautiful instance of this in Abraham's conduct to the children of Heth, Gen. xxiii. Many texts in the Bible shows us, that when people meet each other they use kind salutations. Their inquiries respecting each other's welfare, were numerous and particular; and at parting they concluded with many wishes of happiness to each other. When they met they generally said, "The Lord be with thee;" "The Lord bless thee;" and "Blessed be thou of the Lord;" or "Peace (which they considered as including every good wish) be with thee," Ruth ii. 4. Jud. xix. 20. 1 Sam. xxv. 6. 2 Sam. xx. 9. Psa. cxxix. 8.

In the latter times of the Jewish nation, much time was spent in these forms and ceremonies, as is still very much the custom in eastern nations, particularly in China, where there is a great deal more ceremony than among any other people, but very little sincerity. If a traveller, in the east meets any person on the road he loses much time in these salutations, while his thoughts are continually interrupted from more important subjects. It was probably for this reason that Christ told his disciples, when he sent them out to travel, "Salute no man by the way," Luke x. 4. As if he had said, "Do not waste your time in long conversations and useless ceremonies with the people you may meet, but remember the important business upon which you are employed."—That it was to guard against the foolish excess to which these customs were carried, and not forbid them to show proper respect and civility is plain from his command, Matt. x. 12, when they came into a house they were to salute it, or say, "Peace be to this house," Luke x. v. The order to salute no one on the way, would impress them with the importance of attending fully to the duties they were sent to perform. This also explains Elisha's order to Gehazi, 2 Kings iv. 29.

Thus the apostle Peter wrote in his epistles, "Be courteous," 1 Peter iii. 8. The apostle Paul evidently was so, and as I have heard it said, there can be no doubt but that he was truly "a christian gentleman," though sometimes he earned his bread with his own labor: for these things are by no means inconsistent with each other, Acts xviii. 3. 2. Thess. iii. 8.

In the last discourse of our Lord with his disciples, he alludes very beautifully, to the empty way in which the people of the world express their good wishes to one another, and shows how much more sincere are his earnest desire for your welfare. "My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," John xiv. 27.

Oh, my dear readers, pray for that peace which the world cannot give. Worldly pleasures will soon tire you and pass away; but if you really love Him, then God's Holy Spirit will impart to you peace of mind, for "great peace have they that love the Lord;" and during all the trials, afflictions, or troubles you may meet with, when none of the toys or vanities of this world can delight, you will have a true sense of peace and comfort within.

Did you ever see a brother or a sister or a companion very ill, and perhaps dying? They were not then able to play or enjoy the pleasures they had formerly been fond of; but if they loved Christ, how happy were they then to think of the things they had learned respecting Him and His salvation! Seek earnestly for that peace which the Saviour has pointed out to you in his precepts; see Col. i. 20, which even little children are invited to come to him to obtain. Great shall be the peace of such children; see Isa. liv. 13. My young readers love Christ; and with your companions, also remember to follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14.

But to return to the eastern methods of saluting. They bowed very low, as Jacob did, Genesis xxxiii. 3. and his sons, xlii. 3. which shows what is meant by stooping with the face to the earth, and bowing. David did so, 1 Sam. xxiv. 8. See also Gen. xlii. 6.—Parley.

Family Journal,

AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, DECEMBER 7, 1833.

[VOL. I.—NO. 19.]

EIGHTH ANNUAL REPORT OF THE MONROE COUNTY SABBATH SCHOOL UNION

Abridged for the Family Journal.

[CONCLUDED.]

RIGA—Reports three schools, 27 teachers, 113 children upon their books, and an average attendance of 81. There is a library connected with one school, in which are 130 volumes. One Sabbath School Teachers' prayer meeting is attended.—No conversions have taken place, and but one of the schools is reported to have been kept up during the past winter.

CHILI—Reports six schools, 59 teachers, 221 children, and an average attendance, during the past year, of 185. Their libraries contain 360 volumes. The Sabbath School Monthly Concert is not attended to. One conversion is reported. One of the schools only was sustained during the past winter.

WHEATLAND—Reports six schools, in which are engaged 58 teachers, having under their care 341 children; they have had an average attendance, during the past year, of 227. There are 498 vols. in the libraries attached to the schools. One school in the town was kept up during last winter. The teachers do not attend to the Monthly Concert of Prayer for Sabbath Schools, and no children are reported to have been converted during the past year.

We estimate that there are in the schools not connected with this Union, in addition to the 400 taught in the Methodist and Episcopal schools in this village, about 600 children.

RECAPITULATION.

Towns.	No. of Schools	No. of Teachers	Whole No. of scholars.	Average Attendance.	Volumes in Library.	Number of Conversions.	Schools where many converts were made last winter.	No. Schools opened last winter.	No. children taught in district schools between 5 and 15 years.	No. children between 5 and 15 years.
Rochester including Gatos,	10	150	1442	1080	1557	124	7	8	1038	2017
Brignton,	3	34	176	155	100	1	1	1	1486	1983
Henrietta,	7	56	263	200	440	6	1	2	770	680
Rush,	2	13	73	52	95				639	607
Mendon,	3	38	196	150	280	2	1	1	1021	985
Pittsford,	3	31	146	115	275		1	1	589	526
Perinton,	2	9	44	41	125		2		909	709
Penfield,	3	25	120	90	95			1	1591	1331
Greece,	8	46	314	186	466	8	1	2	886	939
Parma,	4	40	223	145	383	5		1	1150	949
Clarkson,	3	80	406	300	380	23	1	4	1293	1136
Sweden and Brockport,	7	108	452	334	571	49	1	3	935	926
Riga,	3	27	113	81	130				602	485
Ogden,	6	53	268	203	142	1	2	1	845	692
Wheatland,	6	58	341	227	498			1	701	605
Chili,	6	59	221	185	360	1		1	718	620
	82	927	4798	3544	5897	220	18	27	15233	15190
Add for those taught in schools not connected with this Union.		1000	800							2531
		5798	4344							17721

From these reports it will be seen, on comparison with former reports, that in no particular has the cause advanced during the past year, within our county, whilst in many very important particulars we are far behind the results of former years, to every friend of the cause, the inquiry will irresistibly suggest itself, why is this? and we ardently hope that no Christian, residing within our bounds, will suffer his or her mind to be at rest upon this subject until the reason is satisfactorily ascertained; and if in any way you can induce yourself to believe that you have it in your power to apply, in any degree under God, the remedy, that no time will be suffered to elapse before you are enlisted for life in this blessed cause; thus applying, so far as you can do, the necessary remedy. We hesitate not to say, "in the fear of the Lord," that there can be no justifiable reason why, in a county situated as ours is, within which the Lord has placed 8000 of his dear blood-bought disciples, to whom he has shown the most positive proof "that the instruction of the rising generation in Sabbath Schools, is an enterprise upon which he looks with special approbation. But little more than one-third of the children in our county, are even enrolled upon the records of our schools, and only about one-fourth are, from Sabbath to Sabbath, receiving the benefits of Sabbath School instruction. And why too, of these 8000 disciples, only one thousand, and these generally the youngest and most inexperienced of the flock, are in any direct way promoting this great work?

The Reports presented, however, show some facts well calculated to encourage and gladden the heart of every child of God. Since the formation of Sabbath Schools, and especially since the adoption of the present system, the Lord has ever shown himself ready to pour out his blessing upon the Institution. Accordingly, wherever it can be seen that teachers have been faithful, results the most glorious and cheering are seen as the fruit of their labors. In confirmation of this, we here see, that as the result of a degree of faithfulness in the teachers, attached to 30 of our schools, considerably more than 200 dear youth have found the Saviour precious to their souls, and have now, we trust, that blessed principle within them, which

will lead them to a course of active piety towards God, and good will to man, until they shall be called from their labors here, to their reward in Heaven. Results such as these, the value of which every christian can in some degree appreciate, should incite all who hope they belong to the family of Jesus Christ, to put forth, while they live, the most faithful, patient, and persevering prayers and efforts, that all the rising generation may be early taught the knowledge of the truth, "as it is in Jesus." Your Board witness, with heart-felt satisfaction, the fact, that Infant Schools are securing the confidence and engaging the countenance and patronage of christian parents, within our county, in a greater degree perhaps than ever before. To these institutions we look, with confidence, for very great aid in the cause in which we are engaged. Here, ere the enemy has had an opportunity to obtain possession of the vantage ground, the good seed is faithfully sown, the citadel is in a good degree prepared for defence, and, if this instruction is, by parents, and, in after years, by Sabbath School teachers, faithfully followed up, we may confidently expect that we shall see young children coming to our Redeemer, "as clouds and as doves to their windows."

Before passing on, we cannot refrain from alluding to that inestimably valuable institution, recently organized in this village, and in some other parts of our country. We mean the "Maternal Association," an association of mothers, who unite together, for the purpose of imparting, each to the other, the wisdom which experience has taught them, and of blending together, before the mercy seat, their supplications for God's blessing, in enabling them "to train up their children in the way they should go."

While we have, indeed, very much to encourage us in the good work for which we are associated, we encounter many obstacles, and these too of a very serious character. The powers of the prince of darkness are all enlisted against us. But we would not speak of the opposition from the enemies of the truth, compared with the apathy, the cold neglect, and, in some instances, though few, the open opposition of christians, and especially of christian parents.

In reply to the question propounded to each superintendent in our county: "Are there any causes impeding the progress of Sabbath School instruction in your neighborhood; if so, of what nature are they?" they almost unanimously say, in substance, the apathy, the total want of interest, and the absence of all faith and effort in behalf of this cause, on the part of the great majority of parents and christians, is the great hindrance to the complete success of this work. Another very important reason why such feeble efforts are made, and no greater measure of success attends our efforts, is found, we think, in the fact, that those who do feel interested in the success of the cause, are not more frequently found to "assemble themselves together," and, upon their faces before God, supplicate the throne of grace for a blessing upon our labors, that "all God's people may be brought to see the magnitude and importance" of this field, and that the "truth imparted may be carried to the hearts of our dear pupils, and be made the wisdom of God and the power of God to their salvation." In only 20 of our schools, are the teachers regularly in the habit of meeting together for prayer: in the remaining 60 schools, so far as we are informed, the united prayers of the teachers never ascend to the mercy seat for the blessing of God upon their labors, "without which we all labor in vain." In view of this fact, need it be wondered at that no more is done? On the contrary, is it not a subject of wonder, that the Great Head of the Church deigns at all to bless those who are so regardless of the means, by the proper use of which he has instructed us that all his blessings are to be obtained?

Another obstacle with which we have to contend is, that so many of our teachers are no better qualified to teach. The idea has far too generally prevailed in the Church, that the post of a Sabbath School teacher is the peculiarly appropriate duty of the younger and of course inexperienced class of christians. Accordingly, a large proportion of those who are now engaged as teachers in our schools, are persons who, either from their very recent conversion, or limited opportunities of studying systematically the truths which they attempt to teach, should themselves be subjects of Sabbath School instruction in Bible Classes.

While, however, we feel that our institution does not and cannot, with the materials we now have, exhibit the triumphant success which it would accomplish, were the talent and experience of the church enlisted in this cause, we desire to feel deeply grateful that, with no more talents, experience and knowledge, such glorious results are accomplished.

We wish here to repeat to the teachers connected with this association, the important advice so often presented by former Boards, "that regular system in the management of your schools, and a faithful, and diligent, and prayerful examination of your lessons, availing yourselves of all the aids to a thorough understanding of the great and infinitely important truths which you are to teach, are of indispensable importance, and duties, to which, by the most solemn and momentous considerations, you are bound to give diligent heed."

To the accomplishment of this primary duty, the Teachers' Bible Classes, under the direction of your superintendent or

minister, have ever been found, when properly conducted, the most valuable means. When, however, these valuable helps cannot be enjoyed, every teacher, who feeling his heavy responsibility, will "ask wisdom of Him who giveth liberally and upbraideth not," STUDYING THE SUBJECTS WHICH HE IS TO TEACH ON HIS KNEES BEFORE GOD, will not appear before his class on the Sabbath, unprepared for the discharge of his duty.

One other very serious hindrance to the prosperity of our country schools, has always, in a greater or less degree, existed, and has come to be considered, and perhaps in a few instances, (though we believe very few,) really is a necessary evil. We allude to the fact, that three-fourths of all our schools (out of this village) are every year disbanded early in the fall; in most cases before the first of November, and very many of them are not again collected until the middle of May or first of June, and none of them earlier than the first of April. Thus we see, that two-thirds of all the schools connected with this Union are in operation only half the year; presenting to us the painful fact, that during half the year, in all the schools, not quite 2,000 children are enjoying the advantages which it is our duty to impart to 15,000.

We are aware that in some districts, owing to the fact that the population are so much scattered, it is impossible to gather the children together during the most inclement winter weather; but, even in these cases, there can be no good reason assigned for the abandonment of the field at so early a date as is now the practice. IN A GREAT MEASURE TO RELIEVE THE NECESSITY OF A DISORGANIZATION OF THE SABBATH SCHOOLS IN THESE DISTRICTS, OUR LATE AGENT HAS SUGGESTED THE PLAN OF A DIVISION OF THE SCHOOLS DURING THE WINTER, MAKING FAMILY OR NEIGHBORHOOD SABBATH SCHOOLS; thus, in a manner, requiring very little self-denial. The teachers may keep their scholars engaged in the Sabbath School during the winter, and in the spring very little labor, comparatively, will be requisite again to concentrate and re-organize the school for the summer campaign.

In very many of these districts, however, in which the schools are the first to hurry into winter quarters, your Board feel constrained to say, that no more necessity exists for such an abandonment of the field than exists in regard to the schools of this village. Many schools thus shamefully desert the post of duty, that are located in our small villages, where the population is comparatively quite dense.

We do most sincerely trust that it will never again be our painful duty to make this report of our schools; but we have at this time felt solemnly bound to speak out upon this subject.

But notwithstanding every obstacle which the opposition of enemies or the apathy of friends interpose, we feel that the cause which we are endeavoring to advance is the cause of God; that he has given us the most clear indications that it will prevail, and that from our Sabbath Schools will arise those who shall be the defenders and preservers of our free institutions, the standard-bearers in our churches, and the messengers of the everlasting gospel, to every people and nation and tongue under the whole Heaven. Indeed, the fact is even now stated, that of the missionaries who have gone from Great Britain to the Heathen, nineteen-twentieths received their first religious impressions in the Sabbath Schools, and that of the evangelical ministers of England, who are under forty years of age, more than two-thirds were led to the Redeemer by these Sabbath School teachers.

In conclusion, then, we would say, (in the eloquent language of another,) to all, but to the christian especially, does it belong to cherish and extend the Sabbath School system, for probably in no other way can he do more, to quicken the flight of that angel who has the everlasting gospel to preach to every creature; to promote the cause of Christ by the conversion of his fellow men; to cause the solitary places to breathe forth the notes of joy and gladness, and the wilderness to rejoice and blossom as the rose; to make our whole land Immanuel's land, and the wide world a blooming garden of God. Labor then, fellow christians, in this cause, to gain the high honor of turning many to righteousness, that when the assembled universe shall rise in judgment, you may find, among the millions of the redeemed, multitudes saved through the instrumentality of Sabbath Schools, which you aided to establish, who shall shine forever as the brightness of the firmament, and with whom you may forever praise the riches of redeeming grace.

All which is respectfully submitted.
WALTER S. GRIFFITH, Secretary.
Rochester, October 29, 1833.

Reasons for believing the Bible to be the Word of God.—Young persons among all denominations of Christians would do well to commit to memory the following reasons in support of the authenticity of the Holy Scriptures; with the view to fortify their minds against the objections of infidels.

1. Because what we learn from the natural world of the existence, power, wisdom and goodness of God, agrees with what the Bible states of them.
2. Because a book like the Bible was much needed, to make the will of God more clearly known to man, than nature alone could do.
3. Because holy men were inspired to write, without error or mistake, those truths and facts with which they were previously

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acquainted, or which had been made known to them by the Holy Spirit.

4. Because the accounts given in the Bible by various writers, differ from each other so far as to prove that they had not consulted together, and yet agree in the main particulars, so harmoniously as to prove their truth.

5. Because the fulfilment of many prophecies proves that the Bible contains the truths of God.

6. Because many miracles that were wrought proves that the Bible contains a religion which comes from God.

7. Because the account which the Bible gives of the condition of man, agrees with his real estate all over the world.

8. Because the subjects contained in the Bible were so very acceptable to the friends of religion, and so very objectionable to its enemies, that under such contending circumstances, nothing but truth could have been preserved.

9. Because the original copies of the Holy Scriptures were the oldest books in the world, and our English translation has been made with great care and faithfulness.

10. Because the religion of Jesus Christ, as contained in the Bible, bestows the greatest benefits on all persons who believe in it, and live according to it.

JUVENILE DEPARTMENT.

MANNERS OF THE JEWS.

Early rising.—The Jews rose about dawn of the day, which, in their country, does not differ so much in the summer and winter as it does in this country. They dined about eleven and supped about five o'clock in the afternoon. These were the hours at which our English ancestors dined and supped, till about two hundred years ago. "To rise early," is an expression often used as meaning to be diligent, either in good or in evil. My young readers will easily be able to say, who among their companions are most diligent; those who rise early or those who rise late.

We often find it mentioned of good men, that when they desired to fulfil the will of God they rose early. Abraham, Gen. xxii. 3. when, for trial of his faith, he was commanded to offer up Isaac, "rose up early" in the morning: this shows how ready he was to do the will of God, though very painful to him. Thus Jacob, Gen. xxviii. 18. and Moses, Exod. xxiv. 4. Joshua had much to do, and is often spoken of as rising early, Job. i. 1. vi. 12. vii. 16. viii. 10. see also I Sam. xv. 12. David rose early to fulfil his fathers orders, I Sam. xvii. 10. Job to sacrifice for his children, Job i. 5. King Darius, to inquire after Daniel, Dan. vi. 19. and the pious woman who went to the sepulchre to pay respect to the body of the Lord, went very early in the morning, Luke xxiv. John xx.

Morier, when he travelled in Persia, observed the people sleeping upon the house tops; he noticed that the women were generally up the first and stirring about with activity at an early hour.

I hope my young readers will think of this; for unless they rise early in the morning, they will seldom have time for reading the Bible and prayer; and when a day is not begun in this manner, it is seldom a happy day.

Lord Mansfield, who was a very celebrated judge in England some years ago, always asked every aged person who came before him as a witness, about his manner and habits of life; he said that among the many hundreds he had spoken to, he always found that they were early risers, however, they differ in other respects. The late Rev. John Wesley was a striking example of the advantages of early rising, as well as many others whom we have not room to mention.

But there is another text of which I would remind my young readers, "Those that seek me early shall find me," Prov. viii. 17. It is a promise of the Lord's, and He will keep it; this means early life, while they are young, as the hymn says—

"For those who early seek his face,
Shall surely taste his love;
Jesus will guide them by his grace,
To dwell with him above."

[Parley's Mag.]

The Portsmouth Journal has the following story, which we copy for the benefit of our young readers. If the boy had remembered, that the All-seeing Eye of God was upon him, and that he must render an "account of all the deeds done in the body," we think, he would not have suffered himself so much as to touch or look upon the things of others covetously.

A case of Conscience.—A few days since a farmer from a neighboring town came to

Portsmouth with a quantity of beautiful apples, and left them exposed on the parade. They soon attracted the attention of a boy. He took up one after another of the most tempting of the fairest apples, and throwing them down again, gazing at them in the anxious and troubled manner which show that conscience and appetite were holding a severe and doubtful contest. Now one, and now the other would seem to gain a momentary ascendancy. This conflict, interesting from its character and doubtful termination, caught the notice of one of our citizens, who has taught many children how to gain the victory to conscience in matters of this sort. He waited at a distance the issue, and was delighted at last to see the little fellow with a decided manner, throw down the last apple and resolutely turn his back upon the temptation. At this moment he approached the boy, commended him for what he had done, and to reward his honesty, purchased and gave him as many apples as he wanted.

A bright-eyed little girl, eight or nine years of age, comes into our office every Wednesday, and asks, "is our paper printed?" The paper is handed to her, and she generally requests us to "be so kind as to put a wrapper around it, to keep it from being dirtied." Finding her to be intelligent, and so particular in keeping the newspaper clean, we a few days since had the curiosity to ask her if she read the paper after she arrived home. Her ready answer was, "I read the paper through every week: I am very fond of newspapers, for I find so many interesting things in them, and they learn me to read." We then mentioned that we should think she would occasionally forget the day to call. She said she did not forget that she was always so anxious to get the paper." This little girl comes to school daily about a mile and a half, and exhibits a degree of intelligence and womanhood which we should like to see imitated by some older feather-headed females, who go shopping with ladies' men, and "do not read the Hempstead paper."

As a contrast with the little girl, we will state another fact. About ten days since, two young men came into the office to see us print. They were shown the process, and appeared gratified with what they had seen; but they exhibited a degree of ignorance and want of schooling, which tempted us to ask them if they took a paper. They answered, "Father says he can't afford to take the papers, because they cost so much. We inquired if their father ever took a paper. Their answer was, "No—we have often asked him to take the papers, but he won't do it!" What a commentary is this upon the march of intellect. For the want of a paper, which would cost two dollars a year, and a few dollars laid out in schooling, a whole family is brought up in ignorance, and can hardly tell the difference between the right hand and the left.

A father who would be guilty of such meanness and parsimony, deserves not the title of a husband or father.—*Hempstead L. I. Adv.*

LITTLE PHILIP.

There was, in the parish of H—, where the renowned and excellent Bishop Heber once discharged, with zeal and simplicity of purpose, the duties of a pastor, an old man, who had been notoriously wicked in his youth, and through the combined influence of his irregular mode of life, drunken habits and depraved associates, had settled down into an irreligious old age. He was a widower, and survived his children, shunned all society, and was rarely seen abroad. The sole inmate of this lonely cottage was a little grand-child, in whom were bound up all the sympathies of his rugged nature, and on whom he lavished his warmest caresses. It was considered an unaccountable departure from his usual line of conduct, when he permitted little Philip to attend the Sabbath school. "Why not?" was the old man's reply "d'ye think I wish Philip to be as bad as myself? I'm black enough, God knows!" The old man was taken ill and confined to his room. It was winter. He was unable to divert his mind. His complaint was a painful one, and there was every probability that his illness might be of long continuance. A neighbour suggested that his little grandson should read to him. He listened at first, languidly and carelessly; by and by, with some degree of interest; till at length his little grandchild became the means of fanning into a flame, the faint spark of religious feeling which yet lingered in the old man's breast. He expressed a wish that Mr. Heber should visit him; and the good work, which it pleased Providence youthful innocence should begin, matured piecemeal to carry on and complete. It was no ordinary spectacle. The old man lay on his bed, in a corner of the room, near the latticed window. His features were naturally hard and coarse; and the marked lines of his countenance were distinctly developed by the strong light which fell

upon them. Aged and enfeebled as he was, he seemed fully alive to what was passing around him; and I had leisure (said a witness of the scene) to mark the searching of his eye, as he gazed, with the most intense anxiety, on his spiritual comforter, and weighed every word that fell from his lips. The simplicity in which Heber clothed every idea—the facility with which he descended to the level of the old man's comprehension—the earnestness with which he strove not to be misunderstood—and the manner in which, in spite of himself, his voice occasionally faltered, as he touched on some thrilling points of faith—struck me forcibly; while Philip stood on the other side of the bed, his hand locked in his grandfather's, his bright blue eye dimmed with tears as he looked sadly and anxiously from one face to another, evidently aware that some misfortune awaited him, though ignorant of the extent.

The old man died—died in a state of mind so calm, so subdued, so penitent and resigned, that I feel myself cheered in labours," said Heber, "whenever I reflect upon it."

This incident presents to the Sabbath school teacher many subjects of meditation. How simple, yet how powerful and wonderful its operations, is the Spirit of God! How feeble the instruments employed to kindle a flame of sacred love, in the breast even of the grey-headed hardened sinner! How important that we should regard even a little child—properly prepared by human means, though forgotten and forsaken, as it would seem by all the world besides—as a being capable, in God's hand, of accomplishing great things in the kingdom of grace! What teacher knows but there may be, in his class, some child whom God shall choose for such a work, and whom he may now be preparing to give to some soul its earliest heavenward tendency? Duties are ours—instruments and results are with God!—*S. S. Visiter.*

MOTHERS' DEPARTMENT.

A MOTHER'S FAREWELL TO HER WEDDED DAUGHTER.

Go, dearest one, my selfish love
Shall never pale thy cheek;
Not e'er a mother's fears for thee
Will I in sadness speak:
Yet how can I with coldness check
The burning tears that start?
Hast thou not turned from me to dwell
Within another's heart?

I think on earlier, brighter days,
When first my lips were prest
Upon thy balmy brow, whilst thou
Lay helpless on my breast;
In fancy still I see thine eye
Uplifted to my face,
I hear thy lisping tones, and mark
With joy thy childish grace.

E'en then I knew it would be thus;
I thought e'er in that hour,
Another would its perfume steal,
When I had reared the flower;
And yet I would not breathe a sigh—
How can I dare repine?
The sorrow that thy mother feels
Was suffered once by mine.

A mother's love!—oh! thou know'st not
How much of feeling lies
In those sweet words; the hopes, the fears,
The daily strengthening ties:
It lives ere yet the infant draws
Its earliest vital breath,
And dies but when a mother's heart,
Chills in the grasp of death.

Will he in whose fond arms thou seek'st
Thine all of earthly bliss,
E'er feel a love untiring, deep,
And free from self as this?
Ah, no! a husband's tenderness
Thy gentle heart may prove;
But never, never will thou meet
Again a mother's love.

My love for thee must ever be
Fond as in years gone by;
While to thy heart I shall be like
A dream of memory.
Dearest, farewell, may angel hosts
Their vigils o'er thee keep,
How can I speak that fearful word,
Farewell, and yet not weep?

From the Christian Mirror.
SCOLDING.

"Now don't scold at me," said a little boy to his mother; "I had as lief be whipt as scolded at." And so say I. Don't scold at your children. Christian parents; or if you are not Christians, don't scold; for all scolding is breath wasted. It may benefit a child to reason patiently with him and very likely it will; but all scolding only serves to make him worse and worse. Of this I am more and more convinced the longer I live. When I see a parent trying to govern his family by scolding, I think that he has begun wrong, and has never yet

learned to govern himself. To subdue, and govern our passions is the very first step in family government. Be as firm as the hills and as immovable as the mountains, in your commands and requirements of your children; but never lose your patience and fly in a passion, and form a wretched and sinful habit of scolding at them. Here the parent is lost in the tyrant. You never will, you never can benefit your child, unless he is first made sensible of his fault. And scold as long as you will, and he is only irritated, but not convinced. But reason coolly and affectionately, and he is subdued. But above all, let him know that your commands are founded upon the commands of God. Parents should use the means God has put into their hands more, and their own wisdom less, if they would have his blessings. But if this is too great a tax upon our patience scolding will be no less. But if you wish to lose the affections of your children, then scold at them, and they will soon learn to despise you. If you wish them to view you as a tyrant who has no affection for them, and delights only to make them unhappy, then be continually storming at them and you will succeed to a miracle. If you could wish them to hide their faults, and try to deceive you in that respect; and effectually destroy every principle that could lead them in any case to an honest confession, scold at them and the point is soon gained. In short, if you would destroy in their minds every inducement to doing well, and take away every encouragement to obedience and every virtuous principle; if you would have them fretful, peevish and quarrelsome; form a habit of scolding, and you will set them an example; and they will soon fare about as well, be their conduct what it may; for they will in all probability be scolded at do what they will. I say, you will succeed to admiration.

But to be serious, scolding only excites anger in a child, and parents are commanded not to provoke them to wrath. And it is believed that cherished in children, by beholding an example of it in their parents. And if the sin of such parents are visited upon their children; or if they are made to suffer in their old age for their neglect of duty to their children, they must not think it strange. O, ye Christian parents and guardians, is it becoming your profession thus to conduct towards the souls committed to your care? Can you expect that they can profit by your instructions if their hearts are steeled by your treatment of them, against all you can say? Must they form their estimate of religion by what they behold in your conduct? We must reform, and forever quit this shameful, sinful practice, and use milder measures for their good, or we shall never succeed. We must have their affections, or we never can do their souls good. Let us first learn to govern ourselves, and then with our hearts raised to God, consider seriously and prayerfully, what ought to be done, and pursue such measures with patience and perseverance. Let us treat them as rational creatures, and tell them again and again what God requires of them; and not be discouraged. What better method can we take? I do not say, lay the rod aside entirely, no such thing; but let it be accompanied with affectionate reproof, and not with scolding. Scolding is always an indication of impatience and anger; but reproof, is perfectly consistent with affection and patience. Let us look back to the days of youth, and remember what our feelings then were; and let us make the experiment upon our children, and see if it is not wise, and judicious. Let us suppose that Christian reproof was given in an angry scolding manner; (and I fear it sometimes partakes too largely of such a spirit) and might it not as well be entirely left alone! Christian parents, be patient, O, be patient. Be persevering, be not discouraged. Do not counteract, by your conduct, all you can say to your children; and thus put it out of your power even to benefit them in the things which belong to their everlasting peace. Remember too that you are accountable to God for the feeling of heart with which you correct them.

A PARENT.

MRS. HANNAH MORE.

The following is a statement, extracted from the will of the late Mrs. Hannah More, of her public bequests:

- To the British Infirmary, 1000l.
- To the Anti-Slavery Society, 500l.
- To the London Poor Pious Clergy, 500l.
- To the London Clerical Education Society, 1000l.
- To the Moravian Missionary Society, 200l.
- To be partly applied towards the schools or stations at Greenkloof Gnedenthal, and other Moravian settlements at the Cape of Good Hope.
- To the Welsh College, 400l.
- To the Bristol Clerical Education Society, 100l.

To the Hibernian Society, 200l.
 To the Reformation Society, 200l.
 To the Irish Religious Tract and Book Society, and the Irish Scripture Readers Society, 150l. each.
 To the Burman Mission, and to the Society for the conversion of the Jews, 200l. each.
 To the following societies or institutions, viz: for printing the Scriptures at Serampore, the Baptist Missionary Society, the London Seamen's Bible Society, the Bristol Seamen's Bible Society, the Liverpool Seamen's Bible Society, the London Missionary Society, and the Society for printing the Scriptures, 100l. each.

To the British and Foreign Bible Society, 1000l.
 All the foregoing legacies are three per cent. consols.

The following are in sterling money:
 To the Church Missionary Society, 1000l.; 300l. of which is to be applied towards the Mission among the Syrian Christians, at Tavancore, near Madras, in Southern India.

To the Society for Educating Clergymen's Daughters, by the Rev. Carus Wilson, 200l.
 For the Diocese of Ohio, 200l.

To the Trustees of the New Church at Magnotsfield, 150l.

To and for the purposes, societies and institutions, after mentioned, viz: For the Bristol Stranger's Friend Society, the Bristol Society for the Relief of small Debtors, the Bristol Penitentiary, the Bristol Orphan Asylum, the Bristol Philosophic Institution, the London Stranger's Friend Society, the Commissioners of F. Missions in America, towards the School at Ceylon called Barley Wood, the Newfoundland Schools, the distressed Vaudoise, the Clifton Dispensary, the Bristol District for Visiting the Poor, the Irish Society, and the Sailor's Home Society, 100l. each.

To the purposes, societies, and institutions, following, viz: The Christian Knowledge Society, the Bristol Misericordia Society, the Bristol Samaritan Society, the Bristol Temple Infant School, the Prayer Book and Hourly Society, the London Lock Hospital, the London Refuge for the Destitute, the Gaelic School, the Society for Female Schools in India, the Keynsham School, the Cheddar School for Books for Ohio, the Bristol and Clifton Anti-Slavery Society, the Clifton Lying in Charity, the Clifton Infant School, the Clifton National School, the Clifton Hibernian Society, the Temple Poor, and for Pews in Temple Church, 50l. each.

To the Bristol Harmonia and Edinburgh Sabbath Schools, 19 guineas each.

To the Shipham Female Club, 50l.
 To the Cheddar Female Club, 19 guineas.
 To the Poor Printer's Fund, 19 guineas.
 For the Shipham Poor, 50l.

To the Ministers of Wrington and Cheddar, for their respective poor, 19 guineas each.

To the Ministers of Nailsea, for the poor, 5l.
 To my old pensioners at Wrington, 1l. each.

To the Kildare-place School Society, Dublin, 100l. sterling, and 200l. three per cent.

In addition to the foregoing munificent legacies, this pious lady has bequeathed the whole of her residuary estate, which it is expected will amount to a considerable sum, to the New Church, in the out parish of St. Philip, Bristol.

DOMESTIC ECONOMY.

French Cake.—Take five common sized tumblers full of sifted flour, three tumblers of powdered white sugar, half a tumbler of butter, one tumbler of rich milk or cream, and a teaspoonful of pearlsh dissolved in as much lukewarm water as will cover it. Mix all well together in a pan. Beat three eggs till very light and then add them to the mixture. Throw in a teaspoonful of powdered cinnamon or nutmeg, and beat the whole very hard about ten minutes; butter a deep pan, put in the mixture, and bake it in a moderate oven.

Toast and water.—An infusion of toasted bread in water is one of the most salutary drinks that can be taken by the sick and valetudinary. Dr. Hancock gives his experience in its favor as follows: He cut a large thin slice of bread, toasted it carefully and thoroughly, without burning; put it, hot from the fire, in a pint of cold water; allowing it to stand a while, and then set it on the fire till it was as hot as tea is usually drunk. He found that five or six cups of this water, with or without sugar, were more refreshing and sooner took off any fatigue or uneasiness than any strong wine, strong ale, small-beer, warmed coffee or tea, (for he had tried them all,) or any other liquor that he knew of.

To Cure Hams.—A friend recommends the following receipt. He ate hams preserved in this way in May last, and found them superior to any he had ever before eaten. Take one pound of salt, one ounce of saltpeter, well pulverised and mixed, with about two quarts of

molasses, rub the hams thoroughly with this mixture, lay them flesh side up, and let them remain for 18 or 20 days.

To improve Candles.—Steep the candle wick in a strong solution of saltpeter and water and dry it well before dipping them. Try it once and you will find the advantage gained.

To take ink spots out of cloth or linen.—Wet immediately the place with lemon juice or with white soap diluted with vinegar.

To prevent Snow-Water from penetrating Boots and Shoes.—Take equal quantities of bees wax and mutton suet, and melt them together in an earthen pipkin, over a slow fire. Lay the mixture while hot on the boots and shoes which ought to be made warm also, let them stand before the fire a short time for it to soak in and then put them away until quite cold: When they are so, rub them dry with a piece of flannel, in order that you may not grease your blacking brushes. If you black them well before you put the mixture on, you will find them take the blacking much better afterwards.

An Excellent Cure for Sprains.—Take two pieces of red flannel, soak or saturate one of them completely with beef or pork pickle, (beef is best) and place it on the wrist or ankle sprained, and wrap the other piece over it, and the pain will subside in a very short time.

Cure for the Consumption.—The last New England Farmer contains a letter from James Walker of Fryeburg, Maine, and a certificate from his nephew, who was last spring so far gone with consumption as to be given over by his physician. But by inhaling the fumes of the chlorate of lime only his health was so far improved in 12 days as to be able to ride a mile on horseback. Mr. Walker was induced to try the experiment, from having read of the successful experiments of Dr. Cottreau, in Paris, with this medicine.

FAMILY JOURNAL.

SATURDAY, DEC. 7, 1833.

We have received from our correspondent, "HENRIETTA BARD," several poetic effusions, a part of which we intend presenting to our readers in our next number. We were obliged to omit them, for the reason that so large a portion of our paper was pre-occupied. We feel grateful to the author for his attentions, and hope we may merit a continuance of such favors.

The Philadelphia Baptist Association, held its 126th Anniversary, at the First Baptist Church, Spruce street, on the four first days of October. The Rev. Joseph H. Kenaard, was chosen moderator the Rev. Levi Tucker, clerk, and the Rev. D. A. Nicholas, assistant clerk. The introductory sermon was delivered by the Rev. T. S. Jenkins. During the meetings of the Association \$132 13 were collected for Missionary purposes.

Periodicals.—It appears by a table in "The American Almanac and Repository of useful Knowledge" for the year 1834, published in Boston, Mass. that there are in that city 43 newspapers and 47 reviews and magazines, &c. Ten of the newspapers are issued daily, 7 semi-weekly, and 26 weekly. In the state there are 100 newspapers, and 49 other publications.

Union Questions, Vol. VI.—This volume, just printed, continues the Old Testament from the fourth volume, extending from the death of Joshua to the death of Samuel, and embracing the text from Judges to the twenty-fifth chapter of the first book of Samuel.—S. S. Jour.

The Hon. Stevens T. Mason, acting Governor of Michigan, has appointed the nineteenth day of December, as a day of Public Thanksgiving and Prayer, "that we may render our thanks to Him who has given us the many blessings we enjoy; a prosperous country, a free government, 'and the Revelation of His own Word.'"

Printers.—We are happy to see that the profession are waking up on the subject of their own rights. The proprietors of the Detroit papers have, "in consequence of the many impositions practised upon them," published the following regulations, which should be promptly adopted, not only in Detroit, but in Rochester, and throughout our land.

In order that our subscribers may understand the principles which will govern us hereafter, in issuing our papers, we publish the following regulations, to which we have subscribed our names, and which we shall strictly adhere to in all cases.

1st, All subscribers now indebted for their papers for more than one year, must make payment by the 1st of January next, or their papers will be discontinued, their accounts left for collection, and their names published with the amounts due.

2d, Individuals who are now subscribers to our papers, who shall refuse to take the same from the Post Office, and neglect or refuse to pay arrearages, shall be advertised publicly for the information of other printers.

3d, No subscription shall hereafter be received unless payment is made in advance, in cash or by note: the price shall be two dollars, in case payment is made down, or two dollars and fifty cents if a note is given, which shall be payable within twelve months—said note may be redeemable for two dollars if taken up within three months from date.

4th, No advertisements of a legal, or any other nature, shall be published in our papers unless accompanied with payment for the same, or satisfactory references.

C. CLELAND,
 Proprietor of the Detroit Courier.
 S. W'KNIGHT,
 Proprietor of the Dem. Free Press.
 GEO. L. WHITNEY,
 Proprietor of the Detroit Journal.
 Detroit, Nov. 30, 1833.

For the Family Journal.

TO A YOUNG CHRISTIAN.

My dear young friend,—The next subject which I wish to present for your practice, is, *system in meditation and prayer.* The best of men have found that a *set time and place,* and *punctuality* were necessary to the maintenance of a religious life. If we appoint for our private duties, that concern only God and our own souls, no specific time, they are likely to find no time. If all our hours are appropriated to other matters, they will have no place. If we have a system, with decision and firmness enough to adhere to it, there will be no want of opportunity. Let us also inquire of ourselves what blessings we need, and why we need them; and assure our own hearts of the depth and pressure of our necessities, that we may plead for a supply, as the suffocating man would for vital air. I would by no means speak lightly of social meetings, or discourage Christians from assembling together. But it does not admit of a doubt that some, who can scarcely find an hour a week for secret intercourse with heaven, can find two, three, or four evenings for meetings with their brethren. In meditation, too, the difficulty lies not in the fact that men cannot think—(for what were they created but thought?)—but in their neglect of system. If they would choose for themselves every day a subject for meditation, and pursue it in regular order, they would soon learn both the possibility and the sweetness of it. Payson and Summerfield recommended this practice. The Moravians act upon it in all their settlements. We are living for future generations, for Christ and for eternity. Is it not suitable that we should live by rule?

Again, another cause of the low state of religion in the heart, is, *disregard of the Sabbath.* Whether as an individual, you keep every hour of the Sabbath 'holy unto the Lord,' I must leave you to judge. It is not without reason, however, that I suspect there is here a great deficiency. Newspapers were designed for a worthy use;—not to occupy those hours which God has set apart for the cultivation of piety. We believe many professors devote those holy hours which are God's, and not their own, to these and similar periodicals. The sermons of the Sabbath, too, are heard rather from habit, than with the express purpose of learning the will of God and *doing* it.

I would most earnestly entreat you, my dear young friend, to seek earnestly a growth in grace, and let the essential duties now dwelt upon be practised by you. I shall present you a few more prominent points of duty before I close these letters. Yours, &c. O*

Death of the Rev. Dr. McMillan.—We learn by the Pittsburgh Herald that the Rev. John McMillan, D. D., Vice President of Jefferson College, died on Saturday, Nov. 16th, at Cannonsburgh, Pa.

Foreign.

The packet ship Roscoe has brought news from Liverpool of Oct. 24th.

As was anticipated, the death of King Ferdinand has been followed by a serious ferment in Spain. No sooner did the news of his decease reach his exiled brother, Don Carlos, than the latter (Oct. 4th) left the head-quarters of Don Miguel, where he had taken up his sojourn, and entered Spain by way of Estramadura. Since that date, we have no definite accounts of his progress.

The report of General Bourmont and other French officers having left the service of Don Miguel, appears to have been correct. They arrived in Spain, (probably in company with Don Carlos,) and by the last accounts were performing quarantine at a small town in Estramadura. Orders had been transmitted from Madrid, that on the expiration of the quarantine they should be conducted to Cadiz, and sent out of the country.

Insurrections in favor of Don Carlos have taken place in Bilbao, Vittoria, Pampeluna, Irune, &c. Paris intelligence to Oct. 21, informs us, however, that

The rebels had no where gained ground, and it is quite evident that the spirit of insurrection had made no progress of any importance. The troops marched upon Vittoria and Bilbao, are under the orders of the Count Armilides de Toledo. No doubt was entertained of their efficiency in putting down the insurgents, and causing the Queen's authority to be acknowledged and respected. It is evident from the accounts received in France from various parts of Spain, that no disposition has been any where evinced by the regular troops to declare in favor of Don Carlos. Great importance is attached to this manifest fidelity of the army to the government of Donna Isabella, as the monks and royalists volunteers can no where hope to make a serious impression, so long as they are likely to be opposed by regular troops.

CAPT. ROSS.—This enterprising and successful navigator, has arrived in England, with his party, in good health. He had not been heard from since July, 1829, when he left Wideford, in Greenland, where he had put in for repairs. That season was uncommonly mild, and he penetrated to lat. 70, nearly S. from Fury Point, where they wintered. His nephew, Mr. Ross, went by land to within 150 m. of Cape Turnagain, and became satisfied that the land was continuous to that which forms Repulse Bay, so that there was no possibility of finding a passage in that direction. In 1830, the season was so cold and the ice so strong, that they only made *five miles* on their return; and in 1831, only 14. They left their ship in May, 1832, and proceeded 300 miles to where the stores of the Fury were deposited. After vain attempts to cross Admiralty Sound in the Fury's boat's, which they repaired, (having, however, established the fact that Leopold's Island is the N. E. point of America, they were obliged to winter in canvass tents covered with snow, without bed or animal food. The season the present year has been more favorable; the ice broke on 14th of August, and after a variety of adventures, they were at length fallen in with by the ship Isabella, Capt. Thompson, near the entrance of Lancaster Sound.

It is impossible for any description to do justice to the feelings on either side at meeting.—None but those who have been in a similar situation can form any idea of what passed in the minds of men rescued from such misery by the hand of Divine Providence; nor can the feelings of him who was selected as the instrument of mercy be fully appreciated.

The party were not more reduced than might have been expected. They have now recovered from the effects of their sufferings. The circumstance that Capt. Ross was rescued by the ship he commanded in 1818, is a curious and happy conclusion of the voyage, the result of which has been to establish, that there is no new [N. W.] passage south of 74 degrees.

The celebrated Mrs. Fry is prosecuting her philanthropic duties in Guernsey.

MARRIED.

On Thanksgiving evening, Dec. 5th, by Rev. J. Lyons, Mr. WILLIAM PIERCE, of Brighton, to Miss SUSANNAH LEAVINS, of Pittsford.

On the 6th ult., by Rev. Wm. I. Reese, of East Bloomfield, Mr. M. L. FITCH, to Miss AMANDA, daughter of the late Martin Roberts, Esq., all of Henrietta.

On the 19th ult., in Henrietta, by Rev. Mr. MURRAY, JOSIAH SMITH, Esq. to Miss LOUISA UTLY, all of Henrietta.

PRINTING,
 OF EVERY DESCRIPTION,
 EXECUTED WITH NEATNESS AND ACCURACY.
 At the Office of the Family Journal.

POETRY.

EPITAPH ON FOUR INFANTS.

By the late Rev. Thomas Robinson, Fellow of Trinity College, Cambridge, and Rector of St. Mary's, Leicester.

Bold infidelity! turn pale and die!

Beneath this stone four Infants' ashes lie;

Say, are they lost or saved?

If Death's by Sin, they sinned because they're here;

If Heaven's by works, in Heav'n they can't appear;

Reason! ah how depraved!

Revere the Bible's sacred page—the knot's untied;

They died, for Adam sinned,—they live, for Jesus died.

From the Religious Souvenir for 1834.

THE INTEMPERATE.

[CONCLUDED.]

When they were left alone, Jane poured out her gratitude to her Almighty Protector in a flood of joyful tears. Kindness to which she had recently been a stranger, fell as balm of Gilead upon her wounded spirit.

"Husband," she exclaimed in the fulness of her heart, "we may yet be happy."

He answered not, and she perceived that he heard not. He had thrown himself upon the bed, and in a deep and stupid sleep was dispelling the fumes of intoxication.

This new family of emigrants, though in the midst of poverty, were sensible of a degree of satisfaction to which they had long been strangers. The difficulty of procuring ardent spirits in this small and isolated community, promised to be the means of establishing their peace.—The mother busied herself in making their humble tenement neat and comfortable, while her husband, as if ambitious to earn in a new residence the reputation he had forfeited in the old, labored diligently to assist his neighbors in gathering of their harvest, receiving in payment such articles as were needed for the subsistence of his household. Jane continually gave thanks in her prayers for this great blessing, and the hope she permitted herself to indulge of his permanent reformation, imparted unwonted cheerfulness to her brow and demeanor. The invalid boy seemed also to gather healing from his mother's smiles, for so great was her power over him, since sickness had rendered his dependence complete, that his comfort, and even his countenance, were a faithful reflection of her own. Perceiving the degree of her influence, she endeavored to use it, as every religious parent should, for his spiritual benefit. She supplicated that the pencil which was to write upon his soul, might be guided from above.—She spoke to him in the tenderest manner of his Father in heaven, and of His will respecting little children. She pointed out his goodness in the daily gifts that sustain life; in the glorious sun as it came forth rejoicing in the east, in the gently-falling rain, the frail plant, and the dews that nourish it. She reasoned with him of the changes of nature, till he loved even the storm, and the lofty thunder because they came from God. She repeated to him passages of Scripture, with which her memory was stored; and sang hymns, until she perceived that if he was in pain, he complained not if he might but hear her voice. She made him acquainted with the life of the compassionate Redeemer, and how he called young children to his arms, tho' the disciples forbade them. And it seemed as if a voice from heaven urged her never to desist from cherishing this tender and deep-rooted piety; because, like the flower of grass, he must soon fade away. Yet, though it was evident that the seeds of disease were in his system, his health at intervals seemed to be improving, and the little household partook, for a time, the blessings of tranquility and content.

But let none flatter himself that the dominion of vice is suddenly or easily broken. It may seem to relax its grasp and to slumber, but the victim who has long worn its chains, if he would utterly escape, and triumph at last, must do so in the strength of Omnipotence. This James Harwood never sought. He had begun to experience that prostration of spirits which attends that abstraction of a habitual stimulant. His resolution to recover his lost character was not proof against this physical inconvenience. He determined, at all hazards, to gratify his depraved appetite. He laid his plans deliberately, and with the pretext of making some arrangements about the wagon, which had been left broken on the road, departed from his home. His stay was protracted beyond the appointed limit, and at his return, his sin was written on his brow in characters too strong to be mistaken. That he had also brought with him some hoard of intoxicating poison, to which to resort, there remained no room to doubt. Day after day did his shrinking household witness the alternations of causeless anger and brutal tyranny. To lay waste the comfort of his wife, seemed to be his prominent object. By constant

contradiction and misconstruction, he strove to distress her, and then visited her sensibilities upon her as sins.

There was one modification of her husband's persecutions which the fullest measure of her piety could not enable her to bear unmoved.—This was unkindness to her feeble and suffering boy. It was at first commenced as the surest mode of distressing her. It opened a direct avenue to her heart-strings. What began in perverseness seemed to end in hatred, as evil habits sometimes create perverted principles. The wasted and wild-eyed invalid shrank from his father's glance and footstep, as from the approach of a foe. More than once had he taken him from the little bed which maternal care had provided for him, and forced him to go forth in the cold of the winter storm.

On such occasions, it was in vain that the mother attempted to protect her child. She might neither shelter him in her bosom, nor control the frantic violence of the father. Harshness, and the agitation of fear, deepened a disease which might else have yielded. The timid boy in terror of his natural protector, withered away like a blighted flower. It was of no avail that friends remonstrated with the unfeeling parent, or that hoary-headed men warned him solemnly of his sins. Intemperance had destroyed his respect for man and his fear of God.

Spring at length emerged from the shades of that heavy and bitter winter. But its smile brought no gladness to the declining child.—Consumption fed upon his vitals, and his nights were restless, and full of pain.

"Mother, I wish I could smell the violets that grew upon the green bank by our old dear home."

"It is too early for violets my child. But the grass is beautifully green around us, and the birds sing sweetly, as if their hearts were full of praise."

"In my dreams last night I saw the clear waters of the brook that ran by the bottom of my little garden. I wish I could taste them once more. And I heard such music, too, as used to come from that white church among the trees, where every Sunday the happy people meet to worship God."

The mother saw that the hectic fever had been long increasing, and knew that there was such an unearthly brightness in his eye, that she feared his intellect wandered. She seated herself on his low bed, and bent over him to soothe and compose him. He lay silent for some time.

"Do you think my father will come?"

Dreading the agonizing agitation which, in his paroxysm of coughing and pain, he evinced at the sound of his father's well-known footstep she answered,

"I think not my love. You had better try to sleep."

"Mother, I wish he would come. I do not feel afraid now. Perhaps he would let me lay my cheek to his once more, as he used to do when I was a babe in my grandmother's arms. I should be glad to say good-bye to him, before I go to my Saviour."

Gazing intently in his face, she saw the work of the destroyer in lines too plain to be mistaken.

"My son; my dear son; say, Lord Jesus, receive my spirit."

"Mother," he replied with a sweet smile upon his ghastly features, "he is ready, I desire to go to him. Hold the baby to me, that I may kiss her. That is all. Now sing to me, and, oh! wrap me close in your arms, for I shiver with cold."

He clung, with a death grasp, to the bosom which had long been his sole earthly refuge.

"Sing louder, dear mother, a little louder, I cannot hear you."

A tremulous tone, as of a broken harp, rose above her grief, to comfort the dying child.—One sigh of icy breath was upon her cheek, as she joined it to his—one shudder—and all was over. She held the body long in her arms, as if fondly hoping to warm and revivify it with her breath. Then she stretched it upon its bed, and kneeling beside it, hid her face in that grief which none but mother's feel. It was a deep and sacred solitude, alone with the dead. Nothing save the soft breathing of the sleeping babe fell upon that solemn pause. Then the silence was broken by a wail of piercing sorrow. It ceased, and a voice arose, a voice of supplication, for strength to endure, as 'seeing Him who is invisible.' Faith closed what was begun in weakness. It became a prayer of thanksgiving to him who had released the dove-like spirit from the prison-house of pain, that it might taste the peace and mingle in the melody of Heaven.

She arose and bent calmly over her dead.—The thin, pallid features wore a smile, as when he had spoken of Jesus. She composed the shining locks around the pure forehead, and gazed long on what was to her so beautiful.

The father entered carelessly. She pointed to the pallid, immovable brow, "See, he suffers no longer!" He drew near and looked on the dead with surprise and sadness. A few natural tears forced their way, and fell on the face of the first-born, who was once his pride. The memories of that moment were bitter.—He spoke tenderly to the emaciated mother; and she who a short time before was raised above the sway of grief, wept like an infant as those few affectionate tones touched the sealed fountains of other years.

Neighbors and friends visited them, desirous to console their sorrow, and attended them when they committed the body to the earth. There was a shady and secluded spot, which they had consecrated by the burial of their few dead.—Thither that whole little colony were gathered, and seated on the fresh springing grass, listened to the holy, healing words of the inspired volume. It was read by the oldest man in the colony, who had himself often mourned. As he bent reverently over the sacred page, there was that on his brow which seemed to say; this has been my comfort in my affliction. Silver hair thinly covered his temples, and his low voice was modulated by feeling as he read of the frailty of man, withering like the flower of grass, before it groweth up; and of his majesty in whose sight 'a thousand years are as yesterday when it is past, and as a watch in the night.'—He selected from the words of that compassionate One, who 'gathereth the lambs with his arm and carrieth them in his bosom,' who pointing out as an example the humility of little children, said, 'Except ye become as one of these, ye cannot enter into the kingdom of Heaven,' and who calleth all the weary and heavy laden to come unto him that he may give them rest.—The scene called forth sympathy, even from manly bosoms. The mother, worn with watching and weariness, bowed her head down to the clay that concealed her child. And it was observed with gratitude by that friendly group, that the husband supported her in his arms, and mingled his tears with hers.

He returned from this funeral in much mental distress. His sins were brought to remembrance, and reflection was misery. Conscience haunted him with terrors, and many prayers from pious hearts arose, that he might now be led to repentance. The venerable man who had read the Bible at the burial of his boy, counselled and entreated him, with the earnestness of a father, to yield to the warning voice from above, and to 'break off his sins by righteousness, and his iniquities by turning unto the Lord.'

There was a change in his habits and conversation, and his friends trusted it would be permanent. She who, above all others, was interested in the result, spared no exertion to win him back to the way of truth, and to soothe his heart into peace with itself, and obedience to his Maker. Yet was she doomed to witness the full force of grief and remorse upon intemperance, only to see them utterly overthrown at last. The reviving virtue, with whose indications she had solaced herself, and even given thanks that her beloved son had not died in vain, was transient as the morning dew. Habits of industry, which had begun to spring up, proved themselves to be without root. The dead, and his cruelty to the dead, were alike forgotten.—Disaffection to the chastened being who against hope still hoped for his salvation, resumed its dominion. The friends who had alternately reproved and encouraged him, were convinced that their efforts had been of no avail. Intemperance 'like the strong man armed,' took possession of a soul that lifted no cry for aid to the Holy Spirit, and girded on no weapon to resist the destroyer.

Summer passed away, and the anniversary of their arrival at the colony returned. It was to Jane Harwood a period of sad and solemn retrospection. The joys of early days, and the sorrows of maturity, passed in review before her, and while she wept, she questioned her heart, what had been its gain from a father's discipline, or whether it had sustained the greatest of all losses—the loss of its afflictions.

She was alone at this season of self-communion. The absence of her husband had become more frequent and protracted. A storm, which feelingly reminded her of those which had often beat upon them when homeless and weary travellers, had been raging for nearly two days.—To this cause she imputed the unusually long stay of her husband. Through the third night of his absence she lay sleepless, listening for his steps. Sometimes she fancied she heard shouts of laughter, for the mood in which he returned from his revels was various. But it was only the shriek of the tempest. Then she thought some abullition of his frenzied anger rang in her ears. It was the roar of the hoarse wind through the forest. All night long she listened to these sounds, and hushed and sang to her affrighted babe. Unrefreshed, she arose and resumed her morning labors.

Suddenly her eye was attracted by a group of neighbors, coming up slowly from the river. A dark and terrible foreboding oppressed her.—She hastened out to meet them. Coming towards her house was a female friend, agitated and fearful, who, passing her arm around her, would have spoken.

"Oh, you come to bring me evil tidings; I pray you let me know the worst."

The object was indeed to prepare her mind for a fearful calamity. The body of her husband had been found drowned, as was supposed, during the darkness of the preceding night, in attempting to cross the bridge of logs, which had been partially broken by the swollen waters. Utter prostration of spirit came over the desolate mourner. Her energies were broken, and her heart withered. She had sustained the privations of poverty and emigration, and the burdens of unceasing labor and unrequited care without murmuring. She had lain her first-born in the grave with resignation, for faith had heard her Saviour saying, 'Suffer the little child to come unto me.' She had seen him, in whom her hearts young affections were garnered up, become a "persecutor and injurious," a prey to vice the most disgusting and destructive. Yet she had borne up under all. One hope remained with her as an 'anchor of the soul,' the hope that he might yet repent and be reclaimed.—She had persevered in her complicated and self-denying duties with that charity which 'beareth all things, believeth all things, endureth all things.' But now, he had died in his sin. The deadly leprosy which had stolen over his heart, could no more be 'purged by sacrifice or offering for ever.' She knew not that a single prayer for mercy had preceded the soul on its passage to the High Judge's bar. There were bitter dregs in this grief, which she had never before wrung out.

Again the sad-hearted community assembled in their humble cemetery. A funeral in an infant colony awakens sympathies of an almost exclusive character. It is as if a large family suffered. One is smitten down whom every eye knew, every voice saluted. To bear along the corpse of the strong man, through the fields which he had sown, and to cover motionless in the grave that arm which trusted to have reaped the ripening harvest, awakens a thrill deep and startling in the breast of those who wrought by his side during the burden and heat of the day.—To lay the mother on her pillow of clay, whose last struggle with life was, perchance, to resign the hope of one more brief visit to the land of her fathers, whose hearts last pulsation might have been a prayer that her children should return and grow up within the shadow of the school-house and the church of God, is a grief in which none, save emigrants, may participate. To consign to their narrow, noteless abode, both young and old, the infant and him of hoary hairs, without the solemn knell, the sable train, the hallowed voice of the man of God, giving back, in the name of his fellow Christians, the most precious roses of their pilgrim path, and speaking with divine authority of Him who is the 'resurrection and the life,' adds desolation to that weeping with which man goeth downward to his dust.

But with heaviness of an unspoken and peculiar nature, was this victim of vice borne from the house that he troubled, and laid by the side of his son, to whose tender years he had been an unnatural enemy. There was sorrow among all who stood around his grave, and it bore features of that sorrow which is without hope.

The widowed mourner was not able to raise her head from the bed when the bloated remains of her unfortunate husband were committed to the earth. Long and severe sickness ensued, and in her convalescence a letter was received from her brother, inviting her and her child to an asylum under his roof, and appointed a period to come and conduct them on their homeward journey.

With her little daughter, the sole remnant of her wrecked heart's wealth she returned to her kindred. It was with emotions of deep and painful gratitude that she bade farewell to the inhabitants of that infant settlement, whose kindness, through all her adversities, had never failed. And when they remembered the example of uniform patience and piety which she exhibited, and the saintlike manner in which she sustained her burdens, and cherished their sympathies, they felt as if a tutelary spirit had departed from among them.

In the home of her brother, she educated her daughter in industry, and that contentment which virtueteaches. Restored to those friends with whom the morning of life had passed, she shared with humble cheerfulness the comforts that earth had yet in store for her; but in the cherished sadness of her perpetual widowhood, in the bursting sighs of her nightly orison, might be traced a sacred and deep-rooted sorrow—the memory of her erring husband and the miseries of unreclaimed intemperance.

HARTFORD, Conn.

I. H. S.

Family Journal,

AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, DECEMBER 14, 1833.

[VOL. I.—NO. 20.]

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Advertisements of a moral character, comporting with the designs of our paper, will be inserted at the usual rates.

For the Family Journal.

Mr. Editor,—The subject of the following lines was an amiable, intelligent and pious young lady, who died a short time since of a lingering consumption; from her childhood she was a zealous and joyful believer in the gospel of Christ, and a bright ornament to her sex, and died in the same precious faith.

To Miss B—, a short time before her death.

O, wo-struck maiden! thou wilt quickly die!
 Death's wing is fluttering o'er thee, thou wilt go
 To heavenly, happier regions, far on high;
 Be free'd from all corroding ills below:
 The hectic tinge that's painted on thy face,
 Thy wasted form, bespeak in accents loud,
 That soon thou'lt go the way of all our race,
 Thy corse will be enveloped in the shroud!
 And thy pure spirit will ascend
 To heaven and God thy friend,
 Forevermore to sing His great redeeming grace!

Death has no withering terrors now for thee,
 Thou'lt meet the king of terrors with a smile;
 Thou'lt go to God and a bless'd eternity,—
 Thy stay on earth is but a transient while!
 Thou wast too fair a flower on earth to bloom—
 The soil of sin was poisonous to thy breath:
 It scathed thee early for the silent tomb;
 Anon thy beaming eye will seal in death!
 Death may break the golden bowl,
 But has no power o'er thy soul;
 In immortality on high forever it shall bloom!

Slander's envenom'd shafts did mark thee well,
 With demon rage the hydra monster came,
 His fury spent,—with malice fierce it fell,
 Loos'd life's bright cord, and broke the golden
 chain!
 O, thou hast drank the cup of human wo,
 The poisoned chalice thy lips have often press'd
 Thou'lt had thy share of griefs and woes below;
 Bright spirit! go to heaven and be at rest!
 There thou'lt sweep the golden lyre,
 And thy soul with holy fire
 Shall burn, and with gratitude to Him shall glow!

The eye of deathless faith can e'en survey,—
 Can penetrate the veil 'twixt heaven and thee;
 Thy spirit struggles to quit its house of clay,
 And speed its flight into the bosom of eternity!
 I cannot ask you longer here to stay,
 Thou blighted flower, go—go to bloom on high,
 Where heaven's life giving, and restoring ray,
 Shall anon burst upon thy enraptur'd eye;
 There thou'lt in joyous accents raise
 The sweet song of heavenly praise,
 Will there commence the harmonious and immortal lay.

O, yes, dear maiden, soon thou'lt leave
 This cold dark exile, for thy place on high,
 And like a radiant cloud e'en on a silent eve,
 Quick melt into the deeper glories of the sky!
 O, thou wast too beautiful to linger where
 The rainbow brightens but to melt away;
 Yes, the soft notes that wander on the ambient air,
 Swell loud the dirge of sorrow and decay!
 Farewell! O, may we meet above,
 Around the glorious throne of love;
 And shout and sing in joyful anthem's there!

HENRIETTA BARD.

Henrietta, Nov. 1833.

From the Connecticut Observer.

INFLUENCE OF THE GOSPEL ON THE CONDITION OF THE COMMON PEOPLE.

The Gospel has been pouring its blessings on mankind for almost two thousand years, but its influence is only imperfectly appreciated by those who partake of its benefits. We refer not now to its influence in preparing men for heaven, but to its influence on their condition in this world. Not one in a thousand, whose con-

dition has been meliorated by the Gospel, has correct views of the change wrought in his circumstances by its power. And not only the mass of men seem ignorant of the effect of the Gospel in promoting the progress of Society, but even men of intelligence and research appear to overlook it almost entirely. Christian historians can trace the progress of Society through centuries, and while reckoning up the causes which advance or retard it, scarcely allude to the influences of the Gospel. Even Robertson in his acute and learned account of the state of Society in Europe, to the time of the Reformation, though he unfolds the influence of many other causes, and by his ingenuity absorbs the attention of the reader, scarcely refers to the power of the Gospel on Society.—Perhaps half a dozen sentences would include the whole he has said on that point.

If this ignorance or overlooking of the influence of the Gospel on the temporal condition of mankind, was the source of no prejudices, it would be of comparatively little consequence. But it is the origin of disregard and even of dislike to the Gospel among multitudes. For instance, a great many undervalue the Gospel, and look upon it with distrust, because they are not aware how much they are indebted to it for their temporal comforts and privileges. It has made an immense change in the condition of the common people, where it has operated in its full power, unchecked by latitudinarianism or superstition. This will appear if we compare their present condition with that when Christ began his mission among men. Heathenism overlooked the common people. The heathen had no just estimate of human dignity; they regarded intellectual qualities far above moral, and hence they made only a low estimate of the inferior classes of society, of the female sex and of slaves, all of whom were alike despised as incapable of higher cultivation.—Those of the heathen who became writers, reckoned themselves among the higher and cultivated class, and regarded the mental and moral development of the lower class as wholly different from and inferior to their own. The heathen philosophers looked almost with contempt on the common people. Strabo says, 'It is impossible for philosophy to bring the multitude of women and of the dregs of the people to a right understanding, and to guide them to piety, the fear of God, and conscientious feelings. That must be brought about through superstition; and this cannot exist without fables and marvellous stories. These have been adopted by the founders of states as bugbears for childish minds.' Cicero says that 'philosophy is content with a few judges: that it designedly shuns the multitude.' Clement of Alexandria says that the Egyptians did not communicate the knowledge of divine things to the people. Plato says, 'It is a difficult matter to find out the Maker and Parent of the universe, and when you have found him, to declare him to all is impossible.' He 'thought it not lawful to publish to the vulgar the Parent of the universe.'

Thus we see how the religious teachers of the heathen treated the common people in ancient times. In many heathen countries they are still regarded in a similar manner. Among the Hindoos in India there are four castes or classes. Of these the Sudras stand lowest, and suffer a degree of degradation greater than befalls any other class of persons not actually bondmen. 'If a Sudra presume to sit down on the part of a Bramin, the part thus sacrilegiously deposited is either burnt with a hot iron, or entirely cut off. If he spit upon such a hal- lowed person, he is deprived of his lips. If he listen to reproaches against him, melted lead is poured into his ears. If he pluck him by the beard, the hands committing this outrage are forfeited.' Those who think the Gospel has done nothing for the temporal comfort of man, and that the state of Society is as good among the Hindoos as among christians—and some profess to think thus—had better try to get admitted into the caste of the Sudras.

Popery also abstracts from the many to benefit the few. It restrains the common people in the use of the Bible, or entirely takes it away—its tendency is to keep them in ignorance,—it gives power to priests and bishops, and exalts

the Pope as Supreme. The spirit of genuine christianity is diffusive as the light—it abhors monopolies in the moral world—but popery gathers power and influence around a few points, and leaves all others in comparative darkness.

If Christianity embraces in its regards one class of persons more than another, it is the common people. Its author was emphatically a man of the people. Among them was his birth. Among them he was educated. Among them he labored, and in one of their occupations. Among them were his relatives, his friendships, his companions. From them he selected the twelve apostles to preach his doctrine after his departure from our world. His instructions, unlike those of the ancient Philosophers, were fitted for the common people—to the common people they were directed, 'and the common people heard him gladly.' He gives as one proof of his divine mission, that 'to the poor the Gospel is preached.' And when about to return to heaven, he commanded his disciples, not to address the learned only, and the great and the rich only, but to 'preach the Gospel to every creature.'

Error, as we have seen in the instances of it above, is aristocratic in its tendency, when wrought into an elaborate system of religion.—This is about equivalent to saying that selfishness will endeavor to promote its own ends.—Error is not benevolent, and only benevolence will seek the good of all—of the poor and the weak, as well as of the rich and the powerful. Error, to accomplish its own artful purposes, may court the common people. Voltaire poured out among them the vials of his hatred against christianity, and demagogues still mount upon their shoulders to reach office. But when their point is gained, it rules them with a rod of iron. Should it be objected that the republican levelers of France were infidels, we might reply that no greater tyrants ever existed than these same republicans with their leaders. Their system necessarily led to tyranny or to anarchy.

Just in proportion to the progress of the pure Gospel, will be the improvement of the mass of the people. The feudal system, with its brass collar for the peasant, could not stand a quarter of a century amid the influences of the Gospel in our own land. It stood so long in the dark ages, only because christians were crippled and fettered by its connection with the state, and by the corruptions of superstition. We have said that the Gospel abhors monopolies in the moral world. It will beat them down wherever it has free action—the valleys it will fill—the mountains it will level. There is proof of this more than ever at the present time. The substitution of the octavo for the folio, and of the duodecimo for the octavo, is an outward manifestation, an embodying of the sentiment that the Gospel regards the mass of men. The Bible is going to every cottage, and so is the Tract. Philosophy, while designedly shunning the multitude, had no use for such instruments.—Truth is casting off its abstract dress, and assuming a garb more pleasing to the common people. Science now deigns to converse with the dweller in the humble cottage, as well as with the student in her own halls. This diffusive tendency of the Gospel opened a new channel to the minds of men, in the Common Schools established by our forefathers. It is opening new channels in the Bible Class, and Sabbath School, and Infant School. It will open yet other channels, until it pervades the whole mass of Society, and brings every part under its own influence.

To profess great love for the common people then, while endeavoring to render them dissatisfied with the Gospel, is no more consistent than to attempt to alienate a man from his best friend, while professing great regard for his interest.—To appeal to the passions and to the vanity of 'the working men,' for the sake of prejudicing them against the distribution of the Bible, and Tracts, and truth in a popular form, and against Sabbath Schools and similar institutions, whose object is to bring truth into contact with the popular mind, is like lamenting that your friend's room is so dimly dark, while you still go on drawing the blinds and barring the shutters.

Religion and justice, says Hooker, are not to be found separate.

MISSIONARY DEPARTMENT.

From the N. Y. Baptist Register.

BURMAH.

Rangoon, Feb. 3, 1833.

My Dear Sister,—Could you be placed in this city, and just take a survey of what is daily passing before my eyes, you would carry the impression to the grave. When I read the words of Christ, and the doings and success of the apostles; when I look a little forward to the day of final decision—the burning of the world—the gathering of the righteous into heaven, and the destruction of the impenitent; when I attempt to view these facts as they will stand out in the light which eternity will shed over them, I am astonished that the Christian world as slumbered so long, and that still so many are without that spirit that warmed and animated the apostles. What can six or eight do in the midst of millions? Can we expect the world will be subject to the cross of Christ without using the appointed means? Why should we not carry the light of divine truth into all lands? Why should we not plant the cross in every town and hamlet on the globe? My own stupidity shocks me. I try to feel the importance and magnitude of the world—not the salvation of a few dozen only—not the subjection of one province merely, but the entire renovation of the world—the diffusion of life and light, and salvation over the face of the globe, and the extinction of idolatry. Would we enter into this work as christians did in the days of Paul, what might we expect? The desert would rejoice—the wilderness would blossom like Eden. The lion and tiger would lose their savage temper, and put on the innocence of the lamb. This moral revolution will take place, and it will be by the instrumentality of

At the present time in Rangoon and the neighboring towns, there are a great number of festivals, and the great yearly festival will take place in March. I will give you a description of one of the assemblies which are now exhibiting in some part of the city almost every day. Yesterday morning, about sunrise, passing thro' a street on the east side of the city, I found great numbers gathering and taking their seats on mats laid in the streets, others were bringing offerings of fruit, provisions, articles of clothing, and, indeed, every thing that is used by the priests; and these were all placed in the verandas, which open on each side of the street. A temporary covering, was erected, which entirely covered the street in width, and for considerable distance in length. Near one end of the covering was a band of music, which kept up a continual roar of uncouth sounds, till the people were all assembled. During this time I gave books to a number of the principal men, and talked with them on the subject of religion. Ten artificial trees, about fourteen feet high, and standing in a line with each other, and so formed as to be borne by men to the *kyoungs*, were not the least imposing appendage of the festival. The boughs of these trees were loaded with fruits of every description—such as all kinds of eatables; all kinds of wearing apparel; all kinds of furniture for the house; and indeed every thing that is used among Burmans, whether as an article of utility or luxury. On the same branch you could see the mattress, the axe, a bottle of oil, and a bottle of vinegar, oranges, plantains, eggs and furrels ready dressed; umbrellas, and garments ready made; goblets and tea dishes. The Burman sacred books mention a species of tree that this artificial tree is designed to represent. One of the most splendid articles on the ground, was a box made for a depository of sacred books. This box was about six feet in length, two and a half feet in breadth, and three feet in depth. It was covered with gold leaf, except the figures in bass-relief, and rusty black—in the back part was a door, through which books were put in and taken out. On the top were thirteen volumes rolled in cloth covered with gold, each volume by itself. Along with the books stood several golden images of Guadima, and the whole was placed in a frame made in the same gaudy manner. The assembly, though large, was perfectly decorous. When all was ready, the gentle-

Miss Ann

men of the yellow cloth made their appearance about thirty in number, following each other in single file. They took their seats in the verandas, behind the offerings were between themselves and the assembly, and each one held a large fan before his face. The music ceased, and a sound uttered from the head priest, followed by a corresponding sound from the whole assembly, all at the same time rising their hands to the forehead, holding between the hands a bunch of flowers. Then deep guttural sounds followed each other in constant succession for ten minutes, and it made me think of the heavy groans of the ocean, when lashed into mountain waves by a furious tempest. After this the assembly was silent as the grave, and nothing was to be heard but the smooth, rapid enunciation of one of the priests. I listened a few minutes, and found it was a rehearsal of some of the acts of Gaudama before he became Diety. I believe a priest seldom preaches, or teaches the people in any other way, than to commit some of the writings to memory, and repeat them, and generally it is in *Pali*, a language which neither himself nor the people understand.

Many robberies have been committed within four or five weeks past; and five persons murdered by the lawless free-booters. Among others I was robbed. They came through the roof by removing the mats. I was disturbed between two and three in the morning by some rain, and on getting up I found nearly every thing carried off. Boxes at the head of my bed were plundered; my clothes, medicine, plates and tea dishes. My books were left undisturbed, and the murderer's knife was not lifted. My clothes is a serious loss to me, as I was destitute of flannel and warm cloths, which in the cold and rainy seasons are necessary to health. The cloak which you and P— made up so nicely for me, when I was last at your house, has sheltered me from the cold rains till now, and I was expecting much service from it during the coming rains, but it has gone to clothe some villain, and in this country I cannot replace it. Yours' ever affectionately,
EUGENIO KINCAID.

Murder of Infants—sale of Females.—Mr. Gutzlaff, gives the following account of the state of things, in the city of Amoy, a city on an island opposite the Fuh-keen, province in China: "This constant emigration of the male part of the people, contributes very much to the destruction of domestic happiness. It is a general custom among them, to throw a large portion of the new born female children. This unnatural crime is so common among them that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters is a mark of great rudeness. Neither the government nor the moral sayings of their sages have put a stop to this nefarious custom. The father has authority over the lives of his children and disposes of them according to his own pleasure. The boys enjoy the greater share of parental affection. Their birth is considered one of the greatest and most fortunate events in a family. They are cherished and indulged to a high degree; and if the father dies, the son assumes a certain authority over his mother.—There is also carried on a regular traffic in females. These facts are as revolting to humanity as disgusting in detail. They may serve, to stimulate the zeal of Christian females to promote the welfare of one of the largest portions of their sex, by giving them the glorious gospel of our Saviour, that gospel which alone restores females to their proper rank in society. It is pleasing to observe that there is now a benevolent association in England for the express purpose of instructing Chinese females at Malacca. If this institution can ever exert any influence on China in this way, for which we sincerely pray, we are persuaded that the degradation and oppression under which the nation now groans will be much alleviated.

*** At the beach we were shocked at the spectacle of a pretty new born babe, which shortly before had been killed. We asked some of the bystanders what it meant. They answered with indifference, 'it is only a girl.' It is the general custom in this district to drown female infants immediately after their birth.—Respectable families seldom take the trouble, as they express themselves, to rear these useless girls. They consider themselves the arbiters of their children's lives, and entitled to take them away when they can foresee that their prolongation would only entail misery. As the numerous emigration of the male population renders it probable that their daughters if permitted to live, would not be married, they choose the shorter way to rid themselves of the encumbrance of supporting them.

Thus are the pledges of conjugal love, the most precious gift of the Most High, the most important trust confided to men by the Su-

preme Being, deliberately murdered. Brutes love their young, and cherish and defend them; but man can divest himself of natural affection and degrade himself far below the brute creation.

TEMPERANCE DEPARTMENT.

WILD DICK AND GOOD LITTLE ROBIN.

By the author of 'My Mother's Gold Ring.'

This is number two of a series which we hope will be long continued. The Gold Ring has had an almost unprecedented popularity, nine large editions having already been issued; but the admirable tale before us must even surpass its predecessor in the good will of the public. For perfect simplicity of style, mingled with strength of sentiment, delicate humor, and straight forwardness and interest of narrative, we have not met its equal for many a day. It is meant to illustrate the importance, as regards good habits, of early domestic education; and to show also what may be done, at a late period, in retracing a lost character and retracing a wrong course.

Richard Wild and Robert Little were born on two pleasantly situated homesteads that bounded on each other. Their parents, though differing essentially in their mode of life, were good neighbors. There were but a few weeks difference between the ages of the children, and they grew up from their cradles with the strongest attachment for each other. I have seen Robert a hundred times, in the fine mornings and evenings of summer, sitting upon a particular rock, at the bottom of his father's garden, with his dipper of bread and milk, not casting a mouthful till Richard came and sat down, with his dipper at his side. They teetered together on a board placed over the boundary wall. As they grew a little older, they snared blue jays, and trapped striped squirrels in company; all their toys and fishing tackle were common property.

The families to which our heroes respectively belong, in due time, pass next in review.—Farmer Wild was opposed, it seems, to the Temperance Society, as "a sectarian thing."

"He preached against it on all occasions, at the mill and the smithy, the town hall and at the grocery store; but he was particularly eloquent on training days, when the pail of punch was nearly drunk out; for he was not one of these who preach and never practice. At that time he was not esteemed an intemperate man. To be sure he was frequently in the habit of taking enough to make his tongue run faster than usual, and to light up his heart, a feeling of universal philanthropy; which invariably subsided after a good night's rest. Farmer Wild's wife derived a good deal of comfort from a cheering glass. It was particularly grateful on washing days; and she soon became convinced that it tasted quite as well on any other day of the week. There was a time when she was unwilling that her neighbors should become acquainted with this disposition for liquor. She was then in the habit of indulging herself in the frequent use of tea, at all hours of the day. She kept it in constant readiness, on the upper shelf of the pantry closet. Upon a certain day, little Dick was taken so suddenly and seriously ill, that his father went for Dr. Diver. The child was unable to stand, and was so drowsy and sick at the stomach, that the family were fearful he had been poisoned, and the more so, as he had been seen playing before the apothecary's shop. Dr. Diver had recently procured a stomach pump, and as he was quite willing to try it, the experiment was immediately and successfully made upon little Dick, who was speedily relieved of rather more than half a pint of strong milk punch. He stoutly denied with tears in his eyes, that he had ever tasted a drop of any such thing; but finally confessed, that he had been sucking tea, as he had often seen his mother do, from the nose of her teapot, upon the upper shelf. Farmer Wild, in spite of his wife's remonstrances, took down the teapot and examined its contents, when the whole matter was easily unravelled."

The result of this discovery, and the progress of the habit in the parents, we need not enlarge upon. Finally the family became a nuisance.

"Squire Hawk, the chairman of the selectmen, who kept the grog-shop in front of the meeting house, concluding that Farmer Wild was completely down at the heel, and had no more money, refused to let him have any more liquor at his store, and proceeded to post him as a common drunkard. But Deacon Squeak, who kept the dram shop at the corner of the road that leads to the grave yard, knew something more of poor Wild's affairs, and observed, that it would be hard to do so, on account of his family; he knew from his own experience, that a little liquor was now and then a help to any man. It was soon known over the village, that Farmer Wild had conveyed the last remnant of his little property, a small piece of meadow land, to Deacon Squeak, to be paid for in groceries, at his store."

The poor house brings up Wild and his wife, and Dick goes to sea, whence a rumor sometime after returns of his death:

"'There is an end of the devil's bird,' said Squire Hawk. 'It all comes of intemperance,' said Deacon Squeak, as he had just come from pouring twenty-one of pure water into a hog-head containing forty-two gallons of New England Rum. There were some, however, who viewed the matter in a different light, and were willing, now he was gone, to admit that Dick was not a hard hearted boy. Old Sukey, the cripple, said that he was a great rogue; 'but there,' said she, showing her crutch, the little fellow made it for me, and I've used no other for three years."

Matters clear up, however, after a while, and Dick returns to his native place a reformed man, grows industrious and well to do in the world, and receives an accession of property from England—shortly after which Miss Hepsy Hawk astonished the parish with an expensive salmon colored silk, and a new Navarino; "and she used to linger an unnecessary length of time at the door of her father's pew, till Mr. Wild came down the aisle; and then she would go wriggling and fidgeting out by his side as close as she could decently get. But after a while, finding that she could not attract his attention, she gave up the experiment, contenting herself with remarking to all her acquaintance, that he was dreadfully cross-eyed. This business is settled in another quarter, and Robert and Dick with their wives—after many changes of fortune, which we will not recount—are comfortably established in the "two white houses with green blinds," on the very spot of their birth-place, with a summer house between, built over the rock at the bottom of the garden upon which they used to convene, with their dippers of bread and milk, some thirty years ago." We are happy to add also that Sukey, who figured largely at Dick's wedding, is still alive at the age of eighty-nine; and that she retains her faculties surprisingly, and "may be seen every morning, at the front chamber window of the Squire's house with her knitting in her hand."
—Mer. Journal.

CAUTIONS TO YOUNG MEN.

Are you solicited to visit the Bar Room? Think before you go how many young men there first entered on that downward road, which conducted to the loss of estate, and health, and character, and usefulness, and soul; and which has broken many a father's and mother's heart.

Are you solicited to go to the tavern, and join in the jovial song, and partake of the circulating glass?—Think before you go, that there is the place where men at first become tipplers, then swearers, then drunkards, then unkind husbands and cruel fathers, then beggars, then madmen, then corpses. The faithful father, mother, or teacher, "cast bread upon the waters to be gathered many days hence" But he who, by bad principles or examples, injures the youth of his generation, does in so far as his influence extends, throw poison into a river at the fountain, on both of whose shores a population must drink and die.

DO THE DISCIPLES IN AMERICA DRINK SPIRITS?

—The subjoined remarks were made by brother Wade, while the report on the subject of temperance was under consideration in our recent general meeting. The query had been started, not whether the temperance cause is entitled to the hearty support of every disciple of Christ, but whether it was expedient for the meeting to act on the subject.—Bap. Weekly Journal.

Mr. Moderator,—I feel interested that this report should be adopted, for I think it will help us in Burmah. It is contrary to the religion of the natives there to taste intoxicating liquors. And the native converts have often asked the question, "Do the disciples in America drink spirits?" We smoothed over the matter as well as we could; but truth obliged us to say, "They do drink a little, occasionally, but not get intoxicated." Soon we found that the native Christians, in imitation of their elder brethren in America, had introduced among themselves the practice of drinking a little, and that embracing Christianity began to be associated in the minds of the natives with the liberty to drink spirits; and that on this account Christianity was becoming a stench in the nostrils of the heathen. We were alarmed, but knew not how to check the evil until we heard of temperance societies as becoming general in our native country; then we took a decided stand; and I hope the report will be adopted, for it will materially help our cause, if I am able to go back and tell the church in Burmah, and the heathen too, that the American churches in the east and west have raised their united voice against drinking ardent spirits.

Abbott's Religious Magazine.—We have received the first and second numbers of this interesting periodical. It is published in Boston, and conducted by G. D. and J. Abbott.—The design of this Magazine is the promotion of practical piety—sober and intelligent, but at the same time ardent and active piety. It will endeavor to plead the cause of true religion, chiefly by exhibiting, explaining and illustrating its genuine and practical results." We are very much pleased with this work, and have been edified in reading the two numbers before us. We hope it will have an extensive circulation. Its style is easy and familiar, the subjects various, and all well designed to promote intelligent and practical piety in reference to the circumstances of common life. It is our intention to enrich the Family Journal with extracts from its pages. Subscriptions for the work will be received at this office. It is printed in a large octavo page, and issued in monthly numbers of 56 pages each, at \$2 50 per annum.

The Foreign Missionary Society of the Valley of the Mississippi, auxiliary to the A. B. C. F. M., was organized in Cincinnati, on the 30th October.

Excellent.—At a recent Fair, held by the Managers of the Infant School Society in New York, about one thousand dollars was acknowledged as the nett profits.

Father's Magazine.—A monthly publication, to be edited by an "association of Fathers;" published by John Wiley, 22 Nassau street, New-York—Price one dollar a year in advance. Communications for the editors to be addressed to Albany. The topics discussed will be, Paternal duties and difficulties; paternal discipline; temptations and moral dangers incidental to youth; education; trades and occupations; temperance; domestic, social, and political economy; and conjugal duties. We hope the work will receive encouragement.

For the Family Journal.

"GIVING NO OFFENCE."

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—ST. PAUL.

Some things which may offend your brethren.

Are not all offended, when people, instead of coming to the house of God, and to the social prayer meeting, at the hour appointed, are continually straggling in, until the middle of the service, thus disturbing the worship of the Lord, for the sake of accommodating their own convenience?

Are not all offended, by unnecessary coughing, and moving of feet, &c. in the time of worship?

Are not all offended, when in the social prayer meeting and elsewhere, men make prayers so long, that after they have "prayed you into a good frame of mind," they fairly "pray you out of it" again?

And not all offended, when men pray so loud, as almost to deafen their fellow worshippers—as though they supposed that the prayer of faith consisted in strength of lungs?

Are not all offended, when a man, instead of praying to the point, for those things which he and his fellow Christians really want, prays for the "prosperity of Noah's ark," or the "downfall of Babel"?

Are not all offended, when a professing Christian refuses to lead his brethren in social prayer, without any good reason for declining it?

Are not all offended, when they see professing Christians confessing and lamenting their sins, in their prayers, and yet not forsaking them in their lives?

And finally, are any offended—reasonably offended, when they see Christians living, as they profess to do, entirely for heaven, and for the good of souls who are perishing around them? E.

For the Family Journal.

TO A YOUNG CHRISTIAN.

My young friend,—Your attention is solicited to the subject of complaints and Christian faithfulness. There is too much dissatisfaction with the

existing state of things, by the way, not mean that Christians are not loud enough and full enough in their complaints; but that they do not really feel dissatisfied, that all is so dull and dead. The reason is, that they do not diligently examine into the dreadful results of such a condition. They say, but do not feel. If they felt, they would arise and call upon God, that he would save the world from perishing. If they would carefully think on these things, could they help feeling?

Again, Christians are not faithful to one another. They have forgotten the obligations conferred by the right hand of fellowship. They talk familiarly of the watch and care of the church over her members; that is, of the tender watchfulness of one member over another, and their mutual faithfulness. But who in the churches, discharges his obligations? Who feels that they have been discharged towards himself? If Christians converse with one another on religious topics, is not the inquiry rather, how did you like this and that preacher; and, were you present at this or that meeting—than how can we most rapidly grow in holiness? And do not Christians, through fear of offending, smooth over the few faithful addresses they dare to present, by trying to make their brethren believe some one else is meant and not those who hear.

Would you avoid a low state of religious feeling and injury to the church, be careful of complaining and finding fault, avoid harsh speeches about others, charging them with negligence because they are not present at certain meetings. Perhaps their reasons are good. Ascertain what they are before you censure. Be kind and faithful. Yours, &c.

We learn that the Rev. Mr. FINNEY, of New York, is about to embark on a voyage to the Pacific ocean, for the recovery of his health.—He will visit the missionary stations at the Sandwich and Society Islands, and other places in that quarter of the globe, and perhaps return by way of China, Hindoostan, and the Cape of Good Hope.—*R. Intelligencer.*

TO EVANGELICAL MINISTERS OF THE GOSPEL THROUGHOUT THE UNITED STATES.

The executive committee of the American Tract Society consider the following as unquestioned facts: viz.

That there are many in every part of the country, and some parts a large portion of the population who do not attend on public worship;

That there devolves on the churches a solemn responsibility to tender to them the gospel;

That to them and others, the labors of Christians, in connection with the tract distribution, have been greatly blessed; and

That the success of these labors depends, in a high degree, on the duties they involve being clearly understood and faithfully and discreetly performed.

In view of these facts, the committee, at a meeting November 18, 1833, after prayerful consideration, unanimously

Resolved—That the several pastors of churches throughout the U. States, who may concur in these views, be respectfully requested, on the second Sabbath in January next to deliver a public discourse on the obligations of Christians to labor for the salvation of men, and the advantages connecting their efforts with tract distribution; and at the same time, to adopt such means as they may judge best adapted to give efficiency to this department of benevolence in their own vicinity.

“And whereas frequent meetings for prayer and mutual encouragement are a happy means, not only of procuring the Divine blessing, but of guiding to wise and efficient effort:

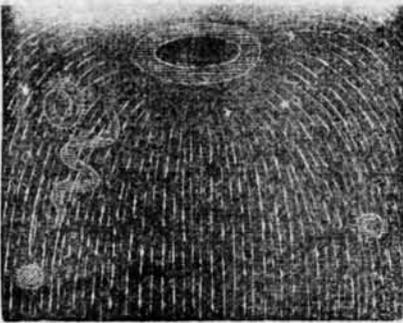
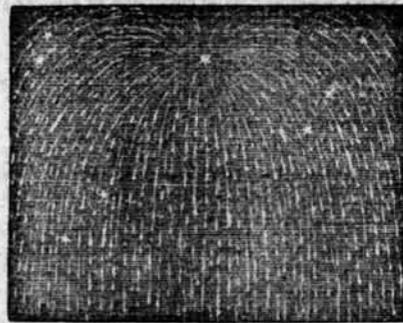
Resolved—That this committee cordially approve the practice already adopted in many parts of our country, of observing the last Monday evening in every month as the tract distributors’ concert for prayer; and recommend its observance, as far as consistent, by all engaged in those labors.”

The committee feel that the results of experience on the subject of Christian effort connected with tract distribution are such that they can now speak with a good degree of confidence. They disclaim the idea that any minute course of procedure can be pointed out which shall be adapted to all circumstances, and which it can be hoped will in all cases lead to a favorable result. They entreat ministers and Christians in every place, prayerfully to examine the subject, and to adapt those means which in their own view, will be best adapted to be useful to those among whom they dwell.

No man suddenly rose to the summit of criminality.

METEOROLOGICAL PHENOMENA.

The following cuts (for the loan of which we are indebted to our neighbors of the A. M. Inquirer, and the Rochester Gem) are intended to represent the shower of meteors, which fell on the morning of the 13th ult., together with the appearance of the “serpentine cloud,” as described by different persons in New-York and elsewhere, who witnessed this rare and singular phenomenon.



From the N. Y. Com. Adv.

The meteoric shower of the 13th inst. was a rare phenomenon.

At half past 4 o'clock, A. M. I first observed it, and continued to notice it until its termination, at 6 o'clock, A. M.

From a point in the heavens, about fifteen degrees southeasterly from the zenith, the meteors darted to the horizon at every point of the compass. Their paths were described in curved lines, similar to those of the parallels of longitude on an artificial globe.

They were generally short in their course, resembling much an uninterrupted line. They ceased to appear when within ten degrees of the horizon. I did not see a single meteor pass the meteoric pole which I have described, nor one pass in a horizontal direction.

Several of them afforded as much light as faint lightning. One in the neighborhood was heard to explode with a sound like that of a distant sky rocket. The time from explosion to the hearing was about twenty seconds, which gives a distance of about five miles. It left a serpentine cloud of a bright glowing color, which remained visible for about fifteen or twenty minutes.

Millions of these meteors must have been darted in this shower. I was not able to remark a single one whose proximity to me was greater than any other—by being intercepted between my vision and any distant object—such as trees, houses, or the high shore of New Jersey west of me.

The singularity of this meteoric shower consisted in the countless numbers of the celestial rockets, and more especially in their constantly uniform divergence from the point, fifteen degrees southerly from our zenith.

These meteors are supposed to be gaseous, and when inflamed by some cause not explained, appear darting through the heavens, generally in various directions. It is certain they are generated at a moderate distance from the earth, probably from two to five miles.

The exhibition I have partly described, was the most splendid pyrotechny I ever saw, and I do not recollect to have met with anything comparable to it in description. H. M.

The late Meteorological Phenomena.—In the political papers, several accounts have been given of the appearance of the phenomena, seen on the morning of the 13th inst. It was not our privilege to witness them, but we have a description of them from a correspondent, which we subjoin, accompanied with remarks which will be interesting to some of our Christian readers.

Southern part of Va. Nov. 14, 1833.

Mr. Editor.—On the morning of the 16th inst. in a perfectly clear atmosphere and a cool temperature, there was such a profusion of meteors streaming downwards in every direction, that probably there never before existed such an appearance since the creation. Some said that it commenced before midnight, and was

most brilliant at that hour. I however, not looking out, did not witness it till just before the dawn of day. It was truly a very wonderful appearance. The darting streams of light appeared from one to thirty degrees in length, but they seemed not to reach the earth, being commonly, at least, dissipated at different heights in the air. They were thick in all parts of the heavens, but diverged from the zenith in all directions towards the horizon. There were some of them so brilliant as sensibly to lighten the room where I was, and each of them continued, I think, from a few seconds to a minute. Their constancy seemed unabated, except as dimmed and lost by the approaching light of the sun. The last night, I believe, nothing of the kind appeared, though the clearness of the atmosphere continued.

As to the natural cause, it occurred to me as possible, that the electrical fluid, in the high and rarefied regions of the air, might conform itself into small balls, on the principle that the particles of vapor combine in drops of rain, and then falling into the denser part of the atmosphere, might be dissipated, or rather absorbed by a more perfect conductor, and so disappear.

But Christians know that not a particle of matter in creation moves, or stands, but by the choice and disposal of its Creator; and that He does all things by design, and for the best purposes. Our Saviour was pleased to foretell some celestial appearances that should attend his coming to destroy Jerusalem, and also his second coming to establish his kingdom, previously to the destruction of the world. Among those signs, he declares that the stars shall fall from the ven; and in the book of Revelation, under the sixth seal, it is said, that the stars shall fall to the earth, even as the fig tree casteth her untimely figs, when she is shaken of a mighty wind. Now let the scoffer restrain his sneer; we know that these meteors are not stars; and we do not know that our Saviour primarily meant real stars—probably he did not, except in predicting events that prefigured the final rush of worlds. But supposing that stars, in the metaphorical language of Scripture mean civil and religious princes; who will dare say that we are not, by the recent event, pointed to what prophecy assures us is about to take place? If we may not notice the sights and signs of heaven in some way, they would not have been mentioned in prophecy. See Mat. 24th, Mark 13th, and Acts 2d.

In popular language, we speak of shooting stars. What then if the appearance in the sky was actually exhibited to admonish us that false lights in the civil and religious world are really soon to be extinguished, and the sun of righteousness is about to usher his light and his kingdom in brighter glory? The dates used by Mahometans and some Pagans, the known history of Popery, as well as writers on the prophecies and the signs of the moral world, all tell us that the accomplishment of the appointed time, 1260 days or years, is drawing near. Let not presumption say how near; for at that day and that hour, in which the Son of Man shall come, no one knows. But surely the time is appointed. Mahometanism, Paganism, Judaism, and false Christianity, shall not always triumph. They must perish, and He shall come who has right, in favor of his universal dominion. These great changes, the dissipation of error and the millennial morning, will not indeed occur in any one month or year, for they have even now, no doubt, been commencing some years past. See how many false stars have been already dissipated. See more than 500 priests in France embracing a purer faith. See many Mahometan and Pagan and Jewish leaders, yielding up their religion, as an empty, delusive form.—These changes must go on, by human means and by Divine power, till universal day, a day of truth, shall beam on our benighted world. And has not the cholera already swept over both hemispheres? Human life, and human wickedness too, may perish as fast as fruit ever dropped from its stock, or the meteors vanished away.

Poor sinner, what is your hope? Like these sparks of a moment it shall vanish! False teachers of Christianity, haughty princes of wickedness, so shall your glory disappear.—Eternity at last shall show the truth of all scripture revelations, as clearly as the rising day displays the things of this world to our morning vision. Let those who would exhibit our Saviour, rejoice and labor. Let all his enemies secure his favor while they may.—S. Rel. Telegraph.

The phenomena was also observed in England, and at New Orleans, where they were as brilliant as with us. They were also noticed in Canada and Nova Scotia.

Life of Hannah More.—A life of Mrs. Hannah More, chiefly compiled from family letters, and other documents, is forthcoming in London.

THE TWENTY-THIRD CONGRESS opened on Monday with an unusually full attendance in the House of Representatives, and a considerable majority in the Senate. In the Senate the Vice President being absent, the Chair was taken by the President pro. tem. of the Senate, Mr. White of Tennessee.

In the House of Representatives, Andrew Stevenson, of Virginia, was re-elected Speaker, without any regular opposition. Walter S. Franklin, of Pennsylvania, was, on the third ballot, chosen Clerk of the House; no other business besides swearing in the members was done.

On Tuesday the President transmitted his annual Message, which, of course, we have not room to publish.

Tuesday, Dec. 3.

In the Senate, 5000 copies of the President's Message, and 1500 of the accompanying documents, were ordered printed.

In the House of Representatives, Thomas B. Randolph was chosen Sergeant-at-Arms—Overton Carr, Doorkeeper, and John W. Hunter, assistant Doorkeeper.

Wednesday, Dec. 4.

In the Senate, the President laid before the Senate a communication from the Treasurer of the United States, transmitting the annual statement of his accounts, &c. The President also presented a Report from the Secretary of the Treasury, giving his reasons for the removal of the Public Deposites from the Bank of the United States.

Mormonites.—Orsan Hyde, in a letter to the editor of the St. Louis Republican, says that on Thursday night, October 31, some forty or fifty of the citizens of Jackson county, assembled about eight miles from Independence the seat of the Mormonites, and demolished twelve of the dwelling houses. On the night of the 1st of November, they entered the store of Gilbert & Whitney and scattered their goods through the streets—demolished Mr. Gilbert's dwelling house, and broke the doors and the windows of all the dwellings belonging to the Mormonites in the town of Independence.

New Territory.—The inhabitants of Mineral point, Iowa county, (Mich. Ter.) had a meeting on the 16th October, to consider the propriety of petitioning Congress for the new territory of Wisconsin, pre-emption right, sale of public lands and other matters of importance. A petition to this effect was accordingly prepared.—Detroit Courier.

THE EXAMINATION OF THE ROCHESTER SEMINARY.

The English Department taught by Mr. M. Moore, on Monday the 16th inst. at 1 o'clock, P.M. The Junior Classes of Miss Allen's department, on Tuesday A. M. at 9 o'clock.

The Grammar School, by Mr. Bartlett, on Tuesday P. M., at 2 o'clock. Composition and Declaration in the evening.

The remainder of Miss Allen's—those in Mathematics and Science by Mr. Marsh—those in Language, &c. by the Principal—on Wednesday evening and Thursday.

On Thursday evening the Public exercises will be closed by the speaking of original Orations by the gentlemen of the Seminary, and the report of the Trustees of the Institution.

The claims of a Public Institution, and the engagements of the Principal, will be an apology to the friends of the pupils, professional and literary gentlemen, for not addressing a note of invitation.

Their presence during the Examination and public exercises is of public utility—and respectfully requested.

The next Term commences on December 26.

MARRIED.

In this village, on the 10th inst. by Rev. Mr. Edwards, Mr. RICHARD P. WILKINS, to Miss MARY M. HATCH.

DIED.

At Cincinnati, on the 18th November, of consumption, Mr. HARVEY L. COE, son of Col. Martin O. Coe, of Le Roy, New York.

PRINTING, OF EVERY DESCRIPTION, EXECUTED WITH NEATNESS AND ACCURACY, At the Office of the Family Journal.

New Brush Manufactory. Buffalo street, nearly opposite the west end of the Eagle Tavern.

THE subscribers intend keeping constantly on hand a general assortment of BRUSHES, which they will sell as cheap as can be purchased in the city of New-York. Merchants will do well to call and examine for themselves. All orders thankfully received and promptly attended to. The highest price in cash paid for Bristles. J. C. CHICHESTER, C. PRENTISS. Rochester, Sept. 26, 1833. 174.

POETRY.

For the Family Journal.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures melt away;
They rest on time's resistless tide,
And cold are while they stay.
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of wo,
Shine forth with sweetest light.
Religion's ray, no clouds obscure,
But o'er the Christian's soul,
It sheds a radiance calm and pure,
Though tempests round him roll.
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamond's shining when they're broke,
That ray will light it still.

For the Family Journal.

Reflections on the Death of Mrs. S. M****.

Still fresh in my mind is that dark hour of wo,
When death's cruel dart gave the sure fatal blow;
When her cheek took the hue of the blancher
death,
And she struggled and gave up her quiv'ring
breath,
And my partner so dear, was shorn of her bloom,
Went her spirit to God, and her corse to the tomb!
O, yonder now is her dark silent grave,
Near where the willow his long bows wave,—
In that beautiful grove is my partner laid,—
Where the oak and the elm fling their darkening
shade,
Where the cuckoo, the robin, and shrill whip-
poor-will,
Make the grove with varied melody thrill,
And wake the slumberings of the night so still!
There the deer and the roe bound quickly along,
Or pluck the buds with the playful fawn;
Or slake their thirst from the pure crystal rill,
That gushes out from the base of hill;
Where the wild rose blooms, and the lilly so fair,
'Tis a place most romantic, most lovely and rare!

The bee from the wild flowers industriously sips
The nectar from their sweet opening lips;
There the songsters skip from each bow and thong,
All piping forth sweet music and song:
O, never can I this sweet place forget,
Nor do I wish, until life's sun is set.

O, peace to her spirit! peace to her clay!
She ere this has moldered to her origin away,
The wild rose hangs meekly o'er her tomb,
And the jessamine soon o'er her head will bloom;
But I'm not without hope! for her spirit bright,
Is now quaffing pure bliss in the bright clime of
delight!
HENRIETTA BARD.
Nor. 1833.

MOTHERS' DEPARTMENT.

TO MOTHERS.

Respected and dear friends:—Honorable is your station and amazing is your influence.—It is seen in every stage, and every walk of life. It may bless or destroy nations. No earthly power can effectually counteract it. Nor is it limited to time. It stretches far away into the incomputed ages of eternity, and lasts while God exists. Is it, then, a light thing to speak of a MOTHER'S INFLUENCE!

I would speak to you, revered friends, of your children. What can interest a mother more! That sweet babe in your arms, christian mother, whom you thus fondly fold to your heart,—the child of your love, and anxieties, and yearning tenderness; what is it? It is a flower of the field, which ere long decays to bloom no more! No: it is a soul living out an eternity. It is given to a Christian mother to decide, God helping, that this child shall live with God in heaven. Do you believe this? Do you conscientiously believe, that you can, as an instrument, secure the everlasting salvation of that child! This, then, is your work. Do you think yourself insulated, and therefore incapable of doing much for Christ? Mother! you may train up that darling boy for the ministry! He may be another Morrison, giving the Bible to TWO HUNDRED MILLIONS of the benighted—He may be a Henry Martyn, a David Brainerd or an Edward Payson. I have heard, (how true it is I know not,) that Edward Payson's mother would rise from her bed, intensely anxious, and on her knees pour out her prayer for him the hour unheeded, till the morning dawned. How easy it would be to fill this sheet with authenticated facts, evincing a mother's power with God in prayer. Blessed are ye who are privileged to be mothers, living in this morning twilight of the Millennium. Oh, that every one but understood her privilege. A mother's influence! how she might use it to save her child.

Have you then a female prayer meeting in your place of residence? Have you a Maternal Association? Thanks to God, that mothers are awakening to the importance of forming these Societies. The grand object is to aid each other in training up their children for God. Will you think of the subject and pray over it?—*N. H. Obs.*

From the Sunday School Journal.

CHILDREN'S PRAYERS.

Mr Editor,—I send you the remainder of the extract on this subject; the former was on the subject of teaching the practice of self-examination. The writer proceeds as follows:

The great advantage of the practice which I am recommending, not only as a preparation for prayer, but on other accounts, is apparent. As a preparation for prayer, it must produce, with Divine blessing, the most salutary effect in spiritualizing the mind, and turning the thoughts to faults, and wants, and weaknesses; and also to motives for gratitude and praise.—In other respects, it must produce in a measure the benefits which are the fruits of holy self-examination in adults. It must promote self-knowledge, watchfulness, and a tender conscience. Thus we may humbly hope, that God will render it an important barrier against the inroads of evil, and a guardian of all that is good. On what vantage-ground does a parent stand, when, on observing a fault, the child can be reminded how much at variance it is with his resolutions and his prayers, when he recollected something similar in former self-examinations, and what pain it will cause him the next time he is so engaged! Instances of good conduct will give rise also to very useful observations resting on the same foundation. Children are so volatile, so eager in their pursuits, so forgetful of good lessons, so disinclined to self-denial, that it is of the highest importance to introduce as early as possible a habit of religious thought and recollection at stated times. Is not, then, self-examination particularly desirable for children; and ought parents to think any pains ill-bestowed, which may promote it? And I truly believe from experience, that their endeavours are well-directed and persevering, and, above all, conducted in a right spirit, they will not be used in vain.

I add his remarks on the manner of praying. The prayers for young children should be very short and extremely simple. As soon as an infant can lisp, its mother will let it kneel on her knees, and repeat after her a very few words addressed to God, after it has seen its little brothers and sisters at their prayers. It will like to follow their example. By degrees it will require less and less assistance in offering up its little prayer, and that prayer will be in a very small degree, extended. The mother's leading object will be, to initiate her tender charge in feelings of reverence and piety while so employed. These feelings may be instilled, while the ideas conveyed to the infant by the words it pronounces are yet very indistinct and imperfect: but the impression on its heart will be the blessed work of its Sanctifier, and be acceptable to its God and Saviour. The prayers for children by Dr. Watts, are very good, and different prayers are furnished to suit different ages. It is highly desirable that the child should pronounce his prayers aloud, in the presence of a parent, whenever that mode can be made convenient; and at other times of some proper person; and attention and a devout spirit should be diligently cultivated, and every thing which may disturb the thoughts must be carefully kept at a distance. The state of the mind, when engaged in prayer, will chiefly depend on its general habits, and on previous preparation; but the securing of regularity, external decency and propriety, in the act of itself, is a point of no small moment. Let a parent reflect on the infinite importance of communion with God at every age, and the incalculable influence which right impressions, and the commencement of right habits in this point, from the earliest period, may have on future life, and he will be far from thinking the care which has been recommended greater than the object demands. From what evil will he guard his little ones, if not from the evil of trifling with their God? And what habit will he be anxious to give them, if not the habit of humble dependence and devout adoration in addressing that Being who is the Author of all their blessings, and in whose hands is their future lot for all eternity!

GOD'S ORDINANCES.

Communications with God, in the mode which he has appointed, are seasons of especial refreshing to the believer.

The word sacraments, and prayer, all awaken sin, but death only can kill it.

The ordinances of God are the divinely appointed means of salvation; but the God of ordinances is the author of salvation.

Do the Lord's work in the Lord's time, and in the Lord's way. Pray while he hears, hear while he speaks; believe while he promises; and obey while he commands.

The ordinances of God are but little understood until the conscience is awakened; then a man knows the evil of sin, the worth of the soul, the want of a Savior, and the exceeding value of the means of grace.

A faithful child of God will be prompt to perform any duty, simply because the Lord enjoins it.

Strict obedience is the best proof of sincere faith. That man has no sense of mercy, who wants a sense of duty.—*Churchman's Alman.*

JUVENILE DEPARTMENT.



RHINOCEROS HUNTING.

"The eyes of the Rhinoceros are extremely small; and as his neck is stiff, and his head cumbersome, he seldom turns round so as to see any thing that is not directly before him.

To this, according to Bruce, he owes his death, as he never escapes if there is as much plain ground as to enable a horse to get in advance. His pride and fury then induce him to lay aside all thoughts of escape but by victory. He stands for a moment at bay, then starting forward, he suddenly charges the horse, after the manner of the wild boar, which animal he greatly resembles in his mode of action. But the horse easily avoids his ponderous onset, by turning short aside, and this is the fatal instant; for a naked man, armed with a sharp sword, drops from behind the principal hunter, and, unperceived by the rhinoceros, who is seeking to wreak his vengeance on his enemy, he inflicts a tremendous blow across the tendon of the heel, which renders him incapable of either flight or resistance."—*Fam. Library No. XLI. on Nubia and Abyssinia.*

SAYING MASS.

A family removed from Boston, to the western States, to which belonged two interesting daughters of 15 and 13 years of age. As it was a new settlement where they chose to reside, there was no school near by excepting a boarding school kept by a Catholic, thither the two daughters were sent. At the expiration of two quarters, they returned to their parents. One day the mother observed her youngest daughter in the garret kneeling before a cross, and counting some beads.

"My daughter! what are you a doing?" said she.

"Saying mass."

"But what does this mean?"

"Why, mother, I have joined the Roman Catholic church."

"But why did you not consult me before taking such an important step?"

"Do you think I would consult a heretic?"

The reader can judge what must have been the feelings of that mother. When children are thus enticed by this destructive doctrine, how anxious should we be to send faithful ministers of the cross into those regions where error and superstition are planting their standards. Schools taught by pious men should be established in the great Valley of the Mississippi—and that speedily—or we shall be flooded by those doctrines, the influence of which subverts all experimental religion, and destroys those hopes which are the joys and consolation of the Christian heart.—*S. S. Instructor.*

THE DYING WIDOW.

'Twas evening. Profound silence pervaded the city, whilst its many inhabitants were enfolded in the embrace of sleep. The rumbling carriage wheel was no longer heard, nor the bustle and noise of the numerous throng that crowd our streets. In this deathlike stillness naught was heard save the whistling wind which intersected every crevice of my apartment.—The occasion seemed particularly appropriate for reflection and meditation. Wearied by the cares and anxieties of the day, I was indulging myself in a pleasing reverie by a comfortable fire, when I was suddenly summoned by a rap at the outer door. Here I recognized a young lad, whom I had frequently seen in the Sabbath school of which I was a teacher, with despair depicted in his very countenance. I immediately bade him come in and be seated. He had been sent by his dying parent to request me to visit her. As he related the circumstances of his mother, the tears dropped from his cheeks in rapid succession. Complying with

the request, I submitted myself entirely to the youth who directed me to the dwelling of the afflicted sufferer. As he advanced in front of me, every successive snow drift concealed him from view, but the rustling wind from every quarter pressing his cap into a conical form enabled me to keep a trace of him. In approaching the house groans were distinctly heard, evincing the intense pain under which she labored. A flickering taper was shedding its waving light around the apartment, so that I was enabled to discern the object of my pursuit. She lay on a low pallet of straw, and a few shreds of an old garment were all that secured her from the piercing cold. A few stones placed in one corner of the room in the form of a circle, served as a receptacle, for the fire, the smoke of which escaped through an aperture in the roof. I seated myself beside her upon a broken chair, but unable to converse with her but for a moment. She was evidently in the embrace of death. Every successive effort she made for breath, was attended with violent cough and an increased prostration of strength. But her soul seemed perfectly tranquil. The few words she uttered evinced the happiness she felt at the prospect of a happy entrance into heaven. Every feature in her countenance was expressive of the eternal happiness of her spirit. But soon she was aroused by another paroxysm of her disease, which released her spirit into the hand of its Maker.

I retired from the house with unfeigned gratitude to God for all his goodness towards me, and I trust that it has taught me to be resigned to all the providences of my heavenly Father. And dear reader, if your heavenly Father has blessed you with all the necessities of life and placed within your hearts the means of alleviating the sufferings of the poor, is it not your duty so to do? And when you are seated among the family circle, surrounded by smiling friends, think of the poor widow and orphan, and let this principal influence you in all your actions, that "it is more blessed to give than to receive."—*Juvenile Rambler.*

TO APPRENTICES.

The following judicious remarks are from a Western paper. As not a few of our readers are apprentices, we would especially invite their careful attention to the hints suggested below. Nothing will so well recommend them, as they come upon the stage of active life, as a well cultivated and virtuous mind, connected with industrious habits.

When serving your apprenticeship, you will have time and opportunity to stock your minds with much useful information. The only way for a young man to prepare himself for usefulness, is to devote himself to study during all his leisure hours. First, be industrious in your business; never complain that you are obliged to work; go to it with alacrity and cheerfulness, and it will become a habit which will make you respected and beloved by your master or employer; make it your business to see to and promote his interest; by taking care of his you will learn to take care of your own.

Young men at the present day are too fond of getting rid of work; they seek for easy and lazy employments, and frequently turn out to be poor miserable vagabonds.—You must avoid all wishes to live without labor; labor is a blessing, instead of a curse; it makes men healthy, it procures them food, clothing, and every other necessary, and frees from temptation to be dishonest.

Next to your hand labor you should be constant in the labor of your mind. You can never hope to rise to a respectable standing in the world without long, persevering, and constant application to study. When you read you must not throw away your time by reading novels and romances; you must study natural and moral philosophy, geography, history, and the arts. Let not a large book discourage you, or a long history or other work prevent your reading it through. When you have read, reflect upon them in your mind, and endeavor to understand their meaning and utility, so that you may readily apply them to the ordinary purposes of life. If you do not understand and comprehend what you read, you may as well let reading alone. You have to deny yourselves the amusements enjoyed by most young men, if you would prepare yourself for being a respectable old man.

To Merchants, Harness Makers, Printers, Cabinet Makers, &c.

THE Subscriber is prepared to Manufacture all kinds of Wooden Screw Presses and screws, bench screws and all kinds of Tool Handles, such as firmer chisel handles, bradawl handles, augur handles &c. &c. Merchants who wish to purchase by wholesale can have them at fair prices.

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Family Journal,

AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, DECEMBER 21, 1833.

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Advertisements of a moral character, comporting with the designs of our paper, will be inserted at the usual rates.

THE PRAYER-ANSWERING GOD.

"I dwell in a world where there's nothing my own,
Where the lightest event is beyond my control;
But to Him who is ruler—supreme and alone,
I humbly and gladly surrender the whole.
How pleasant 'mid changes and chances unthought,
On his wisdom and love to disburthen our care,
And to know, that the God who disposes our lot,
Is a God that will notice and answer our prayer.

"There are those whom I love, far away from me now,
And roaming through danger by shore and by sea,
And what were my feelings, my Father, if Thou
Wert not what Thou art, both to them and to me!
I cannot command the wild winds to be still;
I cannot compel the dark waves to forbear;
But one is above them who can and who will,
The God who still heareth and answereth prayer.

"Ah me! I look round me, and what are the smiles
And the looks that give life all its zest and its soul,
Mortality disclaims them, and sternly reviles
Affection's vain struggle against her control.
I own it—I feel it—and humbled and awed,
I still dare to love them all frail as they are,
For I know we are all in the hands of a God,
Who pities our weakness and answers our prayer.

"Then here be my resting place—here will I sit,
Secure 'mid the changes of time and event,
For fate has no power but what He may permit,
And the hand that must take is the same that hath
On His wisdom and goodness I calmly rely, [lent,
What e'er He assigns He can aid me to bear;
He knows what is good for me better than I,
And I trust will still hear me and answer my prayer."

MISCELLANEOUS.

FOR EVER.

"Who can paraphrase upon the words *forever and ever*?" said the dying Newport.—Yes who can paraphrase upon them? What mathematician can number their years?—Whose imagination so vivid as to stretch onward to that day when eternity shall have run its cycles! Alas! the imagination tires in the task; the mathematician is lost in his computations, and the mind falters as it gazes into that dread abyss. Well might the dying free-thinker, as he was hovering upon its borders, exclaim, "Oh, eternity! eternity! who can discover the abyss of eternity?" What countless ages, forever wasting, but never told! And yet how near they roll! Their waves dash upon the shores of time at our very feet; and soon, oh soon, we launch upon their shoreless bottom. Sinful man, art thou prepared to number the hours which make up that vast eternity to which you are hastening? Time-serving professor, art thou prepared to traverse those trackless paths, which know no termination forever?—Awake, O thou that sleepest, and gird thyself for the journey. Time is but a meteor's gleam, a single inch; and then eternity stretches onward to the judgment, and from the judgment, still onward, forever and forever.—*Western Recorder*.

A NAME ABOVE EVERY NAME.

When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends and connections. A minister with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Beidge told who the minister was, he said that he did not know him. Another friend came, who had been equally well

known, and accosted him in a similar manner, "Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bed side, and asked him if he knew her. "Who are you?" said he. Being told it was his wife, he said he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ," said he, reviving as if the name had the influence of a charm. "O! yes, I have known him these forty years. Precious Savior! He is my only hope."



SABBATH AT SEA.

The following account of a Sabbath at sea, on board the packet ship Poland, belonging to the Havre line, is taken from the Religious Magazine.

At an early hour I summoned all my resolution to arise and be in readiness for the morning prayer. As I ascended upon deck, I found the Captain had just preceded me, and had taken his place before the capstan. The Bible lay upon it. He held the Seaman's Hymn Book, and was selecting the verses to be sung. The crew, in neater attire than usual, had begun to assemble. It was a delightful morning. The sea was clear and transparent. A fair and fresh breeze was wafting us at the rate of seven or eight miles an hour, over so smooth a sea, that the motion of the ship was scarcely perceptible. A cage of canary birds, hanging in the gangway, were busy at their morning carol. And one could almost close his eyes and imagine from the warm sun upon his cheek, and the rural sounds in his ear, that he was sitting in his own quiet door at home, enjoying the melody of the songsters in his garden.

When all were collected, the crew and cabin passengers together amounting to not far from thirty, the Captain announced the services expected during the day; an American clergyman and Bishop England, of Charleston, S. C. being on board. He then read an appropriate hymn. A young sailor, with an uncommonly sweet and manly voice, raised the good Old Hundred, and all that could united in the song.

After reading the Scriptures, and making some suitable and excellent remarks, such as a parent would be likely to make in the bosom of his family, to explain the sacred volume to his domestic circle, the Captain called upon one of his sailors to lead us in the morning devotions. He was young and had only during the last voyage, expressed an interest and hope in the blessings of the Gospel. His prayer was offered in a low and intimidated tone of voice, but it was evidently warm from the heart.

After prayer the little circle were dispersed, each repairing to his respective duties or engagements. One after another of the passengers came upon deck and there seemed to be a hallowed spirit breathing around, which impressed every one. The suppressed tones of voice in conversation, the perfect order and neatness of every thing on the decks,—every rope and line being neatly coiled and in its place, and every thing not needed for the day removed from view. All these arrangements contributed to make the Sabbath far different from an ordinary day.

Our party at breakfast, when gathered round our table appeared in the Sabbath morning dress. And the countenances, the manner, the conversation, and many other little nameless particulars which distinguish this morning in a pious family at home, were, in various ways, apparent in this cabin. After the several sets, who in their turn occupied the breakfast table, had finished their morning repast, the company began to collect in different parts of the deck, and seat themselves in groups. Some were

reading books or tracts, which the Captain had laid out for the use of the passengers and crew. The steerage passengers, nearly 200 in number, appeared in their neatest attire, men, women and children sitting around on the spars and fixtures about midships. French and German tracts, provided by the Captain, were seen in the hands of many busy readers.

At length the hour of service arrived. Seetees and chairs were arranged around the quarter-deck for the accommodation of the cabin passengers, the officers and crew. The whole collection from the steerage, mostly German and Swiss, flocked around the little partition, which separated the quarter deck, to see the ceremony. Very few of them could profit by the ear.

The morning service was conducted as it is in the New England churches generally, with the exception of the whole audience remaining seated during prayer, in order that the mind might not be disturbed by the unsteadiness which a ship's motion occasions, when in a standing posture. It was a scene of no common interest and pleasure. Gentlemen who had been for twenty years accustomed to cross the Atlantic, witnessed for the first time public worship at sea. And the smooth sea, the pleasant day, the agreeable variety of the voyagers, all added to the pleasures of this Sabbath on the wide ocean.

During the interval of worship, a little circle of the emigrants clustered together in the forward part of the ship, and commenced singing. In a short time a large proportion of the whole number joined the party, and for half an hour or more continued the exercise. The tunes were of a very sweet, plaintive character.—Some of the voices too were fine toned, and the whole style of the performance was in good taste and in strict conformity with the sacredness of the day. One could hardly help believing from the sweet and melting tenderness of some of the tunes, that they were set to verses which related to those precious themes to which such music alone is appropriate. They sung in an unknown tongue, yet a heart that could sympathize in the songs of the sweet singer of Israel, could scarcely fail to be touched with notes that seemed to breathe a kindred feeling in those that raised them.

In the afternoon, according to notice, the Right Rev. Bishop England, of the Roman Catholic diocese, of South Carolina, conducted the worship of our seaman's assembly. The audience assembled as in the morning. Several minutes passed in expectation of the prelate, when he ascended the companion stairs, arrayed in very gorgeous robes of office. He had just returned from Rome, where the sovereign Pontiff had bestowed upon him some new official duty.

As the venerable Bishop approached the capstan in such a magnificent attire, it evidently produced a strong sensation upon the assembly. Aaron, in his sacerdotal robes could hardly have appeared in more princely attire. There was a simultaneous movement among the whole congregation, as the Bishop with his commanding figure, and imposing dress, took his stand, and crossed himself with the accustomed solemnity of the priests of his church. He read a most excellent and appropriate prayer in English, from some Catholic Prayer Book, and then opened a Bible, which he had brought in his hand.

"The portion of the Holy Scriptures," said he, "which is read to day in the Catholic church, is the xvith chapter of Luke." It was that chapter which relates to the cleansing of the ten lepers, one of whom only returned to give praise and glory to God. There were some peculiarities in the translation. None, however, of any particular notice, excepting the phrase, "do penance," instead of "repentance."

The exercise was in all parts very judicious and happy. There was nothing exceptionable in it, and the good feelings of all the passengers were cordially won towards himself, by the spirit of the sermon.

The service was closed by reading a short appropriate prayer, and the apostolic benediction accompanying it.

After the public services of the Sabbath were

closed, the passengers generally, both before, and in the cabin, were quietly and silently occupied with books, or walking the decks in meditation. Here and there might be seen in different parts of the ship, an individual, or a little group engaged in singing, but in a low tone, that they might not interrupt the numerous readers.

THE SAILOR PREACHER AT BOSTON.

A writer in the Western Monthly Magazine for August, thus graphically describes the Rev. Mr. Taylor's manner of preaching.

"I once heard him preach; he represented a ship in a tempest. With really wonderful power he painted the coming on of the storm; the sky is hid; the ocean awakes: all is made fast. But the tempest becomes every moment more violent; the sails are torn from the yards; the masts are cut away; the ship settles down, and the waves break over her; and now, he said in that low, calm, distinct tone that goes more home to the soul than any other, 'now my friends, that our canvass is gone; not a spar left for a jury-mast, and the leak gaining upon us, what shall we do? Hark! Do you not hear the waters rushing in below! Do you not see her settle by the head? Do you not feel her tremble?' And now he leaned forward, and gradually raised his voice, till it seemed almost to bespeak agony; 'one moment more, fellow sailors, and this good ship of ours will sink into the deep; a moment more and we shall be struggling with the eternal waves; but we shall swim and struggle in vain; we must die, if there be no help at hand; and is there none? is there no way of escape? Save yourselves if you can.' It was enough—I saw twenty arms thrown up as if to catch a rope, and an old gray-headed sinner, by my side, hung on to the bannisters, and trembled more than he would have done, had he been indeed wrecked. After a moment's pause, he continued: 'yes, fellow mariners, you may be saved; there is a life-boat at hand; seize upon it in the name of God, seize upon it and make it yours, and live—that life-boat is Jesus Christ.'

SAILOR'S CHRISTENING.

Mr. Taylor preached yesterday afternoon, as usual, to an audience filling not only the galleries, aisles and entries, but the pulpit stairs, and the pulpit itself, to overflowing—leaving scarcely a seat or stand for himself; nor do we believe a more patient or attentive congregation is to be found in the Union than the company of gallant tars who listened like living statues to a discourse an hour long on this occasion. But the best part of the scene was the christening of three children—with water from the vase made of the Constitution, of course—the sailors will have no other. As pretty little fellows where there as need be seen—Lucia Stephen and all—with caps and cheeks as red as a primrose; and throwing their tiny arms about the reverend gentleman's neck—as he gave them each, patting their curly heads, a warm blessing, and a kind kiss—as instinctively as the vine stretches its tendrils to the sunshine. It was too much even for the "thunder-lions."—Some of the tender hearted 'cried' like girls, and many a brawny hand of an old bruiser was seen brushing the manly tear from their faces which had looked North-Western out of countenance these forty years.—*Boston Jour.*

THE GOLD WATCH SOCIETY.

The following exact representation of the different degrees of society is worthy of notice and attention. We are not able to tell the author of the piece, but it surely represents the thing in an admirable manner:—

I have now in my hand a gold watch, which combines embellishment and utility in happy proportions, and is usually considered a very valuable appendage to the person of a gentleman. Its hands, face, chain, and case, are of chaste and burnished gold. Its gold seals sparkle with the ruby, topaz, the sapphire, the emerald. I open it, and find that the works, without which this elegantly chased case would be a mere shell—those hands motionless—and those figures without meaning, are made of brass. I investigate further, and ask, what is the spring, by which all these works are put in motion, made of? I am told that it is made of

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steel. I ask what is steel? The reply is that it is iron, which has undergone a certain process. So then I find that the main spring, without which the watch would be motionless, and its hands, figures, and embellishment, but toys, is not of gold, that is not sufficiently good—nor of brass, that would not do—but of iron. Iron is therefore, the only precious metal; and this gold watch is an apt emblem of society, its hands and figures which tell the hour, resemble the master spirits of the age; to whose movements every eye is occasionally directed. Its useless, but sparkling seals, sapphires, rubies, topazes and embellishments, the aristocracy. Its works of brass, the middle classes by the increasing intelligence and power of which the master spirits of the age are moved, and its iron main spring, shut up in a box, constantly at work, but never thought of except when it is disordered, broke, or wants winding up, symbolizes the laboring classes, which are ignorantly and superciliously miscalled the lower classes, which like the main spring, are wound up by the payment of wages; which classes are shut up in obscurity, and though constantly at work and absolutely necessary to the movements of society, as the iron main spring in the gold watch are never thought of except when they require their wages, or are in some want or disorder of some kind or other.

MISSIONARY DEPARTMENT.

The Missionary Register, in the American Baptist Magazine for December, supplies us with the following interesting articles.

"GOOD MEN" OF BURMAH.

From Mr. Mason's Journal.—Having a day to spend in the city, making some preparations for visiting the villages on the northwest, I went out in the morning with Mung Shwa Mung, in one of the kyungs, where we spent two or three hours. While discussing with the priest, two or three "good men" came in.—They are an order thus denominated, who are inferior in sanctity to priests, but more holy than common men.

The priests vow to observe ten laws, the "good men" eight, and the common people five.

These "good men" are universally more virulent in their opposition to the gospel than the priests themselves; and the principal man in the company, with whom we are well acquainted, was so intent in his opposition, that the old priest checked him several times and bade him listen. They finally, however, got into so warm a dispute among themselves in relation to the doctrines of Christianity, that they would not listen to us at all; altho', as in the case of many disputations, the truth was on neither side. The disputation was closed by these "holy men" performing the ceremonies for which they came; each making the priest a trifling offering of flowers, prostrated himself, and prayed that great blessings might follow the offering; to which the priest responded his best wishes, and recited in chorus a favorite Pali verse:

"To God, in truth and wisdom staid,
Be offerings and worship paid."

They next repeated the eight laws by which they bind themselves; and after praying that they might be enabled to observe them this day, they went to a neighboring zayat, to occupy themselves in reading and copying the sacred books.

SIAMSE TEMPLES.

From Mr. Jones' Journal.—Through the politeness of Messrs. Roberts and Hunter, I accompanied them and Dr. Picknor, to visit some temples. They were eight or nine miles distant, and we went by water, on canals, the banks of which, all the way, were closely lined by inhabitants.

We found them in a vast enclosure, with brick walls. The ascent from the river was of hewn granite steps. The temples are numerous and of various sizes. The first we entered was about thirty feet in width internally, and fifty in breadth. The floor was of nicely polished marble. At the farther end of it were placed a few huge images, exactly like those I have seen in Burmah. It was destitute of seats or furniture of any kind, except a few mats and mattresses for the priests who kept it. I could not repress the wish that it might one day be used for higher and holier purposes.—Around the temple was a brick wall, about three feet high, the top of which was covered also with polished marble. Another temple was situated within a much larger enclosure. On the inside of this enclosure, under a long goof, were placed eighty large images in a sitting posture, with more than two hundred in a crouching posture, as worshippers before them. In the inside of the temple, which was much larger than the preceding, there was an image which was more than sixty feet in length, reclining on eight pillows, and gilt all over. His

feet alone was eight feet long. The sides were decorated by a great variety of European looking-glasses in gilt frames; and from the ceiling were suspended several glass chandeliers and globular lamps. In one place was a tank (artificial,) in the centre of which were rocks, through the crevices of which grew various pieces of shubbery, and around the sides were seen artificial turtles, crabs, &c. Interspersed among these temples, were many priests' dwellings, some of which were two hundred or three hundred feet long; built of brick and covered with tile.

There were also many other curious and expensive objects, which I cannot describe. Altogether it presented a scene of magnificence and expense, immeasurably beyond any thing I saw in Burmah. These temples are sufficiently large for churches, and might, with trifling alterations, be converted into places of rational and Christian worship. Oh that in might soon be!

On Sunday, 31st, Bunty, a Chinese, baptized by Mr. Gutzlaff, came, and, with several others, read and conversed on the Scriptures, and prayed. It is very desirable some one should come immediately to labor among the thousands and thousands of Christians here. In the afternoon a few Burmese called, with whom I held some conversation on the subject of Christianity, and read to them a tract.

LATEST FROM MR. JUDSON.

Dated Maulmein, April 13, 1833.—I left this on the 18th January, and returned on the 9th inst. The intervening time I have spent at Chumerah, three days journey up the Salween, where we had previously built a zayat, and rooms for the occasional residence of any of the mission who might visit that place, which is our principal station among the Karens north of Maulmein. This visit to the Karens has not, like former visits, been devoted to laboring among the people; but according to a determination made some time ago, to suffer nothing to interrupt the translation of the Old Testament, until it was done. I took my books with me and sat down to my studies, the same as if I had been in this place. I have, therefore, done but little for the poor people, beside conducting daily evening worship, and the usual Lord's day worship, through interpreters.—Eight only have been baptized, and, at the same time, eight stand suspended out of ninety-one. A spirit of solid inquiry is extended through the whole wilderness, but no signs of a great change are yet visible. The boarding school for teaching them to read and write their own language, according to the elements given them by brother Wade, has averaged about twelve, chiefly adults and young people; not small children. Several have learnt to read, and left school to make way for others. The two most important students have been a couple of young men from Tavoy, whom brother Mason sent up to learn to read, and become qualified to teach their countrymen in that province. They have come down with me, and will return to Tavoy by the first opportunity. The school is now left under the superintendence of Miss Cummings, who has selected the Chumerah station, with the intention of devoting herself to the Karen people. Our two excellent assistants, Teu-nah and Pal-lah, also, are stationed there, to conduct worship, receive inquiring visitors, instruct the school, and prepare elementary works in the Karen language. Ko Myat-kyan also, and one or two others, are prosecuting their itinerant labors in these parts. Brother Kincaid having left Rangoon for Ava, brother and sister Burnett are about proceeding to Rangoon, for a time, to supply the vacancy. Ko Thar-pyoo also, the first Karen who embraced the Christian religion, and his wife, a poor Karen woman, whom we formerly supported on charity, having both accompanied bro. Boardman to Tavoy, and been instrumental, in the hand of God, (though the man is uncommonly stupid and unamiable,) of opening the way among the Karens in that quarter, have now returned to this place; and having learned to read and write their own language, are preparing to go to Rangoon, with a view to the numerous population of Karens in Burmah proper, whence they both originally came.

Mission to the Flat Head Indians.—On Sunday evening, I attended a meeting at the Methodist meeting house, in Bromfield street, on the subject of sending the gospel to the Flat Head Indians. Rev. Dr. Fisk, of the Wesleyan University at Middletown, Conn. delivered a lucid and eloquent discourse of more than an hour, in behalf of the project, from the text, "And who is my neighbor?" He endeavored, I think successfully, to show that the people of the United States are under the strongest obligation to sustain the Indian missions, and that there is even no other way to save from utter extinction this "scattered" and "peeled" portion of our fellow men. He was sustained at the close of

the sermon by Rev. Mr. Taylor, of the Seamen's Bethel, and Rev. Jason Lee, the appointed missionary to the Flat Head, Blackfoot, and other neighboring tribes. The audience, to a man, seemed to respond to the learned and eloquent remarks of the gentlemen named: both by their almost breathless attention, and by the apparently liberal contribution which was taken up for the mission.

What greatly added to the interest of the occasion was, the presence of a native Indian of the Flat Head tribe, who came to this part of the country, as I understand, with our countryman, Capt. Wyeth. The distinctive mark of his tribe was not so obvious as I expected, although the fore part of his head was hidden by his long hair. He was, however, evidently a Flat Head. His name, as I heard it from the lips of one of the ministers present, is Cooley Coolish. Among the contributions of the assembly for specific objects, was \$40 to constitute both him and Capt. Wyeth, life members of the Methodist Missionary Society.—Chris. Watchmen.

From the American Traveler.

Our Cupidity.—I have called the United States a great money-making nation. Is it slander, or is it really so?

"Glory," said Fisher Ames, was the object of the Roman republic, gain is of ours." Now, I meddle not with politics; but Fisher Ames has not hit the American, or at least New England character exactly, then there are no "yankees."

We have no rich men by inheritance speaking generally. Every man must make his own fortune, or be poor. This almost every man knows. He knows, moreover, that a fortune can, as a general rule, be acquired by every honest, industrious, persevering individual. And hence the universal scramble for property.

Perhaps it is better there should be this universal driving after gain than after glory or even pleasure. But unfortunately the pursuit of gain, in this land of abundance, does not very much hinder devotion to either of the others. The time is come, and it has not come too soon, when to be a "working man" is even a passport to office, instead of a hindrance. Who that observes, with but one eye open, the progress of things, can doubt whether any individual of common sense, may not aspire to the highest offices in the gift of the people? And as to pleasure, a man may get drunk, or be a glutton, for sixpence; or descend still lower in the scale of sensuality, with little loss to his purse and without much danger to his reputation.

Men must and will drive at something. Unless they are made Howards, they will aim to be Croesuses, or Alexanders, or Napoleons. When will the moral atmosphere become an atmosphere of Christianity, and men grow up in the spirit of its founder and his followers of every age, as they now do in the spirit of the worshippers in the temple of Mammon?

It is pitiful to look on, and see what sad work men make: to see those who are made in the image of God, transformed into beings as unlike him as light is unlike darkness; to see those whose meat and drink it should be to know nothing but the will of God, so busy that they have no time to ask what that will is. They admit that God has given them minds, and entrusted them with the minds of others; and that these minds ought to be cultivated; but what effective steps do they take for the education of themselves or others? They admit that themselves and their children have souls, but what do they do to save them from that destruction to which they often tend? What do they do to do for those around them which they would not do for those who like the beasts, perished?

MORALIZER.

COMFORTS OF A RELIGIOUS LIFE.

A venerable clergyman, in the 84th year of his age, was preaching one Sabbath day in Philadelphia, in 1820. His subject led him to speak of the comforts of a religious life, to which he could bear undeniable testimony. He had passed his life surrounded with all temporal blessings—health, wealth, friends, &c. but it was only in serving his God that he was happy. And to give force to the assertion, he laid his hand upon his aged breast, exclaiming, "Hallelujah to the God I love! O my beloved people, make him your God, your Father and your friend. Seek him while he may be found; and when found, sing, Hosanna! Hosanna! Before these dim eyes are closed, which ere long must be, for fourscore years are past, let me behold each of you calling unto Jesus, and saying, 'Thou art my Savior, in thee is my trust; thou art the way, the truth and the life. Then will your aged minister lay down his head in peace, with the hope that his people shall be exalted.'"

Anecdote.—The interest which Sunday school instruction affords when clearly under-

stood by the children, is strikingly exemplified in the simple observation of a Yorkshire lad, whose school had recently received a supply of the new class books of the Sunday school Union. "We are not going to do as you do," said he to another boy in the street, "we're not going to read straight forward; we are going to know the meaning of what we read now."—Juv. Watchman.

FAMILY JOURNAL.

SATURDAY, DEC. 21, 1833.

☐ We have received an article entitled "CRITICISM," with the request to publish it, "if we please." It savors to be a criticism on certain articles of poetry; but, we should judge was a most severe criticism on itself. We hope our young friend will take it all home to his own breast, and apply himself diligently to English orthography, before he attempts criticisms on "that noblest kind of writing, which wakes up the imagination, calms our passions, removes our melancholy, and enlivens our very souls."

Mother's Magazine.—The publication of this valuable monthly Journal, we perceive by a notice in the last number, is to be removed to the city of New York, for the purpose of increasing the facilities of circulation, &c. Communications, after the first of January, are to be addressed to Rev. Samuel Whittlesey, New York. We have been much edified with the perusal of this publication from month to month. It is well calculated to supply a most important place in every family.—We wish much it was daily in the hands of every mother in our land. Its influence would be incalculable, and tend to sweeten many a bitter fountain.

Abolition of Sunday Parades in the U. S. Army.—We perceive in the report of the Secretary of War, that henceforth Sunday parades are abolished in the U. S. Army, by order of the President, in order that the day may be exclusively devoted to the purposes of instruction and improvement.

Temperance Convention in Mississippi.—A Temperance Convention is to be held at Jackson, the seat of government of the state of Mississippi, on Christmas day, Dec. 25.

British Physicians.—The Belfast Temperance paper, conducted by Professor Edgar, states that 400 of the ablest medical men in the three kingdoms have certified to the declaration against ardent spirits, as useless and hurtful.—Evangelist.

Testimony of Physicians.—We are gratified to learn, from an authentic source, that already nearly 1,000 physicians, from every section of the country, have sent in their names to the Declaration of the 75 physicians of Boston, "that ardent spirit is always hurtful—and is the fruitful cause of disease and death." The N. Y. State Society intend to give a list of all physicians who give their names to this testimony, in their quarterly publication; and it is hoped that no one of them in the Union, who agrees in sentiment with that already expressed, will withhold the weight and influence of his name. Every one who wishes to strengthen this power, should at once furnish the Executive Committee of the N. Y. State Temperance Society with his name and residence.—Address E. C. Delavan, Albany.—Ib.

Rev. Joel Parker.—The N. Y. Evangelist states that Mr. Parker has reached the scene of his future labors. He has a passage of 18 days to New-Orleans, and arrived in good health.

The American Peace Society have requested the churches to observe the 25th of December, or the Sabbath succeeding it, as a day of Prayer for the universal prevalence of Peace.—It is much to be hoped that the recommendation will receive the attention which its importance demands. No one will question the propriety of devoting the anniversary of the Savior's birth, when "peace on earth, and good will to men," was proclaimed in our world, to this important and glorious cause.

First Monday in January.—As this season of solemn and delightful interest approaches, we take occasion once more to call attention to it. We do not suppose it will be absolutely forgotten by any of the churches. But it should be more than merely remembered. It should

CHRISTIAN PHILANTHROPIST.

attract much thought, and timely preparation. The Theological Seminaries (at least several) have sent forth a request, that as the conversation of the world is a subject closely connected with a spirit of deep piety in our theological schools, they may share especially in the prayers of that day. It is earnestly hoped that our churches will devote the whole of the first Monday in January, 1834, to fasting, humiliation and prayer.—*Western Rec.*

Rev. John W. Adams, of Syracuse, has been invited to settle over one of the churches of New Haven, Conn. We have not yet learned the issue of the application.
Rev. Abner P. Clark has been invited to settle in Augusta, and has accepted the call.
Rev. R. C. Hand has declined a call to the church in Cambridge, Washington county.—*Id.*

The Young Men's Temperance Society of Utica have raised the means of furnishing for every family in that city, a copy of the Temperance Recorder for the year to come.

For the Family Journal.

TATTLING, & C.—A DIALOGUE.

Mrs. Thoughtful.—Do you not look upon the word *tattling* as one which ought never to be taught by example? What is your opinion, Mrs. Weakmind?

Mrs. Weakmind.—O, it is rather an indelicate word I allow, and gossiping is another belonging to the same family. To be a tattler and a gossip is not a very clever character, but you know it takes every body to make a world.

Mrs. T. It may take every body to make this world, but in the upper world it will be otherwise, and you and I profess to aim at that world where all is peace and love.

Mrs. W.—O, now, Mrs. Thoughtful, my mind can't always be climbing up there; we must talk about things here, and know what folks are doing.

Mrs. T.—It is not my design to discuss the subject of tattling at this interview; let me read a short extract from a very pious writer, and let us reflect upon it, and when we meet again we shall be better prepared to arrive at truth.

"There are few circumstances which tend more to disturb the harmony and repose of our societies, than a proneness in some of their members to a gossiping, tattling disposition. Now, let it be a rule with every Church member, to avoid speaking of the circumstances and especially of the faults of others. Let this rule have the sanction of the laws of heaven, and the immutability of the Medes and Persians. Let every individual resolve with himself thus: 'I will be slow to speak of others. I will neither originate a report by saying what I think, nor help to circulate a report by repeating what I hear.' This is a most wise regulation, which would at once preserve our peace and the peace of society. We should beware of saying any thing, which by the perverted ingenuity of a slanderous disposition, may become the basis of a tale to the disadvantage of another. It is not enough, as I have hinted, that we do not originate a report, but we ought not to circulate it. When it reaches us, then it should stop and go no further. We should give it to prudence, to be buried in silence. We must never appear pleased with the tales of gossips and newsmongers, much less with the scandals of the backbiter; our smile is their reward. If there were no listeners, there would be no reporters. In company let us always discourage and repress such conversation. Talkers know where to find a market for their stuff; and like poachers and smugglers, who never carry their contraband articles to the house of an exciseman, they never offer their reports to an individual who they knew would reprove them in the name of Jesus."

"NO MAN LIVETH TO HIMSELF."

Mr. Normand Smith, Jr. of Hartford, whose death was mentioned in our paper two or three weeks ago, after making provision for his family, has, we understand, by his will, bequeathed

- To Amer. Board Com. of For. Miss. \$3000
- To American Home Miss. Society, 2000
- To American Bible Society, 1000
- To American Tract Society, 1000
- To American Education Society, 1000
- To American Sunday School Union, 1000

He has also made these Societies residuary legacies of his estate, from which bequest it is believed, they will realize more than the amount of the specific legacies above named.

He had but recently subscribed \$2000 for the

erection of a meeting house for the Free Congregational Church, of which he was a member, and left them in addition about \$1400. He also made a number of bequests to his friends, and to several charitable Institutions in this city, to wit:

- To the Retreat for the Insane, \$300
- To the Female Beneficent Society, 200
- To the Orphan Asylum, 200
- For the benefit of Widow's Society, 100

Mr. Smith did not, like many others, hoard his property during life, and consent to yield a portion for benevolent objects, only when unable longer to retain it; but, feeling that he was merely a steward of what he had received, he has ever been an example to young men, of judicious and liberal charity, and for many years has been active in every good work. He was a mechanic, who acquired his property by his own industry, and died at the age of 35 years.—*Conn. Observer.*

From the Western Recorder.

THE CAUSE OF SHERIFF'S SALES.

A few days since, while passing down one of the streets of Utica, we beheld an individual selling goods at auction; and feeling a sympathy for the distress of others, we approached, hoping to discover the cause of this misery.—But as we drew near, we beheld on a keg among the goods these words, S. C. RUM. The story was immediately told, and we proceeded no farther.

A FRIEND TO TEMPERANCE, residing in the country.

WORTHY OF IMITATION.

To promote the cause of temperance, a gentleman of Whitestown (the post-master) has generously offered to liquidate the whole amount of postage on the Temperance Recorder, to supply every family within the bounds of his office.

This benevolent offer will tend greatly to facilitate the circulation of that valuable periodical; and will, it is hoped, induce others to imitate this noble example to further the cause of

TEMPERANCE.

Washington, Nov. 20, 1833.

Editor of the Western Recorder:
Dear Sir—I hope you will publish my advertisement without delay, and forward your bill to me. I am extremely anxious to apprehend the thief, and hope the greatness of the reward offered, will induce the people of your state to spare no exertions to secure him.

Your's, &c. U. S.

\$5000 REWARD.

Within the last eighteen months the subscriber has been robbed of about ONE HUNDRED THOUSAND DOLLARS! He supposes it to have been pilfered from his draw by an old fellow who has been in his service a long time, named Alcohol. He was discharged the second day of November, a year ago, on account of his misconduct, but has been hanging around my premises most of the time since. The last time he was seen here, he was dressed in a light colored suit; but he has been since seen, in several places, dressed in dark crimson.—The above reward is offered for his apprehension and safe commitment to any jail in the U. States; or half the sum for the recovery of the money stolen.

U. S. Washington, (D. C.) Nov. 20, 1833.

P. S.—Editors throughout the state of New-York, are requested to give the above one or two insertions, and forward their bills to me at Washington.

U. S.

We fear that a great majority in our congregations forget that the place of their assembling is the house of prayer. Is it not a fact that they go to hear the sermon? and that they regard the prayers and the singing of psalms as mere accompaniments and appendages, rather than the essentials of worship!

Secular.

Speed.—Burden's new steam boat, recently built at Troy, on her trip to New York, went from Yonkers to the city, a distance of twenty miles, in one hour and one minute.

New Plaster Bed.—An inexhaustible bed of superior gypsum or plaster, has been discovered on the Cascadilla, near the village of Ithaca, and proves equal to that from Nova Scotia.

Girard's Estate.—It appears by a discussion in the Philadelphia Councils, that the annual income of the Girard Estate, will soon amount to \$130,000, besides the immense expenditures for improvements ordered by his will.

The Mormons.—The St. Louis Republican of the 22d ult. states that more pacific accounts have been received from the county of Jackson. The Mormons have determined to oppose no further resistance to the dominant party, and are leaving the county and their homes, with the intention of forming another

community elsewhere. The original statement as to the number of killed, is said to have been exaggerated. The most authentic accounts state the number of six; two of the citizens, and four of the Mormons; and that a considerable number were wounded.

Gov. Floyd, of Virginia, devotes nearly two columns of his message to the reprobation of the removal of the public deposits.

The Boston Transcript states, that the widow of the celebrated navigator, Capt. Cook, is still living at Clapton, England, and is nearly a hundred years old.

General Post Office.—The Postmaster General states in his annual report, that when he took the office in 1829, the Post-office department had a surplus of revenue on hand amounting to \$230,849 07, though then expenses had been incurred, amounting to \$64,248 76, leaving a net balance on hand of \$166,600 31; and that there is now an actual deficit of \$198,208 40. The accounts are made up to the 30th of June.

A verdict of \$1266 has been recovered by S. M. Perkins, Esq. of Cortland, of C. H. Coe & Co. stage proprietors, for injury done to him while a passenger, from the breaking of a portion of the harness, by which he was thrown from the carriage, his leg fractured and his wrist put out of joint. The cause was tried at the Ontario circuit. Stage proprietors will be more likely to look to the sufficiency of their harness, if they find that they are liable for any damage which may ensue from its failure.

The great Pyramid of Egypt coast the labor of one hundred thousand men for twenty years, exclusive of those who prepared and collected the materials.—The steam engines of England, worked by thirty-six thousand men, would raise the same quantity of materials to the same height in eighteen hours.

Education of Colored Youth.—The N. Y. Commercial Advertiser says: "We are happy to be able to announce that Gen. Jones, of the city of Washington, has liberally offered his plantation, about two miles from Arlington, in the District of Columbia, for the purpose of educating African youth."

The Washington Globe states that letters have been received at the War Department, from Henry L. Ellsworth, Esq. giving the important information, that, as Commissioner on behalf of the United States, he has concluded Treaties with the United band of Ottobas and Missouries, dwelling on the river Platte; and with the four confederate bands of Pawnee, residing on the river Platte, and the Lopp Fork.

Florida.—Stores are always open on the Lord's day, until 10 o'clock—sometimes all day. Gambling and horse racing are matters of constant occurrence. Intemperance is common to all ranks, from the beggar on the dunghill, to the official dispenser of public justice. Seriousness of deportment is a matter of ridicule, and sobriety is contemned. No public meeting can be held for the organization of temperance societies. Where it has been attempted, the enemies of the reform have met in such numbers, as to defeat entirely the worthy designs of the benevolent. The whole body of legislators have adjourned from the State House, after the transaction of business, and indulged in drinking, until the most shameful intoxication has ensued. They have held their sitting on the Lord's day, and transaction of business, when clergyman has been preaching to a congregation on the opposite side of the street Baptist Register.

Montreal Bills.—The Montreal papers state that many of the one dollar bills of the Montreal bank have been very ingeniously altered to fives. The chemical process by which this change is made is good but the altered bills may be detected by examination. The part where the alterations are made is a little clearer and more shining than the rest of the paper, and the bills have the appearance of having been subject to the action of a powerful press.

In Potter county, (Penn.) three rivers have their sources very near each other, and their confluent mouths at a singular distance.—These rivers are the Susquehanna, the Alleghany and the Genesee—which flows respectively to the Chesapeake bay, the gulf of Mexico and the gulf of St. Lawrence.

Longevity.—Count Burofaski, the celebrated dwarf, of whom little has been heard for years past, arrived in town a few days ago on business, and after a short sojourn, during which he had the honor of visiting the Duke of Sussex, last week took his departure for his residence in the country. This extraordinary and intelligent little gentleman, who is not more than three feet high, but distinguished for the symmetry of his person, is now in his ninety-fifth year and still enjoys all his faculties unimpaired, his animal spirits never flag, his vivacity is just the same as it was half a century ago.—*London paper.*

Infant School in the District of Columbia.—The New Brunswick Courier states, that an infant school, which has been in operation about six months at Halifax, under the management of a lady from Boston, fully meets the expectations of its patrons, and is attracting much attention. Measures are in operation for commencing a school in the city of St. Johns.

Mammoth ship Pennsylvania.—The following are the dimensions of the Leviathan ship, to be called the Pennsylvania, now building for the United States service. Extreme length of deck 247 feet, length of keel, 290 1-2, height forward 57 1-2, height midships 51, extreme breadth 60, tonnage 3,206 1-4 tons, height of mainmast from step to fly-pole 278 feet, main yard 110, size of shrouds 11 inches, size of main stay 10 inches, size of cable 25 inches, sheet anchor 5 tons. For one set of sails 18,341 yards; bage, hammocks, &c. 14,624 do. Total yards 32,965. Guns 140.

Foreign.

By an arrival at New-York London papers have been received to the 7th November.

The accounts from Madrid are to the 27th of October. The young Queen Isabella, was proclaimed Queen on the 24th, and the greatest rejoicings took place—Maorid was illuminated.

The royalist volunteers of Madrid, having manifested a disposition to insurrection, were disarmed by order of the Queen on the 27th of October, but not without some bloodshed.—Tranquility was restored, however, in a few hours, and the official article in the Madrid Gazette, states that in the whole movement there were but 2 or 3 killed and 5 or 6 wounded.

We do not learn that the carlists have obtained the ascendancy in any of the provinces, except those in the northeast, and here they are represented as having been defeated in several encounters with the Queen's troops under Gen. Saarsfeld, El Pastor, &c.

The Madrid Gazette states that all the Grandees of Spain and Officers of State, had declared for the Queen.

The Queen of Spain has issued a decree confiscating all the property of Don Carlos, of every description. He is said to have been the richest man in the kingdom. His wealth amounted to several millions of dollars.

The cholera still prevailed with considerable violence at Seville. The number of deaths on the 15th, the latest date, was 58, 14th 52, 13th 69, 12th 86, 8th 114, 7th 165. At the height of the disease, the number of deaths per day was more than 300. In most other places where it had appeared, the mortality was comparatively small.

The Ex-Dey of Algiers, Hussein Pacha, with his family and suite, arrived at Malta on the 30th of September, in an Austrian vessel from Leghorn, on his way to Alexandria, where he intends residing.

A death blow has recently been inflicted on the contraband traffic in spirits, by an arrangement entered into by the governments of this country and France, viz., that no spirituous liquors be suffered to be imported to England in casks containing less than sixty gallons.

The Pope and Don Pedro.—A letter from Rome, dated Oct. 5th, says—"In the consistory of the 30th ult. the Holy Father enumerated to the Cardinals the many attacks and acts of injustice committed by the present government of Portugal, against the holy see, and declared that such conduct would effect the total ruin of the church in a kingdom styled the most faithful. His Holiness, however, confined himself to protesting against those proceedings, hoping that the government, becoming better advised, would revoke its resolutions, and reinstate the church in its ancient rights."

The Pope (says another account) has issued several Bulls against Don Pedro, and has declared the decrees, issued by the government at Lisbon, null and void, and announced that he is ready, whenever circumstances may require, to present himself to the combat in defence of the church.

MARRIED.

In Brighton, on the 3d inst. by Rev. Mr. Knapp, Mr. ALFRED TUTTLE, to Miss SABRINA SKINNER, both of Henrietta.

In Utica, on the 5th inst. by Rev. Mr. Hopkins, Mr. EPHRAIM SCOVILLE, of Rochester, to Miss JANE ANN GARDNER, of Utica. The beverage on this occasion was pure cold water.

DIED.

At Philadelphia, on the 5th inst. Rev. Dr. EZRA FISK, Professor of Ecclesiastical History and Church Government, in the Western Theological Seminary at Pittsburgh.

In Lee, Mass., on the 4th Dec. Rev. ALVAN HYDE, D. D., aged 66.

At Raleigh, on his way to Washington, Hon. J. D. SINGLETON, member of Congress from S. Carolina.

POETRY.

For the Family Journal.

RELIGION.

Earth with all its fleeting joys,
All its baubles, all its toys,
All its honors, all its pride,
All its pleasures too beside,
Can ne'er true comfort give!

All its hoards of glittering gold;
E'en the Ophur mines of old,
Tinsel'd crowns, and kingly state,
All the honors of the great,
Ne'er can true comfort give!

Search the earth from pole to pole,
Thou canst not find food for the soul!
From sea to sea, from clime to clime,
You search in vain and cannot find
That will true comfort give!

O, worship ye at Mammon's shrine,
And spurn from ye the boon divine;
Man, deceived, thou surely art!
Nought of this can ease thy heart;
Can ne'er true pleasure give!

No antidote can cleanse the soul,
No balm can make the sinner whole,
Or peace to wretched mortals bring,
Save the rich blood of our great king,
That can substantial comfort give!

All Golconda's fruitful mines,
All the gold of distant climes,
Honors too, all these reply
For bliss in us, O, ne'er rely!
We can't true comfort give.

Religion is a treasure given,
That points our souls to bliss in heaven!
A comforter of heavenly birth,
That elevates our souls from earth,
And substantial comfort gives!

'Mid all the jarring scenes of strife,
'Mid all the checker'd scenes of life,
Thou, thou alone can yield me bliss!
With thee alone is happiness!
Thou canst true comfort give!

Precious treasure, O thou art,
Thou canst heal a broken heart;
Thou canst curb the carnal will,
And bid the storms within be still,
And with joy my bosom thrill;
O, thou alone, true joy can give.

Nov. 1833. HENRIETTA BARD.

"WHERE WILT THOU THAT WE PREPARE."
Luke xxii. 9.

Prepare the Saviour room,
Where'er thou hast a place,
And to thy banquet he will come,
In all his matchless grace.

Prepare the temple high,
The place of public prayer—
And, clothed with grace and majesty,
He'll meet the people there.

Prepare the social hall,
Where saints commune and pray—
And there as humble faith shall call,
He'll all his love display.

Prepare the household shrine,
And there thy children bring—
And daily he will stoop to shine
On that domestic ring.

Prepare the secret place,
The closet of thy thought—
And there he'll meet thee face to face,
And all thy hopes promote.

But most thyself prepare—
The temple of thy soul!—
And let all high affections there
Confess his sweet control.

Let every thought make room,
And passions all give place—
And in thy bosom he will come,
In peace and truth and grace. [Rel. Mag.]

MOTHERS' DEPARTMENT.

From the Mother's Magazine.

ADDRESS TO MOTHERS.

Mothers in Israel!—Great is our privilege, and awful is our responsibility to God, in being permitted to live in the present age. The church of Christ is beginning to shake off her slumbers, and to realize that the great work of converting the world must be done through her instrumentality, in a little space of time. The mouth of the Lord hath declared that his gospel shall be preached to every creature. But by whom shall it be preached? From whence shall we look

for these heralds of the cross? Mothers! Oh! mothers! your sons, your darling sons, are the individuals. God has only loaned them to you for the specific object of training for his service, in publishing his gospel to every creature. And now, do you want motives to stimulate you to faithfulness and vigilance in performing this duty? Oh! consider, then, the worth of a soul; consider the deplorable condition of millions who know nothing of Jesus and his salvation. Much has been published respecting their wretchedness, but the half has never been told. I assert this from what mine eye has seen, and mine ear heard. A slave they are to all the corrupt passions of a totally depraved heart.—Oh! how galling the chains that bind them! A great portion of my life has been spent in their midst, and long have I been familiar with the heart sickening scenes of pagan superstition; and now that I am in the holy, though afflictive providence of God, separated from them, in what better way can I give vent to the fulness of my heart, than by imploring mothers to remember their never dying souls, and consecrate their sons to the service of Christ among the heathen? Those who are permitted to go in person, and live, and labor, and toil among the perishing pagans, are indeed those who are most highly distinguished in point of privilege; and next to these may faithful mothers be ranked. Come, then, lay your darling sons at the feet of Jesus, and with a prayerful heart tell them of those degraded groups yonder, who are shrouded in the darkness of ignorance; tell them too that they are waiting to hear the tidings of salvation through Jesus Christ; the great work is commenced; the morning has arisen in the distant east; the light of the gospel glimmers; every year the darkness of idolatry is scattered by its rays. With many tears, and in the sincerity of my heart, do I say, Oh! how I congratulate those who are permitted to engage in the work; how I long to taste again those choice drops of consolation that Jesus is so faithful to bestow upon his missionary servants.

What wonderful things hath God wrought for the poor heathen in the last twenty years! And now take hold of the promises of God, and encourage your expectation from the signs of the times, and onward twenty years glance an eye; and oh! where is the mother who loves the Saviour, that would not feel subjected to a great privation in not having a son engaged in helping forward the triumphs of the cross among the heathen?

But, dearly beloved sisters, exhortations to faithfulness on this subject, from any source, will be in vain, unless your own souls are thoroughly imbued with it. Oh! let its amazing importance be most prayerfully considered, before you speak concerning it to your darling children; and when you have told them the story of redeeming love, and the miseries of those who are in total ignorance of it, remember that your duty is not done. You may be co-workers with God, in preparing your sons for missionary labor, by cultivating firmness of purpose, perseverance, sober consideration, and cheerfulness of temper. These qualities of mind are vastly important in a missionary, as well as the graces of the Holy Spirit, and they may be strengthened, or weakened, by the hand of maternal culture.

Perhaps some mothers pass over the missionary theme in conversing with their children, because it is a subject so great, and vastly momentous; those especially in the humbler walks of life, say, "I am unworthy, unlearned, and have no rank or influence in society; surely God does not call my sons into the missionary field." But consider more seriously, ye Christian mothers; is it not enough that the servant be as his lord, no matter how humble his origin? True, the office of a missionary of Christ to the heathen is honorable, and elevated, but on that account you turn away from it, and plead unworthiness as an excuse, you may for the same reason turn your backs upon the glories of heaven, and deprive your sons of its glittering crowns.

Beloved sisters, another year of unfaithfulness and neglect of duty is about to close upon you. Oh! consider what stands recorded in heaven concerning you, in this momentous matter; and let mothers especially, on the approaching first Monday in the year, humble themselves before God for their criminal indifference and sordid selfishness in reference to the dying heathen, and awake, and repent now, Oh, ye mothers! who profess supreme love to the cause of Jesus, and redeem the time. The foundation stone of the great gospel edifice among the heathen is in your hands. Hasten, hasten then, to roll it on, and lay it broad and sure, by resolving, at the feet of Jesus, that you will be more faithful in performing this part of maternal duty than you have been in times past; and in performing your vows, sure I am, the blessed consequences will be abundantly reali-

zed by the distant perishing heathen, as well as by yourselves. PHILOMELA GARRITT.
Utica, Nov. 22, 1833.

FEMALE VIRTUES AND PURSUITS.

"I would have a female qualified for her station as a wife, mother, and mistress of a family; but this is not all; for mental improvement should be associated with A CORRECT KNOWLEDGE OF HOUSEHOLD AFFAIRS. She who is to preside over a family, should be most intimately acquainted with every thing that can preserve order or promote comfort. That must be an *injudicious* mother, who is not anxious to teach a daughter how to manage a family to the greatest advantage; and that must be a weak and silly girl who is not willing to be taught. All the time, therefore, must not be given to books; for *learned* ladies, without neatness, without order, without economy, without frugality,

'May do very well for maidens or aunts,
But, believe me, they'll never make wives.'

"A husband's should be rendered comfortable for himself and his children, or else they are both very likely to wander from home for comfort. Cleanliness, neatness, frugality, order, are all of great importance in the habits of a wife, mother, and mistress, for the want of which, no knowledge, however profound or extensive, can be a substitute. It is not requisite that a wife should be either an accomplished housemaid, or a perfect cook; but she ought to be able to judge of these qualifications in others; and the want of this ability has led many a man, who was blessed with a *learned* wife, to exclaim, with something between disgust and despair, 'I now find, to my cost, that knowledge alone is as poor a qualification for a wife, as personal beauty or external accomplishments.'" HANNAH MORE.

JUVENILE DEPARTMENT.

THE MANNERS OF THE JEWS.

NO. VI.

Presents and Visiting.—Among eastern nations it always has been usual to bring presents when people visit one another; they never appear before a prince or great man without having something to offer. We find many instances of this in the Bible; as Jacob, see Gen. xliii. 11. also Ehud, Hazael, Naaman, Abigail, the wife of Jeroboam, also the wise men who came from the east to see Jesus Christ, and many others. This mark of respect still is always necessary, and, however small or mean the gift may be, it is accepted as a proof of attention. Thus, 1 Sam. ix. 7. we observe Saul's anxiety; "If we go, what shall we bring the man of God?—there is not a present!" &c.—At length his servant, producing the fourth part of a shekel, (about sixpence,) said, "that will I give to the man of God." Modern travellers tell us that, even when poor people visit, they bring a flower of fruit, or some such trifle. One person tells us of a present of fifty radishes; and when Bruce, the Abyssinian traveller, had agreed, at the request of a chief, to take a poor sick Arab with him for a great distance, the poor man presented him with a dirty cloth, containing about ten dates. Mr. Bruce remarks, that he mentions this to show how important and necessary presents are considered in the east; whether they be dates or diamonds, a man thinks it necessary to offer something.—This may explain Rab-shakeh's advice, 2 Kings xviii. 31.

The higher the rank of the persons to whom the present is brought, the greater it ought to be. The queen of Sheba, Naaman, and Bero-dach Baladan offered large presents. Thus, the offering of gold, frankincense, and myrrh, all of which were very precious, presented by the wise men of the east, was a mark of their high respect for Him to whose presence they were led by the worded star which had appeared.

There is always much attention to forms in the east. In visiting, the place, and even the method of sitting, are matters of importance. The seat, at the corner of the room is most honorable; visitors are placed there, to whom it is intended to show particular respect. Conversation is generally very reserved and grave. It appears to have been so in ancient times; see Prov. x. 19. and many other texts in that book.

When a person visited another, he did not rudely enter the house at once, but he stood at the door and called aloud, or knocked, and waited till he was admitted; see 2 Kings v. 9. Acts x. 17. xii. 13, 16. This is alluded to in those beautiful texts, Rev. iii. 20. Matt. vii. 7.

When visitors were persons of rank or importance, it was usual to send persons to meet them, as Balah sent the princes of Moab to meet Balaam, Numb. xxii. 15.

Visitors were always received with respect, and attention was always shown to them at

parting. Abraham showed great respect to his three angelic visitors. On the arrival of guests water was brought to wash their feet and hands, Gen. xviii. 4. xix. 2. and they were often anointed with oil, Psa. xxiii. 5.

This was the custom in our Saviour's time; we read that Mary Magdalene broke an alabaster box, or bottle, full of precious ointment, and poured it upon his head and his feet. The words Christ spoke to Simon respecting her behavior, shows what was the proper and respectful manner of receiving guests, which Simon seems to have neglected: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment," Matt. xxvi. 7. Luke vi. 44, &c.; see also Prov. xxvii. 9.

When guests are departing, it is the custom to burn perfumes, (perhaps referred to Dan. ii. 47.) or sometimes they are sprinkled with sweet-scented water. Bruce describes having been wetted to the skin with orange-flower water thrown over him as a mark of honor, when he was leaving the presence of a great man. If they were ambassadors or persons of rank, it was usual to give them clothes, as mentioned above; a great many garments were kept ready for this purpose. Joseph gave raiment to his brethren, Gen. xlv. 22.; see also Judges xiv. 12. 19. 2 Kings v. Rev. vi. 11. &c. To this custom for great men to bestow raiment upon their guests, our Lord refers, Matt. xxii.

It was common for the guests at marriage-feasts, to appear in splendid dresses; but as the guests in the parable had neither time nor ability to prepare themselves, the king supplied them with robes for the occasion; this he might easily do, from the large quantity of clothes great men possessed. Now there could be no greater disrespect than to refuse a present from a superior, as the guest mentioned did, who was so foolish and obstinate as to prefer his own ragged and shabby clothes to the dress that was provided for him. As the eastern monarchs have power to command whatever they please, we cannot be surprised to find this guest was considered as a rebel against the king's command, and an enemy, and treated accordingly.

An ambassador in the east tells us, that he was invited, with his companions, to dine once with an eastern monarch. The interpreter told them that it was the custom that they should wear, over their own garments, the best of those which the king had sent them. At first they hesitated, and did not like to have their own robes hidden; but being told that it was expected from all ambassadors, and that the king would be much displeased if they came into his presence without his robes, they complied.

Parley's Mag.

The mind should always be kept calm amid difficult affairs.

PRINTING,
OF EVERY DESCRIPTION.EXECUTED WITH NEATNESS AND ACCURACY.
At the Office of the Family Journal.

To Printers.

E. WHITE & WILLIAM HAGAR,

RESPECTFULLY inform the printers of the United States, to whom they have long been individually known as established Letter Founders, that they have now formed a co-partnership in said business, and hope from their united skill and extensive experience, to be able to give satisfaction to all who may favor them with orders. The introduction of machinery in place of the tedious and unhealthy process of casting type by hand, a desideratum by the European and American founders, was by American ingenuity, and a heavy expenditure of time and money on the part of our senior partner, first successfully accomplished. Extensive use of the machine-cast letter has fully tested and established its superiority in every particular, over that cast by the old process. The Letter Foundry business will hereafter be carried on by the parties above named, under the firm of WHITE, HAGAR & CO.—Their specimen exhibits a complete series, from diamond to sixty-four lines Pica. The Book and news type being in the most modern light and style.

White, Hagar & Co. are agents for the sale of the Smith and Rust Printing Presses, which they can furnish to their customers at manufacturer's prices; Chases, cases, composing sticks, Ink, and every article used in the printing business, kept for sale, and furnished on short notice. Old type taken in exchange for new, at nine cents per pound.

N. B. Newspaper proprietors, who give the above three insertions, will be entitled to Five Dollars, in such articles as they may select from our specimens.
E. WHITE,
W. HAGAR.
New-York, 1834.

Family Journal,

AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, DECEMBER 28, 1833.

[VOL. I.—NO. 22.]

ANNUAL REPORT,

Of the Board of Directors of the Genesee S. S. Union.

THE GENESSEE SABBATH SCHOOL UNION, comprising the thirteen western counties of this state, was formed in 1827.

It became auxiliary to the American Sabbath School Union, whose object, as expressed in their Constitution, is, "to concentrate the efforts of Sabbath School societies in the different sections of our country; to strengthen the hands of the friends of religious instruction on the Lord's day; to disseminate useful information; circulate moral and religious publications in every part of the land, and to endeavor to plant a Sabbath School wherever there is a population."

We shall, therefore, have accomplished the object of the formation of this Union, when every child in our limits enjoys the blessings of a Sabbath School, the reading of the word of God, and instruction in the ways of light and life.

The objects and the design of the American Union are not sectarian. Its Board are composed of Managers from six different denominations; and we agree and act with all, who believe and teach that the fear of the Lord is the beginning of wisdom.

Thus our purposes will be effected, when the children within the bounds of these thirteen counties are brought under the influence and blessings of the instruction of a school on the Lord's day, whether they are numbered with us or not. We are not so anxious that they should be numbered with us, as that they should be brought to the inestimable privilege of receiving the light and teachings of the holy Scriptures.

In this labor of love—in teaching the holy, yet simple elements of Gospel truths—why not all harmonize? Why not all cordially co-operate in their labors, and unite in their prayers?

The field before us is extensive; embracing, according to the official reports of the superintendents of common schools, 2550 common school districts, and 129,031 children, between the ages of five and sixteen. To which we add one-sixth for those under the age of five and over four years, and it amounts to 150,502, who are of suitable age to attend the Sabbath School.

The Board would proceed to lay before the public the reports that we have received from the several county Unions.

ALLEGANY.—An official report has been received from this county, by which it appears that there are in their Union 78 schools, 380 teachers, 22,744 scholars, and that there have been 27 conversions; being an increase, during the year, of 33 schools, 180 teachers, and 1044 scholars. They have 1699 volumes of books in their libraries, and most of the schools are wholly or partially supplied with books. A county Depository has been established at Anglica, during the past year, with a permanent fund of 150 dollars.

An agent of the Union has labored in this county between two and three months, during the past summer.

In many schools the monthly concert has been regularly attended. There is evidently an increasing interest in the cause in this county, and there is a wide field open for usefulness in Allegany.

CATTARAUGUS.—In this county, there are 50 schools, 300 teachers and 1500 scholars, 1550 volumes in their libraries, and 9 conversions reported. The schools are generally supplied with libraries. We deem it worthy of remark, that in one town there are one-quarter more who attend the Sabbath School than the week school. An agent has labored in this county the past year above six months.

Each of the county is thinly populated, and many of the schools are in their infancy; but few counties, however, are so prosperous in proportion to their population.

CHAUTAQUE.—Their official report shows 54 schools, 432 teachers, 2,573 scholars, and 40 hopeful conversions in the past year. There are many schools in the county, from which no reports have been received. The report says:

"The anniversary at Jamestown, was a meeting of unusual interest. The county society was re-organized, and a new constitution adopted, and plans devised and recommended for execution; which, if carried into effect, cannot fail greatly to advance the cause of Sabbath Schools among us. The Sunday School Journal is taken in most of the towns, and the monthly concert is attended generally in those places where it is practicable. The cause of Sabbath Schools is gaining ground; many laymen have embarked in the cause."

ERIE.—The report states that there are 50 schools, 420 teachers, 2,618 scholars, 36 conversions, and 2,122 volumes in their libraries.

The report, in speaking of the school of the German Evangelical Church at Buffalo, says: "The pious servant of God, who conducts this school, devotes one-tenth of his scanty income to the purchase of books for his school. To the rich we say, 'go thou and do likewise.'"

Their report is a valuable document; but we cannot give room to quote further.

GENESEE.—We regret extremely that no report has been received from this county this year. The officers of county unions can in no way more effectually observe the cause, than by giving the reports with punctuality and accuracy.

The last year's report gave 162 schools, 810 teachers, and 5,670 scholars.

LIVINGSTON.—There are in Livingston county 86 schools, 515 teachers, 3380 scholars, an average attendance of 2581, and 1650 volumes in their libraries.

MONROE.—In this county, 98 schools, 945 teachers, 5,329 scholars, and 223 conversions, were stated in last year's report. The official report for the present year, shows 82 schools, 927 teachers, 4,798 scholars, 5,897 volumes in the libraries, and 220 conversions; being a decrease of 16 schools, 18 teachers, and 581 scholars. The report further says, "that in no particular has the cause advanced, during the past year, within our county, whilst in many very important particulars we are far behind the results of former years. We hesitate not to say, 'in the fear of the Lord,' that there can be no justifiable reason why, in a county situated as ours is, within which the Lord has placed 8000 of his dear blood-bought disciples, to whom he has shown the most positive proof, that the instruction of the rising generation in Sabbath Schools, is an enterprise upon which he looks with special approbation. But little more than one-third of the children in our county, are even enrolled upon the records of our schools, and only about one-fourth are, from Sabbath to Sabbath, receiving the benefits of Sabbath School instruction. And why too, of these 8000 disciples, only one thousand, and these generally the youngest and most inexperienced of the flock, are in any direct way promoting this great work?" But there is one most encouraging aspect in the report of this county, 220 hopefully converted! A youthful band to labor and praise the Lord! In such he has ordained strength.

NIAGARA.—Reports 34 schools, 214 teachers, 1818 scholars, 1359 volumes in the libraries, and nine conversions.

The report complains that they have not received reports from all the schools, and of lukewarmness, apathy and indifference, of Christians and parents generally.

ONTARIO.—Their report shows 107 schools, 845 teachers, and 4,528 scholars. Last year, 400 teachers and 2,000 scholars, being an increase of 445 teachers, and 2,526 scholars. The annual meeting of their county union has been postponed until November, and more minute statements must be omitted.

ORLEANS.—This county reports 23 schools, 282 teachers, 1567 scholars, 1580 volumes in their libraries, and 55 conversions, which shows an increase during the past year. No agent has labored in this county during the year.

The report states an interesting circumstance, which should be a strong rebuke upon the apathy of Christians in other counties. One devoted female superintends a school of 45 scholars, in the midst of infidel opposition.

STREUBEN.—Reports 100 schools, 400 teachers, and 3,500 scholars, being an increase of 50 schools, and from 1,500 to 2,000 scholars. During the summer, there has been raised in the county a permanent fund for establishing a depository of Sabbath School books, amounting to \$233 43.

They say, "in remarking upon the subject generally, that we are greatly indebted to your board for the very acceptable help you have afforded us through Mr. Freeman, whose appearance among us was hailed as the harbinger of good to our children."

The effects of Sabbath Schools have been productive of much good upon the morals of the community generally, and of the children of the county in particular. Some cases of hopeful conversion have occurred among teachers, and some few among scholars.

WAYNE.—In Wayne county, 53 schools, 2615 scholars, and about 450 teachers, are reported.

The report states, that since your last anniversary, the Sabbath School cause has been rapidly rising and gaining strength in the county of Wayne. This increase is to be attributed, in part at least, to the labors of our agent, the Rev. Mr. North, who has, during the past season, visited every town in the county but one, and provoked the zeal of many. But we should be satisfied with nothing but the conversion of the whole rising generation.

YATES.—Last year no report was received from this county. It was estimated that there was 100 teachers, and 600 or 700 scholars. The report of this year gives 42 schools, and 1909 scholars, but omits the number of teachers.

Three scholars and four teachers have made a profession of religion. The report says: "In the spring Mr. Freeman, the general agent of the Union, performed the tour of the county, and was successful in re-organizing the old schools, and establishing some new ones. Every school in the county, as far as we can learn, has a Sabbath School library, embracing in the whole, probably as many volumes as there are scholars. At the late anniversary of this Union, nearly 500 teachers and scholars were present. The services were very interesting, and well calculated to give a new impulse to the cause in this county."

SUMMARY.—The above reports show an increase of 278 schools, 1799 teachers, 10,278 scholars, and 343 conversions. The Board estimate that 5,000 attend the Sabbath Schools of the Methodist and Episcopal churches, which, added to the number enrolled in the Union, makes 43,709; leaving 106,793, who do not attend any Sabbath School.

AGENTS.—The Board designed, at the commencement of the year, to keep two agents constantly laboring in the cause. Mr. Freeman has continued with us during the whole year.

The Rev. Mr. Preston commenced as an agent January 14, and continued until the 6th of April; his time was principally expended in the counties of Niagara and Cattaraugus. The Board have employed Mr. Russell J. Judd, who commenced May 9, and labored about three months in the county of Allegany. The agents were employed at a salary of 600 dollars per year. Rev. Mr. Freeman has acted as general agent for the Board.

He has spent most of his time in Livingston, Ontario, Yates, and Steuben counties. He has, however, during the year, visited all the counties, and attended most of the county anniversaries. He has collected 950 dollars in cash, on subscriptions for various purposes, for establishing county depositories, libraries, and for the use of the Board.

His labors have been of vast importance to the Board. They have been enabled to secure his services for another year. We feel to be our duty to press upon the attention of the friends of Sabbath Schools, the necessity of sustaining our agents. The Board are now indebted, and unless funds are raised, the agents will have to be dismissed. But we confidently believe, that with another stated and faithful agent, the reports of another year would show, instead of 40,000, 60,000 children in the Sabbath Schools.

FUNDS.—We herewith submit the Treasurer's report, which will be read by him. It shows a balance in his hands of \$244 15, which is due from the society for the purchase of books.

The Board are in debt to the amount of 350 dollars, which has been advanced by different individuals for the payment of agents and the purchase of libraries for destitute schools. These sums not having passed through the Treasurer's hands, do not appear upon his books; but consequently will come into the next year's account.

DEPOSITORIES AND LIBRARIES.—Every county but one, is furnished with a depository of Sabbath School books, including the large depositories at Rochester and Buffalo, and there has been an increased demand for the sale of books.

Books are sold at our depository, at the same prices that are charged for them, to schools and to county unions, by the American Sabbath School Union at Philadelphia, where they are published.

In consequence of the amount we purchase, an additional discount is allowed us, which is intended to be sufficient to cover transportation, and the expenses of our depository.

Our Treasurer informs us, that from the examinations and estimates which he has made, he is satisfied that the discount is just about equal to the charges, and that while books are sold at the present rate no fund will accumulate; still, with economy and care, he is confident that the original capital may be preserved entire.

From this statement, schools and auxiliary societies will see the necessity of making prompt payment for the books they purchase.

While on the subject of the expenses of the depository, it may be well to remark, that in the place of salary, rent of room, and other charges, our Treasurer, who is also the Depository, receives five per cent. upon the amount of sales.

We feel that we cannot recommend too highly the publications of the American Union, and we hope to see them circulated and read so widely that they shall wholly supercede the idle and foolish toy-books, which have so long filled the youthful mind with nonsense and lies.

We are highly gratified that some reports mention their adoption of Infant Schools, on the Sabbath. The Board would recommend this warmly to all, where practicable. We should endeavor to go down with our institutions, as near as we can, to the fountain of life, where the mind first begins to exercise its immortal faculties, that their early thoughts may be of God. We neglect children until they are six, seven, or eight years old, believing too easily that they are not susceptible of instruction at that early age. And by the time we begin, the Adversary and all the powers of evil, have taken possession of the field before us. If we, at that advanced age, found the mind uncultivated only, we should have reason to hope; but we find it pre-occupied. We believe that in many parts, parents and teachers are awakening to the importance of this subject.

In conclusion we would remark, that the field we occupy is extensive, and is now white for the harvest; embracing in these thirteen counties, near half a million of immortal souls, increasing not only in population and enterprise, but rapidly in wealth. A fixed and stationary population are now settling down, and forming a character, civil and religious, which must be felt for ages. We do not hesitate to say, that Western New-York is one of the most important sections in America, and towards which the eye of the philanthropist and the Christian should turn with a peculiar anxiety. This rich and fertile region will have a population, absorbed in the pursuit of wealth and worldly enterprise, and as wealth accumulates, be swallowed up in luxury and crime, and roll over America its black and foetid waves; or we shall become a people whose God is the Lord, on whom the light of his glory will shine, and give a quickening influence, which will be felt throughout the world. Now is the crisis. Its character and destiny are fixing with immense rapidity.

We would lay this matter before the friends of our country, the friends of virtue, and the followers of the Cross. Shall

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this precious band of 106,793, who do not attend any Sabbath School, remain uninstructed! How long before the light of Heaven shall be let in upon their souls? Shall not the Church arise and be instrumental in saving them from the blindness of sin, from the corrupting influences of the world, and their souls from despair. We have nothing to discourage us but our own apathy: God's promises remain immutable; and how wonderful and richly he has prospered us in proportion to our exertions and zeal! We would return him the most devout thanksgivings, that he has established the works of our hands, and crowned our labors with such abundant blessings.

We should be thankful too, that we have been suffered to live and labor, in a day when God is shining with glory upon the world, when we can lift up our eyes and see the approaching lustre of that day of glory, like the morning upon the mountains.

We can realize the prophetic exclamation, "Lift up your eyes round about and see, because the abundance of the sea shall be converted unto thee, and the faces of the Gentiles shall come unto thee, for thy light has come, and the glory of the Lord is arisen upon thee."

Maternal Department.

THE FATHER A VICEGERENT.

The family is not a human institution. By certain invariable and perpetual laws of human nature, God has secured its existence to all nations and ages of the world. Some theorists have endeavored to overturn it, but God has laid the foundations of it too deep and strong for them. Extraordinary efforts may, in some detached and limited portions of the community, produce a temporary suspension of these laws. But what they substitute will be artificial, and when the application of what is artificial ceases to be made, society must fall back into the channels, which God has indicated for it.

One of the most remarkable features of this extraordinary institution is the successive changes it undergoes, in the course of its history. When the young husband and wife first enter upon the new relation, how little do they foresee what is before them. As they take possession for the first time of their new house, and enjoy its cheering aspects, its regularity and quiet, and its expression of domestic peace and joy, how little do they anticipate the trials and the vicissitudes, and the deep and yet unseen fountains of joy and sorrow which lie in their future way. In a few years, how changed!—One after another has been added in various ways to the company, which begun with only two, until at length they find themselves presiding over a numerous circle of children, and relatives, and domestics; the father and mother both involved in responsibilities, from which they would have altogether shrunk, had they anticipated them at the beginning.

In a few years this happy circle must be broken in upon and scattered. Death comes in and makes one and another his prey. Others gradually arrive at maturity, and leave their father's roof to seek other homes, and to return no more to the ark, which sheltered them at first; and at last, the father and mother are left alone, to spend their declining years at their solitary fireside, to look back upon scenes of activity and trial and enjoyment, which can never return. Such is the outline of the history of thousands of families.

Another peculiar feature of this institution is, the immense power exercised by the head of it. The master of a family has his wife, his children, his domestic, and the other inmates in his power, to an extent which is not equalled by any other authority. He has their happiness, and in fact their characters almost entirely in his hands. He may make his house their quiet and happy home, the abode of peace and contentment and piety; or he may agitate it with eternal discord and confusion. He may train up his children in such a way, that they shall love and honor their parents, and be a blessing to them, to their dying day, and be joined with them in everlasting happiness in heaven, or he may, by neglect and unfaithfulness, make them thorns in his side, while they remain at home, bitterness and a curse to his declining years, and a source of unmixed and never ending sorrow in eternity. There is no power like it.—The father of a family, though his dominions are bounded by narrow limits, still has, within those limits, almost unlimited sway.

The reason is, because it takes hold at once of the reason and the character. That boy of yours is as much under your power as it is possible for a human soul to be. It is not merely, that he is more entirely in your hands, that you can control his time, his employments, his earnings, his amusements—it is not that you can now make him happy by your kindness and care, or render life an intolerable burden to

him by an oppression from which he can find no refuge,—but it is, that you have all his future years at your disposal, and can determine whether misery or happiness shall fill them up. It is true, that in a few years he must leave your roof, and then you must cease to have any direct control over him; but in the mean time, you may instil principles and form habits which will make him a curse to himself, even when you shall no longer be able to inflict direct suffering. And on the other hand, you can so mould and form his character now, that rich and happy fruits of what you do, shall descend around him in rich profusion, long after you have slumbered in the dust. In a word, you may now fix in his heart a poisoned barb, to fester and rankle there forever, or you may apply the balm of the gospel to heal existing wounds and secure his perpetual peace and happiness.

The master of a family is thus a monarch, whose power and responsibility are immense. He not only has the peace and happiness of those committed to him almost entirely at his disposal for the time being, but the effects of his influence over them run on through all the years of this life and often through the ages of the life to come. It is too much power and responsibility for any man to bear alone. If we could really see its extent, we should all feel that it is too much. God does not intend that we should exercise it alone. We ought to be in our families vicegerents, not sovereigns.—God is the sovereign. We ought to rule under him.

This idea then, that the master of a family is God's vicegerent, and that in his household he has to administer the government of God, and not his own, lies at the foundation of his duty. If he feels this, and acts on this principle, he is safe.

He will be humble. Feeling under a law himself, he will set an example of submission, which will be readily followed. The captain, who obeys his general best, will in turn be best obeyed by his soldiers. If, however, you the master, rebel against your own sovereign, how can you expect your own children will be submissive to you.

His authority will be sustained. Weak, frail and ignorant as man is, if he rules his house in the name of God, and not in his own, he will have authority. But he must do it really in the name of God. He must feel, that he acts as the representative, the lieutenant of his master in heaven, and if he feels this, really, he will be clothed in the eyes of those under him, with power from above.

He will have a guide. Should he act for himself alone, in his own name, and guided by his own wisdom, he will be almost continually in difficulty, if he feels any sense of responsibility at all. Emergencies will often arise, when he will be beset with difficulties, and scarcely know what to do. If however he will undertake to administer God's government in his family, instead of his own, there is One above him to give him full direction, and to take all the responsibility of consequences.

But if the master of a family concludes to come and surrender himself and his family to God's care, making himself the vicegerent, not the sovereign, he must do it in earnest, and while he performs his duties in the name and under the authority of God, he must feel, that his children and friends, and all his possessions, and all his hopes, are really in the hands of God, to be disposed of according to his good pleasure. If such a surrender is really and honestly made, and the master after it, exercises his power over his household, not as principal, but as the steward of God, he may feel safe and happy, whatever may be the circumstances in which he is placed. And yet some fathers and mothers strangely prefer to live in open irreligion, to commence their union without committing themselves to God; to receive their children,—trusts so invaluable—without recognizing the hand which bestows them; to bring them up in impiety; to give up their families to discord and sorrow, knowing too that the time is approaching, when they must part forever. And how miserable must these partings be. A father bending over the dying bed of a child, whom he has never even attempted to prepare for eternity, and now he sees that he is going before his Judge, and his wretched parent dares not even inform him of his danger;—a child, bidding adieu, a final adieu to a parental roof, where no prayer has been offered; the blessing of heaven never invoked, and God never acknowledged; parents going down to the grave in old age, with children scattered over the earth, confirmed in sin; and some perhaps, already gone to their final home of sorrow, where the miserable father and mother must soon join them—these are bitter cups. But they must be drunk by those who incur such responsibilities as come upon parents, and yet do not acknowledge God, and seek his guidance and care.

"I must, I will acknowledge God in my house; I must commit my family to his care, and act under him in the management of it. I must have his guidance, his protection; I must have him to rely to, as a shelter, when trials and afflictions come upon me in future." Who can refrain from saying this, and acting accordingly?

In efforts to promote the Saviour's kingdom, Christians should look with special interest at measures calculated to promote the religious welfare of family circles. For as we have said above, it is God who has grouped the human race into families. The other institutions and relations of life man has formed for himself, but the ties by which husband and wife, parents and children are bound together, are formed directly by the hand of God.

It is curious to observe, that the Creator, in all his plans, looks at valuable results, not at magnificence in the means of accomplishing them. In a summer's evening the earth is dry and parched, and plants are ready to droop and wither, from the heat of the day, and some plan must be devised to refresh and revive them. A human mechanist would have gratified his pride by exhibiting some magnificent machinery to accomplish efforts so extensive. God does it, silently and unseen, by the evening dew. Few know how or why it falls, but in the morning millions perceive its refreshing and invigorating effects.

So in the production of moral effects, God secures the simple principle, which when secured will operate every where, and the immensity of whose results depends upon the universality of its application. Man on the other hand, is prone to look with too much interest at what is magnificent and grand as a means, and to forget what should be the real object, the widest possible extension of useful result. In a word, man turns his attention to more splendid organizations than that which surrounds the fireside, but God finds nothing so worthy of his attention and care. Man founds empires, organizes armies, erects cities. Jehovah establishes the family; links the husband to the wife, and the parent to the child; and protects the institution by laws, whose observance will secure the highest earthly happiness, and whose violation will be followed by the most acute of human woes.

In taking this course, our Maker has shown, that the promotion of human happiness is his great design; for happiness, if it exist at all, must exist in the family. A bad government makes misery enough it is true, but the woes it brings are nothing, compared with those of bad families. Let piety and peace, and mutual confidence and love reign in all the dwellings of a nation, and after all, how little can a tyrant do to mar the immense amount of enjoyment, which will gladden the land. He may draw off by taxation a portion of their substance; he may condemn a few individuals unjustly to death; but despotism on the throne, will bear no comparison in regard to its efficiency in working evil, with irreligion and vice at the fireside. To avert these evils, nothing will suffice but genuine piety; and the first step, in bringing a household under the government of God, is to establish in it the open worship of God.—*Religious Magazine.*

CONSECRATED INFLUENCE.

It is well known to most of our readers that Mr. Butler, of this city, has lately been appointed to the office of Attorney General of the United States;—an appointment which we believe, irrespective of all political considerations, has been received with general approbation throughout the country. In this city, where Mr. B. is probably better known than any where else, having passed nearly the whole of his active life here, we have heard but one sentiment expressed in respect to his leaving us, and that is a sentiment of deep regret; and one in respect to his appointment to the responsible office which he now sustains viz: that it is highly auspicious to the interests of the nation. For ourselves we rejoice in the appointment, not because his politics are the one way or the other, but because we regard him as a man of a fine and cultivated intellect, of a warm generous sensibility, of a conscientious adherence to the principle, and of deep and earnest piety; and we are quite sure that such a man cannot hold such an office without exerting influence for good which will be felt to the extremities of the nation.

Mr. B. has not only been an active member of the church, but for a long period was a teacher in the Sabbath school; and since he has resigned the office of a teacher, he has frequently visited the school, and expounded the lessons for the benefit both of teachers and pupils. As he was to leave on Monday of this week, he went last Sabbath into the school belonging to the church of which he is a member, and though he had no intention of addressing the school, he readily yielded to a request

to do so. After alluding to his former connection with it as a teacher, and to the gratification which he had experienced in his occasional visits, he adverted in a deeply interesting manner to the fact that he was about to leave the city and of course could not soon expect to visit the school again, and that possibly that might be the last time; but he assured both the pupils and the teachers, the latter of whom he recognized as his "fellow laborers," that wherever Providence might cast his lot, he would bear them, and the congregation with which they were connected, and the interests of each, in affectionate remembrance. He alluded also to the spiritual comfort he had enjoyed in his connection with the church, and especially, and most touchingly, to the fact that within those walls his christian experience commenced; but he had scarcely proceeded farther than this, when his feelings obstructed his utterance, and he could only apologize for bringing his address to an abrupt conclusion. It is hardly necessary to say that the sympathies of the whole school were called into exercise, and the most tender impressions seemed to be left on almost every mind.

We have not adverted to this circumstance because we supposed that there was any thing in it which ought to be considered as condescension on the part of Mr. Butler: for we regard the man who instructs, or by his influence encourages a Sabbath school, as performing a truly honorable as well as benevolent office—an office which no doubt attracts the regards of angels, while in the pageantry of earthly distinction they see nothing but vanity or sin; but we have referred to it as a rebuke to many professors of religion in the higher walks of life, and especially in public office, who seem to think that any thing like religious zeal or even consistency is scarcely compatible with the dignity of their station. Let all such professors know that they are in a wretched mistake in respect to this matter. As the professed disciples of Christ, the very same obligations are resting on them as on the most obscure members of the community; and they cannot disregard these obligations but at the expense of crucifying the Son of God afresh. Let them remember too, that their conduct is referred by the world, as well as by their fellow professors, to the same standard with that of other Christians; and that just in proportion as they fall short of it, the inconsistency is marked, and the more from the very circumstance of their elevation. Let them bear in mind, moreover, that the fact of their occupying a high place in society gives an additional influence to their example whether for good or evil; that if they show themselves zealous, and humble, and self-denied, they will accomplish far more for the cause of Christ, than they could by the same course, if they were in the humble walks of life; whereas if they appear proud, and worldly-minded, and evince little interest in the cause of truth and piety, the very same circumstance will give to their example a wider and more baneful influence. *Alb. Jour. & Tel.*

Orphans' Asylum.—Last Sabbath afternoon by invitation of one of the managers, we visited the Orphan's Asylum, lately established in the west part of the city. The situation of the building is far from pleasant, and we are happy to learn, that a more commodious edifice is to be erected on Elm street, next session.—The establishment is superintended by a very worthy matron, aided by two young ladies.—With one exception, the children appeared in excellent health and spirits. All were neatly dressed. The writer addressed them for about half an hour, on subjects connected with their moral and religious deportment. They gave most delightful attention. In another room, were eight infants, all neat and happy. Too much praise can hardly be given, to the individuals under whose fostering care this institution has arisen, which already affords a home to the fatherless; and two much censure, can hardly be heaped upon those grog-shops &c. who have robbed most of those children, of parental care. So long as intemperance abounds, orphans will multiply. Fifty children are now in the asylum.—*Cin. Jour.*

Westfield, Chaut. Co. N. Y.—A correspondent of the Evangelist says:—The Lord is still blessing protracted meetings in this county. One has been recently held for 14 days in the village of Westfield, in this county. The meeting continued to increase in interest, Christians were much humbled and revived, and a spirit of grace and supplication, I am informed, was evidently poured upon the church. The good effects promise to be great and lasting. Hopeful conversions 90 to 100.

Mr. Gregory, the pastor, was assisted at the meeting by the Rev. Mr. Orton, and a part of the time by Mr. Clark, an agent of the American Bible Society. The faithful labors of

these brethren were evidently blessed. O, give thanks unto the Lord for his goodness.

Boston.—A correspondent says: 'The protracted meeting continues, with a good share of interest. Dr. Skinner has preached to crowded houses, three evenings. The meeting will continue, during this week, at Park street in the evenings, and at Salem street day and evening.'

From the Messenger and Advocate.
A NEW IDEA.

My reflection influenced me to take up my pen and add an idea or two to perpetuate the thought, by way of stirring up every believer's mind, of the importance there was attached by the Saviour to a widow's mite.

That all who read may fully comprehend the rapid growth of numbers by geometrical progression, you will please insert the number ONE and double it until it amounts to 800,000,000, or a sum equal to the population of our world!

- 1
- 2
- 4
- 8
- 16
- 32
- 64
- 128
- 256
- 512
- 1,024
- 2,048
- 4,096
- 8,192
- 16,384
- 32,768
- 65,536
- 131,072
- 262,144
- 524,288
- 1,048,576
- 2,097,152
- 4,194,304
- 8,388,608
- 16,777,216
- 33,554,432
- 67,108,864
- 134,217,728
- 268,435,456
- 536,870,912
- 805,306,368

Believing, as every Christian ought to believe, than some may bring forth an hundred fold, while others but sixty fold; I am more than ever convinced that if every Christian would look at this matter, and then let their acts prove the strength of their faith in the saying "Lo I am with you always," this generation would not pass away until all these things were fulfilled.

When I remember that we have bible societies in multiplied numbers, and steam power applied to printing bibles, and the hearts of the rich and poor open to supply the funds to carry on the benevolent design of enlightening the nations that sit in the region and shadow of death, my faith says "Lord it shall be done." And when I am informed that by steam, distant places of many days tedious journey are reduced to a few hours pleasant sail; and after the highest calculations have been more than realized, up springs Mr. Burden's new steamboat, and reduces the 12 hours sail, six hours from New York to Albany; and when I hear of the David Brown so successfully ploughing the mighty deep from New York to Charleston, S. C.; and again read the accounts of the building of the steam packets in England to ply between Liverpool and New York, my faith strengthens; and when I see how fast and how cheap the missionary can travel through the world by rail road, canal and steam power, and with him carry and distribute the bible, and those silent yet effectual messengers of mercy called tracts, my faith grows stronger and stronger; and when I again remember that out of the numerous multitudes of our benighted world, 200,000,000 of them are already within the sound of prayer, and blest with the dews of the gospel, and out of these a good proportion have felt its warming rays, I look up and say, 'Come good Shepherd feed thy sheep,' that they may feed the lambs, that their lights may so shine, that others (yea sinners) may see their good works and glorify God. I am encouraged, and begin to feel as if in my day, even before I see three score years, it shall be said, Jesus reigns over earth most glorious.

And again, when I remember that the greater part of the church begin to wipe their eyes and pray for more light, and the popular idea of all being "working men," spiritually as well as temporally, prevailing, I feel encouraged that something is going to be done.

Here let me introduce an anecdote; and would that every printer would print it, and every reader read it, and every hearer hear it, and every preacher preach it, and every believer

believe it and practice accordingly; a gentleman who was late, going to church, happening to arrive at the door just as the service was over, meeting the congregation at the door, he expressed his surprise by asking, is it all done?—A gentleman answered, O no! IT IS ALL SAID, but it is all yet to be DONE. Here was a true, and it may be said a NEW IDEA.

The fact is, a minister of the gospel (if he is a gospel minister) will consider that he stands before the people to tell them what they "must do to be saved;" and the people ought to go to church to learn what to do; and go from church and keep the commandments, not forgetting that religion has two sides, a negative and a positive. The negative Christian does no harm, but the positive does all the good he can; the negative of christianity, is to "cease to do evil," the positive to "learn to do well!"

There are three classes of persons that are called Christians.

The first are neither negative nor positive, but have their names enrolled in church books, but by their gaiety, carelessness, worldly mindedness, are nothing more than moralists; they do not cease to do evil, much less learn to do well. The second class cease to do evil, but do not always learn to do well, hence the negative Christian. Here permit me to describe the Sabbath day's journey of a negative Christian; he rises in the morning at whatever time suits his convenience or necessities, he passes away the morning till breakfast, after breakfast reads a little; walks out or falls into whatever conversation may be introduced; gets over the time some how or other till church time, hears the sermon believing all is done; returns home, gets dinner, and some how or other passes away the time till the afternoon service commences; goes to church; hears what is said (while awake;) leaves church refreshed, believing that all is said and all is done, and he privileged to pass the remainder of the sacred day, in any way, except work and play.

The positive Christian feels that a part of every day should be spent in doing good as well as receiving good; of instructing and admonishing those with whom he is conversant daily, "to do good and communicate he forgets not," knowing that "with such sacrifices God is well pleased."

FAMILY JOURNAL.

SATURDAY, DEC. 28, 1833.

Dedication.—The meeting house at Fairport was dedicated to the service of God, Dec. 25th. Introductory service by Rev. Mr. Richardson, sermon by Rev. L. Lyons, from 2 Cor. iv. 4, concluding services by Rev. D. Johnson. The house was well filled, and the whole service peculiarly interesting.

Religious Magazine.—The December number of this excellent periodical is at hand. It is indeed a rich and valuable work, and worthy of extensive patronage. The article entitled "The Father a Vicegerent," which we commend to the perusal of every head of a family, is taken from its pages.

The Young Men's New-York Bible Society have commenced the effort to raise, in that city, the sum of TEN THOUSAND DOLLARS in aid of the appropriations by the American Bible Society, to send the sacred Scriptures to heathen lands. The venerable Dr. Proudfit, of Salem, N. Y., has consented to act as their agent, in that city, during the coming winter.

A Call.—We understand that the congregation in the village of Whitesborough, (formerly Mr. Frost's,) have invited Rev. Ira Pettibone to settle with them as their pastor, and that he will probably accept the call.—West. Rec.

Another.—From a notice in the Philadelphian, we learn that the Presbyterian church, late a branch of Rev. Mr. Patterson's, have called Rev. N. S. Smith, of Oneida Presbytery, N. Y.

From the same paper we learn that Rev. C. C. Cuyler, D. D., of Poughkeepsie, N. Y., has accepted the call of the Second Presbyterian Church in Philadelphia, and is expected shortly to remove to that city.

Among other missionaries lately appointed by the Pope, and mentioned in the last Catholic Herald, the designation of "Mr. Bachelot" as the "Apostolic prefect of the Sandwich Islands."—We also perceive that it has been proposed in Rome, to send an "Apostolic Vicar" to the American Colony at Liberia, and that the bishops in this country have been consulted on the best mode

of providing for the establishment of a mission there.

For the Family Journal.

TO A YOUNG CHRISTIAN.

My dear young friend,—The reception of my former letters by you, induce me to present to you a few more additional considerations; and one is, the fact that Professors of religion do not sufficiently consider their personal responsibility. Our churches have become so large, that most men expect to hide themselves among the multitude. The address of Nathan to David—"Thou art the man," had force in it, for it pressed him with personal obligation. Oh that every minister could persuade every hearer to believe him, when he says, 'I have a message from God unto thee!' Whether we feel it or not the messages of God do come to us, and lay us under specific obligations as individuals. Every man is bound to do his own duty, as much as though he were the only accountable being in the universe.

Another very prominent fault is, the covetousness and selfishness of professors of religion. This is a very plain charge, garnished by no soft words, but we believe it is a reasonable one. That selfishness is the great, prevailing principle of action before regeneration, every body allows; and it would be strange, if the believer were at once and entirely delivered from it. But it is carried into religion. How often do we feel and say that we attend social religious meetings for our own good, that we may be comforted, and the like! And how do professors go from service to service with the great absorbing motive—our own advantage! I merely present this subject for thought, adding only, how much more Christ-like it would be, to go with the sole design of benefiting others—of promoting the conversion of sinners—of building up the kingdom of God, forgetful of our own little selves! We may also be permitted to ask the consciences of our brethren, if they cannot sometimes detect a covetousness in their mode of trade, or in their benefactions, which the religion of Jesus will not justify? Your friend, O.

Renunciation of Popery.—Mrs. Margaret J. Moorhouse, in a paper handed us for publication, renounces the Papacy, and declares that she withdraws herself from the communion of the Roman Catholic Church. We believe her to be a pious, worthy woman, and deem this notice sufficient.—Philadelphian.

Secular.

Pecuniary Distress.—We have never known such general distress among men of property as has been experienced in Philadelphia for some twenty days past. Men worth one, two, or three hundred thousand dollars have been driven to their wits' end to command so many thousands for immediate use. If this state of things continue, the mass of people will suffer next; for men who employ multitudes of laborers and mechanics, or deal with retailers of merchandize, will be obliged to defer payment, until the banks can afford their wanted accommodation. Where the mischief is to end, it is impossible to foresee. Should the present pressure continue for a month longer it is thought that most of the State Banks will be obliged to suspend specie payments; and all confidence in any paper currency but that of the United States Bank will be lost. When that shall lose its credit, or be withdrawn from refusal to extend its charter, almost universal bankruptcy must follow.—Philadelphian.

Grand Island, comprising about 18,000 acres in the Niagara River, and which was the proposed site of the renowned Jewish city whether the dispersed were summoned a few years since by Major Noah, has been recently purchased by some capitalists in Boston. Their intention is to clear it of its extensive forests of white oak ship timber for exportation, a project greatly facilitated by the easy access to it from the Erie Canal and the approach by water from Buffalo.

Divorces.—We learn from the Editor of the Gazette, that five hundred applications for divorce, during 1833, have been before the Supreme Court; and fifty such applications, reached the State Legislature, during the first four days of its session. This increase of discontent, in the connubial relations, is very justly attributed to the facility with which divorces are obtained, and to the prevalence of drunkenness on the part of husbands, which renders such steps necessary, for the safety of the wife.—Cin. Jour.

Cholera.—A letter from the west coast of the Mexican republic, under the date of 2d October,

says—"The cholera is among us, and is literally mowing down the people. In Tepic, where it has just begun, nearly 1000 persons have died. In Rosarie some days, there have been nineteen deaths, and the population not over 5000."

At the late sales of Oneida lands, by the Surveyor-General the prices exceeded by 150 pr. ct. their appraised value. The lands, we understand, were purchased by actual settlers, the solid yeomanry of Oneida county, and the first payments promptly told down, the savings of their industry and frugality.—Alb. D. Adv.

We understand, says the Pittsfield Sun, that one of the families of shakers, in this town, raised the past season, upon three acres of land, twelve hundred and fifty bushels of potatoes! A good comment, surely, upon their system of husbandry.

Two dead whales, one 117 and the other 87 feet long came ashore on Assateague beach Md. They were quite whole, and it is supposed that the large one will yield 300 brls. of oil. The cause of their death is not ascertained.

There are 49 reigning sovereigns in Europe, exclusive of Otho, who was elected to his present rank. Nineteen of these are Catholic, seventeen Lutheran, five Reformed Dutch, five Evangelical, one Episcopalian, one of the Greek Church, and one of the Mahometan.

Gen. Winfield Scott is named in the Albany Daily Advertiser as a candidate for the next Presidency.

A bay craft belonging to Baltimore, caught, one day last week, 800 terrapins. They were all purchased by one person, at 18 cents each, \$224. A good days work.

It is stated in the Richmond Whig of the 12th inst. that a gold mine had been discovered in the County of Louisa, which with only two washers, yielded in one day, recently, four thousand penny weights of gold, besides a good deal laid aside embedded in quartz to be pounded!

Rev. Dr. Lindsley, of the University of Nashville, was on Monday elected Provost of the University of Pennsylvania.

At the Court of Common Pleas sitting at New Bedford last week, there were eighteen indictments for infractions of the license laws; and the sum paid in fines and costs upon indictments found at former terms for selling spirituous liquors, is stated at about \$1000.

A most extraordinary freak of nature occurred, says the Kingston, U. C. Herald, during the late storm on Lake Erie. A channel was made through Long Point, 300 yards wide and from 11 to 14 deep. It was in contemplation to cut a canal at this place, the expense of which were estimated at £12,000.

Infamous.—On Monday night, the corner stone of Trinity Church building in this village, was removed, and the leaden box deposited under it, was robbed of a Bible, a Prayer book, the records of the Church, the statistics of the village, one number of the Gospel Messenger, and one number of the Churchman. Fifteen dollars reward is offered for such information as may lead to the conviction of the perpetrators. There is something peculiarly revolting in this sacrilegious act. It was not only robbing the church of sacred things, but it was robbing posterity likewise. For the credit of community, it is hoped the unprincipled robbers will be detected, and brought to condign punishment.—Seneca Falls Farmer.

MARRIED.

In this village, on the 25th inst. by N. Draper, Esq., Mr. WILLIAM GIBBS, to Miss LOVINA NEWTON, both of Palmyra, Wayne co.

By the same, on the same day, Mr. WILLIAM B. RANDOLPH, to MARY ANN LATEN, both of Rochester.

At Martinsburg, on the 16th inst., by Rev. Mr. Sawyer, Mr. HENRY FRAZER, of Greig, Lewis co. to Mrs. MARY POTTS, of Hamilton, Upper Canada.

DIED.

In Philadelphia, on the 14th inst. Mr. JOSEPH L. INGLIS, vice-president of the American Sunday School Union, and member of the Methodist Episcopal church.

THE FAMILY JOURNAL is published every Saturday, at No. 47 Main street, next door to the corner of St. Paul street, at ONE DOLLAR per annum, in advance.

ONE DOLLAR and TWENTY-FIVE CENTS, within the first three months after subscribing,—and ONE DOLLAR and FIFTY CENTS, after that time.

All communications relative to the paper will be addressed to the publisher; and in order to meet attention should be post paid.

Advertisements of a moral character, comporting with the design of our paper, will be inserted at the usual rates.

Poetry.

From the Phœnicians.

THY WANDERING BOY.

Has he thy tireless love forgot?
 Thy early anxious care—
 Are thy gray hairs remembered not?
 To prayer, then, sire!—to prayer!
 For if thy boy has turned aside
 And chosen folly's way,
 And for thy tears with scoffs replied,
 What can'st thou do but pray?
 Is he a wanderer from thy dome
 On the world's tossing sea;
 Where dreaming not of heaven or home
 Thy son is lost to thee—
 Still, as sad rumor to thy ear,
 Tells heavily, how frail thy stay,
 To Him who bottles every tear,
 Go, stricken man, and pray.
 Perhaps upon the bed of pain,
 Away, he lies a victim now;
 And seeks a father's hand in vain,
 Whose touch might cool his burning brow;
 While thinking of the holy joy
 Thou knew'st, e'er sin knew to betray;
 For him, that lovely, ruined boy,
 Do thou in earnest pray!
 By the bright spring of childhood's love,
 That in his countenance once shone;
 The eyes where meekness like a dove
 Sat once—the brow, contentment's throne;
 The beauty that unto thy heart
 Appeals with power of boyhood's day,
 Go, aged father! weep apart,
 And trembling, hoping, pray.
 And if, for thee, there linger yet,
 The drops of this world's bit'rest cup,
 The God thou serv'st, will not forget
 To give thee grace to drink it up;
 Yet no!—not thus will prayer be lost,
 Thou yet shalt bless that castaway,
 And see for him, the folly-tost,
 The penitent—'twas good to pray. W.B.T.

ISAIAH XXVI.

Trust in the Lord forever—
 Jehovah is his name;
 Lift high the holy banner,
 And sound abroad his fame;
 For, in the Lord Jehovah
 Is everlasting might,
 The refuge of his people,
 Their Wisdom, and their light.
 The proud with all their glory,
 Shall, humbled, lie in dust—
 In him, the poor and needy,
 Who make his name their trust,
 O'er all their foes shall triumph
 When his own hand appears—
 To give them light for darkness,
 And comfort, for their fears.
 Then trust the Lord forever,
 Ye children of his grace,
 He'll keep you by his power,
 And be your hiding place,
 Till ye in Christ the Saviour,
 As conquerors appear,
 At his right hand in glory
 To sing his honors there. [Chris. Mir.]

THE BLIND BOY.

The day was bright and beautiful—
 The boys to play had gone—
 Save one, who sat beside the door,
 Dejected and alone;
 And as the tone of merry sport
 Came faintly to his ear,
 He sighed, and from his swelling lids
 He brushed the falling tear.
 His little heart was rent with pain—
 He could not join their play;
 He could not run about the fields,
 And by the brook side stray,
 The rolling hoop—the bounding ball—
 The kite borne by the wind—
 The acorn hunt, were nought to him,
 For he, alas, was blind.
 He could not see the setting sun,
 And watch the glowing skies,
 The beauty of the moon and stars
 Fell not upon his eyes.
 The rainbow when it spanned the clouds
 Was lost unto his sight—
 The waving woods, and sparkling streams—
 For all to him was night!
 These truths came fresh into his mind,
 While sitting thus apart:
 No wonder that the tear drop fell,
 And heavy was his heart.
 Ah, little did the youthful throng,
 Whose hearts were full of joy,
 Reflect upon the lonely state
 Of that poor sightless boy!

Juvenile Department.

THE MANNERS OF THE JEWS.
 NO. VII.

Furniture—Mode of Sitting.—The walls of the rooms in houses of the higher ranks were

covered and adorned with hangings of cloth, silk, or leather, of various sorts and colors.—The ceilings were often ornamented with carving and painting, or gilding, which is alluded to Jer. xxii. 14. Haggai i. 4. At the present day the walls are in general merely white-washed. The floors were generally of tiles and plaster; but as chairs are seldom or never used in the east, they were covered with carpets.—They are so at the present day, and the people sit cross-legged, or recline at length upon them. Along the walls were placed mattresses or couches to recline upon, and pillars or bolsters, which are mentioned Amos vi. 4. Ezek. xiii. 13. One end of the room was raised higher than the rest; here the bed was placed; this may explain 2 Kings i. 4. Ps. cxxxii. 3. also what is said of Hezekiah, 2 Kings xx. 2. and of Ahab, 1 Kings xxi. 4. They both appear to have turned their faces from their attendants, and towards the wall, though from very different motives; one that his earnest prayers might not be observed, the other to conceal his disappointment.

The furniture of houses in the east always was very simple, and in general still is so; it consists of but few articles. Chairs were not used; they usually sat on mats or skins; these also served for bedding, while a part of their clothes was used for a covering. This explains why a man was to return his neighbor's garment before night, see Deut. xxiv. 12. Exod. xxii. 26. The bedding of the paralytic, Matt. ix. 6, probably was only such as is just described. The rich had carpets, couches, and sofas, on which they sat, and lay, and slept. These couches were often very splendid, and the frames ornamented. In the latter times of the Jewish nation, they laid or reclined on couches while taking their meals, their heads towards the table, and their feet in a contrary direction. These particulars explain Amos vi. 4. Luke vii. 36. 38. and John xiii. 23. and other passages.

The other articles of furniture were but few in number. The furniture of the prophet's chamber, prepared for him by the Shunamite, 2 Kings iv. 10, probably was more than usual; but we read it was only a bed or couch upon the floor, a table, a stool, and a candlestick. Pots, pans, and dishes of earthenware or metal, with a few chests and boxes, supplied the place of many articles with which our houses are crowded. A very necessary article was the hand-mill, but this was only two flat stones.

The kneading-troughs, described Exod. xii. 34. and even those used in the east in the present day, were small wooden bowls, or leathern bags. There were many sorts of earthenware vessels of different shapes and sizes, from the smallest size to the large ones mentioned John ii. 6. When Dr. Clark was at Cana, in Galilee, a few years since, he saw several large stone water pots, like those just mentioned, containing from eighteen to twenty-seven gallons each.

Cups and vessels of gold or silver, to drink out of, were used by kings and princes, 2 Chr. ix. 20. Gen. xiv. 2. &c. but the Jews of old, like the modern Arabs, kept their water, wine, milk, and other liquors in bottles, or rather bags made of skins, which could be patched and mended when old. Such were the bottles of the Gibeonites, Josh. ix. 4. This is an important circumstance for my young readers to remember, as it explains the allusion of our Lord, Matt. ix. 17. Mark ii. 22. Luke v. 37, 38, which texts have often been objected to by ignorant infidels, who think that what they daily see at home must resemble every thing in former times, and in other countries. If the new wine fermented after it was put into the leather bottle, it is evident that an old worn skin would be more likely to burst than one which was new and strong. This was the sort of bottle opened by Jael, Judg. iv. 19.

Sometimes those bottles are made of the entire skin of a kid or other animal, but more frequently they are square bags made of large pieces of leather, which will hold several gallons of any liquid; so that Abigail's two bottles (or skins) of wine, 1 Sam. xxiv. 18, were not out of proportion to the rest of her present, as two glass bottles of the present day would have been. The Psalmist, when describing himself as wasted with affliction and trouble, compares himself to a bottle in the smoke, Psa. cxix. 83. A leathern bottle, if hung in the smoke for a length of time would become shrivelled and dried up.—Parley's Mag.

HOW TO BE HAPPY.

Pray to God.—You have been told that He hears you when you speak to Him, and that He is able to grant your request. He permits you to call Him your Father in Heaven, and to pray to Him when you are in sorrow and in joy. Good people of every nation, have found comfort in prayer. Little children have often loved to pray. It is mentioned in the life of John M. Mead, that when he was two years old,

he was found lifting up his voice, in a corner of his nursery, to the Great Preserver of babes. At the age of three, he was known to retire by himself for prayer. Such a duty did he feel it to be, that when he was once on a visit, where there was no family prayer, he kneeled down in the morning and prayed the Almighty with solemnity, to take care of them all through the day. He was then four years old. My dear children, ask your Father in Heaven to teach you how to be good, and how to be happy. Without his aid, you cannot perform your duties aright. Never lie down to sleep, or rise up in the morning without prayer. And throughout the day, if you are in health and joy, or in sickness and trouble, if you have done your duty, or been guilty of faults, lift up your heart to Him who can hear the faintest sigh, though the lips utter no sound. If you awake in the silent hours of night, and all is dark around you, pray to the God that never slumbers, and who amid the loneliness of midnight gave wisdom to the child Samuel, and made him a prophet mighty both in word and deed.—Mrs. SIGOURNEY.

DANGERS OF PROSPERITY.

Times of prosperity like the present, bring with them peculiar trials to the religious principle. Worldly success makes us arrogant, confident in ourselves and forgetful of God. It seems paradoxical that at the moment that God is pouring blessings most abundantly into our laps, we should think least of Him, and that the Giver should be overlooked on account of the multitude of his gifts. But it is too apt to be the case. The spiritual truths of our nature, like the stars, are hidden in the glare of prosperity but shine brightly in the night of affliction.—The stroke of sorrow opens fountains of religious feeling in the heart which continued success had petrified.

Riches, health, honors, rank, all that men strive after and honour in this world, appear to be so many obstacles placed between our souls and that meditation upon and communion with God which is so essential to growth in grace. A man who is ever thinking upon his ships, his houses, his pleasures, his gifts, has neither time nor inclination for devout meditations. The cares of the world prevent the good seed from taking root. He sees men greeting him with deference and respect, he feels that his plans are judicious and sees them crowned with success, his opinions are valued, his words do not fall to the ground, for when he speaks, men listen, his 'horn is exalted' and his cup runs over—can we wonder that he is puffed up with vanity and pride?—that he imagines that it is he himself who has done all, gained all, and accomplished all, and that he forgets the God who never forgets him. But soon a sharp affliction comes, his warehouses are consumed, his ships sunk and he is a poor man—or his only child dies in his arms, or a cruel and lingering disease nails him to his couch. He now feels the unsatisfactory nature of what was once all to him. The idols, that he worshipped, are fallen and lie in fragments at his feet. The reeds on which he leaned are broken and their sharp and jagged points have pierced his side. Like the prodigal son, he returns to the love of his Heavenly Father.—The bitter cup of affliction becomes a healing draught to his sick soul. The substantial realities of religion, the unchanging hopes and promises of christianity, the treasures that are laid up in heaven, rise up before him in their full value and he wonders at himself that he has passed his days in bewing broken cisterns while the waters of life were flowing unregarded at his feet. He feels the sentiments embodied in the beautiful language of the prophet Habukuk—'although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.'

But though the temptations of prosperity are great they are not irresistible. It would indeed be strange if God, who has implanted in the breast of man a desire of success, had not given in his revealed religion an antidote against the excess of that desire. It is possible even while our cup is running over with worldly prosperity, to preserve an humble, devout and lowly frame of mind, to feel that our duties are enlarged by the increase of substance, consideration and power, and to be grateful to God for all that we seem to acquire for ourselves, knowing, that we may plant and water, He alone gives the increase. We have seen men, whom fortune seem to oppress with her favours, adorning a Christian profession by the constant exercise of Christian graces, devout, charitable to the poor, temperate, just, the friends of the friendless and the champions of the oppressed. There is no more beautiful spectacle than the sight of such a man, unharmed through the fire of that

temptation which has consumed so many and regarding himself as the steward of God's bounty for the good of others. There is too no more striking proof of the divine efficacy of our religion.—Affliction is naturally purifying and everlasting, but no man can withstand the seductive influences of great prosperity unless God be with him.—Ch. Register.

Black Tongue.—This disease prevails extensively among horses at the present time. It is a canker, or soreness of the tongue and mouth, which prevents the animal from feeding. A correspondent of Goodsell's Genesee Farmer gives the following recipe for the treatment of the disease, which he says has been tested with success in a number of cases, viz: 2 oz. Copperas, 2 oz. Alum, 2 oz. Borax and a half pint of salt dissolved in one quart of sharp vinegar, and when blood warm used as a wash upon the tongue and mouth, generally six times a day for three days—after which, something more mild and healing applied, will be found beneficial. Linseed oil or a strong decoction of Sage sweetened with honey, will soon heal the parts affected, and enable the horse to be put upon his feed again.

Use of Tobacco.—It is stated that by mixing tobacco juice with the pitch and tar used in paying the seams in a ship's bottom, the attack of worms and destructive insects will be prevented, and coppering rendered unnecessary.

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PUBLISHED MONTHLY—AT \$2 50 PER ANN.
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THE object of this work is the direct promotion of practical and intelligent piety, with special reference to the circumstances of common life. It is intended to exert a moral and religious influence upon the mass of society, by applying the principles and truths of the gospel to the circumstances and relations of common life; and presenting such narratives and descriptions as may illustrate moral and religious truth, and interest the common reader. It is, of course, to be highly practical in its character, and familiar in its style, and to exhibit a great variety in its subjects, and in its manner of presenting them, so as to interest, if possible, as well as benefit the families to which it may come.

Subscriptions will be received at the office of the 'Family Journal,' where the numbers for October, November, and December, may be examined.

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 Globe Buildings, Rochester, July 27th.

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E. WHITE & WILLIAM HAGAR, RESPECTFULLY inform the printers of the United States, to whom they have long been individually known as established Letter Founders, that they have now formed a co-partnership in said business, and hope from their united skill and extensive experience, to be able to give satisfaction to all who may favor them with orders. The introduction of machinery in place of the tedious and unhealthy process of casting type by hand, a desideratum by the European and American founders, was by American ingenuity, and a heavy expenditure of time and money on the part of our senior partner, first successfully accomplished. Extensive use of the machine-cast letter has fully tested and established its superiority in every particular, over that cast by the old process. The Letter Foundry business will hereafter be carried on by the parties above named, under the firm of WHITE, HAGAR & CO.—Their specimen exhibits a complete series, from diamond to sixty-four lines Pica. The Book and news type being in the most modern light and style.

White, Hagar & Co. are agents for the sale of the Smith and Rust Printing Presses, which they can furnish to their customers at manufacturer's prices; Chases, cases, composing sticks, Ink, and every article used in the printing business, kept for sale, and furnished on short notice. Old type taken in exchange for new, at nine cents per pound.

N. B. Newspaper proprietors, who give the above three insertions, will be entitled to Five Dollars, in such articles as they may select from our specimens.
 E. WHITE,
 New-York, 1834. W. HAGAR.

FAMILY JOURNAL,

AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, JANUARY 25, 1834.

[VOL. I.—NO. 25.]

The FAMILY JOURNAL is published every Saturday, at No. 47 Main street, next door to the corner of St. Paul street, at ONE DOLLAR per annum, in advance.

ONE DOLLAR and TWENTY-FIVE CENTS, within the first three months after subscribing,—and ONE DOLLAR and FIFTY CENTS, after that time.

All communications relative to the paper will be addressed to the publisher; and in order to meet attention should be *post paid*.

Advertisements of a moral character, comporting with the designs of our paper, will be inserted at the usual rates.

I'M AFRAID THERE IS A GOD.

This is the title of number three of the Temperance Tales, by the author of the GOLD RING. It will be disliked, decidedly, by two classes of people,—those who believe there is no God (exceeding few indeed) and those who do not believe there is one. The story is founded on fact, and is told with that beautiful simplicity and truth to nature which are necessary to give the truth its entire force. The drift of the whole may be said to be the connection between Intemperance and Infidelity. The following eloquent passage will explain the meaning of the title above named:

About two years after this happy reunion of our family, our excellent minister received a letter from a clergyman in this communicating information respecting my miserable brother. After a career of infidelity and intemperance, he was, as the writer supposed, upon his death-bed, in the last stages of consumption. The good man, who sent this information to parson Cooley, had visited the dying young man repeatedly, and described his mind to be in such a state, that he desired to die, but for the wish to live, that he might atone for his transgressions. As family resemblance will sometimes appear to be lost, in a present generation, and return with all its freshness in that which succeeds; so those religious impressions which are made upon the youthful heart, by some faithful hand, and of which no trace can be seen, through a series of frivolous years will sometimes return to sustain the tottering steps of one who had been lost by the way side and may ultimately prove the means of salvation, through God's boundless mercy, in a dying hour.

It was thought prudent to conceal this intelligence from my parents, for the present; and, agreeably to the wish he had expressed to see some of the family before died, I immediately set forth upon this melancholy embassy.

I reached the wretched hotel to which I had been directed, as speedily as possible. I did not disclose my name to the miserable object who came to the door, but simply inquired if Absalom Jennings was there, and how he was. The old woman who let me in answered, that the doctor whom the clergyman had sent there, thought he could not live long. She added that the leader of the Freethinkers, had never visited him during his sickness, which had continued several weeks; but that several of the followers had been there; and that two of them were then up stairs. I passed up a narrow stairway, and arrived at a little apartment, the door of which was partly open. I listened for a moment to the closing words of a conversation between the emissaries of Satan, these devils incarnate, upon earth, and my dying brother.—“Well, Jennings, out with it, what do you think now, do you believe there is a God? I heard nothing but a deep groan, it went to my heart. “Come,” said the other, “speak out, if you believe there is a God, we won't come here again.” “Johnson,” said my poor brother, in a voice of bitter anguish, and in words which were uttered as if they came from the bottom of his soul, and I am sure they went to the bottom of mine, “I am afraid there is a God!” These demons in human shape rose to leave the apartment. As they passed near me, “Never set your cloven feet again,” said I in a whisper, “within the chamber of this dying sinner.”—“Why, what business is it to you?” said one of them. To avoid confusion in such a place, I followed him quietly down stairs, and taking him by the shoulder, “This

wretched young man,” said I, “is the son of my father and my mother; enter his apartment again, and, if you do not believe in God, I will give you good reason to believe in man, for I will break every bone in your skin.”

They walked off, in evident alarm; and I returned to the apartment. I crept softly to the chamber. I saw, upon a miserable pallet, a pale emaciated man, whose eyes were shut and whose features I studied attentively, for sometime, before I could discover enough to satisfy me that I beheld the wreck of a ruined brother. Nothing remained of the full features the smooth forehead, the prominent black eye, or the ruddy complexion. The features, and especially the nose and cheek bones, were sharpened in a remarkable manner; the forehead was checkered by the signet of premature old age; the face had all the paleness of a corpse; and the eye which was still closed, appeared deeply sunken beneath the projecting eyebrow I approached closely to the bed. “Absalom,” said I. He opened his eyes, and turned upon me those lights, so soon to be extinguished in the grave. “Absalom,” I repeated, “do you not know me?” “Oh, David,” he exclaimed “is it you!” and covering his face with the bedclothes, he became convulsed with sorrow. “My poor brother!” said I, for my heart yearned towards him, as I sat down beside him, on the pallet of straw, and took his long lean hand in my own. “Oh David,” said he “can you love me now?” and he drew my hand to his parched lips, and bathed it in his tears.

I sent for the physician, who positively forbade his being moved, as I had wished, into a better lodgings. I therefore made the best arrangement in my power for his comfort, and prepared to remain with him during the night. He appeared to be overwhelmed with a grateful sense of this trifling act of humanity.—The strongest wish of his heart, which he frequently repeated, was the desire of seeing his father, and asking his forgiveness. I accordingly despatched a messenger to parson Cooley, requesting him to open the matter to my father, and come to the city with him, as soon as he conveniently could.

They arrived before noon, on the following day. The interview was very distressing. My poor old father no sooner entered the room, than this wretched young man, by an unexpected and extraordinary effort, got out of bed upon hands and knees, for he could not walk, crawled to his feet and exclaimed, “Father, forgive me, before I die.” My father was greatly shocked by his appearance; and the exertion undoubtedly shortened the period of my poor brother's existence.

After taking a little nourishment, he appeared so much better, that I felt almost inclined to think he might recover; but it was only the flashing and flickering of life's lamp, before it is extinguished forever.

During this interval he begged his father and Parson Cooley to sit near him. “Do you not trace all your misery to the use of ardent spirit, Absalom, said the good minister.—“No sir,” he replied, “I never drank any, till about eighteen months ago, but I became extremely fond of wine; and the first time that I went to an infidel meeting, I was intoxicated with wine which I drank at the bar of the theatre.—When I could no longer obtain wine, as the means of intoxication, I resorted to ardent spirits, because it was cheaper; and finally the fatal relish for ardent spirit destroyed my taste in a great measure, for milder stimulants. Intoxication drove me to the brothel; and the doctrines taught at the Infidel meetings, justified my conduct in going there. When I became conscious of an oppressive burthen, in the form of crime, I was delighted to be told, and to be convinced, that such things as I had thought sinful, were perfectly innocent. The leader of the Infidels tried to produce this conviction on my mind; I was desirous of being convinced; and at length, I mistook the desire to be convinced for the conviction itself.”—After a short pause, he continued as follows; “A man who has committed theft, would be glad to believe, that there was no judge on earth, for then he could not be tried here; and a man who has committed all sorts of crimes, would

be glad to believe, that there is no God in heaven; for then he could not be tried hereafter, and to him the judgment never cometh. In my hours of intoxication I was more than ever disposed to justify the doctrines of infidelity; and, when listening to lectures upon infidelity, I was the most ready to justify the practice of intoxication, and of all other crimes. I believe the leader, who lectures upon infidelity, to be an unprincipled villain, and that he preaches these doctrines, because they are so much more comforting to a sorry headed impenitent wretch, than the doctrines of the cross. May God of his infinite goodness forgive me my offences, and an abandoned and profligate old man for leading me to destruction.”

The whole of his physical and intellectual power appeared to be exhausted by his last effort. He dropped his head on one side, and there followed a slight convulsion. I went instantly to his bed-side—his eyes were glazed, he was fast locked in the arms of death—the spirit of the penitent infidel had fled.

From the N. Y. Evangelist.

JOURNAL OF A VISIT TO EUROPE,

BY THE REV. DR. COX.

LETTER II.

My dear sir,—It seems necessary in these papers to preserve, if I can, a proper medium, between the style of narrative, oppressively minute, on the one hand, and that of sentiment and reflection, rapidly abstract, on the other. This shall be my aim. But the reader will allow me to picture, if possible, to this view, some of the scenes of homeliness at sea, which may help him to the thoughts and sensations of the reality. It is a rare, and interesting, a peculiar, a romantic kind of existence—the incidents of which claim to live in the memory of the voyager, in his responsibilities of the future, and in the chapters of his biography should it ever appear.

The Hercules detained us for some time in the bay, when we left her for a less classical basis; boarded the Samson, and waved a final farewell to our receding friends in the steamboat. This was going from strength to strength from mythology to scripture, and from steam to less manageable elements. Our ship is a fine one, young, this her fifth voyage, and her behaviour on the ocean answerable to her excellent character. I am the bearer of a commission from the American Bible Society, to the ensuing anniversary of the British and Foreign Bible Society, which is to be held in Exeter Hall, London, just three weeks from to day, at 10 o'clock, A. M. and this occurs there about five hours sooner than on our meridian. As it is fixed for the first Wednesday of May in each year, so it falls this year as early as possible; since the month enters on Wednesday. I am hence apprehensive of the uselessness of the legation, in view of the improbability of my being able to arrive in time to discharge its duties. On this ground, I was influenced much by a due respect to S. V. S. Wilder, Esq. and Dr. Milnor, with other excellent men associated with them, in not refusing the embassy. Our captain, however, encourages me. “Be sure,” says he, “you shall be put down at Portsmouth time enough to fly on wheels to London, before the first of May.” When he saw several of us incredulous, he would add, “True, we cannot control the winds, or tell of things future, or anticipate accidents; nor do I engage to do more than my best. But if this good Samson fails, it will be the first time. In the space allowed, she can go there, and always has gone. And as to sailing, I tell you, she never has, she never has. Wait till you see us once off the coast, clear and free, and if we don't make her hum through the bane, with music enough to set all the fishes to dancing, then get me to speak for you and represent the Bible society.” Our captain is quite a Mercury in his way, which we all like.

I shall often probably give the speeches or words of people, as above; and sometimes in the form of dialogue; and would therefore say to the reader, once for all, that I am pledged on-

ly for the substance of what is attested. I can recollect neither words, nor sentences, as a general rule; and since the sense is the soul of language, the meaning the sum of expression, I shall take any necessary liberties with the mere forms and modes of what I rehearse as history.

Our captain is an interesting man, active and agreeable, skilful and experienced; a genuine ‘marlinspike sailor,’ risen from a position before the mast, and not “boosted in at the cabin window;” as the sailors say, deriding the tenderness and effeminacy, as well as the want of tact, of some officers whom their compassionate and despise, as a “land lubber, a sucking dove, or a baby from home.” He has been twenty-three years regularly following the sea, and is one of four brothers occupied at once in the same profession. One of them is our puissant first mate, Mr. Chadwick, who comes into more direct and constant contact with the crew; and is a Rodmond* of a man, only more humane, with no less courage, directness, honesty, efficiency, adroitness or native humor. Our temporary commander, the pilot, is a curiosity. He seems to magnify his importance, if not his office. He walks about on the round-house with perpetual motion: as regular and as reasonless, to all appearance, as the actions of wild birds newly caged. Always intently looking at something or nothing, on the larboard or the starboard alternately; and desiring, as the wind is down and we slowly sailing in zig-zag lines through the Narrows that the captain would help our prospects, by hoisting a signal for a steam-boat to come and tow us out, for then his wages would be the same, sooner paid, and his care superseded.—The captain, however, is not particularly ambitious to pay him \$35 and the steamer \$50 for the same piece of service: so we see the sun go down behind the hills of Neversink, as we here improperly use the word: “and I to my cabin repair.” I here despatch my first letter home; give it to the pilot at 7 o'clock, who leaves us as the wind freshens in the right direction; and at the proper hour, while the water begins to sound a lullaby and the ship's motioned quickens through its billows, I retire to my solitary berth.

Truly, it is not wonderful that a man of reflection should feel his dependence in such a condition. Dr. Johnson is said to have entertained a great aversion to the sea. He was wont to say, “The only advantage of a floating prison, over a common one, is the probability of being drowned in the former. But for my part, I choose not such ‘durane vile,’ with only a plank between me and eternity.” One must feel his proximity to the overwhelming deep, as he hears incessantly the dashing and the noise of many waters close to his pillow, and endures the vexations rolling of the ship when the wind is fair. But I felt as if something more than a plank was between me and eternity, even the right hand of my heavenly Father. It is not going to sea that makes a man dependent on God. He is no less dependent on shore. The difference is only in sensible display, and not in absolute reality. If it is my duty to be here, and I am not a fugitive from the presence of the Lord, as Jonah was, I have no cause of anxiety. I have no cause only of trust. With such reflections as these commending myself, and those I love, and all that sail with me, alike to the protection of the “God of our salvation, who is the confidence of all the ends of the earth, and of them that are afar off upon the sea,” I resigned myself to sleep, and actually found a grateful oblivion of care and excited feeling, amid the din and the rolling of our gallant ship.

—and thou, majestic main,
A secret world of wonders in thyself,
Sound his stupendous praise, whose greater voice
Girds thee their roar, or bids thy roarings fall.

Thursday Morning April, 11.—I wake refreshed, and find all well. We are fairly at sea; but little more than twenty miles from the line of the coast; the wind dead ahead, but not strong. I ascended the round-house, and enjoy a spectacle of grandeur such as never before feasted my eyes—it is the ocean and the heavens meeting in the verge of the horizon with no land visible to mar the glory of the

Robertson

prospect. It seems as if the sky and the main were meeting like a dome of immense magnificence, a canopy of gorgeous beauty, resting on a plain surface immeasurably vast and worthy of its superincumbent honor and promotion. *Undique calum, undique pontus.*—It is grand and I enjoy it; knowing who made it, and feeling the presence of the eternal Architect, whose wisdom radiates from all his works and in this temple of nature invokes a human voice to speak his praise; "who by his strength setteth fast the mountains, being girded with power; who stilleth the noise of the seas, the noise of their waves, and the tumult of the people." I feel no fear at all—but will not answer for my weakness when the mountain billows roll and "alps on alps arise."

Di, maris et terrae tempestatumque potentes,
Fete viam vento facilem, et spirite secundi.

Ye powers unseen that rule the land and flood,
Without whose aid no evil is withstood;
The winds, obsequious to your will's behest,
Rise with their fury or in calmness rest;
Favor our course; our canvass wide extend,
And waft us safely to our journey's end.

Thursday 18.—A week has passed since I cared to bring up my journal. Among other causes of this omission, one that constitutes also an excuse, and a good one while it lasts—sea-sickness. This disease is sympathetic, if not infectious. Our live stock suffers; "dumb but yet endowed with eloquence that agonies inspire;" or rather which a revulsion of stomach produces. Our good old cow, with all the sheep and swine and poultry—geese, ducks, and fowls, endure the influence, with such demonstrations as no fast anchored barn-yard ever shows. This mute population is more numerous than ours, and not so well accommodated. But their sensibilities are less acute, though worthy of our pity who own and eat them. Nor am I alone of rationals now in the process of imitation. Others are sick—literally sick; since the English gentlemen say that sick means, not physical indisposition in general, but a specific distress of the organ of the stomach, the sensation of nausea, a disposition to cascade, or a catacractal propensity, as one may say. I have heard this before; especially, I remember, from my dear friend Bruen who censured justly the real corruption of modern Englishmen in what they differ from us in the usage of that word. They have changed its meaning from our primitive old English.—The Bible proves this "Lord, he whom thou lovest is sick. Simon's wife's mother lay sick of a fever. I was sick, and ye visited me."—Let them not blame us, when we are right.—But surely sickness at sea means some certain thing, which experience can teach better than definition; and he who has it, will be neither very fastidious about words, nor very exemplary or rhetorical in their use. He feels as if he would be much obliged to any one, who could have the humanity, in such present distress, just to throw him over-board, if he pleases. The rocking of the ship is like the motion of a monstrous cradle, only not at all so grateful or gentle; where one is rocked to his hearts content, and then continually afterwards; where one cries "enough, enough," and is pelted still most merciless, upon the principle of diplomatic *sine-qua-non*—which means, it can't be helped. A big man is a very little thing to a big ship; and the little great must quail to the motions of the largest great. It is not worth while to be proud; and A is neither well enough, nor temerarious enough to laugh at B or any other character of the alphabet. If he does, his laughter can be paid back to him with interest and embellishment soon—for his turn will probably come next; and then come retribution as well as seriousness: when, to be the object of ridicule instead of commiseration, is a cruelty the very thought of which is as dilapidating to the sensitive system—almost—at the bare imagination of a piece of fat pork.—The doctors can neither cure nor prevent it. Their healing art is not amphibious. At sea, it may remember its powers, prophylactic and therapeutic, in vain. The patient will be sick longer or shorter, according to his *diathesis*; and sometimes for the whole trip, as if his quarrel with the sea was inexorable, if not mortal. Often is it a pity exciting scene; and the difference is great in the degree and the form of its affliction. It is wholly and horribly new to the sufferer; and now he is willing to leave off the novelties forever, if he may but be released from its tremendous influence. The night-mare is nothing to it; it is the worse of the bad, and death is chosen rather than life—sometimes death actually supervenes and an aqueous sepulchro concluded the scene.

A witty young lady, an American, after crossing the ocean once, in lieu of a more wordy or poetical or graphic depicting of marine appearances, wrote to her friends, that all her ideas in that relation might be condensed in one—the whole expanse seems like one huge

dose of ipecac! This is rather a morbid sentiment; and perhaps the known nervous sympathy existing between the stomach and the brain may well account for the truly original imagination. I can aver in turn that to me the same extensive circle appears glorious, unparalleled except by the splendors of the cloudless firmament at night, and so worthy of contemplation that I should like to go to sea again for that mere reason.

Still this description is partial, it delights in extremes, and wholly omits the bright side of the picture. Such fatal results are very rare. Some are not sick at all; others, slightly; and in general it lasts but a little while—like the preface to a clever and a profitable book. Besides, in its result it is frequently, perhaps always, medicinal. It seems, after the revolution there, to commence a new and improved administration with the digestive organs; and sometimes has made a happy epoch in the history of one's health. It operates with considerable difference, both of form and severity as well as duration and result, in different individuals; and the instances in which it is fatal are exceedingly rare; as mere exceptions, confirming the rule that it is ordinarily salutary. I have been thus precise, because I know that *la maladie de mer* is shuddered at by many landsmen, especially by the gentler sex, and more especially in Europe, to such a degree as to prevent an excursion to the opposite hemisphere for that reason alone, and against the felt persuasion of all other reasons. Now this is entirely an over-estimate of the malady. It reduces grown persons to children, and the educated to lower than the level of the ignorant. There is no cause of such "a supernumerary horror;" especially if the health be ordinary good, and the requisite helps, precautions, and counsels, are duly regarded. There is moreover, in spite of all the nauseating concomitants and even in consequence of them, a certain invincible air or vein of the ludicrous associated with it, which, in convalescence, occurs to the patient, and attends him innocently ever afterwards. In my one case, I was sick about four and twenty hours, including one night only, worse than two days! My friend the professor, suffered more; but was soon able to realize the associations of risibility which spontaneously flow with the tide of recruiting health. There is with the disease, when in its crisis or at its acme a self-guided and morbid aversion to move, which seems and feels more insuperable by far than it is. In the morning of my misery, I heard the breakfast bell, only with revolted and loathing sensations; remained in the berth as if it were my destined sarcophagus previously to being cast into the ocean; and determined not to rise at all at whatever cost. The steward entered my state room and very respectfully invited me to breakfast, with the captain's compliments and those of the passengers; or, said he "shall I bring it in to you here, sir! what would you wish, sir?" I heard all his officious courtesy and—dismissed him as soon as possible. Then, ruminating in the vapors till near noon, the Captain entered my apartment. His countenance beamed with a certain agreeable and yet mischievous expression, which seemed to "congratulate me on misfortune and disgrace;" as if enjoying the humor of the spectacle, while he desired to benefit also the sufferer. He succeeded in urging me to do, what previously appeared impossible—arise and dress; which I did by the force of conviction and something better than the phrensy of volition. He then assisted me on deck, fasting of course; would not suffer me to lounge a moment in the round-hoist; but conducting his patient to the open air, where the pure breath of ocean fanned me, where its forfeited glories blazed on my eye, and the ship's motions were regularly anticipated; as we mounted magnificently on the coming wave and sunk as gracefully into the trough of the sea, which was the valley of another; I was refreshed, amused, and gradually cured. Since then, I have been a good sailor; and for the rest of the trip felt nothing of it, but was stronger and healthier for the experience. On my return voyage, I was still more exempt from all sensation of nausea, and have good reason to speak well of maritime discipline and adventure. I was never sick but once.

In the progress and prospects of society, it is becoming more and more a desideratum to cross the ocean. I believe that all the interests of either hemisphere are favorably concerned in it; only I may not conceal the common sentiment of every enlightened and virtuous American who visits foreign countries, that we ought if possible, to send no bad specimens of our country abroad. They injure the nation and the world. They mar the happiness of every subsequent traveler. Their evil odor becomes the annoyance and the dishonor of all their countrymen; and they misrepresent a nation whose very excellencies

sufficiently commend it to the envy of the mean and the calumny of the wicked; while its faults need no advertisement abroad, but confessedly require diminution and correctness at home. Yours, &c.

Maternal Department.

OBSTACLES TO THE CONVERSION OF CHILDREN.

An abstract of a discourse, preached by Rev. H. G. Ludlow, in Spring street church, New York, being one of a course of sermons on the salvation of children.

TEXT.—And he laid his hands on them and departed thence.—Matt. xix. 13.

1. One of the things by which we seem to forbid little children to come to Christ is "the unbelief of the church in regard to the accountability of little children, and the possibility of their conversion." How few, even of Christian parents, seem to entertain the idea, with any degree of seriousness, that their little children are accountable to God for their actions. They hold them accountable to themselves, but not to God. This is seen when their little children are removed by death. They seem to take it for granted, that their departed children are happy, because they were innocent, and had never committed sin enough to make it just in God to punish them.

People manifest very little care about the souls of children at an early age. How many treat them as play things, rather than human beings, and fill their minds with stories of a trifling nature, and thus sow the seeds of death. They flatter their vanity, foster their pride, gratify their passions, confirm them in selfishness, and cherish their aversion to God and serious things; because they do not think such little ones are susceptible of the knowledge and love of God. Death, however, works miracles, and the child which, when living, was regarded as incapable of conversion, now shines an angel in the realms of day.

2. The inconsistency of parents.

O, how hard it is for us, who love our ease and are averse to self-denial—how hard it is to maintain that hourly watchfulness over ourselves, which will enable us to present to these little ones the example of piety which the gospel inculcates, and which it would be safe for them to imitate. One word, one action, in which the parent discovers levity, anger, pride, revenge, worldliness, or any other unholiness, may counteract all the instructions of many a day.

3. Bad family government: either entire neglect of it, or governing children in a way opposed to the rules drawn in the scriptures.

Parents are commanded to bring up their children in the nurture and admonition of the Lord. Of course there must be general principles—the outline of a form of government laid down in the Bible. Compliance with these heavenly directions will, in all cases inevitably insure the salvation of the children of those who obey God—the promise of Him who has said, "Train up a child in the way he should go, and when he is old he will not depart from it," insures this. Without family government, parents have no right to expect the salvation of their children, no matter how much they pray. How anxious ought every parent to be, that God may say of him, as he did of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." For the salvation of the child, God has delegated to parents a power over it inferior only to his own. He has committed to his care the immortal at an age when a sense of his helplessness and its dependence naturally leads it to submit to parental authority, and fear parental displeasure. Thus has God delegated something of his own prerogative to parents; and I do not believe it is ever ineffectual, until the parent, pursuing some other plan for the education of his children, than that which Infinite Wisdom has devised, relinquishes his claims, and abdicates the throne. Where is the child who has felt the influence of a wisely administered parental government, and does not, if that father be yet alive, feel the obligation to obey and honor him, although he may long since have left his home?

But the defect in family government to which I particularly allude, consists, in not exercising a salutary restraint over them, as well by physical power as moral. Nothing is more common at this day, than to hear parents saying that they have no confidence at all in the rod. They believe that the best way to govern families is my reason—by argument. And when this is the case, nothing is more common than to see children long before they have reached 15 years of age, absolutely ungovernable, and

throwing off the restraint of parental authority. Yes, many long ere this age, are beyond the reach of the parental arm. I have seen it, and with grief and astonishment, even among those who have dedicated their children to God in baptism, and vowed unto the Lord, to educate them according to his word. Their children grow up without control or correction, until long indulgence has strengthened their tempers into full maturity, and now they are afraid to undertake to govern them.

Let me tell you, my people, that the same God who has commanded you to instruct, has also commanded you to chastise your children. Prov. 13. 24. "He that spareth the rod hateth his son, but he that loveth him, chasteneth him betimes." 14. 8. "Chasten thy son while there is hope, and let not thy soul spare for his crying." 22. 15. "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him." 23. 13, 14. "Withhold not correction from the child; thou shalt beat him with a rod, and shalt deliver his soul from hell." 29. 15. "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame."

How can a parent dare to refuse administering chastisement to a refractory child? I know it is painful, but God knew it too, when he enjoined the duty. And are you kinder than God? Are you so fearful of inflicting pain, which endures for a few moments only, and do you not wish to save his soul from an eternal hell?

What would you think of our state government, if it should merely advise all our citizens to be honest, and never build a prison or inflict a penalty? How much like such an administration is that of many of our domestic circles. Let us make some inquiries of these parents.

Q. Where are your children who have been dedicated to God, and whom you have solemnly vowed to rear for his service?

A. In the street among the profane and ungodly.

Q. But where are they now at family prayers?

A. In bed or at play. They are not willing to attend.

Q. But where are they on the Lord's day?

A. I tried to get them to go with me to church but they preferred staying at home, or going to some other place of worship. I know not where.

And is this so? Is it possible that Christian parents give such answers. Permit me then to put some further questions. Have you from their early infancy been in the uninterrupted habit of controlling your children?—Have you with a firm and steady hand, administered correction as well as instruction? Have you made them submit to power, when advice would not answer? Have you kept them from all external influence of a vicious association? What do you answer?

A. No. I took a different course. My plan was to reason with them, and leave them to take their own course. When they would not submit, I left them, with the hope that they would do better as they grew in years. And having a large family, I was glad enough to get rid of the trouble and the noise, and so I left them to seek their companions beyond the domestic circle. Do not think, however, that I did not pray for them. By no means; often have I wet my pillow with my tears when I thought of their wickedness and feared their damnation. Now they are so large they are beyond my reach.

Alas, alas, how many parents would make this answer, and their rebellious, disobedient, unconverted children, are witnesses to the truth of it. Thus does a mistake in every discipline, a neglect to obey the commands of God, fill our churches with many an Eli—and many an Hophni and Phineas.

To all this I know it may be said that very often the best of parents have the worse of children; and that these children are found among those in whose education the greatest care has been taken. To this I have two answers.

1. That God may have seen such defects in these parents as to render it inconsistent to bless them. And that parents may have been guilty of sin in their families which none but their children saw, so that even the best of them may have done enough to counteract their own instruction.

2. I say, that as a general rule, those parents are the most blessed in their children's conversion, who do bring them up according to God's law, although very imperfectly. You know that it is a common saying that minister's children are worse than others. The following table will show the falseness of the assertion:

"A. Mr. Grosvenor, General Agent of the Connecticut S. S. Union, has published the results of a novel inquiry he has made, with a view to ascertain the truth or falsity of the very common remarks, to the disadvantage of ministers' and deacons' families. These results

are very grateful and give the whole matter an entirely new aspect.

In the families of 35 ministers there are 141 children, fifteen years old and upwards. Of these 89 are professors of religion—15 are hopefully pious, but have not made a profession—and 19 are ministers, or preparing for the ministry. Four sons are intemperate—the mother of one of them is not a pious woman. The remaining 33 sustain a good moral character.

In the families of 172 deacons, there are 796 children, fifteen years old and upwards, of whom 450 are professors of religion—49 hopefully pious, but have not made a profession—and 17 ministers. Sixteen are intemperate—three of these were excommunicated from the church for this crime. The fathers of three of them use strong drink, and the fathers of two others are strongly opposed to *temperance societies*. The mother of one was excommunicated for this sin. The remaining 284, with very few exceptions, are respectable, useful citizens.

In the families of 42 ministers there are 99 children between 5 and 15 years of age—of whom 7 are professors and 2 are hopefully pious, but not professors.

In the families of 85 deacons, are 199 between the ages 5 and 15, of whom 17 are professors and 17 are pious but not professors.

In view of these facts, will any one still maintain that this proverb is true in its general application to the families of ministers and deacons? If so, let him select in the several towns in this state, 207 families embracing 937 children over 15 years of age, of whom 539 are professors of religion—91 pious and not professors, and 36 ministers, and among whom there are but 20 who are intemperate. But when he has done this his point is not proved, for he must show that these 937 are *more* respectable, *more* moral, and *more* religious than the same number among the children of ministers and deacons.—*N. Y. Evan.*

ANECDOTE OF RELIGIOUS ENERGY.

Related by Professor Stowe, at one of the late public meetings in Cincinnati.

I knew a pious young man, who was sustaining himself at a literary institution by the labour of his own hands, and almost as a matter of course, in him the true energies of Christianity began to develop themselves. His feelings became much affected by the spiritual condition of a populous neighborhood, which had never enjoyed religious privileges, and consequently did not appreciate them. He visited the families of that neighborhood from house to house, and endeavored to open a religious meeting among them. They would permit no such thing. Not discouraged, this young man turned to the children, and went round and invited them, one by one, to meet him on Sunday morning in a Sunday school. Several children acceded to the proposal, and then he again went round to find a room for them to meet in; but every door was closed against him. He told the children to meet him under the shade of a tree upon a grassy bank; and thither they came and he prayed with them, and taught them to study the word of God, and the little children were delighted with their Sunday school. So it went on from week to week with increasing interest, and increasing numbers; till one Lord's day morning opened with a cold storm of rain.—This teacher repaired to his tree at the usual time, supposing some few children might be there; and there indeed he found almost his whole school; wet and cold, it is true, but they had warm hearts in their bosoms, and how could they forego the enjoyments of their beloved Sunday school for a single morning? The teacher took off his hat, and prayed as usual for the blessedness of God upon the exercises, and began to teach, when a man in the place told him that for that time he might take the children into his stable. The teacher turned to the children and said: "The man offers us the use of his stable, and it was in a stable that Jesus Christ took shelter, when he was a little child. Let us go."

This, Mr. Chairman, is what I mean by the *energies of Christianity*.—*Journal.*

Fondness for Children.—A fondness for children denotes a kind and good heart. Mr. Burke, a gentleman well known in the literary world, was once seen amusing himself in wheeling a boy in a child's hand chaise, with an alertness and vivacity which indicated that his enjoyment was equal to the child's.

It was common to see Mr. Burke spinning a top, or playing *tee-totum* with his boys, and to a late period of his life, he used to amuse himself with playing with children. He called them "his men in miniature."

When we see a man turning with apparent disgust from the sports of childhood, and is unwilling that his children should engage in sport we always conjecture that he possesses an unfeeling and unkind heart.—*S. S. Instructor.*

State Legislature.

ALBANY, January 7, 1834.

The Legislature of this State met this day at the Capitol.

In the Assembly, WILLIAM BAKER, of Otsego, was elected Speaker; P. REYNOLDS, Jr. of Montgomery, Clerk; D. DYVERT, Sergeant-at-Arms; and A. CROSBY, Doorkeeper.

At two o'clock, his excellency the Governor transmitted his Message to the two Houses. This document is much longer than usual, and would occupy three pages of our paper. We give below a few extracts, as much as our limits will admit of.

MESSAGE.

Fellow Citizens of the Senate and Assembly:

In performing the duty which requires me at this time to submit to your consideration the condition of the State, I feel peculiar gratification in being able to assure you that it is unusually prosperous.

As a member of the confederacy, we have no cause of alarm at any encroachment on our rights as a sovereign state. The general government is moving in the proper sphere of its delegated powers, diligent to understand the interests committed to its charge, and devoted to the duties essential to the general security of the nation. Practicing upon its avowed principle of asking nothing that is not clearly right, and submitting to nothing that is wrong, it continues to maintain friendly intercourse with all other nations, on terms of fair reciprocity.

The extraordinary attitude assumed at the commencement of the last year, by the state of South Carolina, in regard to the authority of the federal government, excited some apprehensions for the peace, if not for the stability of the Union, and imposed upon that government exceedingly delicate and embarrassing duties.—We have great reason to rejoice that our national affairs were in the hands of those who were peculiarly fitted for such a crisis, and who were enabled by their wisdom, firmness, and moderation, to conduct this unhappy controversy to a peaceful issue, without conceding any right belonging to the general government, or giving any countenance to the novel and dangerous doctrine of nullification.

[Internal Affairs.]

From this view of our external relations, permit me to direct your attention to our internal affairs. To the spirit of our free government, but, above all, to the kind regards of a gracious Providence, we are indebted for our present unexampled prosperity. No pestilence has been permitted, within the last year, to visit our citizens; our agricultural products have been abundant; manufacturing establishments have multiplied in all parts of the State; commerce has expanded beyond its former limits; enterprise is exerting its energies in all directions; and the gratifying energies of moral and intellectual improvements are every where around us. Let it not, however, be supposed that this fullness of prosperity has superseded the labors of legislation. Evils exist that require correction; and new wants are constantly disclosed, that cannot be fully supplied without your aid.

[Non-Imprisonment Act.]

The business transactions of this state are almost wholly founded on credits. It should, therefore, be the object of legislation to provide for the faithful execution of contracts. In 1831, an important change was made in the law on this subject, by abolishing imprisonment in certain cases. This change has, to some extent, excited dissatisfaction among the people; but most of it, I believe, is to be ascribed rather to the defects of the law, than to its principle. Its real object is in accordance with the spirit of the age. No reasonable objection can be urged against exempting the honest debtor, who is without the ability to pay, from imprisonment. But great care should be taken to prevent such a provision of law from becoming a refuge for dishonesty and fraud. It was scarcely to be expected, in such a case, that all the safeguards against abuses and perversions could have been provided, without the light of experience. This law has been nearly two years in operation, and its prominent defects are now developed, and I trust your attention will be carefully directed to devising adequate remedies for them.

[State Prisons, &c.]

The operations of the state prisons continue to present favorable results, the number of persons received into them during the last year, and the avails of the labor performed by the convicts, have defrayed the ordinary expenses of these establishments, and yielded a surplus income of eleven thousand eight hundred dollars and thirty-one cents.

[The earnings of the convicts in the Mount-Pleasant state-prison, during the last year, were \$67,548 75, which exceeded the expenses by

\$3,255 26. The earnings of the Auburn state-prison were \$49,665 50, and exceeded the expenses \$8,625 05.]

[The house of refuge, for juvenile delinquents in the city of New-York, has been conducted in the most satisfactory manner, and with the happiest effects. "It has been satisfactorily ascertained (says his excellency) that most of those who have gone from this institution, have since pursued a virtuous course of life, and many of them are already established in business with the fairest prospects of success." It now contains 233 inmates.]

[Deaf and Dumb.]

There are two institutions in the state, for the instruction of the deaf and dumb; the New-York asylum, and the central asylum at Canajoharie. The number of pupils in both is one hundred and sixty-five. One hundred and thirty-four of them are in the school at New-York. Ninety-six of these and twenty-four in the central asylum at Canajoharie, are educated by the state, at an annual expense of fourteen thousand four hundred dollars.

By an act passed in 1822, the supervisors are authorized in certain cases, to select from their respective counties indigent mutes, and send them to these institutions, which are required to instruct them on such terms as the state pupils are received. This authority has not been exercised by any of the counties except those of New-York and Montgomery; not for the want of fit objects, but probably from an unwillingness to levy the expense that would thereby be incurred. It is worthy of your consideration, whether the exercise of this authority, which is now optional with the supervisors, might not be properly made an imperative duty.

[The Blind.]

The blind also, are another class of persons upon whom misfortune has laid a heavy hand, and who have a just claim to something more substantial than bare sympathy. Books have recently been made with embossed letters, whereby they are enabled, after a proper course of instruction, to read with considerable facility. By this ingenious contrivance, a new avenue is opened to their minds, and ampler means of knowledge brought within their reach. The number of persons suffering under the deprivation of sight, in this State, cannot be accurately estimated; but it is very considerable—sufficiently so, at least, to make their condition a subject worthy of your attention and kind regard.

[County Poor-Houses.]

The establishment of county poor-houses has been generally attended with beneficial results.—In them, paupers enjoy more comforts than could be extended to them in the former way of providing for their support. In most cases, they receive kind treatment; the able are put to work; the sick are carefully nursed, and well supplied with medical attendance; the young are furnished with the means of education, and enjoy opportunities of moral and religious instruction. The general burden of support has been greatly diminished wherever these houses have been established and properly managed. This system, particularly in what regards its police, is undoubtedly susceptible of some improvements. All who are received into these houses, should be treated with kindness; but the idle should not find them places of repose from labor, if they are able to work; nor should those who have been brought into them by their vices, be allowed opportunities for further indulgence.

[Other Charitable Institutions.]

There are many charitable and benevolent institutions in the State, and particularly in the city of New York, of great usefulness, which I would commend to your favorable regard. It is your duty to second individual efforts in building up and sustaining establishments, which are fitly designed to reclaim the vicious, to relieve the distressed, and to enlighten the ignorant.

[Public Education.]

From the consideration of subjects which relate to the relief of the unfortunate, I pass to those which regard public education and moral improvement. Republics should be ever mindful of this important truth, that to be free man must be educated. Without a knowledge of his rights, he will never properly estimate nor long maintain them. Our enjoyments as individuals—our usefulness as members of society—our privileges as citizens of a free government, are all founded on education. These obvious positions show at once the vast importance of our system of public instruction, and the necessity of so improving it as to give to its operations the utmost extension and the greatest efficiency. While we are reposing our hopes for the continuance of civil liberty upon the general intelligence of the people, it becomes us to see that this foundation is laid broad and deep. By providing an adequate fund for the support of common schools, the Legislature discharge but a part, and by far the least difficult part, of their duty, towards educating the people. They must secure its efficient application to the proper objects. In this respect, there is, in my judgment, a manifest defect in our system. Little as yet has been done to provide teachers properly trained for this pursuit. Without well qualified and skillful instructors, the amplest funds will prove comparatively useless. It is scarce-

ly less important to establish a wise plan of supervision, not so much for the purpose of securing a faithful application of the public monies, as to introduce the most effectual mode of teaching, and the best system of instruction.

The results of our system of common schools throughout the state, will be fully presented to you in the report of the superintendent. Eight hundred and twenty towns and wards, (being the whole number in the state,) have made reports to him for the year 1832. From them it appears, that there were then nine thousand one hundred and seven district schools, in which five hundred and twelve thousand four hundred and seventy-five children were instructed. The whole number of children in these districts, between five and sixteen years of age, was five hundred and twenty-two thousand six hundred and eighteen.

The public money distributed to the districts, including \$100,000 from the common school fund, and \$18,593 24 from local funds, amounted to \$307,733 08; and the inhabitants of the districts raised for the same purpose, \$369,696 26. These sums, amounting to \$677,429 44, except about \$60,000 expended in New York for school-houses, were paid to teachers for their services. If to this amount were added the other expenses incident to this system the whole sum expended for the support of common schools in that year, would be about \$1,100,000.

The Regents of the University distribute annually, from the literature fund, ten thousand dollars to the academies subject to their visitation. The number which partook of this bounty last year, was sixty-five; and the number of students in them was four thousand eight hundred and fifty-six, which exceeds that of the previous year, by six hundred and sixty-eight. There are many other valuable institutions of the kind in the state, which do not participate in the literature fund. We have seven colleges, two of which are devoted to medical instruction. Some of them are firmly established and highly prosperous; the others are struggling with difficulties, for the want of sufficient endowments; but all, I believe, are in an improving condition. As affecting more extensively the general welfare, common schools are justly entitled to the first consideration and the most liberal patronage; yet seminaries of a elevated rank ought also to be sustained and cherished for many reasons, and for this particularly, that upon them we must, in a great measure, depend for competent teachers of the common schools.

[Finances of the State.]

The particular funds of the state continue in a prosperous condition. The canal fund, notwithstanding the reductions of the tolls, has increased in productiveness. The total amount of receipts during the fiscal year ending on the 30th of September, including the tolls on the Oswego and the Cayuga and Seneca canals, and the interest on the surplus monies belonging to this fund, was \$1,916,895 64. The total amount of canal debt \$6,673,006 29. The debt created for the construction of the Erie and Champlain canals, was, on the thirtieth of September, \$5,522,659 29. To this debt the constitutional pledge of the tolls, at a specific rate, and of the auction and salt duties, attaches. During the last year, the commissioners expended \$1,566,310 03, in purchasing the stock of this debt. The actual amount of the debt to which the constitutional pledge is applicable, beyond the means the commissioners possess for redeeming it, is only \$2,920,064 53.

The productive capital of the school fund is \$1,754,046 84, and has increased \$18,571 56, the last year. Its income was during that year, \$109,117 77.

The capital of the literature fund is \$257,613 46, and it produced an income last year, of \$22,577 22.

I presented to your immediate predecessors the condition of the general fund, and urged on them the necessity of devising the means of replenishing it. That duty was deferred, and it now devolves on you. I take the liberty to refer you to my annual message to the legislature last year, for my views on the subject, and to recommend to you to devise and settle a system of finance for the support of the government.

[Conclusion.]

Having discharged the duty imposed on me by the constitution, of communicating to you the condition of the state, and recommending such matters as in my judgment ought to engage your attention, permit me in conclusion to assure you, that I shall most cordially cooperate with you in all measures for the common good of our constituents, or for the interest of any portion of them, so far as it is compatible with the welfare of all.

Albany, Jan. 7, 1834.

W. L. MARCY.

GOD IS NEAR.

There is a time to pray,
 'Tis when the heart is full, too full of grief
 To breath its bitterness to mortal ear,
 'Tis then in prayer the soul may find relief,
 'Tis then the mourner feels that God is near—
 Then is the time for prayer.

There is a time for joy,
 When the soul proves that earthly pleasure cloyes,
 That all is vain and unsubstantial here,
 And turns to heaven for more enduring joys,
 And finds, with transport finds, that God is near:
 Then is the time for joy.

There is a time for sadness,
 'Tis when we mark the young and gay glide fast
 Upon the stream of life, without one fear
 Of future ills, one thought upon the past:
 One hope of heaven, forgetting God is near—
 Then is the time for sadness.

There is a time for praise,
 When each new day does some new joy afford,
 And peace and loving kindness crown the years,
 When death, dark angel, stays his fatal sword,
 And spares us, then we feel that God is near—
 Then is the time to praise.

There is a time to mourn.
 We mourn, when those we loved, the blest depart!
 Why weep ye then! They dwell in yon bright
 sphere!
 Nay, mourn, when loss to heaven some anguish'd
 heart
 Lies down in death, without a Saviour near—
 Then is the time to mourn.

There is a time to die.
 Yes, all must taste the last, last bitter cup;
 But soar my soul above this chilling fear;
 Oh! may I yield my heaven-born spirit up,
 And feel the blest assurance—God is near—
 Thus 'twere no pain to die.

INFALLIBILITY.

Every body knows that the church of Rome lays claim to infallibility. She contends that there is no mistake about her; that she cannot err. Now this very modest claim of our sister of Rome, (for in the matter of churches I reject the relation of mother and daughter,) I am constrained to question, and that for such reasons as the following:—

1. She cannot herself tell us where her infallibility is to be found. She is sure that she has it somewhere about her, but for the life of her she cannot tell where. Some of her writers say that it is with the Pope. Others contend that it resides in a general Council. And another opinion is that both the Pope and a Council are necessary to it. Now I think they ought to settle it among themselves who is infallible, before they require us to believe that any one is. Let them fix infallibility and fix it. After that it will be time enough for us to admit its existence. But.

2. We will suppose that it is the Pope who is infallible—each successive Pope. Well, where did they get their infallibility? Why, it was transmitted from St. Peter to be sure.—Christ gave it to him and he handed it down. But was Peter infallible? There was a day when I suspect he did not think himself infallible—when smitten to the heart by the reproving look of the Lord, he went out and wept bitterly.—There is no doubt that he made a mistake, when he so confidently pronounced, "though I should die with thee, yet I will not deny thee"—and let it be remembered that this was after Christ had said "thou art Peter, and on this rock," &c.

If Peter was infallible, I wonder he did not at once settle the difficulty of which we have an account in Acts xv. Why was the matter suffered to be debated in the presence of his infallibility? It seems that Peter on that occasion claimed no pre-eminence. Nor was any particular deference paid to him by the council.—He related his experience, precisely as did Paul and Barnabas. James seems to have been in the chair on that occasion. He speaks much more like an infallible person than any of the rest. He says "wherefore my sentence is," &c. What a pity it is for the church of Rome, that Peter had not said that instead of James. We should never have heard the last of it. But it was the Bishop of Jerusalem, and not the Bishop of Rome who said it. It cannot be helped now. Will my Catholic brother take down his *Dowry* and read that chapter?

But again, if Peter was infallible, I am surprised that Paul withstood him to the face, because he was to be blamed. That was no way to treat a Pope. But Paul had always a spice of the Protestant about him. And yet Peter did not resent Paul's treatment of him, for in his 2d Epistle he speaks of him as "our beloved brother Paul." I suppose that Peter himself did not know he was infallible. Men do not always know themselves.

Once more, if the superiority among the disciples belonged to Peter, it has struck me as strange that, when a dispute arose among them

who should be the greatest, our Saviour did not take Peter, instead of a little child, "and set him in the midst of them," and remind the others that the supremacy had been given to him. I think the other Apostles could not have understood Christ in that declaration, "thou art Peter," &c. as the church of Rome now understands him, otherwise the dispute about superiority could never have arisen.

Now, according to the Catholic doctrine, Peter being infallible, each successive Pope inherits his infallibility; and therefore never a man of them could err in a matter of faith—nor even the woman Joan (for in the long list of *Papas*, there was by accident in the 9th century one *Mama*, though this, I am aware, is denied by some)—even she retained none of the frailty of her sex.

It is well for the Church of Rome, that she does not contend that her Popes are infallible in practice, for if she did, she would find some difficulty in reconciling that doctrine with history. It is very true that one may err in practice and not in faith. Nevertheless when I see a man very crooked in practice, I cannot believe that he is always exactly straight in doctrine. I cannot believe that all I hear from him is good and true, when what I see in him is false and bad. Take for example such a one as Pope Alexander 6th; when he, the father of such a hopeful youth as *Cesar Borgia*, and the chief of ecclesiastics too, tells me with a grave air and a solemn tone that it is a shocking wicked thing for an ecclesiastic to marry, I cannot help demurring somewhat to the statement of *Cesar's* father. But I must proceed with my reasons.

3. If a man says one thing one day, and the next day says another thing, quite contrary to it, I am of opinion that he is one of the days in error. But what has this to do with the business in hand? Have not the Popes always pronounced the same thing? Have they ever contradicted each other? Ask rather, whether the wind has always, ever since there was a wind, blown from the same quarter. Now here is reason why I cannot allow infallibility to belong to either Popes or councils.

4. I would just ask for information, how it was when there were three contemporary Popes, each claiming infallibility? Had they it between them? or which of them had it? What was the name of the one that there was no mistake about? How was the common people to ascertain the infallible one, for you know their salvation depended on their being in communion with the true Bishop of Rome, the rightful successor of St. Peter.

5. The more common opinion among the Catholics is, I believe, that the infallibility resides in a Pope and general council together. Each is fallible by itself, but putting the two together, they are infallible! Now I admit that in some languages, two negatives are equivalent to an affirmative; but I do not believe that two fallibles ever were or will be equivalent to an infallible. It is like saying that *two wrongs make a right*.

I may trouble you again on infallibility hereafter.—N. Y. Observer. M. S.

SUPPORT YOUR MECHANICS.

There is scarcely any thing which tends more to the improvement of a town, than a fair and liberal support afforded to Mechanics of every description. Population is necessary to the prosperity of any country; and that population, being of an honest and industrious character, renders prosperity more certain, uniform and unvarying. Scarcely any place has ever yet risen to any importance, even when possessed of the most commercial advantages, without a true regard to the encouragement of mechanical arts. For though the exportation of produce and the importation of merchandise, form the leading features of such a place, the various arts of mechanism are invariably called in requisition, and are indispensable to render the progress of commercial operations safe. To an inland town mechanics are equally important as elsewhere. They constitute a large and respectable portion of society in all countries, but in towns and villages they are almost a leading constituent part of their growth and population.

To afford ample support to a class so highly useful and necessary, is certainly the duty of those engaged in other pursuits. Some branches of mechanism have to sustain no competition from abroad, the nature of their business preventing any such inroads or interference; others are, however, subject to be innovated by the importation of similar articles of foreign produce made for sale, and often, by their apparently lower rates, induce a preference over our own productions. Although trade and commerce in all their various branches should be free and unshackled, a regard for the growth and prosperity of our village should induce us to afford a reasonable support to our mechanics; we should at least give them preference, when

we are no losers by it. A little experience will have convinced many that it is, in most cases, their interest to do so, independent of any other considerations.

Revival Department.

From the N. Y. Evangelist.

Pembroke, Gen. Co. N. Y.—Rev. Mr. Leavitt: Will you please insert in your paper the following statement of the good effects of a protracted meeting, at the request of this branch of the church of Christ. The Rev. J. Burchard, who is known in the churches as an evangelist, commenced a protracted meeting in this place under auspices peculiarly unfavorable. We have a scattered population of but about 1200 in the whole town, a church which consisted of 100, but which, with few exceptions, had to a deplorable extent become worldly and neglectful of the ordinances and worship of God; in consequence of which infidelity, with its deadly train of untold evils, germinated, and with brazen front stalked in our midst, to the bold defiance of all the sacred insinuations of both God and man. Yet to us, in this midnight of moral darkness, God in boundless mercy manifested himself a hearer of prayer.

On the second day of our meeting, the Spirit of the Lord came with great power. In one day there were forty hopeful conversions; and in the period of 10 days there were 120, nearly all adults. The result has been an accession of 70 to our church, five or six of whom will probably prepare for the ministry. Another result is the organization of a society of the male members, who will appropriate one-tenth of their income, which will secure \$500 for the efficient administration of the word, and a handsome amount for benevolent operations, in the midst of a people who have hitherto been dependent on missionary aid. To God alone be all the glory. A. C. PAGE, Pastor. Dec. 26, 1833.

Franklin County, Mass.—A correspondent, who belongs to the Baptist academy, at Shelburn Falls, writes that there have been several interesting and useful protracted meetings held recently in that region, by churches of various denominations, and that the state of religion is rising. One meeting was held by the Methodist at Charlemonts, in the Baptist Meeting-house. At Colerain and Athol, denomination not mentioned. A meeting is to be held in Shelburn, by the Baptist church, commencing on the 4th Saturday of this month. The academy has been somewhat blessed, and a number of the students have professed to find pardon through the blood of Christ. A great part of the students labor for their board.—*Ib.*

Boston.—A correspondent of the Evangelist, under date Dec. 31, says, "There is evidently an increasing interest on the subject of religion in this city. The result of the protracted meetings is happy. There is a good state of feeling in Park street, a number of cases of hopeful conversion, and the inquiry meetings well attended. In Salem street, the labors of Dr. Hawes have been signally blessed. The other evangelical churches in the city are considerably awakened, and there are evident tokens of the presence of the Holy Spirit."—*Ib.*

GLORIOUS REVIVAL.

We are permitted to present our readers with the following extract of a letter, from Euclid, Ohio, under date of Dec. 12, 1833. How long—O, how long, before churches in this region, shall have such a refreshing!—*Cin. Journal.*

Dear Brother—Your letter arrived a day or two since. I received it yesterday, on my return from *Madison, Geauga* county, where I spent a few days, in the midst of a powerful and interesting revival of religion. A protracted meeting has recently been held there, which was greatly blessed. It is estimated, that not less than 400 souls have been converted to God in that place, within a few weeks. About 100 of these were persons from neighboring places, who have returned home with their hearts burning with love to God, and zeal for his cause.—It may be hoped that they will be the means of arousing others, and that the work will spread through all the region. The converts are of all ages, and from all classes. A large number are men, in middle and past middle life; some are quite aged. Many stout-hearted infidels and self-conceited Universalists, have been brought to humble themselves before God, give up their delusions, and embrace 'the truth, as it is in Jesus.' Many hard drinkers, and some noted drunkards, have totally abandoned their cups, and have taken the 'cup of salvation,' and now 'call upon the name of the Lord.'

It is truly refreshing to be in the midst of such a scene, after having been awhile in your cold, chilling region. Instead of days and nights, spent in useless debate and contention,

about 'orthodoxy and order,' several successive days were spent in faithful efforts to save souls. The truth was pressed upon the hearts and consciences of sinners. Christians prayed, plead, agonized, yea, 'wrestled with God,' and prevailed. The Spirit descended—sinners were convicted of sin—gave their hearts to God, and received the Saviour joyfully. The gates of Zion were thronged, with praying Christians and inquiring sinners, and 'there was joy in heaven,' over the scene. A Col. C—, who, a few months ago, when I presented the cause of seamen and boatmen, in the place, came out in open opposition—sent an Infidel paper into the pulpit for me to read, and made a violent speech against all benevolent societies, now met me with tears trickling down his cheeks, asked my forgiveness, and as we knelt down in prayer together, he begged God to forgive him.

But I must stop. I did not intend to enlarge thus, but could not forbear to relate the glad tidings. Revivals are becoming more prevalent in this region.

From the New-York Evangelist.

RELIGION IN UPPER CANADA.

Rev. Joshua Leavitt:

My Dear Brother—You would no doubt be glad to hear something of the condition and prospects of this part of Canada in regard to religion. I wish I had time to give you such information as would be interesting; but the moments I have devoted to the writing of this letter, will only allow a few words. The face of the country, from Niagara river to Lake Huron, is said to be equal to any part of either New-York or Michigan; it is certainly as fine a body of land as any man ought to desire.—The tract included between Lake Erie and the western extremity of Ontario, has been settled ever since the close of the revolutionary war, and is in a high state of cultivation. Most of the inhabitants came from Pennsylvania and New Jersey, and in consequence of their attachment to the British government, received bounty lands. A large proportion of them are of German origin, and in their habits and feelings are much like those remaining in the states. All this region was for many years supplied with the labors of only one Protestant minister, the Rev. Mr. Eastman, who supported himself and family mainly by his marriage fees. He has solemnized near 2,000 marriages since he came into the country, including many of those of the second generation. He ministered occasionally to five or six churches, as he had opportunity, until within a very few years.

More than two years since, the first protracted meeting amongst the Presbyterians in this province, was held in one of these churches. I was present. The meeting was blessed, not only to the church, but also to about 70 others, who hopefully gave themselves to Christ. About 50, if I am not mistaken, were then received into the church—some of whom have fallen back, we fear to perdition; but the most of them yet appear well compared with other professors. About two weeks after this meeting, another was held in another church. I was also present there. About 70 were supposed also at this meeting to have been converted, and between 30 and 50 were received into the church. These also appear, so far as I can learn, much like the others. Another meeting was soon held in a third church; this also was signally blessed. I was not at this meeting; but a few weeks after I came, at the request of brother Edwards Marsh, (who had just organized a Presbyterian church in this place,) to assist him in a special effort. We commenced in Barton, two miles and a half from the village, in an ungodly neighborhood, where some of the people had voted for a protracted meeting for sport. There was not a professor amongst them when we began, but in five days we numbered about fifty as interesting converts as I ever saw, who from that day to this have maintained a closer walk with God than any persons I ever knew under like circumstances. Some few have been out of the way, but the rest continue steadfast, and their faithfulness has been such, that it is no uncommon thing for sinners to be at some pains to avoid meeting one of them in the road. At the time of their conversion, I do not recollect of more than one solitary instance of being met with the common excuses. "I can't," "I do not know how," &c. They submitted instantly when the truth was fully presented, and began at once to pray. We usually had a short season of prayer previous to each sermon, in which all the young converts took part. On one occasion, one of them had brought with him a convicted sinner who had promised to repent. Before we rose from our knees, this man too began to pray, having submitted before the exercises commenced. Since that time conversions are occurring frequently, and it is not an uncommon thing for one or more of them to get hold of a sinner, and never leave him till he has submitted to God. They are a

simple hearted people, who read the Bible, which constitutes, in many instances, their whole library; and when they lack wisdom, they "ask of God." They understand well the method of dealing with convicted sinners, for they have had their own experience and the word of God to direct them.

Another protracted meeting has been since held in the same place, at which about 50 others were hopefully converted. Some of these, who were from another place, returned to their neighbors full of faith and the Holy Ghost, and in a short time an interesting revival occurred, and a church of — members is soon to be organized.

I must close this hasty epistle; but if you should desire it, I can from time to time send you some notices of the state of religion, and other interesting matters. If you know any Christians who wish to find an interesting field for labor, where all is "white for the harvest," tell them of Canada.

Your brother, W. F. CURRY.
Hamilton, U. C. Dec. 25, 1833.

REVIVAL OF RELIGION IN MADISON AND UNIONVILLE, OHIO.

The Ohio Observer contains the following account of a protracted meeting and revival of religion in the above named places, communicated in a letter from Rev. C. Burbank.

Messrs. Editors: The last two months has been in Madison and Unionville a season of great religious interest. A protracted meeting commenced, Nov. 13, at the center of the town and continued nine days, and was transferred to Unionville and continued five days, and then to Centerville (south church in Madison) and lasted five days more; the next day it was removed to the center, and closed where it commenced. The meeting increased in numbers and interest from the commencement to the close. The last day, those who regarded themselves as converts, were seated together. The number was about 400. Some of them, probably, have not been renewed by the Holy Spirit. A great majority, however, it is hoped, have become reconciled to God. Near the close of the services, the last day, those who had commenced or would then engage to commence family prayer, were requested to rise, and nearly sixty arose. After that, those who had united with a Temperance Society, or would give a pledge to unite, were requested to rise, and the whole body, with five or six exceptions, stood up.

A numerous Bible Class and one of the Sabbath Schools, have shared richly in the blessings of the revival. A considerable number of the converts, forty perhaps, were from other towns. Nearly all the members of a select school from Austinburgh became hopefully pious. Ten individuals came on foot from Claridon, more than 20 miles, "five were wise, and five were foolish," but they all returned with their lamps trimmed and burning. Some will probably unite with the Baptist Church; a considerable number have already united with the Methodists; several will connect themselves with the Second Presbyterian Church in Madison; and 54 were admitted, last Sabbath, to the first church; 26 stand promoued, and others will probably be examined soon.

From the same paper we learn that a most interesting meeting had just closed at Painsville, (O.) "after a continuance of fifteen days, and has been accompanied with the most signal displays of God's presence, that I ever witnessed. A great multitude have submitted to God, and among them are the high and low, rich and poor, learned and unlearned, all manifesting an equal interest in the pardoning mercy of God."

RELIGION IN CINCINNATI.

It affords us no ordinary satisfaction to be able to inform our distant readers, that the cause of religion seems to be on the advance in some of the Presbyterian churches in this city. A few weeks since, twenty-five were admitted to the Third Church, on profession of their faith. Last Sabbath week, about the same number were admitted to the communion of the Sixth Church. Next Sabbath, several expect to unite themselves with the Second Church, under the care of Dr. Beecher. The congregations in all these churches are unusually large and solemn, and the pastors are expecting a continuance of zeal on the part of their members, in supplicating the presence and energy of the Holy Spirit to perpetuate this 'season of refreshing.' The Baptist churches in the city are also receiving accessions.—*Cin. Journal.*

MEMOIRS OF CORNELIUS.

Mr. Editor—Being confined to my house by illness I have leisure to peruse the new and interesting "Memoirs of the Rev. Elias Corne-

lius," by B. B. Edwards, and I have done it with great delight. Among other things that interested me, were several remarks and facts relative to the cruelly oppressed Americans—called Africans. I extract them for the information of your numerous readers.

To a friend whom he advised to visit South Carolina, he wrote, "A most interesting object would fall in your way in this tour, and that is the thousand poor, hapless children of Africa. We are, to a great extent, ignorant of their miseries. You would be able in this way to inform us what those miseries are."

He proposed to himself a plan for exploring the Southern Atlantic states, for the purpose, among other things, of ascertaining "the condition of the slaves in the Southern states, in respect to their want of religious instruction."

With reference to a Cherokee chief, who was a slave holder, Mr. Cornelius remarked, "I have but one subtraction to make from the high character which I think is justly due to Mr. H; and even this is less in aim than in others who cannot plead as he could, when probably he first owned a slave, that he had not the same knowledge of moral truth as they. Although he is humane to his slaves, a few only of whom he owns, cannot but say, I should regard him as more deserving of Christian approbation, if he had not one of his fellow-creatures in bondage."

On his journey from Tennessee to New-Orleans he stopped, to keep the Sabbath, while his traveling companions continued their journey. He says,

"This morning, my companion left me. My mind was much composed, and my soul, I trust, had some blessed intercourse with heaven. After breakfast, at my request, the family were assembled for worship. I read and explained a portion of Scripture, and prayed. Some time after, I conversed with the colored servants, and was rejoiced to find two of them professors of religion, and from the account they gave me of their Christian experience, I could not but indulge the hope that they were the children of God. One of them, Aaron by name, belonged to the Baptist church near Frankfort, Kentucky. He had a wife and two children. He had the misfortune to belong to an intemperate master, who in a fit of intoxication sold him to a negro trader, who was at the time proceeding down the river with a load of slaves for New-Orleans. He professed to need the assistance of another person in managing the boat, and told Aaron he must go with him. His wife, fearing that his master only wished an opportunity of selling him profitably followed him to the boat, and entreated him with tears and cries, and the cries of her children also not to take away her husband. The owner appealed to God in the most solemn manner, and profanely swore that he would not sell Aaron, but bring him back again. When they arrived at New-Orleans, the cargo of slaves was sold, and some attempts made to dispose of Aaron also. The fever coming on, the market for slaves became very dull. Mr. H. fled to Natchez, and put Aaron into a boarding house. He was told his master intended to sell him the first opportunity, that he had better make the best of his way home while he could, and especially as the yellow fever was destroying the boatmen very fast. Thirty dollars were obtained, and Aaron, having been left by his master in a situation eminently dangerous, and having given no prospect of fulfilling his promise, commenced his journey. He traveled about four hundred miles, was overtaken by his master, who swore as profanely that he should never get home if he could help it, as he had at first sworn that he would return the poor fellow. Aaron was taken back a few miles and sold to a Mr. Mitchell, with whom he now is, and expects to be he knows not who long. It was very affecting to me to hear the poor creature lament his absence from his wife and children, whom he said he loved, as much as any one loved his family. Some exertions had been used to induce him to take another colored woman to be his wife, but he had peremptorily refused on the ground of Christian principle. I gave him the best counsel I could and commended him for his decision not to take another wife. His last request was that I would pray for him."

At New-Orleans he visited the Hospital to converse with the inmates and to preach to them. He says,

"The first room we entered, presented a scene of human misery, such as I had never before witnessed. A poor negro man was lying upon a small couch, apparently in great distress a more miserable object can hardly be conceived. His face was much disfigured, an iron collar, two inches wide and half an inch thick, was clasped about his neck, while one of his feet and part of the leg was in a state of putrefaction. We inquired the cause of his being in this distressing condition, and he an-

swered us in a faltering voice, that he was willing to tell us all the truth.

"He belonged to Mr. —, a Frenchman ran away; was caught, and punished with one hundred lashes! This happened about Christmas, and during the cold weather, at that time he was confined in the cane-house, with a scanty portion of clothing, and without fire. In this situation his foot had frozen, and mortified, and after having been removed from place to place, he was yesterday brought here by order of his new master, who is an American.— I had no time to protract my conversation with him then, but resolved to return in a few hours and pray with him. We next visited the main apartment, appropriated to Americans subject* and I proposed to preach to them at 12 o'clock, provided it would be agreeable to them. Many of them answered at once that nothing could be more gratifying. Some were confined to their beds, others were just able to walk about, and others still were sinking under the decrepitude of age. I only regretted that I had not visited them before, and I now determined to preach to them at least every Sabbath while in the city.

"Having returned home, I again visited the hospital at half past 11 o'clock, and concluded first of all to pray with the poor lacerated negro. I entered the apartment in which he lay observed an old man sitting upon a couch, but without saying anything, went up to the bed side of the negro, who appeared to be asleep. I spoke to him, but he gave me no answer. I spoke again, and moved his head, still he said nothing. My apprehensions were immediately excited and I felt for his pulse, but it was gone. Said I to the old man, 'surely this negro is dead.' 'No,' he answered, 'he has fallen asleep, for he had a very restless season last night.' I again examined, and called the old gentleman to the bed, and alas, it was soon found true that he was dead. Not an eye had witnessed his last struggle, and I was the first as it should happen to discover the fact. I called several men into the room, and without ceremony they wrapped him in a sheet and carried him to the dead house, as it is called."

In recording in his public journals a sale of slaves, by auction, (a sight he witnessed on several occasions) he says,

"The miserable objects of the slave-traffic are brought in the old states, and driven like cattle to a western market, where they are sold and brought with as little compunction of conscience, as if they were so many swine or sheep. One of these sales I witnessed at —. A number of Africans were taken to the center of the public square, and soon a crowd of spectators and purchasers assembled. The scene to my feelings was shocking to the last degree. I stood and beheld as long as I could. I was ready to cry out with indignation, and weep over the miserable wretches who had been brought from afar, and who were exposed in this manner. At an interval of silence I exclaimed, "Well did Mr. Jefferson remark on such a subject, "I tremble when I think that God is just," and immediately left them."

*On the northern and western frontiers of the United States, the phrase *American subjects* is in common use, denoting citizens of the United States, of English descent, in distinction from Canadians, Frenchmen, &c.

† We hope for the honor of our country, that this infamous and human traffic will soon be abandoned. In what respect does it differ in criminality and atrocity from the African slave trade? Perhaps, however, it is inseparable from the slave system. We are glad to perceive that the citizens of some of the slave states are manifesting their abhorrence of it. We saw a spirited article on the subject, in a late number of the Western Luminary, published at Lexington Kentucky.

GOOD ADVICE.

There is a propensity existing in the minds of the most of mankind to resist the claims of those who appear to think that they deserve distinction, and profess to be candidates for renown. The best way therefore, to win applause is not to court it.— Persevere in the path of rectitude, and if Fame follows you, very well, but never run after it.

Money laid out for the purpose of obtaining a high standing in society, or in other words for the sake of out-dashing and out-shining one's neighbors is generally thrown away. We live in an age, when splendid furniture, glittering equipage, and fine buildings are grown too common to attract much notice from spectators.

There is no life more fatiguing and perplexing than that of the subordinate votaries of fashion, who attempt to be stylish by dint of extravagant expenditure, and living beyond their income.— Splendid indigence, finery and want, expensive but temporary shifts to support the appearance of plenty, when poverty oppresses and debt menaces are infinitely more distressing than open and avowed poverty.

No man can be called great, merely in consequence of the station in which he is placed in society.

A man who has the appearance of order and e-

conomy in his family, who does not permit his sons to "hoe corn in silk breeches," nor to roll logs in ruffled shirts, nor to wear their best clothes on common occasions, nor suffer his daughters to make butter and cheese in chintzes and muslins, nor sweep the kitchen in silks and laces, will sooner be trusted and stand higher in the estimation of all sensible people than any other man of equal property, who sets up for gentility, with a family of smart sons and dashing daughters, the beaux and belles of the neighborhood, the former calculating to live on their wits, and the latter expecting to be maintained by their beauty, and all but worshipped for their accomplishments.

A more costly dress than the occasion requires or the circumstances and station of the wearer can justify, are proofs not only of the extravagance, but of the vulgarity of the wearer. Many a would-be fine lady and fine gentlemen have thus made themselves ridiculous by the very means they made use of to attract admiration. But parents, should, generally, permit their children to dress in a style somewhat similar to that of the young persons with whom they commonly associate; otherwise they will probably be ridiculed by their companions, which will make them feel undue inferiority, inspire them with envy, and spoil their dispositions.—Not that their clothes should be actually expensive, but their general appearance should be similar.

Missionary Department.

BOMBAY.

Journal of Mr. Ramsey—Dec. 15, 1832.

On my way to Allebag, while passing a house on the road side, I heard a cry of distress, and turned aside to see what was the matter. On entering the house I found a young woman lying on her back on the floor, and a Hindoo doctor by her. What her sickness was, I could not learn. She was certainly very ill. The doctor had just finished the operation of blistering her on her stomach. This he did by heating a piece of an earthen vessel in the fire and then applying it suddenly to the skin. The application of the heated piece of the vessel, caused the shriek which I had heard. The effect of this mode is the same as blister produced by flies, and is both a shorter and a cheaper mode of performing the operation. Blistering in this manner is quite common in this country among the Hindoos. The knowledge which the Hindoos have of medicine is extremely limited, and even the little they have, is mixed up with their religious notions, so that they can not bear the idea of relinquishing any mode of practice which has age for its authority, lest it infringe on the rules of their caste. They have a peculiar aversion to taking any European medicines. In Bombay, however, there are some who will take such medicines as oil, salt's laudatum, pepper, etc., but will seldom trust themselves in the hands of European physicians. One would think that their aversion would lead them to do so, if nothing else had the effect. But no; they would rather pay a heavy bill to their own doctors, (which is generally done before the medicine is given,) than receive gratuitous medicine from Europeans. Poor benighted Hindoos! How sunken in superstition, and how completely are they in the dark both as to their temporal and eternal welfare. For a pain in the leg, a common cure is to burn a ring all round the leg, which is done by a piece of hot iron.

Dec. 18.—On my way to Nagow, I saw perhaps more than a hundred stones of different sizes set up on the road side, on the tops of which a little red paint was placed. These are the gods to which the travellers bow down as they go along. Sometimes the traveller stops takes off his shoes, bows to the stone, and muttering a prayer, put on his shoes and moves on. At other times he merely bows his head, having raised to it both his hands, and mutters the name of some god. This, in fact, is the principle part of their worship. Those who are not so much pressed with business, take more time for their worship.

Near a large temple on the road side I saw a woman performed the ceremony of *pruduk-shee-na*; i. e. the circumambulation of an idol, tree, or brahmin. In the present case the ceremony was after this manner. A large pim-purl tree, or Indian fig, stands near the temple. Around it a wall of hewn stone is built to the height of about four and a half feet. This is filled up with stones and clay, and levelled so as to make a smooth walk all around the tree. The diameter of this circular walk is about twenty feet. The woman, after having bowed down before the idol in the temple, and having made her offering of flowers to the god, ascended the elevated walk, and commenced the round, taking care to have her right side towards the tree, and to drop a bead of the rosary she had in her hand, every time she completed the circumference. During this time she kept repeating the names of her gods with great rapidity. She walked so long and so quickly, that I was astonished she did not become light-headed and fall down. This was

done to obtain righteousness. When I came near to her I requested her to leave off her work, as it was not only fatiguing, but also useless; for righteousness could not be obtained in that way, Jesus Christ being the only Saviour of men, and he has righteousness for us. While I spake that to her, she only quickened her pace, and muttered her prayers the louder. A bramin, perhaps the officiating priest, came out of the temple with a little pot and other sacred vessels in his hands. I asked him what she (the woman) was doing. He replied, worshipping. I told him it was useless, and asked how could walking round a tree take away sin. He gave his head a toss to one side and went away. I looked at the woman a while longer, and then went on, leaving her still engaged in circum-ambulating the tree.

As I walked on, I could not but feel sad at the thought that so many poor heathen are going down to hell, while they are laboriously working their way, as they think, to heaven.—So far as external evidence goes, there can be no doubt of this woman's sincerity, and of the sincerity of many others in their worship; but sincerity in the belief of a lie, will never save a sinner. Oh that they were wise! that they would consider their latter end before it be too late.

Dec. 19.—On my way to Agra, I was met by a young man, who asked for a book. I refused at first, supposing I should not have enough for the village. He replied, "I can read and will you not give me a book?" Very well, said I, you shall have one. I gave him one, and told him to call at the teacher's house and I would give him more. On my return, I found him waiting for me. I had considerable conversation with him as to his situation as a sinner, and the way of salvation. He told me that since he had heard the gospel preached by one of our missionaries, two years ago, he had not worshipped idols; that he had thrown his own away, and was determined never to worship them again. He was afraid of his parents and his people, and in consequence of that had not dared to renounce Hindooism openly and embrace Christianity. But he did not fear to say in the presence of several Hindoos who were assembled in the teacher's verandah to hear instruction, that he had thrown his idols away, and would worship them no more. After much conversation with him and others, the parable of the barren figtree was explained, and enforced. The young man listened attentively, but before the discourse was concluded he turned aside his head and wept. He evidently was brought to a stand, and I have no doubt, if all restraint arising from fear of caste, etc. were removed, he would not hesitate a moment publicly to renounce Hindooism, as he evidently has no faith in it at the present time. Still he would not be a Christian unless truly converted.

There are at present many things to hinder those who are awakened in a degree from prosecuting their inquiries on the subject of religion. But when a few shall have been brought into the fold of Christ, and shall be brought together so as to form a society among themselves, and to encourage one another, we may expect to see many openly renouncing Hindooism, although they do not embrace Christianity from the heart. May this time soon come.

The people remained in the verandah till nine o'clock at night, when being weary after a fatiguing day and a protracted conversation, I dismissed them. The young man alluded to above, had brought with him a companion to hear the word of God, and to accompany him in his walk home. They lit their torch and returned, having between two and three miles to walk. He promised to read the tracts I had given him, and to return to-morrow.

PRAYERS FOR THE SAILOR.

The following incident was clothed with melting interest to the few friends of watermen, who had assembled for prayer at the last Seamen's Concert in Utica. A note was handed to the Bethel Chaplain from Mrs. —, known as an intelligent and active promoter of every good cause, requesting the prayers of the meeting in behalf of the ship's company of the Niagara that showed such kindness to her son, who died on board that vessel on his homeward passage, about three days sail from Charleston. Far away from home and friends, and sinking in death, he was cheered by the ready attentions and warm hearts of these stranger—sailors. He was consoled, too, by some among them who loved to talk of Jesus and the Resurrection, and whom he hoped to meet in heaven! O, thought I, what tender ties bind us to the sailor! How much we owe them, and how much we ought to pray for their salvation! What angels of mercy may converted seamen be to ourselves, to our dear friends, in affliction, when about to go through the "dark valley," far from the reach of the

sympathies of kindred and home! Will not the churches meet to pray that the abundance of the sea may be converted unto God?"—*Sai. Mag.*

FAMILY JOURNAL.

SATURDAY, JAN. 25, 1834.

TO THE PUBLIC.

We have received so many requests to enlarge this paper, that we have consented to do so, and publish it once in two weeks, until our subscription will warrant us to publish it weekly. We trust all our subscribers will be pleased with this arrangement, as it reduces the postage one half to those receiving their papers by mail, while it will contain a greater variety of matter with the same quantity. An additional five hundred subscribers, who will pay us One Dollar in advance, and One Dollar at the end of three months, will enable us to publish our paper weekly, the same as this number. We are quite sure this number of responsible subscribers may be obtained by our friends with but little trouble. From those who are opposed to the continuation of a religious paper in Rochester, (and such there are who have not hesitated to tell us so,) we can expect nothing but continued opposition, by the way of circulating foreign papers, &c. One thing, however, is quite certain, a religious paper must and will exist somewhere in this section of country, and it remains with Christians in Rochester and the surrounding country, to say whether it shall exist here. As to old measures or new measures, old school or new school, we are determined to know no such terms. Our paper is to be a matter of fact paper, filled with instructive articles, and such as will promote the peace, piety, and edification of Christian families. If we err from this course it is not designedly. This number may be considered a fair specimen of the course we intend to pursue.

We hope soon to be enabled to announce the name of a competent Editor, who will possess the confidence of all the ministerial brethren in the bounds of the Geneva and Genesee Synods. Do not the brethren in these Synods feel the need of a religious periodical, published within their bounds, near at hand, which many of their members would patronize, and without which they will remain destitute? We ask, brethren, will you assist us? We now leave this subject with all who feel interested in the promotion of the cause of Zion. Ministers are desired to lend their aid, and act as agents. This number will be sent to many gratis. Our terms are ONE DOLLAR, in advance, as heretofore, if published semi-monthly; or, TWO DOLLARS, in advance, if published weekly.

Revival.—An interesting protracted meeting is now in progress in the Baptist church, in this village. There has been a number of conversions, and many are inquiring the way of life. The church also, is evidently much engaged in forwarding the good work. Oh! when will all the churches of this village put on their beautiful garments and act as the disciples of the Lord Jesus? When will they come up to the help of the Lord against the mighty? We answer, not until they are willing to humble themselves before God, by confessing their sins, and putting away vain speculations, and giving their whole hearts to the Saviour. Who will stand in the way of a merciful visitation? 'T were better for that man that a millstone were hanged about his neck, and he cast into the depths of the sea.'

If there is any one Christian charity possessing stronger claims upon the church of Jesus Christ than another, it is our firm conviction that that charity is the American Sunday School Union,—because it lays the foundation and prepares the way for success in every good work. Built upon the grand principle of UNION,—recognizing the existence of evangelical denominations only so far as to avoid the points of difference,—this Society rests on the broad basis of the Christian church, esteeming every true disciple of the Lord Jesus Christ, as one with them in building up the kingdom of our Redeemer. It has, we think, just claims to the lasting gratitude of every Philanthropist and Christian, for the improvement made by them in books suited to the capacity of the juvenile reader. But a few years since, and there was scarcely a book to be found suited to the

wants of the young. Now, through the instrumentality of this Society mainly, we are supplied with the best and cheapest publications that could be desired; and the instruction of the tender mind has become comparatively easy. May this noble institution continue to prosper until "the child shall die an hundred years old!"

We are led to these remarks by the following communication, which we cheerfully insert.

For the Family Journal.

LIBRARY FOR CHILDREN.

As many persons have occasion to select Sunday School Libraries, or make purchases of books for children in their own or other families, we would call their attention to the excellent, cheap, and very popular words of the American Sunday School Union. They can furnish a library for a school which will contain 325 volumes, amounting to 28,305 pages, bound in fancy colored leather backs and corners, with marble covers.—These volumes contain 15,000 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is \$41.

Besides this library, the Union have published 103 smaller books in paper covers, containing 2056 pages, with a large number of wood cuts. A complete set of these costs \$1.46. If bound, they would make about ten or twelve volumes of uniform size.

In the above are not included several volumes, which, on account of size, &c. are not placed in the regular series: such as the Bible Dictionary, Psalmody, Hymn Books, Biographical Dictionary, Union Questions, &c.

Nearly the whole of the books have been printed from stereotype plates, on good paper; many of them were written expressly for the Union, and all have been examined and approved by the Committee of Publication, composed of an equal number of members of the Baptist, Presbyterian, Methodist, and Episcopal churches.

For the sum of \$42.46, the above 338 works can be procured by any Sunday School or Sunday School Society, which will send a copy of its constitution, a list of officers, and an annual report to the American Sunday School Union, and thus become an auxiliary. They can be procured on the same terms by any individual who is a member of the Society, purchasing for his own use, or for gratuitous distribution. The terms for membership are for life \$30, or \$3 annually, in which case they also receive gratuitously a copy of the Sunday School Journal.

In view of these facts, we may inquire how many thousands of parents might place in their dwellings such a library; embracing matter adapted to all ages, from the youngest child that can read, to the parents and domestics of the household!

How many thousand little companies of youth might join and purchase a complete library for their amusement and instruction!

How many thousand sets should be required by Sunday Schools, by common schools, by public schools, by apprentices' libraries, by men of property, for gratuitous distribution, by ministers and pious visitors of the poor and the rich, for the comfort and benefit of the families and individuals they go amongst!

Orders with particular directions as to the mode of conveying books, will meet with prompt attention if addressed to

FREDERICK W. PORTER,

Cor. Sec'y Amer. Sunday School Union,
No. 146 Chesnut st. Philadelphia.

Manual Labor School for Colored Males.—An advertisement in the Western Recorder notifies the opening, on the 1st of May, of a Manual Labor School, in the village of Peterboro, Madison county. We hope an object so commendable, and so much needed, will meet with success equalling, at least, the expectations of its philanthropic projector.

Rev. Mr. Adams, of Syracuse, has declined the call to become pastor of a church in New-Haven, Con.—*West. Rec.*

Rev. Dr. Leland, of Charleston, S. C., has been appointed professor of theology in the Southern Theological Seminary.

Professor George W. Eaton, late of Georgetown college, Kentucky, has been unanimously appointed professor of mathematics and natural philoso-

phy in the literary and theological institution at Hamilton, N. Y.

Religious Magazine.—No. 4, for January, is received. The articles are equally good as the former numbers. Contents—Sailing on the Ganges; Ship Poland; Stories of a Revolutionary Officer; How ought I to keep the Sabbath; The Fireside, No. 3; The Enmity of the Carna Mind against God; The Gate of Prayer; A Correspondence; The Family Revival; Unpublished Anecdotes of Dr. Payson; American Quarterly Observer.

National Preacher.—The December number contains two sermons; one by Dr. Humphrey, President of Amherst College, entitled "Time measured by eternity;" the other by Rev. William Nevins, of Baltimore, entitled "Solemn views of Probation."

The Child's Newspaper, is a neat little paper published at Cincinnati, at \$1 per annum, the profits to be devoted to the interests of the American Sunday School Union. We hope it may have extensive patronage.

The Father's Magazine.—We have received the first number of this Magazine. It is handsomely printed, in style similar to the Mother's Magazine. Contents—Introductory Address, The New Year, Letters to a Christian Father, Education of Children, Thoughts respecting Mechanical Arts and Employments, The value of the Temperance Reform in Families, Editorial Department, Notices to Contributors, to Correspondents, New Publications, &c.

Congress.—Both houses of Congress have been engaged in debating the Deposit question during the last two weeks. Mr. Benton, in the Senate, occupied three days in reply to Mr. Clay, and was followed by Mr. Southard, on the other side, in favor of Mr. Clay's resolutions, Mr. Benton's amendment having been negatived, 12 to 34. Mr. Webster has given notice, that when the Senators shall have fully expressed their minds on the subject, he shall move to refer the whole to the Committee of Finance, of which he is the chairman.

In the House Mr. Polk had occupied three days in reply to Mr. McDuffie. Mr. Binney has spoken against the removal, followed by Mr. Cambreleng, who said he presumed further debate was useless, and the public interest required a speedy settlement of the question, and he therefore moved the previous question, which was negatived.

For the Family Journal.

THE CHURCH IN THE WILDERNESS.

[CONTINUED.]

Verse 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

These verses are almost literal expressions of triumph on the occasion.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the manchild.

And when the devil and his Romish crew saw that they could no longer practice their cruelty and wickedness under the garb of religion, and that they were numbered with the heathen world, they were armed with hatred and vengeance against the Puritans, who had been the means of their fall, and were now established to be the church of Christ, having the ordinances regularly administered unto them.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

And the puritan church being thus disturbed and scattered by the persecutions which prevailed against her, obtained a ship and a compass, with which she was enabled to leave Europe, the seat of the dragon, and flee across the Atlantic into the wilderness of America; the place where God was determined to establish his pure church, and grant her religious privileges for 1260 years.—And though this church might be chastised through the instrumentality of minor devils, yet the great deceiver is never to establish his seat on that side of the Atlantic.

15 And the serpent cast out of his mouth water as a

flood, after the woman, that he might cause her to be carried away of the flood.

The devil learning that the church in America was in a prosperous state, left Rome and came to Great Britain, and not being permitted to follow the church any farther, he excited all the pride, and avarice, and superstition, that could be found on the island, and thus raised a large army which was to come upon the Americans like a flood, and destroy all their religious privileges, and thus smother and destroy the church.

16 And the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth.

But the church was aided by the world at large, and this army did her but little injury. Its effects were averted in the following manner. 1st. The church had many friends in Great Britain, who exerted a happy influence in weakening the forces of this army. 2d. The French people assisted in averting this flood of destruction from America. And 3d. The preparations which were making for war between the nations of Europe, served to draw away and destroy the energy of this army, so the people in America were enabled to gain the victory and establish their independence. Thus the whole flood of destruction was averted, and the church was left in the full possession of her religious privileges.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ.

The devil finding he could avail nothing against the church in America, was full of wrath and endeavored to raise a persecution against those remaining in Europe, who resembled the church, and were zealous in maintaining the purity of the faith.

[The arguments showing the correctness of the foregoing exposition will be given in our next.]

Return of Mr. Abeel.—We learn from the Chinese Repository, that Mr. Abeel, who recently labored as our Seaman's Chaplain at Canton, is in very ill health. He sailed from Singapore for England on the 28th May last, in the British bark Cambridge. If his health is restored, he expects, after visiting America, to return to the east.—*Seaman's Mag.*

NOTICE.

The next stated meeting of the PRESBYTERY OF ROCHESTER, will commence at the Chapel of the 1st Presbyterian Church in Rochester, on Tuesday, the 4th of February next, at 11 o'clock, A.M. **GEORGE G. SILL, Stated Clerk.**

January 13, 1834.

The Stated Clerk would also call the attention of the Churches under the care of the Presbytery, to the following resolutions passed at the last stated meeting:

1. Resolved, That collections for the Commissioners Fund be taken up in our churches previous to the 1st of February in each year, and the monies thus collected be forwarded to the Stated Clerk before, or at the time of the stated meeting of Presbytery in February.
2. Resolved, That we pay our Commissioners, who attend the General Assembly, twenty-five dollars each.
3. Resolved, That if the collection for the Commissioners to the General Assembly exceed the amount to be paid to those who attend, the surplus shall be paid over to the Commissioners Fund of the General Assembly.

Secular.

IN ASSEMBLY.

PETITIONS PRESENTED AND REFERRED.

Mr. Hertell presented the memorial of a large meeting of the citizens of New-York, of which Walter Bowne, was Chairman, against the repeal of the law abolishing Imprisonment for Debt. A debate arose upon the reference of this Petition in which Messrs. Gordon, Bowne, Myers and Hertell, took part. It was finally laid on the table on motion of Hertell, for a Road from Whitehall to Plattsburgh; for a canal from the Black River to the Erie canal; for the Seneca Falls Bank; of Jacob H. Failing, for canal damages: the memorial of Jacob Trumppour, for the payment of his claims for surveying the canals; of John Chapman and Lewis Beebe, for relief in relation to a canal contract; for an amendment of the charter of the Washington Marine Insurance Company; of inhabitants of Columbia for the repeal of the law abolishing Imprisonment for Debt; sundry petitions for Banks at places before mentioned were also presented.

The Speaker announced the following committees:—

- Ways and Means**—Wheeler, Myers, Clark, A. J. Parker, Cash.
- Grievances**—Anderson, De Graw, Livingston, Healy, Summer.

Privileges and Elections—Brasher, Dusenbury, William Mabbett, Terry

Judiciary—Haight, Phelps, Gordon, Grinnell, Clary.

Expiring Laws—Bagley, Marrin, Wait, Collier, Harris.

Claims—Ingalls, Fox, Crosby, Robertson, Caykendall.

Colleges, Academies, and Common Schools—McKeon, Bogardus, Beardslee, Schiermerhorn, Yates.

Engrossed Bills—Jackson, Case, Hall, Conklin, Nicholas.

Erection and Divisions of Towns and Counties—O. Robinson, Burtrick, Whea on, Orr, Kingman.

Incorporation of Cities and Villages—Drake, Wright, Bull, Stone, Eno.

Agriculture—Kernon, Morehouse, Woods, Temple, Dyer.

Incorporation of Charitable and Religious Societies—Cargill, Strong, McKnight, Bockhoven, Young.

Incorporations and Alteration of Banking and Insurance Co's.—Morris, Willes, Younglove, Bowne, Smith.

Aliens—Osborne, Ringgold, Chamberlain, Arnold, Lewis.

Canals and Internal Improvements—Humphery, Strong, Stevenson, Morrill, West.

Roads and Bridges and the Incorporation of Turnpike Companies—Angel, Stafford, Campbell, Mabbett, Fleming.

State Prisons and Penitentiary System—Staats, Gordon, Lockwood, Groom, Parkhurst.

Militia and the Public Defence—Fowler, Tompkins, Ruggles, Ward, Germond.

Indian Affairs—Snyder, Jones, Mitchell, Patterson, Hasbrouck.

Manufacture of Salt—Strong, Guinnip, Wright, Osborne, Bostwick.

Medical Societies and Colleges—Winfield, Staats, Stevenson, Anthony, Palmer.

Two Third Bills—Tompkins, Haight, Archibald, Johnson, Fefeveer.

Public Lands—McKnight, J. P. Robinson, Hunt Myrick, Grover.

Trade and Manufactures—Myers, Hough, Barnes, J. S. Parker, Spafford.

Rail Roads—Beardslee, Todd, J. H. Parker, Shays, Coe.

SELECT COMMITTEES ON THE GOVERNOR'S MESSAGE.

On so much as relates to Poor Houses—Marvin, Culver, Church, Whipple, Emmons.

On so much as relates to Insane Poor—A. J. Parker, Titus, Dana, Sears, Thompson.

On so much as relates to the Deaf and Dumb—Hertell, Brasher, Elithorp, Morsereau, Brown.

Mr. Hertell, pursuant to notice, brought in a bill relating to the competency of witnesses. The bill provides that no religious test shall be required of witnesses.

Mr. Hertell, pursuant to notice, brought in a bill relating to the inspection of Tobacco.

Mr. McKeon gave notice of a bill making parties in civil suits witnesses.

Mr. Hertell offered the following resolution, which lays one day on the table:

Resolved, (if the Senate concur) That a Joint Committee be appointed to inquire into the expediency and practicability of establishing in the several counties of this State, with a view to a system of universal Education, industrial, agricultural, mechanical, scientific and literary Institutes, and that the said Committee report thereon at the present or succeeding session of the Legislature.

Mr. Bowne gave notice of a bill relating to Common School taxes.

Mr. Case offered a resolution requesting our Members of Congress to procure a law extending the Franking privilege to Members of the State Legislatures.

The House in Committee of the Whole, Mr. McKeon in the Chair, passed the bill allowing the N. Y. Common Council to pay Grand and Petit Jurors \$1 per day. Adjourned.

IN SENATE—Jan. 13.

PETITIONS READ AND REFERRED.

By Mr. Sudam—of the Supervision of Albany and Tioga, and the Executive Committee of the Albany County Agricultural Society, for the establishment of an Agricultural School; also, for a Bank at Kingston, Ulster Co.

RESOLUTIONS PRESENTED.

By Mr. Edmunds—
Resolved, That the North River Bank of the city of New York do report to the Senate, in the time and manner required by the 14th Section of its act of incorporation, a full and true account of the funds and property of the said Bank; the amount of the debts due to and from the said Bank; the amount of bills and notes emitted by said Bank in circulation, and the amount of specie in said Bank, at the time of making said return. Agreed to.

Resolved, That the Committee on the Incorporation of Banks and Insurance Companies, be instructed to enquire in the expediency, of compelling by law each Bank incorporated under the Safety Fund act, to have at all times in their vaults, one the fifth of their capital in specie.

Mr. Sudam moved to lay the resolution on the table, and have it printed.

Mr. Dodge saw no reason for laying it on the table, and thus delaying its passage, and spoke of the excitement in the country because of the small amount of Specie in the vaults of the Banks. He said although it would curtail the circulation of Bank bills, it would increase the stability of those in circulation.

Mr. Sudam renewed his motion, which was agreed to.

Mr. Maison, pursuant to notice, reported a bill for the increase of the salaries of the Chancellor, Judges of the Supreme Court and Circuit Judges. The bill was read twice and ordered printed. [It provides that the salary of the Chancellor shall be \$2500, and Circuit Judges \$2000.]

SENATE.—Tuesday, Jan. 14

Mr. Van Schaick presented a petition from the National Bank for an increase of its capital.

Bills Introduced:

By Mr. Seward, to authorize the erection of a new Court House in Cayuga; authorising a further loan to complete the jail in Cayuga county.

By Mr. Kemble, authorising the corporation of Troy to raise money by tax, and to borrow money.

The joint resolution from the Assembly in relation to establishing in the several counties in this state a system of universal education, &c. was read and laid on the table.

The bill from the Assembly for the payment of jurors, in New York, was referred to the judiciary committee.

On motion of Mr. Gansevoort:

Resolved, That the committee on the judiciary, enquire into the expediency of authorising the appointment of a suitable person to hold a Circuit Court, in case any Circuit Judge, from sickness, or any other cause, shall be incapable of holding Court appointed by him; and that said committee report by bill or otherwise.

Mr. Dodge laid on the table the following.

Resolved, The Bank Committee be instructed to inquire into the expediency of providing by law, that no member of the legislature, shall directly or indirectly, be authorised or permitted to subscribe for any share or shares of Bank or Insurance stock, in any company which shall be incorporated, during the period for which he shall have been elected.

Mr. Dodge offered the following:

Resolved, That the canal commissioners be directed to report to the Senate.

1 Their present estimate of the cost of the Chenango canal.

2 Their opinion as to the quantity, durability and sufficiency of the water on the summit level thereof, with a complete description of the sources from whence they calculate to receive it, and the mode and manner of its collection and application.

Mr. Dodge stated, that in offering this resolution, he wished it to be distinctly understood that it was not from any enmity to the canal. He wished the work completed, should it cost double the amount estimated, provided he could be assured that a sufficient supply of water could be obtained. He thought, however, that a dry canal would be of as little value to the Valley of the Chenango, as to the state at large.

Mr. Hubbard moved to lay the resolution on the table, and stated as his reason for so doing, that he would shortly have report from the canal commissioners, which would no doubt contain all the information asked for. The commissioners had already let out 30 miles of the work, and he thought the resolution calculated to throw discredit upon them.

After some further remarks by Mr. Stower, Dodge and Foster, the resolution was laid on the table.

At the request of Mr. Seward, the bank resolutions, from the assembly, which were made the special order of the day for Wednesday, were made the order of the day for Thursday.

The committee of the Whole, Mr. Livingston in the chair, rose and reported on the bill for the erection of a new court house in Cayuga co.

After the consideration of executive business the Senate adjourned.

ASSEMBLY—Tuesday, Jan. 14.

The House then resolved itself into a Committee of the Whole, Mr. Lockwood in the chair, on the act for extending the power of the Commissioners of Supreme Court in Westchester; rose and reported.

On the act for the incorporation of the city of Rochester, Mr. Myers in the chair, made progress, rose and reported and asked leave to sit again.—Granted. Bill ordered to be printed, not having been so.

On the act authorising the commissioners of School monies in the city of N. Y. to use part of special school tax money to pay their expenses, Mr. Strong in the chair. Passed without amendment. Adjournment.

Wednesday, Jan. 15.

In the Senate, Mr. Edmunds moved the following as an amendment to the resolutions from the Assembly relative to the removal of the deposits from the Bank of the U. S., which was laid on the table and ordered printed.

Resolved, That the conduct of the Bank in attempting, at a time of general prosperity, to produce pecuniary distress and alarm and in exercising its powers with a view to extort a renewal of its charter from the fears of the people, affords, of itself, full justification, for the withdrawal of the confidence of the government.

Mr. Dodge called for the consideration of the following resolution moved by him on Monday, which after debate was adopted:

Resolved, That the committee on the incorporation of banks and insurance companies, be instructed to inquire into the expediency of compelling by law each bank incorporated under the safety fund act, to have at all times in their vaults one fifth of their capital in specie.

In the Assembly, Mr. Haight introduced the bill from the Senate, relative to vacancies and disabilities in the office of Vice Chancellor.

Mr. Browne introduced a bill to abolish capital punishment, and to provide for the punishment of certain crime. [Substitutes solitary confinement for capital punishment.]

Mr. McKnight, reported against the petition of the trustees of the first Baptist society in the town of Macedon, Wayne co. for a law authorising the sale of a lot of land; which was agreed to. Mr. Gordon called for the consideration of the preamble and resolutions offered by Mr. Myers, instructing the bank committee to inquire into the expediency of a distribution of bank stock by auction.

A long debate ensued, in which Messrs. Gordon, Myers, Wheeler, and Marvin took part.

The preamble to the resolutions was finally stricken out, by consent of the mover, and the resolutions adopted.

Thursday, January 16.
In SENATE—The order of the day being the consideration of the Resolutions passed in the Assembly, and offered by Mr. M'Keon on the subject of the United States Bank, Mr. Seward proceeded to address the Senate against said resolutions. He spoke near two hours, without concluding his remarks, when the Senate adjourned.

[We will endeavor soon to give his remarks entire to our readers.]

In ASSEMBLY—Mr. Bowne, from the Bank Committee, reported against the bill introduced by Mr. Myers, prohibiting the circulation of Bank notes under the denomination of \$5. The Report was unanimously adopted.

Mr. Morris, from the Bank Committee, reported a bill increasing the Salaries of the Bank Commissioners to \$2000 per annum.

The Surveyor General reported in favor of the petition of the Black Rock and Buffalo Rail Road Committee, to construct their road on land belonging to the State.

Mr. A. J. Parker gave notice of a bill in relation to the granting of Tavern Licenses.

The U. S. Navy.—The vessels now in commission are 1 ship of the line, 3 frigates, 10 sloops of war, and 6 schooners. In ordinary, 6 ships of the line, 6 frigates, and five sloops of war. Building, (nearly completed) 5 ships of the line, and 7 frigates. Total, 12 ships of the line, 16 frigates, 15 sloops of war, and 6 schooners. Frames of live oak have been delivered at the different Navy Yards, for 4 ships of the line, 7 frigates, and 4 sloops of war. Besides these, contracts have been made for the frames of 1 ship of the line, 1 frigate, and 1 sloop of war. The whole quantity of live oak received at the Navy Yard for the vessels not yet constructed, is 366,435 cubic feet. There is also on hand, for the same purpose, 206,887 feet of white oak plank, 198,652 cubic feet of white oak timber, 188,204 cubic feet of yellow pine timber, 44,560 do. mast and spar timber, white oak knees, in number, 5500.

The estimates for 1834 contemplate the employment of 1 ship of the line, with 834 men; 3 first class frigates, 452 men each; 1 do. second class, 367 men; 11 sloops of war, 1st class, 188 men each; 7 schooners, 55 men each. Total 5011 men.—*Jour. of Com.*

The New York Mercantile Advertiser of the 2d inst. announces on the authority of a letter from Mantanzas, the death there on the 14th ult of Col. De Witt Clinton, second son of the late Governor Clinton. He was in the 29th year of his age, and for the last five years he had been attached to the corps of the United States Engineer.

☞ A lad 12 years of age, a Scholar in the Boylston School has been presented by the Grammar Master, Mr. Fox, with a handsome silver medal, bearing the following inscription: "Presented to Wm. H. Briege for his courage and humanity in rescuing George Bates from drowning Aug. 9, 1833."—*Transcript.*

MARRIED.

In this village, on the 17th inst. by N. Draper, Esq., Mr. ESCO PRATT, to Miss DEBORAH WOOD, all of this village.

DIED.

In Brighton, on the 17th inst., RICE EATON, Sen. aged about 60 years. He had for a long time suffered under a very severe and afflictive disorder, which he bore with Christian fortitude and resignation. He was a devoted Christian and philanthropist. His loss will be deeply felt by a very large number of mourning relatives and friends.—*Communicated.*

[We had not space for the accompanying lines, but will give them in our next.—Ed.]

Prospect Hill.

HAVING purchased the ground on the east side of the river, one mile south of the village, (near Wolcott's Tavern) and platted it out into lots of from one to four acres each, fronting on the Henrietta Road, the Feeder and River. Said lots are beautifully situated; they are now offered for sale on liberal terms. I know some people exclaim against Real Estate in Rochester, and cry out Michigan, but I have had the pleasure of selling to some people who have been to Michigan, and had money enough left to bring them back and purchase of me, and I shall expect more of them in the spring.

A. W. RILEY.
Jan. 14, 1834. Office, Globe Building.

Poetry.

THE PROTRACTED MEETING.

BY MRS. H. M. DODGE

The moon was up. There had not been a sound
Save nature's busy hum, from morn till eve
In the deep bosom of the forest shade,
Where came a human form, and sat him down
To meditate alone. Awfully strange
He turn'd his full and restless eye to heaven,
Then cast around a quick and fearful glance
Of wild inquiry—as the hunted bear,
Faint in the distance hears the bugle's shrill
And fearful echo, trembling with dismay,
Hor fierce and fiery eyeballs rolling wild,
Amid the forest gloom,—so he, the youth
Of tall and noble mien, and manly form,
Yet full of dark and dread suspicions, full
Of lurking treachery to human kind;
Aye, guilt, deep guilt was the e, and deeds of blood
With all their fearfulness were written out
Upon his high, fair brow!

The moon was up
And as her soft and gentle light came down
And slept upon the waters, restlessly
He stood upon the shore and viewed his form
In the calm deep below. The heavens were bright
With solemn glory, and the quiet earth
Seem'd meek and sinless in its Maker's sight;
But he, poor miscreant! he, the veriest wretch
That gazed upon the works of God unmov'd,
Unruffled, and unthankful, he mark'd not
The beauty of the scene, but darkly deep,
His thoughts were turn'd on villainy and crime
And acts of fearful dye! He stud ed hate
Against his enemy, and vow'd revenge;
And robbery and death were mingled deep
In the unmanly cravings of his soul!
Oh, is there light in heaven, is there light
To pierce the desolate midnight of a heart
So full of darkness and depravity!

Soft as the whispers of elysian harps,
Swept by the breath of angels, came a sound
Upon the stillness of that lonely spot
Where stood the man of malice and revenge;
He paused—his hand was clench'd his cheek was
With wrath and hatred, but the voice of song, [pale
The touching harmony of holy lips,
Beginning here on earth that blessed strain
Of Hallelujah to the bleeding Lamb
Forever and forever, sooth'd the high
And turbulent passions of his heaving breast,
Calm'd the dark fury of his restless eye,
And cool'd the stream of hatred breathing forth
The spirit of the bottomless depths of woe!

He paused in silence; through the forest boughs
Dim stream'd a distant light, and darting forth,
Spur'd by the hasty impulse of his soul,
He stood before the sanctuary—stood,
A listener to the praises of that Power
His heart contemn'd and hated! Awfully
The workings of depravity uprais'd
Their engines of rebellion, and the clench
Of the dark tempter's might was on his soul
In deadly grasp! But, lo, the Holy One, [for
The Spirit of love and meekness,—that blest Pow-
Who tames the madness sin has made to change
The fair face of the earth, and scatter'd death
Through all her pleasant borders,—He was there
And darkness fled away.

How strange a sight;
That furious, impious man, that daring wretch
Who spurn'd the blessed cross, and follow'd madly
The passions of his soul, a penitent!

Yes, grace can conquer all. Again the sound
Of praise was on the air, and that same tongue
Which uttered blasphemies and bitterness
Against the love and holiness of heaven,
Was first and loudest in the sacred hymn!
Why was it thus? Ah, humbled saints were there
In agony of pleadings for the lost
And perishing of earth; and mightily
The glorious blessing came! Saints, will you pray?
Philadelphia, 1833.

Juvenile Department.

For the Family Journal.

SKATING.

James.—What a fine morning this, is it not Wil-
liam? and the ice on the river, how it glistens,
will you go skating with me?

William.—The morning is so delightful I think
I should enjoy it much, but I must go to school.

J.—O, no, you forget it is Saturday, our holy-
day, will you go?

W.—I cannot, but if you will wait till to-mor-
row I will.

J.—To-morrow is Sabbath, and I should be
sorry to be seen skating then.

W.—Why, I am sure there will be more on the
ice, for there are some apprentices who must
work to day, and to-morrow they will be at liber-
ty.

J.—Yes, but those which you would think were
the best boys will not be there.

W.—How so, James, do you intend to say that
I am going to skate with the worst boys?

No, I did not say so, for I believe when you
think a little you will not be there.

W.—Where shall I be, do you intend to say I
am telling a wrong story when I say I shall skate
to-morrow?

J.—I mean to say I think you do not know.

W.—You better tell me I lie, think I don't
know?

J.—Don't get angry now, and I will tell you I
have been to the Sunday School, and have learn-
ed the ten commandments, and one of them is
'Remember the Sabbath day to keep it holy.'

W.—Yes, you may stop, for I can say it all.

J.—Well, do you think you would remember
the Sabbath to keep it holy when you were ska-
ting?

W.—I guess I should keep it as well as some
do

J.—Do you think you would keep it as you
should; or, if you should happen to slip under the
ice and drown, would you like to have it happen
on Sunday?

W.—I have no skates, and I can borrow a pair
from Saturday night till Monday morning.

J.—Do you think you will use them to-morrow?

W.—I don't know but I shall

J.—I shall go do my skating to-day, and there
is Thomas going; he is always so pleasant and
frolicsome on the ice, and he never goes on Sun-
day, I will go with him.

W.—Stop James, wait one moment, don't be in
such a hurry.

J.—You say you know all the commandments,
and you talk about skating to-morrow.

W.—If I had a pair of skates I would go with
you.

J.—If you will skate to-day and not to-morrow
I will lend you mine.

W.—Then you would have none.

J.—I can borrow of Thomas. Thomas wait a
little, will you?

Thomas.—Certainly I will wait a little or a very
considerable, just as you please; but it is so plea-
sant this morning. What do you wish James?

J.—I would like to run down to the shop, and
ask brother John for his skates.

T.—Here, I have a pair I brought on purpose
to lend to some clever little fellow, they are too
small for me,—I bought a large pair this morning.
Come, let us be going. Come William you are
going, are you not?

W.—Yes, for James has just lent me his skates.

T.—We are all ready then: we will have fine
sport to-day. I wish all the boys would skate
Saturday, and go to school Sunday. William, I
have not seen you for some time, will you go to-
morrow?

J.—I wish you would William, will you?

W.—Yes, I will, and I will try to remember
the Sabbath day to keep it holy.

Teacher.—Just putting on your skates, are you
boys—the morning is most delightful. I hope
you will remember Him who so kindly gives you
health to enjoy a holiday so fine as this. I con-
clude I shall see you all in school to-morrow, shall
I?

Thomas.—I believe you will, sir.

J.—Yes, sir, and I hope you will say something
about 'Remember the Sabbath day to keep it
holy.'

W.—And talk so I shall not forget.

Teacher.—I will bear it in mind. Remember
and come in season. Good morning. B.

A PRAYING CHILD AND HER FATHER.

A little girl belonging to the Sabbath-school
B. became hopefully pious, when she was about
nine years old. During the next winter she
attended the district school. When the school
was dismissed at night, she was in the habit of
lingering behind, till all the scholars had left;
and then returning to the school-house, and
spending a little time in prayer. The father
was an irreligious man, and infidel in senti-
ment; but he was very kind and affectionate
to his little daughter. One day, when the wea-
ther was extremely severe, and the wind high
and piercing, the father was afraid she would
perish with the cold. So he set off to meet
her as she returned at night. He met the scho-
lars on their return home, but the dear object
of his search was not among them. With all
the earnestness of an anxious parent, he has-
tened to the school-house. When he arrived
all was gone, and all was silent, except the
piercing gusts of wind which whistled around
the school-house. He cautiously opened the
door and entered. At that moment a voice,
indicating the greatest earnestness, fell upon
his ear. He stopped and listened. It was his

beloved child pleading with God to hav-
e upon her dear papa.

The father's emotion was too strong to be
suppressed; his soul was filled with agony and
bitterness. He drew near and embraced his
child, and then accompanied her home, deeply
convicted that he was a sinner. In a few weeks
he accepted Christ as his all-sufficient Saviour,
and his only hope of eternal life. He is now
a devoted, active Christian.

What an encouragement does an incident
like this afford to the faithful Sabbath-school
teacher! If instrumental in the conversion
of a child, you may also, through that child's
instrumentality, convey the blessings of salva-
tion and eternal life to a parent.

Dear youthful reader!—have you a father or
a mother who fears not God, nor obeys his
commands? You can here learn what you can
do. If you have learned to pray with the sin-
cerity and earnestness with which this little
girl prayed, you can retire alone and pour your
anxious desires for them in the ear of God.—
If you have never learned to pray with right
feelings, will you not, as you read this affecting
story, be persuaded now to begin? O, you
must learn to pray, if you would be blessings
to your parents or blessings to yourselves.

[We have known of an instance within a
few days of a sick man's relating with tears in
his eyes, that his little daughter, who had been
instructed in a religious public school, had come
to his bed side and begged that she might pray
for him. This spontaneous act of his child
made a deep impression, and was calculated to
lead him to serious reflections.—*Christian
Mirror.*]

THE MANNERS OF THE JEWS.
NO. 9.

Dress and Clothing.—In the first ages
dress was very simple. We read, Gen. iii. 21,
that God clothed Adam and Eve in the skin of
beasts. Skins have continued to be the dress
of savage nations. In cold climates, as among
the Esquimaux, they find them very warm and
comfortable. After a time other articles were
used for dress, made of wool or flax, see Lev.
xiii. 47. Prov. xxxi. 13. At length garments
of finer linen, and even of silk, were used by
the rich, 2 Sam. i. 24. Prov. xxxi. 22. Luke
xvi. 19. These were often dyed purple, or crim-
son, or scarlet. Jacob gave Joseph a coat of
many colors, because he loved him more than
his brethren, and it excited their envy, Gen.
xxxvii. 3, 4. The daughters of kings wore
vests or garments richly embroidered with
needlework, see Psa. xlv. 13, 14. Judg. v. 30.
also other texts. Such needle work still forms
a principal part of the employment of females
in the eastern nations.

Dr. Shaw has given a very particular account
of the eastern dress, which, with what other
travellers relate, explains many passages of
Scripture. He says, the usual size of the hyke,
(the upper garment commonly worn,) is six
yards long, and five or six feet wide. It serves
for dress by day, and to sleep in at night, as
the Israelites did, Deut. xxiv. 13. A covering
was necessary in those countries, as, although
the heat by day is very great, the nights gene-
rally are cold. Such a garment was loose and
troublesome to the wearer; he was obliged to
tuck it up, and fold it round him. This made
a girdle necessary whenever they were actively
employed, and it explains the Scripture ex-
pression, "having our loins girded," when cal-
led upon to be active in performing any duty.

Ruth's veil, which held six measures of bar-
ley, Ruth iii. 15, was, most likely, a garment of
this sort. The kneeling troughs of the Israel-
ites were bound up in their hykes, Exod. xii. 34.
The plaid worn by the highlanders is much the
same sort of garment; the principal article of
dress worn in Java and other parts of the east,
is similar; it is of many colors, like the Scottish
plaid, and reminds us of Joseph's coat.

A wooden or metal pin was used to fasten
the folds of this garment together at the shoul-
der. The outer fold served for an apron to
carry any thing in, as the lap full of wild gourds,
2 Kings iv. 39. See also Ruth iii. 15. Prov.
xvi. 33. and other texts.

The burnoose is a sort of cloak worn over
the hyke. It has a cape or hood to cover the
head as a shelter from rain. Under the hyke
is worn a close bodied frock, or tunic. The
coat of our Saviour, "woven without seam,"
was probably of this sort. When persons thus
clad are engaged in any employment, they
usually throw off their burnoses and hykes,
and remain in their tunics, which is what is
meant by laying aside their garments. Thus,
our Saviour laid aside his garment when he
washed the disciples' feet; and when Saul, and
David, and others, are spoken of as naked, it
means that they have put off their upper gar-
ments, and had upon them only their tunics.
This also explains Mark xiv. 51. Garments
like these would fit a number of persons, Gen.
xxvii. 15. 1 Sam. xviii. 4. Luke xv. 22. they

would not need altering, like our clothes, be-
fore they could be worn by others. These
hykes, or upper garments, were spread in the
way when our Saviour entered Jerusalem in
triumph.

POOR CRIPPLE BOY.

A boy lived in South Carolina, name George
Howard. He was a poor cripple, not able to
maintain himself, but by some means or other he
got together fifty cents. It was all he had in the
world, and he travel'd four miles to the house of
the agent of the Greenville Bible Society, and
offered it for a Bible. The agent gave him the
Bible which was 75 cents, and took the money
to those who managed the society. They were
so pleased with what the boy had done, that
they told the agent to give him back the fifty
cents. When this poor boy got home he
thought the Bible such a fine book that in less
than three months he read it through. One
verse he used to love to read. It is in Revela-
tions. 'Behold he cometh with clouds and
every eye shall see him.' George Howard did
not know and love God before he got this Bible,
but he learned so much in it that when he came
to die, he gave up his soul willingly to God,
hoping and believing that through Jesus Christ,
whose history he read there, he should be taken
to Heaven, and be happy with God for ever.

My dear child, love the Bible: love the God
of the Bible, and pray that He would make you
understand and feel what a blessed book it is.

Secret Prayer.—Secret prayer, said the ce-
lebrated Dr. Hunter, like the melody of a sweet-
toned voice stealing upon the ear, gently wafts
the soul to heaven; social worship, as a full
chorus of harmonized sounds, pierces the sky,
and raises a great multitude of kindred spirits
to the bright regions of everlasting love, and
places them together before the throne of God.
—*Id.*

Cyrus' army marched 2066 miles in 93 days,
from Sardis to Cunaxa, (21-1-2 miles a day,)
and the expedition was unsuccessful. How
many admire this, who yet ridicule *Christian*
enterprise, and modern missions!

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To Printers.

E. WHITE & WILLIAM HAGAR.
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AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, FEBRUARY 15, 1834.

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Advertisements of a moral character, comporting with the designs of our paper, will be inserted at the usual rates.

[The length of these letters require an abridgment for our paper. Extracts will therefore be made embracing the most important matter.]

From the N. Y. Evangelist.

JOURNAL OF A VISIT TO EUROPE,
BY THE REV. DR. COX
LETTER IV.

Dear Sir,—It seems strange that any man should ever venture to become a sailor, and still more that he should continue one after an experience of its hardships. The reasons assigned are commonly that he gets used to it, has good wages, can do that and nothing else, gets into company and engages to go again while in his cups. A more important general reason is perhaps—the love of excitement. This principle has an uncomputed influence in prompting the pursuits and pleasures of men universally. It was the secret charm of chivalry. It is the attraction that weds the soul to war. In the sports of the turf and the field, in gambling and public spectacles of all kinds, and in all favorite popular amusements, it is predominant. A seafaring life is a melo-drama of tragic and comic, pantomimic and recitative, poetry and history, action and interest, battle and recreation, misery and fun! and all this is a career that suits their feelings, that stimulates and attracts them. In the contrast too, the shore and its scenes are all prose and insipidity.

Saturday, April 20.—A wonderful phenomenon presented itself this afternoon—not a whale. It was an overcast and chilly day, about 5 P. M. when our Scottish friend, the kind tempered, corpulent, Mr. M—, who had been seated on the capstan, and leisurely perusing the surface of the sea, which was neither very smooth nor very rough, with its myriad incessant fluctuations; suddenly and passionately exclaimed, in mighty voice that echoed far and wide, "There, there; a whale; see, there he goes." The captain stood near; so did, I believe, the professor, and several other gentlemen: enough to authenticate any common "fish story," that is not made up of things impossible. I also witnessed the scene. Turning quickly towards our larboard quarter, I discovered a huge monster of the deep poised for an instant in upper air; making a horizontal motion also, as he slantingly descended with a mighty splash into the ocean; and instantly, in the same general direction, which varied only in its perpendicular curves, re-ascended with a bound and sunk again; gaining space and moving onward across our wake; appearing and disappearing, as it flew regularly in air and water. I saw at least three distinct leaps. Mr. M— said that he observed three, before he gave the alarm; fearing lest it might be some illusion, at first, that would expose him to the jests of the company. Hence we inferred that its salliances from water to air, must have been at least distinctly seven; all in one direction and at one mighty heat or ferment of desperation. For it was doubtless pursued by a sword-fish, a dasher, or a thrasher, or some other military monster of the deep, who wished to suck its blood without consultation. The assailant was invisible and conjectural; but surely existed in some shape, as a formidable enemy that pursues the more halcyon tenants of the main, predepredates on their corporations individually as he can, and is the terror of submarine millions of comparatively kind and dove like characters. The species of the retreating party is doubtful; only the wise ones all pronounce it not a whale or a grampus. I will call it leviathan; for "upon earth there is not

his like." It was estimated to be 25 or 30 feet in length, by about 6 feet through on an average. The length and inclination towards sharpness in the form of its proboscis or snout, with its lightness of a bluish black color, were the reasons of its being denied the honor of belonging to the cetaceous tribes, by our fish scholars who pronounced it no whale. It was at all events the largest living animal by far that I ever saw. It was not a shark, a porpoise, or a sea-serpent. But the phenomenon of leaping was unique and wonderful. The captain seemed to marvel at it more than others; and declared that in all his experience on the ocean, he had never seen any thing like it before. The Colonel, whose wisdom came at intervals, and who had traveled more by sea and land than any other man probably in whose company I had ever been, made the same acknowledgment. The poor persecuted creature was reduced to the last extremity; and made the mighty heaves perhaps in vain, to preserve his vitals from summary confiscation and mordacity tremendous!—Hence the unnatural and astonishing achievements of will and muscularity to evade the foe; when all other resources and expedients were withdrawn. It rose, I should think, 15 feet above the surface of the waves. And we too may take a heavenward hint, and learn something from the demonstrations of a fish. How seldom do we aspire upward! Alas! how salutary often is the trouble that pursues us, and elicits our mightiest efforts to ascend to a purer and a happier element! Persecution itself is sometimes good medicine; and quite necessary for our health and our elevation. A calm is agreeable and peace is pleasant; but in a storm of circumstances and a confusion of fears, we often aspire towards heaven for relief, and in a better style exemplify the "ACHIEVEMENTS OF PRAYER," (as my friend Fincher, of London, calls them,) than when all things wear the aspect of harmony and utter the voice of joy. It is a fact that we "look upward" very seldom at best, and then often with languor and irresolution. We need to be driven by a necessity towards superior regions, spheres of brightness and of day. Our perceptions of the world above, are perhaps analogously dim and indefinite; although we have eyes, and a medium of no uncertainty through which to exercise their visual power towards "things above, where Christ sitteth on the right hand of God." And can we murmur at the wisdom of our Supreme Disciplinarian, who, knowing our character, as he does also "our frame," sends these afflictions that embitter our native element and prompt our best exertions for a better one above.

In our packet ships it will generally be found that a good, if not an equal proportion of the passengers belong to either hemisphere; mainly to British Europe and republican America. The result is a natural siding into parties, each as the advocate of his own native land, and its appropriate institutions. Hence the comparative claims of royalty and democracy; of nobility and peerage, in contrast with equality and indiscriminate citizenship; the histories and the modern aspects of the mother and daughter country, come into necessary array of argument and animadversion. An influence here invades an American, which he almost never realized before; and which in its strength and speciality of interest, is certainly new to him: new, but noble, and worthy quite eminently of our countrymen—it is the sentiment of NATIONALITY! It refers to the degree of interest which he is to feel and to affect, towards the honor of his country and the estimate of other nations respecting it. Cloistered as it were in his own nation, and isolated from others by the very immensity of the dear land of his nativity and his affections, that land in the feelings of an American becomes the world to him; and other nations are remembered only occasionally, and with a dimness of perception allied to that, with which he thinks of the age of Agamemnon and the empire of the Salucidæ. It is the experience of every American, whose feelings are not obtuse or profligate, that he never before apprehended the importance of his country; or the necessity of being national; or the greatness of other countries; or the interest which the monarchies of the older hemisphere take intensely in the prospects and achievements of the new;

or the indifference and the ignorance of too many of his countrymen, as if principled and cherished in their bosoms, at the influence which our wonderful nation may be destined to exert, or is now actually exerting, on the great family of nations, the mighty commonwealth of man; to which they all in common belong as inhabitants of the world. He now perceives that radiate through other nations, from the focus of his own; that henceforth the old world is to be affected by the new, the new having already realized mainly all the influence which the old is ever distinguishingly to emit. He sees new and glorious relations which our country sustains to others; and views his own in aspects of immense concernment, of which he was comparatively unconscious before. Every spot upon the disk of her glory's risen sun, is like a stain on the crest of his own honor.—Every opprobrious fact that can be quoted from his country's authentic history, dishonors the nobility of his citizenship, and invades the reputation of his personal name. If his thoughts widen to take the perspective of future ages, if they are generalized to include the interests of the world and the improvement of mankind; he sees the high and honorable part which his country may be destined to bear in the happy consummation, and resents every stain on her white vesture as a deterioration of her influence, a postponement of her triumphs. Let greater miseries assail her; let the uxorious of her strength be dispersed; let her motto be no longer *e pluribus unum*, but *quot civitates tot nationes*; let her peerless nationality be forfeited before the world; let her free institutions rush to their catastrophe, and consequent anarchy invite the remedy of despotism; let her religion, her pure Christianity, her spiritual unadulterated establishments, sink into the ruin that aristocracy and hierarchy unite most heartily to predict for them; let the imaginations of monarchy, that republics have no strength and cannot therefore endure, and that man cannot govern himself and persevere without a royal master, be consecrated in our fall and recorded in the ashes of our departed glory; let these things be, or let them appear probable, or be extensively predicted and believed; and the shadow recedes on the dial-plate of human hopes. The chariot of day is driven back.—The sun of the world's illumination "stand still," without a miracle; and that to behold not the defeat but the triumph of the enemies.

With feelings such as these, deepening as he goes, does the American open his eyes on society in Europe; or anticipate as he sails the characteristics that await him there. He feels instinctively prompted to defend the good name of his country; to admit nothing that is false or exaggerated to depreciate her just renown; to say every thing he can in truth that favors her reputation and establishes the purity of her fame; to conceal as much as fairly possible her faults; and to admit, where honesty requires it, that she has faults, blemishes, sins; of which her duty it is to repent, confessing and forsaking them, that she may be forgiven in this world, and in that which is to come. Besides, there is a torrent of abuse, an ungenerous grudging invective, continually pouring on us, from certain persons, tongues and pens and types, in British Europe, which it is impossible not to resent, or to hear without a generous indignation. I am very far from accusing the nation of this—it is the sin of certain classes or individuals only; and relieved in the contrast by more and better sentiments from more and better personages. But still I assert that we are bitterly hated by many in the countries of our ancestry. They calumniate, malign, envy us; and watch for our halting. They treasure up all the trolloping falsities they can muster against us; put the worst construction possible on every incident; magnify our real faults as if we were not their children; predict our deep deterioration and certain downfall; deny every good thing that fairly belongs to us; they sneer at us, caricature, vilify, and abhor us! and withal are very much afraid of us too! This is so throughout Europe, insular and continental.

I think it right that Americans should know this; for it is a fact and I know it. The sense of things like these, may well give to any one of our citizens traveling in Great Britain espe-

cially, a wariness of circumspection, a generous courtesy of behavior, a high and noble bearing, a principled and perfect independence of manner, a courage and a constancy of action; which are, in my judgment, the proper elements of character and deportment in such circumstances and relations: and without which one may too easily become the sport or the dupe of those tools of power and enemies of freedom, who want only the ability, not the will, to become the assassins of universal liberty; and whose jealous invidiousness of feeling, towards the colossal grandeur of this country and the brilliant lessons which its history is demonstrating to the world, is blown into a flame of fury, when brought into contact with an American patriot, whose intelligence can confute its positions, and whose integrity will not fail to rebuke condignly the wantonness of its calumnies.

Yours, &c.

From the N. Y. Observer.

PARTIALITY OF THE CHURCH OF ROME.

There is nothing of which I am more perfectly certain than that the religion of Jesus Christ is not the religion of Jesus Christ. I do not care to say what it is; but it is not Christianity. How can they be the same when they differ so widely! Midnight and noon are not more unlike. I will specify one point of difference. Romanism is *partial*. She is a respecter of persons. Christianity is the very opposite of this. And not only is the church of Rome partial, but her partialities are all in favor of the *rich*. Now Christianity, if it leans in any direction, inclines towards the poor. It was one sign that the Messiah was come in the person of Jesus of Nazareth, that the poor had the gospel preached to them. They were not overlooked. Far from it. "Hearken, says one, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he has promised to them that love him." The poor had never such a friend as Christ. He was himself poor.—He had experience of the privations, cares and sorrows of that condition. So poor was he that he had not where to lay his head. No lodging-place at night had he in all that world which his word created and his hand sustained. The poor are peculiarly his brethren. And think you, then, that he has opened a wider door of entrance into heaven to the rich than to the poor? Think you that he has connected with the condition of the rich man an advantage, whereby he may sooner or more easily obtain admittance into the place of his glorious presence! I do not believe it!—But this is what the church of Rome teaches. She preaches better tidings to the rich than to the poor—Christ did not. But I must make good this charge against the church of Rome. I do it thus. According to her creed, all souls, except, perhaps, now and then one, of every condition, go, on their leaving the body, to purgatory. There they are. Now to get them out. How does she say that it is to be done? Why, they must either suffer out their time, (i. e. all the time that remains after subtracting all the indulgences that were purchased, and paid for,) or their release must be effected by the efficacy of prayers and masses said for them by the faithful on earth. You remember that mass was performed lately by the Catholic Congress assembled in Baltimore, for the repose of the souls of two deceased bishops. There is no other way. Christ's sacrifice does not give rest to the soul, according to the Catholics, unless the sacrifice of the mass be added to it!—Well, how are these masses, so necessary to the repose and release of the soul, to be had? Why, how do you suppose, but by *paying for them*? Give the priests money, and they will say them. At any rate they promise that they will. Now do you not see the advantage which money gives a man in the church of Rome, and the hardships of being a poor Catholic? I wonder any poor man should think the Catholic religion the religion of Christ. Verily, popery is no religion for poverty. What did our Saviour mean, when he said: "How hardly shall they that have riches enter into the kingdom of God." According to the Catholic doctrine, they are the very men that enter most easily—they have the wherewith to purchase indulgen-

Belmont above

ces and masses. It is the poor, according to this scheme, that *with difficulty* enter in.—They have to serve their time out in Purgatory; whereas the rich can *buy* their time off.

But is the thing managed in this way? Are not masses said for all that die in the Catholic faith? Yes, there is a day in the year called All-souls day, (it comes on the 2d of November; alas for the poor Catholic who dies on the 3d, for he has to wait a whole year for a mass;) when all of them are prayed for. The poor share in the benefit of the masses said on that day; but what does it amount to, when you consider the millions of Catholics that die every year, and the many millions not yet out of the fire, among whom the benefit is to be divided? It is not like having a mass said for one's soul in particular. But that is the privilege of the rich.

Now I do not believe that it is the religion of the blessed Jesus that makes this distinction in favor of the rich. I believe that Christ brought as good news from heaven to the poor as to the rich. I believe that every blessing which he has to dispose of may be bought *without money, and without price*. See Isa. iv. 1. I believe that whosoever will, may take of the water of life freely. Rev. xxii. 17. This is my creed.

There was poor Lazarus. I reckon he went to heaven as soon after he died as he would have done if he had had millions of money to leave the church; and I reckon the angels were as tender and careful of his soul as if he had been clothed in purple and fared sumptuously every day. And he was a poor man to whom the dying Saviour said, "To-day shalt thou be with me in Paradise." If there was ever a man who, according to the Catholic doctrine, should have gone to purgatory, and remained a great while there, it was that thief. But you see he did not go there. Christ took him immediately to Paradise. He went there without *penance*, without *extreme unction*, without *confession to a priest*, without a single mass being said for him, in utter outrage of all the rules of the church! I don't think that Joseph of Arimathea, rich as he was, could have got to heaven sooner than that penitent thief. But Christ always considered the poor; and that is not Christianity which does not consider them.

As I said in former pieces that I had no faith in salvation by *fire*, or in salvation by *oil*, I say now I have no faith in salvation by *money*.

I will close with a syllogism. Christianity makes it as easy for a poor man to get to heaven, as for one that is rich. This is my *major* proposition. Who dare dispute it? But the church of Rome makes it *not so easy* for a poor man to get to heaven as one that is rich. This is my *minor* proposition, and this I have shown. Who dare deny it? Now my *conclusion* is, therefore the religion of the church of Rome is not Christianity. M. S.

THE UNPREPARED.

William W. was the "only son of his mother, and she was a widow." Though left to struggle through the world with two small children, she had succeeded in educating her son and daughter, to an age in which they were soon to begin the world for themselves. And she fondly anticipated the time when they would become the support of her declining years.

She was herself a sincere Christian. And with a mother's ardent affection, and solicitude, she had sought to instil into their minds, while young, a knowledge of those things which were of vital importance to their well being here and in the world to come. Her labors were not unblest, for, in process of time, her daughter became pious, and united herself to the church of Christ.

I frequently called at their residence; and when William was absent, the subject of conversation was uniformly turned by Mrs. W. to that of the impenitence of "her dear, her beloved son." He was, indeed, a most dutiful and affectionate child; and sought in every way to make her as happy as possible. But that which distressed her was that he paid no attention to the subject of religion; he spent his time, without seeking to become reconciled to God through the only Redeemer of a guilty world. Often, and with tears, would this excellent parent entreat me to "talk with her dear William;" to "pray for him," &c. Being intimate with the family, I was frequently in his company, and on every suitable occasion, conversed with him as earnestly and affectionately as I was able, on the importance of attending to the interests of his immortal soul. He admitted, that the subject was of vital importance, and said that he "felt it to be so; that he did intend to repent, but must wait to be convicted." But my dear William, if you *feel* the subject to be of such great importance, you are convicted already, and you are deluding yourself with an expectation which has proved the ruin of many souls. I entreat you do not wait any longer,

but submit to the Saviour now. He would reply, "I know that your solicitude for my welfare is prompted by the sincerest desires for happiness. I feel truly grateful for such manifestations of affection. But it shall not be long before I *will* attend to the subject. I will follow the example you have set me, leave the world, and devote myself entirely to Christ." But why *defer* attending to a subject of such momentous importance! What advantage do you expect to gain by the delay? You know not how soon your life may terminate. And besides this, consider the anxiety and sorrow which you cause to your excellent mother, while you remain inattentive to all that is truly valuable. Under such circumstances, how can you expect she should be happy!

At the mention of his mother, and at the thought of causing her a pang, this amiable youth would hang his head, and tears would trickle down his face; for he loved her with the most ardent affection. But still the fascinating pleasures of the world would in a little while regain possession of his heart, and religion would scarce be thought of.

When this young man was about twenty years of age, the church to which his mother and sister belonged, was blessed with a gracious outpouring of the Spirit of God. Many were anxious; many converted; but William continued as he was before; still comforting himself with the hope, that in a little while, he would become pious. I called on the family, one evening, when he was at home. His mother, her eyes overflowing with tears, was entreating him not to neglect the salvation of his soul any longer. I urged all the arguments that was master of, for the same purpose; and his sister, a lovely girl, of about seventeen years of age, united with us, and affectionately besought her brother to be reconciled to Christ. He was, of course, affected, and when I knelt down to pray with him, he knelt down likewise. But it was very evident his heart was not engaged.

Many were the prayers offered up for William W., during this revival. Many were the pious persons who conversed with him on the subject of religion, and urged him to repent. He sometimes appeared to feel the importance of the subject, but the impression was only momentary.

At one of the meetings which I held about this time, William was present. He usually attended the meeting. After the exercises were ended, I took him aside, and faithfully cautioned him against longer deferring repentance, urging him to remember, that his soul must soon enter upon the awful realities of eternity, and adding in conclusion with peculiar emphasis and earnestness, "Oh, William! the day of your death may be very near, nearer than you have any idea of; do not despise this warning!"

I have often since endeavoured to trace to their source the feelings which I had on that occasion, in order to ascertain, if possible, what induced me to lay such peculiar emphasis on my closing remarks; but I never could tell. I was prompted at the moment thus to address him, and this is all I know about it. The remarks made a correspondently unaccountable impression on his own mind. For a moment he was very much agitated and affected; the thought filled him with the utmost horror; and so great was his emotion, that he literally sunk down before me. He, however, left the meeting, mixed again with his thoughtless associates, and in a moment had forgotten all.

This was the last time I ever had an opportunity of speaking with this hopeless young man. Important business called me away soon after; and during my stay, I received a letter, from which I learned, that not long after the above interview, poor William W., in company with a friend of his, went in a boat, along the bank of the river, to shoot birds. They were in the act of rowing among the reeds for the purpose of starting the game, when his gun coming in contact with something in the boat, it went off, and the whole load passed through his head, entering it immediately under the left ear. He died without a groan.—*Pastor's Jr.*

Missionary Department.

EXTRACT FROM A LETTER OF MR. READ.

The letter was written May 15, 1833, on the Mahabuleswar Hills, to which Mr. and Mrs. Read had gone for a season, on account of the health of Mrs. R.

General Remarks on the Prospects of missions in Western India.

Should you soon send us a reinforcement, and should not death remove those of us now in the field, we should I think establish a new station at Satturah or at Wye, in the Rajah's dominions. Satturah is 30 miles from the convalescent station on the Mahabuleswar Hills, and Wye is 20 miles distant. The former lies

to the southeast, and the latter nearly to the east. A station at either of these places would command all the advantages of the hills just mentioned. When I look abroad on the wide, and I might almost say, the boundless field which the Deccan now presents for missionary enterprise, and select this and that place where there ought to be a mission immediately, I fancy I see the American churches alive to the wants of so many millions of idolaters, and sending her sons and her daughters forth to meet the demand. But when I look around me, and contemplate the discouragements which arise on every quarter from the unparalleled depravity of this people; and (to those at a distance) the still greater discouragement which arise from the mortality among missionaries in this part of India. I fancy again I hear many a pious heart sigh, and inquire what ought we to do? Twenty years have elapsed, and the number of true converts from idolatry has been less than the numbers of valuable lives which have been sacrificed in the rescue. Be this so. There is doubtless a great work to be accomplished in India, through the instrumentality of missionaries. This God will accomplish in his own appointed time. While I regard the work of christianizing India going on by the steady and sure, though to a human eye, slow process, I am always sorry to hear our friends in America representing India as on the very point of turning from idolatry to embrace Christianity. For nothing yet appears to the eye to justify such a notion. The light which is now pouring upon India, is unmasking the deformity of pagan rights, and teaching what true religion is. And that some thousands in the Mahratta country are rationally convinced of the truth of the Christian religion, I do not doubt. But one can scarcely commit a greater mistake than by supposing that every Hindoo who is convinced, and much less every one who confesses that he is convinced, forsakes his own religion, and becomes a Christian. A Hindoo never seems to dream that he is bound to follow the convictions of his understanding, or the suggestions of his conscience—if he have a conscience. It is but natural for our Christian friends at home, when they look at the very great absurdity of idolatry, to fancy that the gospel needs only to be faithfully known, and the people cannot so outrage all common sense and reason, as to refuse their assent and obedience to its requirements, and immediately to cast off so inconsistent and demoralizing a system as Hindooism. This is far from being the case. Were I to preach for five days to an assembly of common people, and with the strength of argument and the earnestness of a Paul, the whole impression which I should be likely to make might be done away by a single word from a brahmin, who should ask them if they were going to give up the religion of their fathers. I here speak without reference to divine influence. At least ninety-nine out of a hundred, who hear the truth, appear no more moved by it, or inclined to reason about it, than the stones and trees around us. I cannot conceive that there is upon the face of the earth a people who combine in their character such a medley of ignorance and shrewdness, simplicity and craft, and credulity to believe anything which is not true, and such suspicion of the truth, and such stupidity and sordid listlessness about everything which looks beyond their present wants, as do the Hindoos. Nothing, in my humble opinion, will tend to bring the friends of East India missions into a proper state to pray for this most interesting, but for aught that human eye sees at present, unpromising field, than a proper and accurate exhibition of the difficulties which remain in the way of the conversion of Hindoostan. A due reference to these will humble the friends of missions when they look to India, and bring them to pray more earnestly and to feel more deeply that nothing except the omnipotent arm of God, can rescue a single Hindoo from the thralldom of idolatry. I do not mean that we have nothing to encourage us. I bless God, I hope, with my whole heart, for the manifestations which he has made of himself to us in Ahmednuggur, in building up, in less than a year, the largest Hindoo church which exists, or has existed, on this side of India. But I fear the representations which I have made of the case will be misunderstood, and some will suppose that all India is now turning, and thereby cease in some measure to entreat and agonize before God for a nation who are sunk in the most degrading superstition, and whose hearts are harder than the nether mill-stone. The ten Hindoos, who we hope have been converted in Ahmednuggur within the last year, constitute only one in 5,000 of the inhabitants of that city, and not more than one of the 500,000 of that portion of the Mahratta country which we may regard as belonging to our diocese (if I may use the word) in the Deccan. The whole number of converts, as also the whole number of missionaries in western India, are as only about

one to a million of the people. Let Christians contemplate facts with regard to India, in this light, and their joy will soon be turned into grief, and with many tears and strong cries they will call on the Lord to conquer, and give to his Son this great and rebellious portion of his promised inheritance.

Since writing the above, we have heard from Ahmednuggur that the house which we occupied there, and in which we left our furniture, books, etc. has been consumed by fire. It was discovered to be on fire by Mr. M., the Ahmednuggur district collector, who with great promptness succeeded in rescuing the books and part of the furniture. We have not yet learnt how much loss we have sustained. The same day on which the house took fire, the thatch roof of our little native chapel was taken off by the wind, and carried near the house, so that it was also consumed in the conflagration. Thus you see what have been our "light afflictions" for a few months past. Our removal from the station, our losses and hardships by the way, the sickness of Dajeba—which I have not before mentioned—the death of Babjee, the burning of our house, and some trials with one of our converts, all teach us that no confidence is to be put in the flesh.

We intend to leave the hills in two weeks. I have before said that we are still in the midst of the Mahratta country. I have here found a plenty of work. There are small villages of permanent residents scattered over the hills in all directions. And in the hot season there are a large number of natives here from all parts of the country, who come for the purpose of traffic, or as servants to Europeans. I daily address a company of beggars and poor people, and afterwards distribute rice among them.—There are generally from 50 to 100 present. The funds are contributed by the present invalid residents on the hills. My health continues pretty good. Our converts all walk as orderly as we can expect. The trials I spoke of are not of a nature decidedly to impeach the moral character of the individual referred to.

Revival Department.

MADISON, GEauga COUNTY, OHIO.

From Rev. J. Chapin

During these twenty days of our "holy convocation," we trust that not less than four hundred and fifty submitted their hearts to God, and commenced a new life. Probably about fifty new family altars have been erected since the meeting commenced. In the street in which I live, I can think of about twenty men, who, a few days ago, were without God, and without hope in the world, of whom, individually, we can now say, "Behold, he prayeth." Many of these were heads of families, and among the most influential men in town. I think the work has been as genuine, and as free from noise, irregularity, and animal excitement, as any one which I have ever witnessed.—*Home Miss.*

REVIVAL IN MORGAN COUNTY, OHIO.

From Rev. Mr. Dewitt.

"Fearing, [near Marietta,] Jan. 14, 1834.

"The meeting commenced on the Thursday previous to the last Sabbath in September, and was continued with increasing interest until Tuesday evening, when more than sixty were found upon the seat among the anxious.—From this time the work advanced with the most astonishing power. Business of every kind was, for some time, almost entirely suspended, and the all-important subject of religion was made the one and only theme. For three weeks meetings were continued at the meeting-house every night; and during the day every wood and grove was made a Bethel. The place of meeting was then moved a mile and a half out of town, where the revival has continued to the present time.

"The number of hopeful converts within the bounds of the society is not far from three hundred. Of this number, seventy have already united themselves with the Presbyterian church in the village; a considerable number more are expected to join at some future period. One hundred or more have joined the Methodists; a number have gone to the Lutherans, and some few to the Baptists. There are some things peculiarly interesting in this work. It has taken every thing in its way, as it passed. Infidels, scoffers, self-conceited moralists, the aged and the young, of all descriptions and characters, have given way before it. From a Sabbath-school of seventy, more than sixty are numbered among the converts. Opposition was as nothing before it. In the neighborhood of which I have spoken, three professed Universalists attended an evening meeting, for the express purpose of interrupting, and, if possible, to break it up. Two of them were hopefully converted before they left the house; and the other soon after was constrained to yield to the influence of

the Spirit. The church, previous to the revival, was in the most distressing condition. Divided in sentiment, and alienated in affection, she has put on an entirely different dress. All differences have ceased and are forgotten; and all are constrained to say, how these Christians love one another! The good work has spread into other congregations, producing the same blessed effect. More than one thousand, in the judgment of the most judicious, have already been brought to the saving knowledge of Christ, through the influence of this one protracted meeting. What hath God wrought! and to his name be all the glory!"—*N. Y. Evang.*

FAMILY JOURNAL.

SATURDAY, FEB. 15, 1834.

Mr. EZEKIEL FOX is the authorized agent in this village, and Mr. SAMUEL LACEY for the country, to obtain subscriptions and receive pay for this paper. Ministers and others will greatly oblige us, and aid the cause of the Redeemer, by affording any facilities to Mr. Lacey, which will be gratefully acknowledged by the Editor.

Our paper will be issued weekly, on the small sheet, as at first, for the future, it being considered as the safest and most judicious plan. The following communication from an experienced gentleman, will explain the course which we wish to pursue.

Mr. Editor,—I perceive that it is proposed by some of your correspondents, that you enlarge the Family Journal. But I think it may be so conducted as to be more useful to the public without enlargement. True, you cannot give us as much reading as the large papers, but you can give us that which is more valuable than they do on the same space; and you may exclude many articles which they publish, merely because they must fill up the paper with something. If you will be at the trouble of condensing and abridging, you may give as many distinct items of intelligence, as any other paper; and let your correspondents write short and spirit-stirring articles, and the patronage of the Journal will increase. This done, I have no doubt your readers will find that they had better pay a DOLLAR a year for it, than be at the expense of two and a half or three dollars for a large paper, which will take more than twice as long to read.

The truth is, Mr. Editor, most of the religious papers are too large as well as expensive, for I find comparatively few people who have the time and disposition to read through a religious paper of a large size. Your paper, by containing the substance of a large one, would be saving both time and money, which might be devoted to better uses.

My advice therefore, Mr. Editor, is, that you continue your publication on the same sheet as at present, and that you spare no pains in order to make it worthy the patronage of the Christian public of Western New York. Yours, G.

Livingston Co. Jan. 21.

A number of communications are unavoidably deferred until next week.

Protracted Meeting.—We hope our good brother "PHILO," who has furnished an article in this paper on protracted meetings, will continue the subject. We recognize in him a substantial friend of the truth, who can relate facts from his own experience, which will be useful to every Christian. We consider these meetings of divine appointment, so far as the principle is concerned.—In saying this, we allude to such holy convocations of several days, as the feast of trumpets and of tabernacles commanded of God among the Jews. Protracted meetings, conducted upon scriptural principles, must be productive of good.

The 25th of February.—This day, appointed by the American Temperance Society for simultaneous meetings throughout our land, appears to be making up the friends of Temperance abroad. We have heard of but little movement in this vicinity, as yet, on this momentous subject. This should be a solemn, sacred day. Prayers, devout and ardent, should ascend from every Christian heart, that these meetings may not only afford opportunities for speculation and discussion, or

for listening to the advocates of the cause, but that the moral obligation to "Temperance in all things" should be enforced as a duty commanded by Almighty God. Professors of religion should feel that they are under obligation to exhibit this virtue in a holy example.

A ROMAN FALSEHOOD!

The Rochester Observer, the organ of Presbyterian orthodoxy for Western New York, says:—"There is no neutrality, no armistice, no yielding: onward—victory or death, is ever the watchword of the Presbyterian church. She will be the established church of this Union, or wade through blood to obtain that just prerogative!!!"

We have seen much of the low, degrading, and unprincipled schemes practised by the emissaries of the Pope, in various parts of our land; consequently, we are not surprised to find them propagating such base falsehoods as the above. We have been so far acquainted with the affairs of the Observer, as to know that no such sentiment ever did appear in that paper as their own. The paragraph quoted is taken from the Roman "Catholic Telegraph" of Jan. 24, 1834, published in Cincinnati, by William O'Hara. Such slanders as these can be propagated for no other purpose than to prepare the minds of their deluded followers to be true to the church of Rome, when the opportunity may offer to endeavor to bring the American Republic into her service.

National Preacher.—The January number contains two sermons—one by Dr. Tucker, of Troy, entitled, "Solemn rebuke to the Ungrateful;" the other by Dr. Cuyler, of Philadelphia, "Causes of the Decline of Revivals."

[CORRESPONDENCE.]

New-York, Feb. 4, 1834.

Dear Brother,—Calmly seated in the midst of this great city, for the purpose of spreading my thoughts on paper, that you may peruse them at your leisure, I hardly know what to say that will most interest you. If I spread out before you all the gaiety, splendor, and fashion that is constantly passing before one here, it will not, I think, satisfy the mind of one like yourself; but, in contemplating the thought, that there are in this city more than 200,000 souls, bound to eternity, and that a small part of them ever think of dying, or the salvation of their souls; but are passing swiftly down the tide of time to be lost in the ocean of eternity. Yes, twenty-five years from this, and where will be all those who now crowd these streets, theatres, ball-rooms, and the numerous and other nameless places of dissipation! O! it is an awful thought! But the Judge of all the earth will do right, and we his creatures must submit to his righteous dispensation. Yet in the midst of this Babylon or Sodom, (for I think she resembles those places in many respects,) there are many righteous persons,—enough to save the city. Many devoted and active Christians, who are contending for the mastery of virtue over vice; and God is now blessing their exertions with success. Protracted meetings have been and are now holding in some of the churches, I believe in all the Free Churches, which are very flourishing, and doing much good. The fourth Free Church has been organized this winter.

In the church, formerly Mr. Parker's, about one hundred went forward into the anxious seats one evening last week, and about the same number went into the lecture room in Chatham street Chapel last evening. Dr. Lansing's church was so full on Sunday evening that I could not get into it. All of the churches that I have named are Free Churches; and, so far as I have seen and can judge, I should think they were crowded with listening congregations, and exerting a powerful influence in this city; and, I have no doubt, but many will say at the final judgment, that a free church was the place where I first heard and excepted salvation. Yes, dear brother, I believe the time is not far distant when Christians will be ashamed to say that they own a little part, or a pew, in the house of the Lord; but will rather say the house is the Lord's, and let it be occupied by those who will listen to the truths that are proclaimed therein, whether they are rich or poor.

There is but one thing that I wish to find fault with in the churches of New York; that is dress. I can discern no difference between Christians and those who live for this world only, in that respect. I think if Christians would distinguish themselves from the giddy throng in simplicity of dress and appearance, they would better adorn

their profession, to say the least of it, and have much more money to lend the Lord by giving to the poor.

Upon the whole the cause of God is, I think, on the advance, and Christians are up and doing, and a good state of feeling exists here at this time, and many are turning from the error of their ways. Yours truly,

The notice, copied into our paper, that Mr. S. H. Stearns was appointed chaplain to the Seamen at Havre, in France, is incorrect. Rev. Flavel S. Mines is the Seaman's Preacher at that place, where he has been laboring for about 18 months. The Christian Watchman says, Mr. Stearns has accepted the call of the Old South Church in Boston, to become their pastor.

The work goes on!—The following is an extract of a letter from Cayuga county, to the Editor of the Daily Advertiser, dated Jan. 27:—

"I attended three Temperance meetings last week; and at two of them T. Turner, Agent of the State Temp. Society, delivered addresses. He is a powerful speaker. The cause is advancing rapidly in this quarter. We have a pledge circulating that prohibits all intoxicating liquors as a drink; and a young man who had lately been drunk three days, signed it. I presume he will adhere to the pledge. He abjured whiskey, brandy, and rum, last summer, and got drunk on wine. We have sent for Temperance Recorders enough for each family in this town."

For the Family Journal.

Whether is it better to have protracted meetings than that sinners perish?

This as a question, in my view, of great practical importance to the churches in this part of Zion. Experience and observation show that but few sinners are converted to God, in this portion of the heritage, for several years past, not only in the Presbyterian, but other evangelical denominations, except by special efforts of this kind. It would seem as if the field was waxing harder and harder, by every successive effort made to save souls. The more especially is this true after protracted meetings. Such is the state of mind left, with the impenitent, even under the most favorable and friendly feelings towards these measures, that, in their view, they are not particularly called upon to comply with the terms of the Gospel, until the next protracted meeting. In vain does the ordinary and stated ministry call upon them to repent. They turn a deaf ear to it. And why? Because they have withstood far more powerful appeals—and resisted a much greater excitement than any thing that can readily be expected under the ordinary ministration of the sanctuary.—The only thing, therefore, that can affect these persons, humanly speaking, is another protracted meeting. Nor is it at all certain that even this will instrumentally awaken and convert them. In such circumstances a protracted meeting is called for; else the impenitent, in that place, will be lost beyond hope. It is something like relieving the dropsical by tapping, or the phthisical by bleeding. After the system is pressed by disease and by former treatment, into this peculiar situation, the application of these remedies or death, is the only alternative. True, indeed, a time will come when these measures themselves will not relieve, nor any other means. I can only say, in that case,—the patient must die. But such would have been the issue, sooner or later, under any other course of treatment. Circumstances there are, therefore, as it seems to me, wherein a protracted and special effort alone will save souls. I use the phrase *save souls* in the light of adequate means; not that any means of themselves can effect any thing without the divine spirit. While we are human beings, we must have our ideas of *adequate* and *inadequate*. These terms we use comparatively, when we look at former means and efforts. It is hard to believe that a six pound swivel will beat down a wall where a 24 pounder failed to demolish it. So it is with sinners: they can hardly imagine that the ordinary means of grace will instrumentally save them, who have withstood the extraordinary; even all the mighty machinery of the protracted meeting—its agony of prayer—and all its spirit of influence. There is then a class of sinners amongst us, in regard to whose salvation our only hope is in a protracted meeting. Nay, this is not our hope merely; but theirs also. The only question to decide here is, shall these souls perish, without any further effort than the stated means of Grace to save them? When we look upon the inadequacy of the ordinary means on these same persons, it is hard to say, "let them die—we can do no more for them." Would not a benevolent mind be disposed to spend a week of holy convocation more, for their benefit, ere they are

given over forever? It seems to me, if I must leave them to their fate—if they are incurable, I had rather bid them *adieu* for eternity, over the altar of a fortnight's protracted meeting for their salvation. I know of no good man who would not concur with me in this sentiment.

But it is not Gospel hardened sinners only who feel thus in regard to the adequacy of protracted meetings, and these alone, for the salvation of this class of community. Christians, if not whole churches, are in the same predicament. These have little or no faith for the salvation of souls, save by such extraordinary means. You may say, this ought not to be.—Still, as soon might you beat the life out of them, as utterly to drive away this notion. Indeed it is founded in the nature of things. Men will feel that a protracted meeting is the time to convert the hardened transgressor—and if he reject this, it is vain to try in ordinary times. They will feel this, and can hardly avoid feeling it. Here then we have two great reasons for protracted meetings, especially where they have been had, and perhaps more than once. It is the feeling both of saints and sinners. The one and the other have the greater portion of their confidence dependent on the efficacy of such meetings, and little or no confidence without them. Therefore, they ought to have them as a last resort. If it does not mean fail, I see no hope whatever. Let it not be understood, however, by these remarks, that any class of sinners really desire to be saved. I have only supposed that not only Christians, but candid sinners also, speculate as to the sufficiency or insufficiency of certain means and instruments toward effecting salvation. This is unavoidable. And if there be any one course more likely than another to secure the sinner's attention and confidence, that course, unquestionably, ought to be pursued. If there be any one minister more than another, whose preaching would, in the opinion of these persons, secure their soul's salvation, it is certainly cruel to deny them the privilege of hearing that minister.

From these remarks, to add no more, I am satisfied that protracted meetings, in some of our congregations at least, are the only adequate means; or rather, the *most likely* means to win to Christ a certain portion of this community. At a future time I should like to send you some thoughts on the extraordinary era which protracted meetings have brought about in the church. The question whether they have done more harm than good, as to the spiritual character of the church, and their bearing on the souls of men? What the coming age shall be if this course is pursued? What the changes which we may expect, at least in the ordinary occupations of the pastor? And whether this course will not necessarily stop the work of conversion for some time, in many of our congregations? The adults will be mainly converted at the protracted meeting—and the children, it is to be hoped, through their course of Sabbath-school discipline. These and some other curious questions, I should like to see discussed in your paper: and if no one else will take them up, I should be glad to say a few things, on this very singular *present* and still more wonderful *future*, touching the prospects and destiny of the Saviour's kingdom. Yours,

PHILO.

Good news from Kentucky.—A proposition was made in the Legislature of Kentucky, to submit to the people, that a convention should be called, to amend the Constitution, 'So that all slavery in that state should cease at the end of TWENTY-FIVE YEARS; and all colored persons born hereafter to become free at the age of twenty-five.' The resolution passed the House by a majority of SIXTEEN, and was lost in the Senate by a majority of only ONE.—Next year it will doubtless pass, and then Kentucky will be in a fair way to become free from a curse under which she has long groaned.—*Cin. Jour.*

Death of Cadwallader D. Colden.—The New-York papers of Saturday announce the decease of this gentleman, at Jersey City, on Friday morning.

Missionary Ship.—A letter from the Rev. John Diell, chaplain to the seamen at Sandwich Islands, has been received at Norwich, Conn. The ship Mentor, Capt. Rice, arrived at Wahoo, May 1st, all well. The missionaries on board this ship were the Rev. John Diell and wife; the Rev. Lowell Smith and wife; the Rev. B. W. Parker and wife; and Mr. Fuller, printer.—*Com. Adv.*

MARRIED.

In this village, on the 6th inst. by Elder O. C. Comstock, Mr. EDWIN FANCOCK, to Miss JULIA M. SAGE, all of this village.

At the Missionary station, Maulmein, Burmah, 23d June last, Rev. THOMAS SIMONS, American Missionary, to Miss C. J. HARRINGTON, recently of Brookfield Mass.

Poetry.

For the Family Journal.

COMFORT UNDER DIFFICULTIES.

When threatening clouds around I view,
And days are dark and friends are few,
On Him I lean, who not in vain,
Experienced every mortal pain;
He sees my grief, allays my fears,
And wipes away my bitter tear
To Him be praise and glory given,
By all below and all in heaven!

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the thing I would not do;
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.
To Him be praise and honor given,
By all on earth and all in heaven!

And O! when I have safely passed
Through every conflict but the last;
Still, still unchanging watch beside
My painful bed,—for Thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away.
To Him let songs of praise be given,
On earth and in the dome of heaven.

H. B.

From the Child's Gem.

THE LITTLE BOAT BUILDERS.

Beside the sea-shore Charles and Ben
Sat down, one summer's day,
To build their little boats—and then
To watch them sail away.

'Hurrah!' the boats have left the shore,
And side by side they sail;
The pleasant sunshine all before,
Behind, the summer gale.

But all too rough the sunny sea;—
One boat upsets—and then
They clap their hands and shout with glee,
'Hurrah! she's up again.'

But on the wave it cannot live;
It sinks—and now the other!
And now a louder shout they give,
'Hurrah! we'll build another!'

'Let's make ourselves a little sea—
The ocean is too large;
This tub will do for you and me
To sail our little barge.'

Dear children! thus through life your joys
May vanish! Will you then
Still laugh as o'er your childish toys,
And think they'll rise again?

And when life's ocean seems to wide
Your quiet course to trace,
Say, will you wisely turn aside,
And choose a humbler place?

And will you, as your joys decay,
First one and then the other,
Shout on, as one hope sinks away,
'Hurrah! I'll build another!'

Juvenile Department.

For the Family Journal.

POWER OF CONSCIENCE.

It was in May, the morning was fine; the sun was rising in his strength, dissipating the fogs of the night, which hovered in one extended range on the bosom of the river that lay in front of the village of ——. The thrilling music of the feathered songsters gave raptures to the scene, and caused the young heart to beat in unison with the notes they raised. The day had been appointed to remove the old red school house from the spot where it had stood for a half century, to a site more suitably corresponding with the prosperity and improvements of the village. The sires and their sons had all assembled, and the lever and roller were soon in requisition, bearing off, amidst the shouts and antic playfulness of the young throng, those antique walls, where memory has inscribed the visionary schemes for future happiness, honor, greatness and power; where the frowning countenance of the teacher, or his approving smile, always stands out in bold relief. As if by sympathy with the tide of emigration, for the purpose of improvement, it moved a little further west, leaving its former location—when were seen gathering the little crowd, scratching among the rubbish. Among them

were Robert and myself. He fortunately espied a small silver coin and made it his own. Some congratulated, others envied, and some coveted him his newly acquired treasure. But he was not long the object of envy, for unfortunately he lost that which he had found. Diligent search was made but it was of no avail; he relinquished the inquiry, and we were all again united in our youthful sports. Towards evening, wearied and surfeited with play, we separated for home. Crossing the old foundation, on my way, I saw a coin precisely like that which Robert had lost. A conviction that it was the same fastened immediately on my mind, and conscience warned me to restore it to Robert, as it belonged to him. I placed it in my pocket and went home. On my bed I endeavored to reason myself into a belief that it might not be his, that it was similar but because it was, it was no reason why I should consider it the same one; and if it was not it belonged to me. Still there were circumstances so clear and conclusive to my mind, that with all my reasoning, conviction settled more strongly that it was Robert's and should be given him: yet the avarice and pride of my young heart forbade. First the unwillingness to part with it urged delay, delay brought with it accumulated guilt, which I must acknowledge and which my proud heart was unwilling to submit to.

Thus days, months and years rolled ever and anon, with this conviction flashing across my mind, that in this respect I was guilty and my heart not right with God. But to acknowledge what in the eyes of the world seemed a very trifle, to go and tell Robert I had done wrong, ask his forgiveness and return the pittance, for at first it was but a sixpense,—this required more moral courage and humility than I could put in requisition,—and I delayed till ten years brought us to our twentieth summer. The circumstances respecting the coin had continued in my mind, though only at intervals did the guilt torture me almost beyond endurance. At length it became insupportable: the trifling occurrence stung me to the heart. Yet to go and acknowledge to Robert! He was becoming dissipated. I thought to go and make him a present and say nothing about the reasons; but it would not answer, this was not my duty.—Yet how could I endure his supreme contempt for such fastidiousness. But ah! how could I endure such goadings of conscience! I resolved, though the resolution seemed like dragging me to the place of execution. I called on Robert and inquired of him of his finding and losing the coin; but memory had left no trace. I taxed his recollection by stating minutely the circumstances, but the remembrance of them was blotted out; while to me, by one false step, they were all vivid, and had caused me anguish of mind and days of trouble which the heart only knows. I restored him fourfold, confessed my wrong, asked his forgiveness, and begged him to reform his own evil practices. He took for granted my assertions were correct and sincere, and thanked me kindly for my advice.—Then it was that my heart found rest and quiet from the lashings of conscience, and the soul drank refreshment from the fount of God.

B.

A MODERN CATECHISM.

Question. Who is the oldest man?

Answer. The lad of fourteen, who struts and swaggers, and smokes his cigars, and drinks rum, and treads on the toes of his grandfather, and frets at his mother and sisters, and says he will run away and leave 'the old man,' if he will not let him have more cash.

Q. In what families is there the best government?

A. Those in which the children govern the parents.

Q. Who brings up his children in the way they 'should go'?

A. He that teaches them to spend money without earning it; mixes brandy and water whenever he thinks it does him good, and always saves the bottom of the glass for little Frank.

Q. Who is the most accomplished young lady?

A. The Miss who has just turned her teens, has spent six weeks in a boarding school, seen

the most recent novel, and perhaps to her volubility, has acquired a gibbering of French; can prate in the common nonsense of the village, has learnt to pass unmeaning compliments, and prides herself in feeling above every honorable and useful employment.

MISCELLANEOUS ITEMS,

Chiefly extracted from the Edinburgh Almanac, for 1833.

The Established Presbyterian Church of Scotland, in 1833, comprehended 16 Synods, 1031 Ministers, and 897 Parishes. To these must be added 40 "Parliamentary Churches," and so many ministers; besides 62 "chapels of ease in the Church of Scotland," supplied by preachers. In Nova Scotia there are 7 ministers and 5 churches; in New Brunswick 3 ministers and 4 churches; in Miramichi 4 ministers and 4 churches; in the Netherlands 6 ministers and 4 churches; in New South Wales 3 ministers and 3 churches; at the Cape of Good Hope 1 minister and 1 church; in Jamaica 1 minister and 1 church; in British Guiana 5 ministers and churches; in Bermuda 1 minister; in Buenos Ayres 1 minister and 1 church; in New Providence 1 church; in Charleston, S. C., 1 minister. These will give a total of 1166 ministers, and 1105 churches belonging to the Established Church of Scotland. Of this denomination is Thomas Chalmers, D. D.

The Reformed Presbyterian Synod of Scotland contains 3 Presbyteries, 25 ministers, and 33 churches. A. Symington, D. D., is Professor of Theology in this sect.

The United Associate Synod of the Secession Church of Scotland, contains 22 Presbyteries in Scotland and 9 in Ireland. The Almanac enumerates 311 ministers of this denomination in Scotland, and 126 in Ireland; making a total of 437. Their churches are nearly equal to the number of their ministers. Rev. John Dick, D. D., lately deceased, was Professor of Divinity in this sect of Presbyterians.

The Associate Synod of Original Seceders contains 4 Presbyteries, 3 ministers and 34 churches. Dr. Thomas McCrie belongs to this denomination.

The Original Burgher Associate Synod comprises 5 Presbyteries, 47 ministers and 53 churches.

The Relief Synod comprises 7 Presbyteries, 86 ministers, and 100 churches.

The ministers of the Scottish Episcopal Church are 87: of the Roman Catholic Church in Scotland, 68: and of the Independent Congregational Churches 67. Of this last denomination is Ralph Wardlaw, D. D.

The places of worship in Edinburgh are no more than 64. This is a much smaller number than will be found in New-York and Philadelphia.

There appear to be six kinds of Presbyterians in Scotland at present.

In the Established Presbyterian Churches, the Crown, or Town Council, or some nobleman commonly has the right of patronage, or of presenting a clergyman to the living, without the consent of the people. In some other cases the right is vested in the Kirk Session.—The instances are few indeed in which the inhabitants have the privilege of electing their own Pastor.

In America, this right of presentment in many of the Reformed Dutch Churches of New-York, is vested in the Consistory and Grand Consistory: in Romish and most Protestant Episcopal Churches it is vested in the Bishop or Vestry; but in all the other congregations of the United States it rests with the people, agreeably to such laws of the association or incorporation as they may have adopted.

Generally representation and taxation go together in this matter, in American congregations; and this should be the rule in all voluntary associations for religious worship.

That we are free from the expensive and cumbersome fabric of Church and State united, as in England, Scotland and Ireland, should be a theme for daily thanksgiving to God.

All the Presbyterian Ministers of England and Scotland of all denominations, and of other countries connected with the Presbyterians of Scotland amount to 1791; which is 61 less than the number of Ministers belonging to the Presbyterian Churches of the United States of America.—Philadelphia.

Smoking Hams.—It is the common practice, to hang hams, for smoking, with the shank upwards. This is wrong. They should be hung as they grew, with the shank downwards. The reason is this, the fat and juices of the meat settle, by which means, in the ordinary way, the thick end of the ham becomes surcharged with the oily substance, while that part which is naturally too lean and dry becomes more so.—Try it.—Geneva Cour.

Circular

To Parents, Teachers, School Committees, and all who feel an interest in the improvement of Youth.

It is not yet quite a year since Parley's Magazine was commenced. During that short period the number of subscribers has increased to 20,000, and the work has received, every where the most unqualified approbation. It has found its way to thousands of families, and while it has entertained the social circle, its unobtrusive lessons have, we trust, often had a salutary influence on the juvenile mind and heart. It has also found its way to the school room; and many classes of young pupils have been cheered twice a month by the welcome voice of their teacher bidding them to lay aside, for a few days, the class book which they have read over and over, perhaps twenty times, and read the pages of Parley's Magazine. The demand for the work, to be used in schools, is rapidly increasing.

Encouraged by such unexampled success, the Publishers have resolved to render it still more worthy so liberal a patronage; and not to remit their exertions till they see it introduced into families and schools, throughout the whole length and breadth of the United States.

In this view they have secured new aid in the Editorial department. The late Editor of the Juvenile Rambler, who, in addition to his qualifications as a writer for the young, has the advantage of many years experience as a teacher, will henceforth assist in conducting it.

We propose to present, in the progress of each volume, a great variety of interesting and important topics, among which are the following:

- I. Natural History—Of beasts, birds, fishes, reptiles, insects; plants, flowers, trees; the human frame, &c.
- II. Biography—Especially the young.
- III. Geography—Accounts of places, manners, customs, &c.
- IV. Travels and Voyages, in various parts of the world.
- V. Lively descriptions of the Curiosities of Nature and Art,—in each of the United States, and in other countries.
- VI. Lessons on objects that daily surround Children in the Parlor, Nursery, Garden, &c.—Account of trades and employments.
- VII. Particular duties of the Young—To Parents, Teachers, Brothers, Sisters, &c.
- VIII. Bible Lessons and Stories.
- IX. Narratives—such as are well authenticated—Original Tales.
- X. Parables, Fables, and Proverbs, where the moral is obvious and excellent.
- XI. Poetry—adapted to the youthful capacity and feelings.
- XII. Intelligence—Embracing accounts of Juvenile Books, Societies, and Remarkable Occurrences.

Many of these subjects will be illustrated by numerous and beautiful engravings, prepared by the best artists, and selected not only with a view to adorn the work, but to improve the taste, cultivate the mind, and raise the affections of the young to appropriate and worthy objects. We would make them better children, better brothers, better sisters, better pupils, better associates, and in the end better citizens.

We beg the friends of education—especially parents and teachers, to view the matter in this light. Let children look upon the pictures, not as pictures merely; but let them be taught to study them. What can be more rich in valuable materials for instructive lessons than a good engraving?

After this brief explanation of our principles and purposes, we ask the co-operation of all who receive this Circular. Will you aid us by your influence in this great work—the formation of mind and character for the rising generation?—Will you assist us all in your power, in our endeavors to introduce to American schools, and parlors, and firesides, the stories and lessons of Parley's Magazine?

Every single number of the new volume will have a strong paper cover, abundantly sufficient to preserve the work in good order for binding, and for use in schools.

The yearly subscription being but ONE DOLLAR our friends will perceive the impracticability of keeping open so many thousand accounts. It is therefore indispensable that we should require payment always in advance.

Two numbers more will close the first year, and we now give this notice that all who desire to continue the Magazine, may signify their intention by a reasonable advance for the second year.

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DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, MARCH 1, 1834.

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All communications relative to the paper will be addressed to the publisher; and in order to meet attention should be *post paid*.

Advertisements of a moral character, comporting with the designs of our paper, will be inserted at the usual rates.

From the N. Y. Evangelist.

JOURNAL OF A VISIT TO EUROPE,

BY THE REV. DR. COX.

EXTRACTS FROM LETTER VI.

Saturday 27th.—We were just two degrees off Cape Clear; with all Ireland to the north, on our larboard quarter, or rather right abeam; and not much more than 100 miles from Scilly. We expect to see England to-morrow.

Sunday, April 28th.—Morning, 10 o'clock. Clear and fine. We go 8 knots before the wind; her rate all night. A pilot-boat heaves in sight, with 12 C. in monstrous characters, blackened in her mainsail, i. e. No. 12, Cowes. She is the Venus, with five men on board. We have shipped our pilot, I—B—, an old man of 65, whose plain and dignified appearance inspired me with respect, which was soon dissipated. He is ignorant, profligate, wicked—horribly wicked, beyond a question. They have been out longer than we have, dodging about for a prize to pilot through the channel. They were destitute of provisions and almost suffering, when they boarded us, and received by impetration a relay of "ham, bread, and beef."

He uses a vulgarism, which, I am informed is very common in the South of England, among the lower classes; that of making the nominative case do all the service of speech unvaried. "They took we up off the coast—he married she last week—none thinks he a rich man—he intends to bring they up for it." He also tells us of a rich man, who has just become a papist, in these words: "He is just turned nun, they tell we." He has been engaged in the slave trade in his younger days; and now delights in the sin of telling over graphically all the multifarious atrocities which he largely shared and perfectly enjoyed, while engaged in that diabolical vocation. I never before had such a horror-struck sense of its lower than brutal and worse than fiendish enormities. I listened with others, till, astounded and disgusted, I retired from his presence to solace the wounds of my soul. Such a hardened, filthy, abandoned, old reprobate, I have not lately seen on earth; and less realized seriously that such could any where exist. I soon found him alone, however, and was resolved to preach the gospel to him; which I did, as kindly and wisely as I knew how. He regarded me with a stare, as if he never heard such things before. The only softening that I felt towards him, was occasioned by a perception of his astonishing ignorance. Alas! thought I, had this man ever a mother? Was he never taught the truth in his childhood? Poor, poor, blinded—old—man! His promises for the other world, indeed, inspired me with pity and grief: but there could be no room for doubt of what was the due estimate of his character.

12 1-2 o'clock, P. M.—Long. 6. 10. Lat. 43. 44. I have just seen land; and could have seen it before, had I rightly distinguished between real and apparent clouds. It is visible, though dimly seen; and yet seen without a doubt. I thank God for his mercy; and pray that my life may thank him all my days. He has heard many prayers, and my life is preserved. So has he blessed us all that sail together. There has been no death, no accident worthy of mention, and almost no sickness.

We were immediately convened in the round-house, and I addressed the circle on *gratitude to God*, its nature and its occasions, in application to our present circumstances, from the former part of Psalm ciii. There seemed to

rest a real solemnity and some tenderness on the face of the meeting.

Monday 29th.—We saw, off Weymouth, said to have been described by a soldier, in a chalk cliff or slope towards the beach, so as to be elegantly visible to voyagers in the channel, a large and well defined equestrian outline of George III. in a space covering half an acre. It is made very ingeniously and well; and yet simply by removing the superincumbent stratum of earth tufted with green, so as to leave the form of his mounted majesty well exposed, in the albescent surface of which his late territories are composed, and from which poetry has given the name of Albion to that land of roses. Next the promontory of Portland presents to view, with two light-houses and several windmills. We saw *Lulworth Castle*, where Charles X. was fixed for a while, after his inopportune arrival in England. It is owned by a mister—i. e. by one (mirabile dictu) who is a commoner and not a lord; and who, the pilot says, has of late been made a cardinal, "because he turned nun." This dignity, for aught I know, is almost as desirable as the other; at all events it must have advanced "he" considerably. We are entering, or were rather, between the Isle of Wight and the mainland; that is, the beautiful bay or strait, called the Solent at the west, Spithead at the extreme east, and Southampton water at the north; which is the center, bending inward, of the tasteful and crescent-like sweep that this arm of the sea delightfully makes around the north of the island.

Tuesday Morning, after breakfast, April 30.—At two o'clock, A. M. I heard the old anchor go down, attaching us *unco morsu* to British mud; but where, was a problem for another dream. This morning, however, I stood on deck to see our position, just before the beautiful town of Ryde, nearly opposite, (about 3 miles,) from Portsmouth. "Voice needed none, nor any sound was there. The spirit drank the spectacle." I felt solemnly and tenderly wrapt in wonder and thankfulness; as I considered how kind God had been, and to whom, and how truly unworthy was the object of his beneficence, the pensioner of his mercy.

The town of Ryde occupies the declivity of a hill on the shore of the Solent; and has of late years so flourished and improved, as to become one of the most beautiful and frequented watering places in the south of England. It looks like a tasteful, neat, pleasant, old-fashioned place in the older hemisphere. It has an air of order, finish, and propriety, and I will add of cleanliness, which commends it as a specimen, the first fruits of the country. We were now boarded by a health officer; and after a brief colloquy with the Captain, we were permitted to go ashore. We took a final breakfast on board; and precipitating some of our trunks into the yacht or wherry that waited at our side, we took leave of the Captain and others, with some sensibility at the parting scene: and were quickly going with sails and oars, in a direction due north by east to Portsmouth. The noble Samson grew less to our receding view; while the Professor, Mr. B. and myself, conversed of scenes and things historically related to the places of our present prospect. It was near this, "fast by her native land," that "down went the Royal George, and all her crew complete." We now enter the outer mouth of the noble and famous Harbor of Portsmouth, having passed Fort Monkton on the left or west, and Southsea Castle on the right or east. The battlements and spires of Gosport on our larboard fore-quarter are now distinctly seen; and as clearly peer in air the prominences, stockades, and military fastnesses of far-famed Portsmouth. We step on the adjacent quay at 8 o'clock precisely, and feel well pleased with such a pleasant morning, and such an agreeable introduction to the terra firma of old England. A firm foot-hold was grateful to our sea-shaken limbs, and we submitted—of course—to be huddled together for inspection in an apartment where we were soon attended by the officers of the custom-house. Yours.

EXTRACTS FROM NO. VII.

There is a magic to an American travelling in England, which is perhaps altogether pecu-

liar. It is the charm of the native country of his ancestors, in which himself is first a foreigner, but where the language is his own; where the places and the facts of a common history are located, and the classic associations of his youth have their habitation and their home.— Besides, it is an old country, and he never was in such an one before. In his native land, the only ancient fixtures, forms or facts, are those of divine original, the handy-work of God; her mountains, her forests, her prairies, her rivers, her thundering cataracts, her noble lakes, and far separated oceans. The work of man is all recent and comparatively inferior. There are indeed the mounds and tumuli of the red man's forefathers, that once disputed with quadrupeds the possession of her immense territories and far domain. But civilization there is a recent thing. The ages of feudal barbarism knew not so grand a theatre; and the dreams of chivalry and superstition had not there a record or a monument. In Europe we first find these melancholy and yet stupendous mementos of the past; and in England we witness the traces of what her Williams and her Henrys, her Richards and her Edwards, her Charleses and her Cromwells achieved for her honor or accomplished for her disgrace. Here are the abbeys, the castles, and the palaces; the cathedrals and the citadels; with the munitions and the munificence, that perpetuate their fame and graduate their character. Not a place you visit, but is soon found bristling or brightening with recollections of the historic muse. Every plain is populous with the dust of armies that fought there; and every locality tells of a monarch or a patriot that had there some thrilling event of his fortunes. From the times of Alfred; from those of William and the Plantagenets; from the sanguinary conflicts of the roses—by which let no modern age or nation refuse to be counselled and warned; from the accession of the Tudors, of the Stuarts, and of the present reigning family of Brunswick; the memorials of bounty and of blood, of fury and remorse, of passion and barbarity, of fraternal discord and horrid civil feuds, of poetry and genius, of virtue and religion, of learning and devotion, of magnanimity and of meanness; bestrew the kingdom, and require a life-time to peruse them.

The roads of England are indeed excellent. Of their fame, we have all heard frequently at home. That fame is well deserved. I question if there be such paths of travel and highways of journeying, or ever were so many and invariably such in the civilized world. There may be exceptions to this statement, but exceptions they are. The *Appian-way* of old Rome, was not a specimen of ways throughout the Empire. It was made to Brundisium only, and that by the united care and cost of Appius Claudius, one of the Gracchi, Julius Cæsar, and the Emperor Augustus. So wide, so even, so hard, so well prepared against inclement seasons and all annoyances; so safe and commodious are these roads: cut through such mountains; supported over such ravines and low lands; so straight and well surveyed; macadamized to admiration, and well served and tended and repaired; not troubled with a truant stone, for stages; regularly inscribed with notes of distance, glaringly legible, and tastefully constructed, and strictly corrected to the truth of geometry; adorned with permanent and massy bridges, ornamented as well as durable; continually improving "in all places of his dominion," by the authority of "WILLIAM R.;" and actually lessening the distance of related places, while intercourse is facilitated and promoted throughout this wonderful great little Island.

The whole surface of Great Britain, including all Scotland of course, with its dependent progeny of islets, is not twice as large as the single state of New York. The square miles of their respective contents are, I believe, of the latter, 46,000; of the former, 87,502; and this sum should be larger by 4,499 square miles, in order to equal the reduplication of the former. Over all this space, however, with the single exception of the highlands and islands of the North, roll the coaches that carry the royal mail; and the wheels of any others that choose, all things considered, to use the King's highway. There is only one damper to all this—and that is, you must pay for it roundly. I

think, however, that you pay only a fair equivalent, and never grudged the claim. I dislike more the manner, than the matter, of requisite disbursements, because I prefer one creditor, and him a responsible gentleman, to a voracious host of plebians, who want you to "remember them," when they might, one would think, petition more to be forgotten. In my next I expect to arrive in London, the Babel of the world. Yours, &c.

THE BIRTH PLACE OF SOULS.

From Rev. Stephen P. Hill's Dedicatory Sermon.

A high branch of the blessedness of the Sanctuary is its tendency to guide the soul to Heaven. "Of Zion shall be said, this and that man was born in her, and the highest himself, shall establish her." How many remember it as the native spot of their spiritual existence! And let us remember, that the salvation of the soul is the grand object of religious institutions. Other, and very happy advantages flow from them, but they are all subordinate to this. For this, Christ suffered, and died, and for this he commissioned his servants to preach the Gospel, and for this—pre-eminently for this—they here in the Sanctuary, every Sabbath station themselves, to warn sinners to flee from the wrath to come. Here God delights to make his word effectual, through the instrumentality of the Holy Spirit, whose silent and unseen agency is exerted on the heart, until it softens, and subdues, and melts it. Then the eye moistens with a tear, and the bosom heaves with a sigh of repentance. Then the thoughts of earth fade away, and the scenes of eternity occupy the whole field of vision. The remembrance of misimproved hours, of neglected privileges, of wasted mercies, of aggravated sins, come painfully upon the mind, and makes it grieve for its folly and its guilt. Then the struggling conscience labors beneath its load and longs for some source of relief. And when the darkness gathers most heavily, and the storm beats most fearfully, and the avenger of blood pursues the most closely, and the trembling sinner, as his last resource, grasps the horns of God's altar, resolving, if he must perish, to perish there.—Happy moment! The darkness breaks away, the storm passes over, the enemy dares not approach, the prostrate heart is raised, the penitential tears are dried, and he who dwelleth between the Cherubim, shines forth. Can that moment ever be forgotten? Can it ever cease to endear the Sanctuary to the pious heart?—There the light of hope first broke upon us, and the solace of pardon first visited us. There we were led gradually, but delightfully into truth, and there by degrees the Holy Spirit was given us to convince us of the fatal tendencies of the world and of sin, to create and to increase our love for spiritual pleasures and employments, to enkindle and to sustain our hopes, to develop and improve our graces, to nourish and promote our spiritual life, to foster in our minds an innumerable multitude of holy thoughts, and to attract to their adequate end our heaven-born affections; to enlighten, cleanse, comfort and sanctify us. There we have gazed on the spiritual glory of Christ, till we have felt the force of those glowing appellations by which he is distinguished,—the brightness of the Father's glory—the chief among ten thousands—the one altogether lovely—the sun of righteousness—the light of the world. We contemplate him in all his offices and relations, and learn by our experience how truly he sustains them. As a prophet, he unfolds to our understanding the sacred scriptures, and teaches us things to come. As a priest, he is mercifully touched with the feeling of our infirmities, having been himself tempted in all points like ourselves. As a king, we rejoice to enthroned him upon our affections, and to see events combining their influence with the divine purposes, in speeding onward the period of his triumphant, universal reign. To meet our immediate necessities and sorrows, he is ever there essentially present. He heals the broken heart, and the balm he applies, is his own blood. He refreshes the thirsty soul, and the waters he gives are such as spring up to eternal life. He nourishes the fainting soul, and the food which he gives is the living manna, that comes down from Heaven. He suc-

cors the tempted, and the armor with which he supplies them is the sword of the spirit and the shield of faith. He visits the lonely, and during his sweet communion, makes their hearts to burn within them. He dwells in the heart inspired with his love, and fills it with "joy unspeakable and full of glory."

ANECDOTE OF DR. PAYSON.

Once, in the progress of a revival at his church in Portland, after having repeatedly invited meetings at his house, of those who wished to seek religion, he one day gave an invitation to all those young persons who did not intend to seek religion. Any one, who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant, social interview with them, saying nothing about the subject of religion, until just as they were about to leave, he closed a very few, plain and simple remarks, in the following manner:—

"Suppose you should see, coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come and very gently attach itself to you. You know, we suppose, that it came from God. Should you dare to put out your hand, and brush it away?"

He dwelt for a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest, who should openly break off, even such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you, this afternoon. You do not feel, you say, any interest in religion; but by coming here this afternoon, God has fastened one little thread upon you all: it is very weak and frail, and you can, in a moment, brush it away. But you certainly will not do so. Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you forever to God."—*Rel. Mag.*

IRITABLE CHRISTIANS—READ THIS.

There was a clergyman, who was of nervous temperament, and often became quite vexed, by finding his little grand-children in his study.—One day, one of these little children was standing by his mother's side, and she was speaking to him of heaven.

"Ma," said he, "I don't want to go to heaven."

"Do not want to go to heaven, my son?"

"No, Ma, I am sure I don't."

"Why not, my son?"

"Why, grand-pa will be there, won't he?"

"Why, yes; I hope he will."

"Well, as soon as he sees us, he will come scolding along, and say, 'Whew, whew, whew, what are these boys here for? I don't want to go to heaven, if grand-pa is going to be there.'"—*Religious Magazine.*

ANECDOTE.

A pious merchant once sent a present of chocolate, sugar, &c. to his pastor with a note, desiring his acceptance of it as a comment upon Galatians vi. 6. *Let him that is taught in the word, communicate unto him that teacheth, in all good things.* The pastor, who was confined to his house by indisposition, returned his compliments to his friend, thanked him for his excellent *Family Expositor*, and wished the merchant to give him a practical exposition of Matthew xxv. 36. *I was sick and ye visited me.*

THE ATHEIST.

The wonder turns on, the great process by which he could know that there is no God. This intelligence involves the very attributes of divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every part of the universe, he cannot know but there may be in some place some manifestations of a deity. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been in the immeasurable ages that are past, some things may have been done by a God.

Anecdote.—A musical amateur of eminence, who had often observed Mr. Cadogan's inattention to his performances, said to him one day, "Come I am determined to make you feel the force of music—pay particular attention to this piece." It accordingly was played. "Well, what do you say now?" "Why, just what I said before." "What! can you hear this and not be charmed! Well, I am quite surprised at your insensibility.—Where are your ears?"

"Bear with me, my lord," replied Mr. Cadogan, "since I too have had my surprise: I have often from the pulpit, set before you the most striking and affecting truths; I have sounded notes that have raised the dead; I have said, surely he will feel now; but never seemed charmed with my music, though infinitely more interesting than yours: I too have been ready to say with astonishment, where are your ears?"

Degrading effect of Materialism.—A pretended free-thinker had been repeating a number of absurdities in company, to prove that we have no souls. As the company were contended with staring at him without replying, he finally addressed a lady, and asked her with an air of triumph, what she thought of his philosophy? "I think, Sir," she replied, "that you have been employing a good deal of talent and shrewdness to prove yourself a beast!"

Temperance Department.

Temperance.—Extract of a letter from Philadelphia.—"One man in Jersey, near this city, distilled this year a large quantity of cider brandy, amounting to eighteen hundred or two thousand gallons. His wife died a few days since, and so heavily and solemnly charged him on her death-bed, never to sell it, that he declares that he will never poison men with it, or vend a gallon. A taverner's wife, in Chester county, went a few nights since to a temperance meeting, and was so much affected that she could not rest until she had prevailed on her husband to give up his bar, and put up a new sign with "Temperance Tavern," displayed on it. Many have given up their employment as distillers and sellers of ardent spirit, since they have read the Ox Circular issued by the N. Y. Society.—A correspondent in Nova Scotia writes as follows: 'I have sent the Ox Discourse to every dealer within forty miles of this, and am gratified to hear that three of them have abandoned the traffic in ardent spirits.'"—*Presbyterian.*

To the Post Masters throughout the United States.—The Ex. Committee of the New-York State Temperance Society, have sent the last two years, to every post office in the Union, a document monthly, directed "to any clergyman or friend of temperance"—the documents to be distributed for February will be directed to you personally; and as a circular from the post master of Albany, Gen. Van Rensselaer, to the post masters in the state of New-York will be contained in one of them, the Ex. Committee would respectfully call your attention to that circular, as well as to the contents of the other documents sent.

Wines.—We assuredly know that ninety-nine hundredths of the 'wines' consumed in our country are of the family of sloe-juice and log-wood; and if there be such a thing as the importation of wine in the purest state in which it can be imported, it is even then 'branded,' because most wines will not bear the sea voyage without an intermixture of brandy to preserve them.—*Temp. Intel.*

Wine Manufacturers.—It is said that when George the Fourth was in the 'high and palmy' days of early dissipation, he possessed a very small quantity of a remarkably choice and scarce wine. The gentlemen of his suite, whose taste in wines was second to their master's finding it was not demanded, thought it was forgotten, and relishing its virtues, had exhausted it almost to the last bottle, when they were surprised by the unexpected command that the wine should be forthcoming at an entertainment on the following day. Consternation was visible on their faces; a hope of escaping discovery hardly existed, when one of them, as a last resource, went off in haste to a noted wine brewer in the city, numbered among his acquaintance and related his dilemma.—'Have you any of the wine left for a specimen?' said the adept. 'O yes, there are a couple of bottles.' 'Well, then, send me one, and I will forward the necessary quantity in time; only tell me the latest moment it can be received, for it must be drunk immediately. The wine was sent, the deception answered; the princely hilarity was disturbed by no discovery of the fictitious potation, and the manufacturer was through a very clever fellow by his friends.—*Redding on Wines.*

We have no remarks to make in regard to the above anecdote, except that there are wine brewers too in Albany and New York who are said to be adepts in their art; and no doubt many thousand gallons of fine Madeira, Port, &c. they have concocted and sold at a fair profit. He who drinks wine knows not what he drinks. It may be the rinsings of beer casks, the lees of old wine casks—it may be a spider steeped.—*Ib.*

A 'judicious vender.'—Mr. Azor B. Lewis, Pleasant Valley, Dutchess Co. N. Y. very ro-

cently set apart a day for casting alcohol from his premises. The day came, and barrels and casks were rolled into the street, and their contents poured upon the earth, amid the loud huzzas of the village boys. What a load Mr. L. has taken from his conscience.—*Ib.*

THE PROMINENT REASONS WHY THE WORLD IS NOT CONVERTED.

Abstract of the Report of the Missionary Association of the Chapel Congregation, Andover, Massachusetts.

The body of the report was occupied in considering "the prominent reason why the world is not converted." Three parties were concerned in this work: God—the heathen—and Christians.

Those who charge the delay of the work upon God, fill their mouths with arguments like, "I must wait God's time." Such are rarely found at the monthly concert, offer mere formal prayers, (which in effect is not praying at all,) and make the partial discharge of duty an apology or substitute for the whole duty binding upon them.

The duty does not arise from obstacles which are presented in pagan lands. No single country presents all the obstacles generally enumerated in a setting forth of this subject. Suppose a Christian in all the warmth of first love should meet a brother—"Are you ready for a revival?" "O look at the obstacles! our pastor is sick, and there is our deacon and Mr. Such-an-one at sword's points, a season of hard labor and business is approaching—there never was such a rage for the things of this world." In short, the heart of Mr. Worldly Wisemen is filled with unbelief. But Christians must awake to the belief that a universal revival is possible, and that speedily. Indeed, the voice of the Spirit and Providence of God rebukes this dreadful apathy and unbelief. An *Africaner*, a *Cupido*, a *Kristnoo*, can bear witness. "Idolatry is not long to be the religion of India," says another. Where were more obstacles than among Brainerd's Indians; and yet they were all overcome. Take an example from antiquity. Once the gospel was preached throughout the bounds of the then known world! Where were obstacles then! and yet there never existed more. Never had idolatry a more universal sway. Temples, craftsmen, magicians, priests, emperors, all opposed to God. On went the preachers; "For a world! for a world! I can do all things through Christ strengthening me," the motto of each disciple. Look at the 19th chapter of Acts, and see how the subject of obstacles is treated. Idols of Ephesus are only mentioned to illustrate the progress of the gospel—magic books only to be burned.

The obstacle, the grand obstacle, then, is to be found only in Christendom. A sufficiency of means exists—not another benevolent Society need be formed. The defect is in the hearts of Christians. A beggar asks charity—the rich man has, but gives not—the man is in need—he refuses. What do we say of such a rich man? *There is a defect in his heart.* Suppose a messenger, sent this afternoon from the Rooms in Boston, should proclaim to us—"The great wall of China is fallen! is fallen! the Emperor has become a Christian, and has ordered all the idols of his vast empire to be consumed. The brazen gates of Japan are opened. Gutzlaff is called for by souls inquiring what they must do to be saved. Juggernaut is overthrown. Ganges is no longer lined with the dead bodies of infants and aged Hindoos; but bears on its bosom thousands of boats loaded with Bibles and Tracts. Siberia, Persia, Burnah, are filled with heralds who are exhorting the people to turn to the Most High God."

Or suppose another herald—"Pestilence has swept down every male and female laborer from all the various missionary stations in the world." Another herald comes, as to Job, "The heathen have risen, and butchered all the native Christians." And while he is speaking, another herald—"All the churches are on fire, all the books burned, every mission house is demolished!"—How would the American church be affected? We might rouse for a moment, as in the revivals of 1831; but is there not a radical defect in the Christian character? Brethren, these things ought not so to be!

How Slavery appears to Missionaries.—Mrs. Brown, wife of one of the recent missionaries to Burnah, in a letter to a friend relates the following incident. When will our Home Missionaries bear a similar testimony? We hear that some of them sell their fellow men, and women too as slaves.

"We have a little Burnah girl living with us whom her father was going to sell for sixty rupees to pay his debts, unless some one would advance the money. So Mr Brown advanced the sixty rupees, and the girl is to work for us until she pays it, which will be about two years. She is a very good girl, and seems very grateful that we did not let her be sold for a slave.

Mr. EZEKIEL FOX is the authorized agent in this village, and Mr. SAMUEL LACEY for the country, to obtain subscriptions and receive pay for this paper. Ministers and others will greatly oblige us, and aid the cause of the Redeemer, by affording any facilities to Mr. Lacey, which will be gratefully acknowledged by the Editor.

TO THE CHRISTIAN PUBLIC.

The subscribers, having had some acquaintance with the FAMILY JOURNAL, published at Rochester, once a week, at one dollar per year, by Mr. W. B. Van Brunt, hesitate not to say that, in their opinion, it is well calculated for usefulness in families, and adapted to those who have not the means to procure a more expensive paper, or leisure to read a larger one.

As this is in no respect a party paper, or a rival of any other religious paper, but as the publisher styles it a *matter-of-fact paper*, to be filled with instructive articles, and such as will promote the peace, piety, and edification of Christian families; and, moreover, as this is the only medium we have in this part of the state, for disseminating notices of religious meetings—doings of Ecclesiastical Bodies—local religious news, &c., we think that the interests of religion require its extensive circulation in the Churches; and do hereby recommend the *Family Journal* to the patronage of the Christian community.

February 12th, 1834.

JOHN C. LORD,
Pastor Elect, Pres. Church, Geneseo.
E. BRONSON,
Stated Supply, 2d Church, Mount Morris.
G. G. SILL,
Stated Supply, Pres. Church, Groveland.
L. LYONS,
Pastor Pres. Free Church, Rochester.
R. G. MURRAY,
Pastor Cong. Church, Henrietta.
T. EDWARDS,
Stated Supply First Church, Rochester.
D. JOHNSON,
Stated Supply Pres. Church, Perinton.
J. THALHIMER,
Pastor Pres. Church, Mendon.
J. B. RICHARDSON,
Pastor Pres. Church, Pillsford.

The communications of 'W.' 'A. G.' and 'M.' and the poetry of 'H. B.' will be inserted next week.

An esteemed friend has sent us the following letter, part of which we take the liberty of presenting to our readers, by the way of explanation. We trust the writer will excuse the liberty we have taken, and except our sincere thanks for his attention. He may rest assured that the *Family Journal* is not, and shall not be a political, much less a party paper. The article was inadvertently inserted, without accompanying remarks, which we should have made; and, for the future, care will be taken that pieces of this kind shall not be found in our pages. It is intended that the *Family Journal* shall be a religious paper. Its object will ever be the advancement of pure and undefiled religion—the promotion of true Christianity. And we would ever feel, and we would have politicians and men of the world feel, that Christianity is too much absorbed with her own momentous concerns, to be canvassing the comparative merits of demagogues and parties. Her aims are too exalted and noble—the objects of her pursuit too important to allow her to be stooping to party discussions. The politics of heaven—the great interests of the soul, and the Redeemer's kingdom, these are as infinitely above the petty questions of this world's politics, as the "heavens are high above the earth;" and except so far as such questions may have a bearing upon religion, they will be but little troubled by our notice.

Rochester, Feb. 22, 1834.

Dear Sir,—I observed, with regret, a communicated article in your last paper, containing some remarks upon a subject, the introduction of which I consider to be at variance with a correct course for a religious paper. If you intend making the *Journal* a party paper, you ought so to announce it; and you should have struck out the first line of the second paragraph of the recommendatory notice which you publish. The article to which I object, (the letter from Washington,) is not directed against that party in politics with which,

so far as I am a party man, I usually act; and, consequently I think I am not influenced in my opinion on the point in question by party feeling. In my view, a Christian newspaper should occupy a post aloof from, and far above every thing like party politics. There is, (alas for our country that it is so,) so much of slander and bitterness, of falsehood and intrigue; so much of commending every thing, no matter how wrong, in our own party, and condemning every thing, no matter how praiseworthy, in the actions of our opponents. Such a want, in short, of common honesty and common principle, that it should be forbidden ground for a Journal devoted to the higher and nobler interests of man. A religious paper that admits this topic, at once destroys the influence that it might otherwise exert over one portion of the community; and, indeed, it forfeits the confidence of all sides, for it is a sober truth, that the public never know what to believe, or what to reject, that they find in a party paper.

I have given you my views with entire freedom, as you know me to be a friend to your paper, and to the pure doctrines and scriptural forms of Christianity that it advocates. Yours,

Temperance Meeting.—A meeting of the Rochester Temperance Society was held at the Methodist Chapel in this village, on Tuesday evening last—JONATHAN CHILD, Esq. Chairman, and EVERARD PECK, Secretary.

The meeting was addressed by Rev. William Wisner, after which the following resolutions were offered and unanimously adopted:

By Elder Fillmore—
Resolved, That we consider it the duty of every man who loves his country, his neighbor or his God, to unite himself with the Temperance Society, and to live and act consistently with its principles.

By Mr. Frederick Starr—
Resolved, That we hail with peculiar pleasure an opportunity of again publicly and unitedly expressing our determination to persevere in the good cause in which we are engaged; and declaring that we will never falter in this labor of philanthropy and benevolence, until its final object is accomplished.

By Gen. A. Hubbard—
Resolved, That manufacturers and dealers in ardent spirits, are, in our opinion, the principal agents in perpetuating the evils of intemperance, and therefore enemies to the peace and happiness of society, and justly merit the frowns of an injured community.

By Rev. Mr. Heacock—
Resolved, That we consider the resolution of the students of Union College, to abide by the rules of entire abstinence, during their collegiate course, worthy of all commendation, and that it ought to be responded to by every seminary of learning in our land.

The resolutions were ably sustained by remarks from the gentlemen who offered them, which were listened to by a large and attentive audience. After the adoption of the resolutions, the Society proceeded to the election of officers for the ensuing year. The following persons were chosen.

EVERARD PECK, *President*.
NATHANIEL DRAPER, *Vice Pres't*.
A. HUBBARD, *Secretary*.

Daniel Loomis, Horace Gay, Seth C. Jones, Chester Gamsay, John Haywood, J. Child, and D. F. Smith, *Managers*.

The following persons were appointed to represent the Society in the Monroe County Temperance Society, to be held on the 11th March next. Jonathan Child, Seth C. Jones, Frederick Starr, Nathaniel Draper, and E. F. Smith.

The meeting then adjourned.

The "Female Circle of Industry of St. Paul's," grateful for the distinguished generosity shown them at their recent Fair, are happy in stating, that notwithstanding the many discouraging circumstances attending it, their receipts on that occasion, amounted to the liberal sum of three hundred and ten dollars and fifty-three cents.

Prayer for Missions.—The Episcopal Missionary Record for February has the following: "At a late meeting of the committee the following resolution was unanimously adopted:

Resolved.—That the establishment of a monthly missionary meeting on the first Monday evening of each month, be recommended to the churches in the communion of the Protestant Episcopal church."

"Mission to South-Eastern Asia."—The ship Duncan, which left this port on the 10th of June last for Batavia, having on board as passengers, Messrs. Munson, Lyman, Johnson and Robertson, missionaries, and their wives, arrived at Batavia on the 23d of September.

The voyage seems on the whole to have been a very pleasant one. The missionaries speak in very grateful terms of the kindness of the captain and of the other passengers.

The ship Morrison, from New-York for Canton—Mr. Tracy, missionary, and Mr. Williams, printer, passengers—passed Angier on the 29th of September. All well. Angier is on the island of Java, about 70 miles west of Batavia. —*Boston Recorder*.

Death of Rev. Mr. Rostan, Baptist Missionary in France.—We learn that Mr. Rostan, known to many in this city, died at Paris on the 5th of December last, of the cholera.—He was in health at mid-day, and died in the course of the succeeding night.—*N. Y. Ob.*

We understand that the Rev. Henry A. Rowland, of Fayetteville, N. C., has accepted the call of the Pearl-street Presbyterian church, in this city, to become their pastor.—*Id.*

Rev. Mr. Abeel.—Mr. Abeel had left England, and taken up his temporary abode at Paris. His health is poor, though much better than when he left India. He hopes to visit America when the warm season returns.—*Id.*

Secular.

LEGISLATURE.

In Senate, Feb. 17.—The following bills were read a third time and passed: In relation to town meetings—to amend the act concerning escheats—authorising the erection of a new court house in Chautauque county, and to authorise the trustees of school district No. 12, in the town of Chenango, Broome county, to sell a school house lot.

In Assembly.—Mr. Morris reported a bill to incorporate the Bank of Owego. The following bills were read a third time and passed:—To incorporate the Schenectady Saving's Bank—ayes 96, noes 4.

To incorporate the Bowery Saving's Bank, in the city of New-York; ayes 98, noes 0.

To revive the act of incorporating the Oneida Insurance Company, and to extend the time for organizing the same; ayes 97, noes 0.

In Senate, Feb. 18.—A report was received from the comptroller, pursuant to the resolution of the Senate of the 13th inst. relative to the total amount of the Bank fund, the sum paid by each bank, the sum invested, &c.; which was referred to the committee on banks and insurance companies.

In Assembly.—Mr. Haight reported a bill for the relief of Joseph Clary and Job Preston. A bill was also reported by Mr. Cargill for the relief of the first congregational society at Riga, Monroe county.

February 19.—The proceedings of both houses are destitute of interest, either local or general.

In Senate, Feb. 20.—The bill relating to the sessions of the court of errors, was engrossed for a third reading.

In Assembly.—The committee of the whole, Mr. Mabbeth in the chair, passed the bill to amend the act to subject to taxation certain debts due to non-residents. [The bill declares that the bill shall not be so construed as to extend to debts due to the Connecticut school fund.]

On motion of Mr. Stevenson, the special order (the bill relative to capital punishment) was laid on the table, and the house resolved itself into a committee of the whole, Mr. Snyder in the chair, on the bill to repeal the last clause of the act of 1830 allowing botanic practice, which was rejected, 20 to 48.

In Senate, Feb. 21.—The bill from the Assembly to amend the act to subject certain debts owing to non-residents to taxation, was received from the Assembly for concurrence, twice read and referred to the committee on the judiciary.

The committee of the whole rose and reported on the bill to incorporate the Batavia and Buffalo Rail Road Company, after some explanatory remarks by Mr. Edmonds.

In Assembly.—Mr. Beardsley reported a bill to incorporate the Medina and Darien Rail Road Company. Mr. Bowne reported a bill to incorporate the Commercial Bank in the city of New-York. [Capital \$500,000.] To incorporate the Cortland County Bank, at Cortland village. Mr. B. also submitted reports adverse to the petitions to increase the capital of the Leather Manufacturer's Bank, in the City of New-York, and for a bank at Binghamton, Broome county; which were severally agreed to by the House. Mr. Haight reported the bill from the Senate relative to town meetings, which on motion of Mr. Beardsley, was ordered to a third reading.

CONGRESS.

In Senate, Feb. 14.—A message was received from the President of the United States, by Mr. Donelson, his private Secretary.

The Vice President communicated a letter from the War Department, transmitting statements of contracts made by that Department in the year 1833.

Mr. Tipton from the Select Committee, to whom was referred the propriety of admitting Michigan and Arkansas into the Union, reported a bill forming a Territorial Government for Wisconsin—which was read twice and committed.

The Senate then, on motion of Mr. Mangum, took up for consideration the memorial and resolutions submitted by him on Tuesday last, from a meeting of citizens in the western part of North Carolina, in relation to the removal of the deposits.

The motion was agreed to, and thereupon a protracted debate ensued, which continued till half past 4 o'clock, in which Messrs. Webster, Clay, Brown, Wright, Preston and Wilkins participated. The Senate then adjourned till Monday next.

In the House.—Mr. Conner, from the Committee on the Post Office and Post Roads, made a report upon the resolution referred to that Committee, relative to the failure of the mails between the cities of Washington and Boston. Laid on the table and ordered to be printed, together with the accompanying communication of the Postmaster General.

The Speaker laid before the House the communications from the President, in conformity to resolutions for information, adopted on the 8th inst. and the 16th ult.; which on the motion of Mr. Adams, of Mass., were referred to the Committee on Foreign Affairs, and printed.

In the House, Feb. 18.—The motion to refer the Letter of the Secretary of the Treasury on the Deposites, to the Committee of Ways and Means, was taken up, and decided in the affirmative—ayes 130, noes 98.

Summary.

Allen Sisson has been appointed Post Master, at Manchester Ontario county, in the place of Richard T. Field removed.

The taxes of New York city for the last year were estimated at \$850,000. For the current year they are estimated at \$700,000.

The Hudson was clear of ice on the 22d, below Albany.

Porter W. Hyde, the robber of the Salina Bank, has been arrested at Cadiz, Spain. It is supposed that most of the money (\$10,000) will be recovered.

Brown, the Boston Forger.—This vagabond has been arrested in Marseilles, France, by the American Consul, and will be sent to Boston immediately, to take his trial on the indictments there found against him for his forgeries.

Culture of Silk.—One branch of the Legislature of Massachusetts, has passed a bill to encourage the culture of silk, which provides a bounty of two dollars to the hundred for the transplanting of mulberry trees in a manner adapted to their growth and cultivation; also a bounty of one dollar a pound for silk raised from cocoons produced in that Commonwealth. The bounty to be awarded by the Selectmen, and paid by the governor.

The last New-York Observer states that the number of subscribers to that paper is now 12,000, exhibiting an increase of 2,500 subscribers since the commencement of the year 1833.

At a recent sale in Columbia county, Geo., there were sold sixty-nine negroes, bringing \$31,789—averaging \$460 each.

The length of iron pipe laid down in the city of Philadelphia for conducting water is 412,234 feet; equal to about eighty miles! The total number of fire-plugs is 313. The estimated expenditures for the water works during the year 1834, are \$52,933; receipts \$85,539.

M Dupin has been re-elected President of the French Chamber of Deputies. The vote for him was 220—for Gen. Lafayette 39.

English and Scottish Nobility.—There are of the Scottish Nobility, 8 Dukes, 3 Marquises, 42 Earls, 25 Barons. The English Peerage comprehends 4 Peers of the Royal Blood, 10 Dukes, 21 Marquises, 106 Earls, 19 Viscounts, 189 Barons.

The story traveling the rounds of the newspapers, that Capt. Basil Hall, the amiable and veracious tourist, had lately been assassinated at Bogota is not true. Basil Hall is yet living upon his laurels, and for aught we know revising his voyage to Loo Choo. Col. Francis Hall, formerly of the British army, and afterwards of the Columbian service, has we believe been assassinated at Bogota.—*N. Y. Cou.*

The editor of a paper published in the interior of Pennsylvania, called the Liverpool Mercury, has a paragraph which he heads "Important," in which he says he has received a communication from a respectable and responsible source, containing an almost irresistible chain of circumstances calculated to prove that Na-

oleon Bonaparte is still living! and that he has spent many years of seclusion in the United States. The Liverpool man is going to publish the communication at a "proper time." Oh yes, he ought to publish it, to be sure.—*Id.*

The citizens of Brooklyn have presented Commodore Chauncey with a pair of elegant silver pitchers, as a mark of esteem and respect.

A law to ratify the agreement made by the commissioners of New-York and New Jersey, relative to the boundary line and jurisdiction between the two states, has passed the legislature of New-York. A similar law has also passed the assembly of New Jersey.

Southern Liberality.—John McDonough, one of the most wealthy and influential citizens of New Orleans, has presented a memorial to the Legislature of Louisiana, praying for leave to educate his slaves. He states that he is the owner of from forty to fifty black children, male and female, of various ages, the offspring of old and faithful servants, who have mostly been born under his roof. These slaves are valuable, being mostly mechanics, and would sell for \$150,000. The design of the owner, however, is to give freedom to all, and colonize them to Liberia. For this purpose, and that they may be qualified for the proposed new sphere of action, he desires permission to educate them.—*Com. Adv.*

For Sore Throat.—Put a half pound of figs in a quart of water, and boil it to a pint—then open and strain the figs. Add two table spoonfuls of yeast, and the same quantity of honey. Gargle the throat with this liquid, and cure is certain.

A writer in the Middletown Sentinel states that his teeth had become loose and very painful from a cold, and they were made fast and entirely relieved from pain by a mixture of equal quantities of alum and salt, put on a cloth and applied to the teeth. This mixture has been applied in many other cases of toothache with great success.

MARRIED.

At St. Luke's church, Mechanicville, N. Y. on the 12th inst. by Rev. Mr. Tappan, Mr. DAVID HORT, of the firm of Hoyt & Porter, booksellers of this village, to Miss MARY M., only daughter of Col. Lowell Bullen, of the former place.

In this village, on the 25th inst. by Rev. Mr. Bolles, Mr. THOMAS TAYLOR, to Miss DORCAS ANN SOUTHWICK.

On the 26th, by the same, Mr. ALFRED C. HOUGH, of Vienna, to Miss MARY TAYLOR, daughter of the late Eliphalet Taylor, of Canandaigua.

DIED.

In Detroit, on the 17th February, Mrs. CAROLINE PARKER, wife of Mr. Medad P. Parker, formerly of this village.

At Washington city, on the 18th inst. Hon. WILLIAM WIRT, aged about 62 years, late Attorney General of the United States.

At Bethlehem, Pa., on Saturday morning last, Rev. LEWIS VON SCHWEINITZ, the secular head of the Moravian Society, or *Unitas Fratrum* in America, aged about 42 years.

PRINTING,
OF EVERY DESCRIPTION.

EXECUTED WITH NEATNESS AND ACCURACY,
At the Office of the Family Journal.

Prospect Hill.

HAVING purchased the ground on the east side of the river, one mile south of the village, (near Wolcott's Tavern) and platted it out into lots of from one to four acres each, fronting on the Henrietta Road, the Feeder and River. Said lots are beautifully situated; they are now offered for sale on liberal terms. I know some people exclaim against Real Estate in Rochester, and cry out Michigan, but I have had the pleasure of selling to some people who have been to Michigan, and had money enough left to bring them back and purchase of me, and I shall expect more of them in the spring. A. W. RILEY.
Jan. 14. 1834. Office, No. 3 St. Paul st.

Abbott's Religious Magazine.

PUBLISHED MONTHLY—AT \$2 50 PER ANN.
Edited by Gorham D. and Jacob Abbott.

THE object of this work is the direct promotion of practical and intelligent piety, with special reference to the circumstances of common life. It is intended to exert a moral and religious influence upon the mass of society, by applying the principles and truths of the gospel to the circumstances and relations of common life; and presenting such narratives and descriptions as may illustrate moral and religious truth, and interest the common reader. It is, of course, to be highly practical in its character, and familiar in its style, and to exhibit a great variety in its subjects, and in its manner of presenting them, so as to interest, if possible, as well as benefit the families to which it may come.

Subscriptions will be received at the office of the 'Family Journal,' where the numbers for October, November, and December, may be examined.

Portry.

HYMN,

Translated from the German.

I know that my Redeemer lives:
What comfort this sweet sentence gives!
He lives, he lives, who once was dead;
He lives, my everlasting head;

He lives, triumphant from the grave;
He lives, eternally to save;
He lives, all glorious in the sky;
He lives, exalted there on high;

He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need;

He lives, to grant me fresh supply;
He lives, to guide me with his eye;
He lives, to comfort me when faint;
He lives, to hear my soul's complaint;

He lives, to silence all my fears;
He lives, to stop and wipe my tears;
He lives, to calm my troubled heart;
He lives, all blessings to impart;

He lives, my kind, wise, heavenly friend;
He lives, and loves me to the end;
He lives, and while he lives, I'll sing;
He lives, my prophet, priest and king;

He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there;

He lives, all glory to his name;
He lives, my Jesus, still the same;
O the sweet joy this sentence gives,
I know that my Redeemer lives!

MISSIONARY HYMN

FOR SUNDAY SCHOOL CHILDREN.
Missionary Tune.

Far, far away in India,
Thousands of children live,
Who have no pious teachers,
Who then instruction give;
About the Great Jehovah,
Who reigns above the sky,
Nor of that blessed Saviour,
Who did on Calvary die.

But, oh! the sad condition
These little ones are in;
Young infants by their parents
Are thrown in Ganges stream,
To please the gods they worship,
Who're made of wood and stone,
Believing this will save them
And for their sins atone.

They've never heard of pardon,
Through God's beloved Son,
That offer'd is so freely
For crimes which they have done.
And thus they live in sorrow,
And thus in sin they die;
And so you know they cannot reach,
That happy world on high.

And now dear little children,
To Sabbath School who go,
Oh, will you not do something
To save their souls from wo?
O yes! you'll say we're willing,
To aid with heart and hand,
To send the blessed Gospel,
To every heathen land.

[Juvenile Watch.]

Miscellaneous.

THE MANNERS OF THE JEWS.
NO. 11.

Vineyards—Wine and Fruits.—Vineyards abounded in all parts of Palestine, but the grapes of the tribe of Judah were considered the best; perhaps Jacob alluded to this, Gen. xlix. 11. in what he said respecting Judah.—The bough of a vine is frequently trained along the top of a wall. The valley of Eschol from whence the spies brought the very large cluster of grapes, Numb. xiii. 23. was in the lot of that tribe. The wine of Lebanon is also mentioned, Hos. xiv. 7. as very good.

The vineyards were generally on the north side of a hill. By comparing Matt. xxi. 33. with Isa. v. and Psa. lxxx. we find that the ground was carefully prepared, the stones picked up, and a wall or hedge made to enclose it. A vineyard of a thousand vines is spoken of, Isa. vii. 23. as paying a rent of a thousand silverlings, or shekels of silver, more than four hundred and fifty dollars.

A number of persons, called vine-dressers, 2 Kings. xxv. 12. were employed in planting, pruning, and propping the vines; gathering the grapes, and making the wine; also in guarding the vineyard; and for this purpose small towers were built in them, Mat. xxi. 33. Mark xii. 1. or at least a cottage, Isa. i. 8. Vines were also trained upon the walls of houses, Psa. cxviii.

1. Gen. xlix. 22. The Persian vine-dressers train them so at the present day. In vineyards, the vines are generally kept low, like currant bushes, and trained to stakes like espaliers.

During the seventh year, vineyards were not to be pruned or dressed, Lev. xxv. 3, 4. The vintage was then as it is now, a time of mirth: it did not begin till after the harvest, Lev. xxvi. 5. Amos ix. 13. The grapes were gathered and put into baskets, Jer. vi. 9. they were then thrown into the wine vat, and at first trodden by men, as is now usual in many wine countries, and pressed, Rev. xiv. 18-20.

The juice of the grapes produced several sorts of wine. Some was little better than vinegar, as is the case with the common wines in France and other countries, which are rough and tart like the common cider drank in this country; see Ruth ii. 14. It was probably this wine which Solomon sent in such large quantities to Hiram, for the wood-cutters in Lebanon, 2 Chron. ii. 10.

The wine was generally mixed with water, also with spices; see Prov. xi. 2. 5. xxiii. 30. Psa. lxxv. 8. It was best when old, or on the lees, which means that the lees or dregs had sunk to the bottom of the vessel in which it was kept, Isa. xxv. 6. Poor people were allowed to glean grapes as well as corn, Lev. xix. 10. Deut. xxiv. 21.

The wine was kept in skins or leather bottles, made either of the entire skin of a kid or goat, or of pieces of leather sewn together, and the seams covered with pitch. Water and wine are both carried in this manner at the present day in eastern countries. There were also bottles or vessels made of clay by the potters; see Jer. xix. 1. 10. xlviii. 12. Isa. xxx. 14. margin. Dried grapes, or raisins were used by the Jews, 2 Sam. xvi. 1. 1 Sam. xxx. 12. 1 Chron. xii. 40. In Deut. xxviii. 39. the Jews were told that if they disobeyed the Lord, they should not eat of the vineyards they had planted.

The vines required care and attention in pruning, or they would not produce good fruit. To this our Lord refers, John xv. 2. where he so beautifully compares himself to a vine, and his people to the branches. The vines would not bring forth good fruit unless they were pruned and the useless branches cut away. Thus we cannot bring forth good fruit, (that is, do what is right,) unless our evil habits and sinful inclinations are taken away.

There were several sorts of fruit common in Judea, besides grapes. Among these were dates, 2 Chron. xxxi. 5. marginal reading. Also pomegranates, Deut. viii. 8. 1 Sam. xiv. 2. Cant. viii. 2. which are a very pleasant fruit; figs, these are mentioned in many texts; cucumbers and melons, these the Israelites had eaten in Egypt, Numb. xi. 5. and found them in the promised land.

Melons and cucumbers are much cultivated in eastern countries. Mr. Jowett mentions that they abound in Egypt at the present day. He says, "they grow in such abundance on the river side, that the sailors on the Nile freely helped themselves, and here and there was a small hut made of reeds, just large enough to shelter a man to protect the fruit; as is mentioned Isa. i. 8. 'a lodge in a garden of cucumbers.'" Sometimes, when there was a scarcity, the Israelites ate the gourds which grew wild in the fields, as 2 Kings iv. 39. My readers will recollect that our Lord cursed the barren fig-tree, Mark xi. 13. There is a sort of fig-tree in the east, called the sycamore-fig, which bears fruit several times in the year, and not at any certain season. The words of our Lord seem to imply, that as the tree was then barren, it should continue so. As it stood by the wayside, it does not appear to have been the particular property of any one; and in the sentence passed upon it, it has been considered a striking type of the condition of the unbelieving Jews.

One of the principal fruits cultivated by the Jews was the olive. It was particularly valuable, on account of the oil which it yielded when ripe; and, when cultivated with care, the fruit is much finer than on the wild trees. This is beautifully alluded to in Rom. xi. where St. Paul reminds the Gentiles of the inestimable benefits they receive from being admitted into the church of Christ.

The olives were cultivated in gardens separately; this explains what was said by Elisha, 2 King v. 26. Nehemiah complained of the wealthy Jews who withheld the olive yards belonging to their poorer brethren, Neh. v. 11. also 1 Sam. viii. 14. But olive-gardens are particularly to be remembered, as our Lord often went to one of them and prayed with his disciples.

How much, my dear reader, our Lord suffered for our sake! Think often of his great love, and remember what you owe him for such love and mercy; "Love, so amazing so

divine; Demands my soul, my life, my all."—Parley's Mag.

STORY OF A SEA FIGHT.

From the Journal of a Traveller.

Monday morning, Sept. 2, 1853.

Yesterday morning, very early, we were surrounded by an immense shoal of Bonetos. They are a small fish, resembling, in size and shape, the common shad of our rivers. Their colors, however, are very different. The wind almost entirely died away on Saturday. During the night, the sea settled down into almost a perfect calm, and the Sabbath sun rose upon the bosom of the deep, almost as it would upon the surface of a smooth and tranquil lake. A very gentle zephyr played upon the sails, and served just to keep the ship in sufficient motion to obey her helm. The fish that thronged around us in immense numbers, from stem to stern, came up playfully to the very surface of the water, as if delighting to display their rich and ever varying colors. Their backs were generally of a darkish brown. Their sides and breast of varying hues, but generally of a shining, silvery blue. Now and then, they would turn up, in such a manner as to give us the distinct side view in profile. It seemed to be their object to keep pace with the ship, and to occupy themselves, in their gentle passage through the water, in the practice of every evolution in the compass of a fish's powers. Now darting at each other, with the swiftness of an arrow, again rising quite above the surface of the water, as if to taste the other element a moment.

At night there was an exhibition of aquatic fire-works of no ordinary beauty. Some of our fellow-passengers had prepared one or two instruments, to answer the purpose of harpoons. The moon had not risen, when they commenced their efforts at harpooning. The dark waters, as they were divided by the body of the ship, presented, before and behind, a most brilliant display of phosphorescent light. At the bows, there was a sheet of foam, sparking as it were with living fire, and the long wake from the stern seemed alive with the most brilliant coruscations. But what added most to the beauty of the scene, was the effect produced by the throw of the iron weapon. The whole shoal of Bonetos seemed to take the sudden alarm, and, darting with great rapidity to escape their enemy, communicated to the water, the same appearances which marked the progress of the ship.

Hundreds of them, in simultaneous movement, darted from the ship's side, like a flight of water rockets, and, for a moment, their path was as discernable as if each had been an aqueous meteor. In a few minutes they all would return; and the experiment was repeated again and again. Indeed so often was this splendid display before us, that not a few of the spectators seemed to lose, at last, the enjoyment of the spectacle, in the eagerness with which they watched the success of those who were aiming death to the beautiful Boneto.

I could not but admire the scene, and think that such fishes ought to escape the harpoon, particularly as all understood that they were but little relished at the table. However, the next day my sympathy and compassion for the Bonetos received a fatal shock.

About ten o'clock in the morning, the whole company of passengers were enjoying the delightful promenade on deck, after breakfast ceremonies were ended. Some were reclining against the gunwale of the vessel, watching the innumerable Bonetos sporting at the sides, and extending out in the ocean on either hand, as far as the eye could distinguish them in the water. Others were pacing to and fro, in conversation, and no one had fairly set about his usual employment of reading or writing for the morning hours. It was the time, in which, by common consent, all met, before entering on any intellectual duties, to chat a little,—to exchange conjectures on the winds and weather for the day.

On a sudden, one of our number exclaimed, with a tone and strength of voice, that immediately arrested universal attention, "O! see there!! What's that, what's that?" There was a sudden rush of all hands to the vicinity of the speaker; for, at every such outcry at sea, all are eager to see "the whale."

But all were at a loss, for a time, to know the cause of wonderment. In our slow and gentle passage through the water, we had fallen in with an immense shoal of small fish, commonly known by the name of English herrings. These are esteemed by the Boneto, as well as other epicures, a great dainty, and the former consider them as lawful prey, even to be devoured by thousands. The Bonetos had taken scent, and were in pursuit. Not one of them could be discovered from any part of the ship. The whole shoal of herrings, in their efforts to escape from the jaws of the Bonetos, were leaping, it seemed, like millions at a time, from the water. In their fight, it appeared as though

clouds of innumerable herrings were flying over the gentle waves; for all the time the air was filled an inch or two above the water with the shining little creatures. And yet each individual was only a moment above the water,—then down again,—and as soon as possible, rising again, in all the agony of his fear, to escape the pursuer, who was perhaps just ready to devour him. The noise of the immense multitude was like the rustling of the leaves of a forest; and the sea was agitated as though a flying shower of bullets were passing over its waves. This continued until they were fairly out of sight.—Poor little herrings! devoted to death! Our Bonetos returned to us no more.—Rel. Mag.

IN CHANCERY.

At a Court of Chancery, held for the State of New-York, at Rochester, on the 22d day of February, eighteen hundred and thirty four, Present, Addison Gardiner Vice Chancellor of the Eighth Circuit.

Moses A. Selden, vs. Sarah K. Smith, Charles M. Lee, Azor S. Marvin, Marvin Montague, Nathaniel Montague, John Mortimer, Jr., Samuel Whitmarsh, Francis Sexton, and Bela S. Lynde. It appearing by affidavit, to the satisfaction of this Court, that process of subpoena to appear and answer has been issued out of, and under the seal of this Court, directed to the Defendants, but that the same could not be served on the Defendants, Sarah K. Smith and Samuel Whitmarsh, in consequence of their absence from this state, and that said Sarah K. Smith resides in the city of Boston, and the said Samuel Whitmarsh in Northampton, in the State of Massachusetts—nor upon the said Nathaniel Montague, by reason that he resides out of this state, but in some one of the United States: and on motion of E. Smith Lee, Solicitor for the Complainant,—It is Ordered, that the Defendants, Sarah K. Smith, Samuel Whitmarsh, and Nathaniel Montague, do cause their appearance to be entered and notice thereof served on Complainant's Solicitor within four months from the date of this order: and that in case of their appearance, they cause their answer to Complainant's bill to be filed, and a copy thereof to be served on Complainant's Solicitor, within forty days after service of a copy of said bill, or in default thereof said bill to be taken as confessed.—And, it is further Ordered, that within twenty days the said Complainant cause this order to be published in the State paper, and also in the Family Journal, printed in Rochester, and that the publication be continued in each of said papers at least once in each week for eight weeks in succession, or that he cause a copy of this order to be personally served on each of the above named defendants, at least twenty days before the time above prescribed for their appearance. (Copy.)

31-Pw SAMUEL L. SELDEN, Clerk.

Library for Children.

As many persons have occasion to select Sunday School Libraries, or purchase books for children in their own or other families, we would call their attention to the excellent, cheap, and very popular works of the American Sunday School Union. They can furnish a library for a school which will contain 325 volumes, amounting to 28,305 pages, bound in fancy colored leather backs and corners, with marble covers.—These volumes contain 15,000 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is \$41.

Besides this library, the Union have published 103 smaller books in paper covers, containing 2056 pages, with a large number of wood cuts. A complete set of these costs \$1.46. If bound, they would make about ten or twelve volumes of uniform size.

In the above are not included several volumes, which, on account of size, &c. are not placed in the regular series: such as the Bible Dictionary, Psalms, Hymn Books, Biographical Dictionary, Union Questions, &c.

Nearly the whole of the books have been printed from stereotype plates, on good paper; many of them were written expressly for the Union, and all have been examined and approved by the Committee of Publication, composed of an equal number of members of the Baptist, Presbyterian, Methodist, and Episcopal churches.

For the sum of \$42.46, the above 338 works can be procured by any Sunday School or Sunday School Society, which will send a copy of its constitution, a list of officers, and an annual report to the American Sunday School Union, and thus become an auxiliary. They can be procured on the same terms by any individual who is a member of the Society, purchasing for his own use, or for gratuitous distribution. The terms for membership are for life \$30, or \$3 annually, in which case they also receive gratuitously a copy of the Sunday School Journal.

In view of these facts, we may inquire how many thousands of parents might place in their dwellings such a library; embracing matter adapted to all ages, from the youngest child that can read, to the parents and domestics of the household!

How many thousand little companies of youth might join and purchase a complete library for their amusement and instruction!

How many thousand sets should be required by Sunday Schools, by common schools, by public schools, by apprentices' libraries, by men of property, for gratuitous distribution, by ministers and pious visitors of the poor and the rich, for the comfort and benefit of the families and individuals they go amongst!

Orders with particular directions as to the mode of conveying books, will meet with prompt attention if addressed to

FREDERICK W. PORTER,
Cor. Sec'y Amer. Sunday School Union,
No. 146 Chestnut st. Philadelphia.
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FAMILY JOURNAL,

AND CHRISTIAN PHILANTHROPIST.

DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, CHRISTIAN ECONOMY, EDUCATION, AGRICULTURE, PUBLIC OCCURRENCES, ETC.

BY W. B. VAN BRUNT.]

ROCHESTER, SATURDAY MORNING, MARCH 29, 1834.

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The FAMILY JOURNAL is published every Saturday, at No. 26 Buffalo street, 4th door east of the Arcade, at ONE DOLLAR per annum, in advance.

ONE DOLLAR and TWENTY-FIVE CENTS, within the first three months after subscribing,—and ONE DOLLAR and FIFTY CENTS, after that time.

All communications relative to the paper will be addressed to the publisher; and in order to meet attention should be *post paid*.

Advertisements of a moral character, comporting with the designs of our paper, will be inserted at the usual rates.

TO THE CHRISTIAN PUBLIC.

The subscribers, having had some acquaintance with the FAMILY JOURNAL, published at Rochester, once a week, at *one dollar per year*, by Mr. W. B. Van Brunt, hesitate not to say that, in their opinion, it is well calculated for usefulness in families, and adapted to those who have not the means to procure a more expensive paper, or leisure to read a larger one.

As this is in no respect a party paper, or a rival of any other religious paper, but as the publisher styles it 'a *matter-of-fact paper*, to be filled with instructive articles, and such as will promote the peace, piety, and edification of Christian families; and, moreover, as this is the only medium we have in this part of the state, for disseminating notices of religious meetings—doings of Ecclesiastical Bodies—local religious news, &c., we think that the interests of religion require its extensive circulation in the Churches; and do hereby recommend the *Family Journal* to the patronage of the Christian community.

February 12th, 1834.

JOHN C. LORD,

Pastor Elect, Pres. Church, Genesee.

E. BRONSON,

Stated Supply, 2d Church, Mount Morris.

G. G. SILL,

Stated Supply, Pres. Church, Groveland.

L. LYONS,

Pastor Pres. Free Church, Rochester.

R. G. MURRAY,

Pastor Cong. Church, Henrietta.

T. EDWARDS,

Stated Supply First Church, Rochester.

D. JOHNSON,

Stated Supply Pres. Church, Perinton.

J. THALHIMER,

Pastor Pres. Church, Mendon.

J. B. RICHARDSON,

Pastor Pres. Church, Pittsford.

JACOB HART,

Pastor Pres. Church, East Avon.

Mr. EZEKIEL FOX is the authorized agent in this village, and Mr. SAMUEL LACEY for the country, to obtain subscriptions and receive pay for this paper. Ministers and others will greatly oblige us, and aid the cause of the Redeemer, by affording any facilities to Mr. Lacey, which will be gratefully acknowledged by the Editor.

ON THE TREATMENT OF GOD'S MINISTERS.

Said Josiah Bissell, "Tell the people of W— not to dismiss their minister while the Lord is owning him, and using him in advancing his work; if they do, the curse of God will follow them; and that we know from experience." Said the Saviour, "Inasmuch as ye have done it to the least of these, ye did it to me." This means that the treatment done to his disciples, and emphatically if done to his ministers, whether good or bad, he will receive as done to himself.

When a parent sends a child on his business, a master a servant, a man of business his agent, or a government their ambassador, the treatment of such child, servant, agent, or ambassador, is taken by the employer as done to himself. So, in the more full sense, will the great Jehovah take the treatment which his ambassadors and

his agents receive from men, as done to himself. He does not cause the stones miraculously to cry out, and proclaim his truths; nor does he employ angels to minister his truths among men; nor does he say that men to be employed as his ministers must first become perfect. But he employs "earthen vessels" that the excellency of the power may be of God and not of man. It is a mercy that he has sent his Son, given his holy Spirit and made us heirs of heaven; and a mercy that he gives us even so good ministers as he has given. While they regularly sustain the sacred office, they are to be treated as his ambassadors, and the treatment given to them will be contemplated as given to Him; and those who oppose them, while God evidently employs and uses them, will in the great day, be found guilty of opposing him and his cause. One church (I will not name it for delicacy) drove away a minister a few years since, in the midst of a revival because he was not so popular a speaker as they wished. The manifest frown of God upon them was the effect, and it followed them for a long time.

Another church had a holy, faithful minister, humble and hearty, whom God owned as his instrument in an extensive revival. Soon a very popular speaker came: and for the sake of popular speaking, they discharged the holy man of God, and received their popular speaker, who shortly was guilty of several different crimes, which by the laws of the country would have confined him in the State's prison. The evils to the church can be easily imagined.

Another minister was driven away, by another church, just after the height of revival was past; but while God was evidently still owning his labors in the conversion of sinners.—The consequences was, divisions and heart-burnings, in the church and in the society, the effects of which now for six years have not been healed.

Another minister was indefatigable in the service of a new congregation for five years, and a regular growth in the congregation was the result, with constant conversions as well as prosperity in Sabbath schools and Bible classes; and ultimately a very general and extensive revival. This was hardly past, when the people began to feel strong, and as if they could now command any minister who would please 'itching ears.' So they let their minister go. But the curse of God follows them. They were disappointed in their efforts for a long time, and finally were obliged to take up with a minister of no life and spirituality, who soon left his profession. Similar disasters have followed them ever since.

Another minister was about to be settled in a place where he bid fair to be very useful.—But Esq. — a member of the church, ascertained that the minister did not believe there was a lump of solid matter in the soul, which man cannot change; but that God deals with us as rational creatures; and that the agency of the Holy Spirit, though directly upon the heart, yet is perfectly consistent with man's free agency and duty to act. This Esq. — set himself to work to defeat the settlement, and succeeded, as the church was small. *Quere* did he not assume the exercise of a power in opposition to the authority of Christ, and against his ambassadors? Can he justify himself by any other excuse, only that he vainly imagined the soul was a lump of matter? Does he not stand forth as dictating to the Lord Jesus, that he must send ambassadors of just such belief, or he and others of similar stamp will contend against them?

If the treatment of the child, the servant, or the ambassador, is taken by the employer as done to themselves, how will the Lord Jesus Christ show that he views such treatment of his ambassadors, when the secrets of all hearts and the evil consequence of all opposition to his ministers, is unfolded in the light of eternity? —N. Y. Evang.

From the New-York Observer.

BEAUTIES OF THE LEOPOLD REPORTS.

Puerility of the Catholic Religion.

What a *puerile* religion the Catholic religion is! How *childish*! How petty its cares!—About what trifles it concerns itself! The

Christian is truly "the highest style of man," but the consistent Catholic is not much above the *lowest*. Baraga writes as follows: "It would be of *essential service* to our missions, if there could be sent us cups, boxes for the holy water, rosaries, crucifixes,—of the last two, as many as possible, for such articles cannot be bought here. How it is with church furniture and linen, you may easily think.—Those given to me by pious persons are of great use to me, and I cannot be *thankful enough* for them." Cannot be thankful enough for boxes, rosaries, &c.! His capacity for gratitude must be small indeed. We Protestants often feel that we cannot be *thankful enough*, but it is not for such trumpery as cups and boxes. When we feel and lament over the inadequacy of our gratitude, it is in view of the many and great mercies of God to us. I suppose our Protestant missionaries at Ceylon and elsewhere would not be so very grateful if we should send them an assignment of cups, boxes, &c. No; such things could not be of "essential service" to their missions. We do not understand converting people as the Catholics do. They can *regenerate*, and *pardon*, and do all the rest in a trice. We have to bring before the *mind* of the sinner the great saving truth of *Christ crucified*, but they have only to put the little crucifix in his hand. I went, a short time ago, to visit a man under sentence of death, to talk to him about Christ and his death. I found him gazing intently upon a little metallic image of Christ crucified, which a priest had left him. He seemed indifferent to all I said. The priest had *prepared* him!

In a note to Baraga's letter, we are told of a great number of Catholic *notions* that are already on their way to America, among them 3,000 *rosaries*! What a sight of *beads*!—How their missions must prosper after this! A little afterwards, by way of inducing others to contribute beads, boxes, &c. it is said: "The good Christian rejoices to promote the external honor of the house of God, so that the inner man, by the splendor of the external divine worship, may be lifted to heaven." What a *sage* sentiment! How *scriptural*! How *philosophical* too! This is truly a new way of being lifted to heaven.

But I must not overlook a letter of Bishop Fenwick, dated Mackinac, July 1, 1831. He writes: "On the second day after my arrival, Mr. M. and I preached at different times after mass. When the people had heard some sermons, confessions began, and from that time till the day of our departure, we sat on the *confession stool*, from early morning till 1 o'clock, and in the afternoon from 3 or 4 o'clock till 10, 11, and twice till 12 at night. There were confessions of 20, 30, and 40 years!"! What a prodigious memory they must have had, who called to mind and confessed the sins of forty years! All that time they were waiting for a priest to come along. There was the God who delighteth in mercy, to whom they might have confessed, as the publican dared to do; and there was Jesus, the mediator of the new covenant, whom they might at the same time have engaged to intercede for them. But would not have been to act the part of good Catholics.—The good Catholic does not go to the *mercy seat of God* to confess his sins, and obtain forgiveness, (that were "an iniquity to be punished by the judges,") but he waits for the priest to come along with his *confession stool*. The *confession stool* substituted in place of the *mercy seat*! This is one of the *doings* of that religion, which Austria wants to give us. God says to sinners, "come unto me," and he promises that He will "abundantly pardon them from his throne of Grace." "Nay," says the priest, "wait till I come along with my little stool." Catholics may, if they please, go for pardon and mercy to the *stool of confession*; but, my Protestant brethren, "Let us come boldly unto the *throne of Grace*, that we may obtain mercy, and find grace to help in time of need." M. S.

The evangelical society of Geneva employ ten Bible missionaries in France. Up to the month of May of the present year, they had traversed ten departments, and visited about two thousand towns or villages. In the course

of the year they had sold about twelve thousand copies of the sacred writings in places where they had hitherto been unknown. These Bible missionaries met with many difficulties, especially on the part of the Roman Catholic priests; but they proceed in their labours with faith, and in general they are protected by the government.

Temperance Department.

From the Cincinnati Journal.

Extract from an Appeal to the Citizens of Louisville.

To a candid and unprejudiced mind, the following brief narration of facts will be sufficient apology for this appeal.

Being requested a few weeks ago to visit a family, represented as being in a suffering, and almost perishing condition, I took with me a friend, and after some inquiry and search, found the house, which, sure enough, was but the abode of wretchedness, that beggars all description. The father was lying under a pile of rags, apparently nigh unto death; the wife wringing her hands in agony, as if anticipating the pangs of widowhood; four little children, in filth and rags, shivering over a few embers; no wood, no food, not a chair, nor even a bed for their children to lie on. Such a sight could not fail to excite our sympathies, and move our hearts and hands to their immediate relief. Two servants were laden with provisions, a feather bed, bedding, &c., and hurried off to the scene of distress.

Their situation soon became known in the neighborhood, and several persons, especially females, visited them from day to day, affording such aid as their necessities seemed to demand. At length there began to be some hope entertained that the man would recover; his wife seemed to rejoice, and said she thought if he got well he would be able to support his family decently, for he had a good trade. So we all thought, and so we expected; indeed we began to look forward with pleasing anticipations, when we should visit this family in health and prosperity, and witness the overflowing of gratitude, towards those who had nursed them when sick, fed them when hungry, warmed them when cold, and some of whom had taken the clothes off their own backs, to cover them when they were naked. Surely such benevolence may look for the return of gratitude; it is the only boon she expects; the only reward she asks. *But shall the sequel be told?*—Would to God, for the credit of this city and its police, that I could now drop the curtain, and throw the veil of oblivion over the residue of this history. And, but for the hope of breaking in upon the midnight slumbers of this city, and rousing to action, and to effort, the virtuous and the temperate in the cause of humanity; I say, but for this hope, the sequel should not be told in *Gath*, nor published in the streets of *Askelon*.

The time came to re-visit this family, and to mingle, as we hoped, our joys together, on the recovery of the man, and the recollection of past favors. But no sooner had we entered the house, than our anticipated joys gave place to one burst of mingled indignation and grief, at beholding the man whom we had nourished in sickness, and watched over with painful anxiety, now drunk in bed! Yes, the very bed that the hand of charity had provided, and the tears of pity had watered, was now the *drunkard's bed*! The room was covered with dirt and filth: every thing strewed in wild confusion; the very articles that had been given them, were torn to pieces and scattered piece-meal over the house: a new pair of sheets that charity had furnished were missing, and no account of them could be given, nor conjecture formed, only that some tender-hearted dram-seller had filched them from the bed; their youngest child was almost perished with cold; and, to cap the climax of human wretchedness, and as if to add deeper shades to the loathsome, beastly, life-destroying and soul-damning sin of intemperance, the wife, yes, the mother of four little children, was reeling like a drunken maniac, over the house, with a swollen face and blood-shot eyes,

Wm. B. Van Brunt

pouring forth a volley of abuse upon her husband. When asked the cause of her blackened eyes, she said, 'my husband knocked me down.' When he was asked the cause of his conduct, he replied, 'my wife, when drunk, threw the child out of bed, and he was ent going to have his children killed.'

Surely, thought I, 'this is a hell in miniature.' And why should it be so? Let me solemnly appeal to you, fellow-citizens! Why should this family be converted into a bedlam, and their children into beggars, when, but for liquor, they might be blessings to each other and benefactors to mankind? Do you say, they voluntarily bring this evil upon themselves!—So you may say of the man that takes arsenic; but does this justify you in giving it to him, or leaving it in his reach, or licensing a set of men to deal it out to every one who is fool enough to take it? But this is but one out of perhaps a hundred other families in this city in a similar predicament, and they are multiplying, with the increased population of this city, in a ratio that is truly terrific.

I appeal to your own sense of justice, patriotism, and love of liberty—I appeal to that high-minded and noble spirit of independence, which flows in the veins of every true born Kentuckian, to say, whether or not, twelve thousand of the industrious, the virtuous, and the temperate inhabitants of this city, shall submit to a legalized system of intemperance and crime, and then to a heavy taxation to sustain it, which is more burdensome, more cruel, more unjust, than that which once roused the whole nation to arms, and in the face of the world, declared themselves free and independent! Do you say that every man must be free to act as he pleases? If so, why don't you call home your Senators and Representatives from Franckfort?—For what purpose did you send them there, but to enact laws to govern those who are either incapable or unwilling to govern themselves?

Have you not, by your civil laws, prohibited murder, robbery and theft? And why, if every man must do as he pleases? Why, with one system of laws do you forbid murder, and by another, issue a license to commit it? Why, with one hand snatch the dagger from the assassin, and with the other reach him a bottle of poison? And why, let me ask, will you attempt in this city to build up with the one hand, whilst you pull down with the other? With one hand you sign the death warrant, and with the other, the license to kill. By one system of laws you attempt to suppress crime and prevent pauperism, and by another give permission to two hundred men to create and perpetuate it.

Where is there to be found inconsistency more glaring? But has not the time for reform come? Is not reformation possible? I know that the licentious, the dram-dealers, the abandoned, bid defiance to all your attempts to correct the morals of this city. And why should they not? For never did St. Peter or the Pope more effectually hold in their possession the keys, than these men do the purse-strings of this city. They laugh at your temperance societies, and call you fools, for attempting to dry up this river of death, and roll back its desolating waves. And well they may laugh; for so long as they stand at the fountain-head, backed by authority, and by a thousand fiery streams, you might as well attempt to drain the Ohio river dry, whilst ten thousand perennial springs bubble from the mountains.

Now, were these same men poisoning your wells, and causing the same misery, crime, pauperism and death, as is caused by the selling of ardent spirits, how long, think you, would this goodnatured community bear it?

Do you say, men drink ardent spirits voluntarily and knowingly? And what if they do? Suppose they sweetened the poisoned water, and made it so delicious and palatable to the taste, that the same fools that now guzzle down ardent spirits would voluntarily drink the poisoned water, knowing at the same time that life would be the forfeiture? I speak as unto wise men, judge ye what I say.

A CITIZEN.

NOTE.—While writing this appeal, I cast my eye upon a paper, and there read, that on the 9th inst. Mr. Shrader, of Henry county, Ky. killed three of his children in a fit of intoxication, and butchered his wife in such a manner that her life is despaired of. And when on my way to breakfast this morning, I heard, as you have already heard, that an engineer of a steam-boat was murdered last night, in our streets, and another man so cut and mangled that should he recover, he will be fit only for the poor-house—and all this blood and loss of life, the consequence of drinking ardent spirits. Is there power in language to depict the horrors of intemperance? And yet some will no doubt say, that the above appeal is clothed in language to strong.

Mississippi.—The state temperance convention held at Jackson, Mississippi, on the 25th December, was well attended and exceed-

ingly interesting. The resolution that the traffic is an immorality, and ought to be abandoned, passed unanimously.

Missionary Department.

From the New York Observer.

LETTER FROM MR. GUTZLAFF.

We are indebted to the gentleman to whom the following letter is addressed, for permission to lay it before our readers. It is written in the same resolute spirit which breathes through all preceding communications of this distinguished missionary. Every day brings to light some new indication that the Chinese Empire, which comprehends within its limits between one-third and one half of the whole heathen world, will soon be ready for the reception of as many Christian missionaries as Europe and America will be prepared to send to its shores. Let the pious young men in our colleges and theological seminaries, who are soon to enter upon the field of action, prepare to occupy the wide field which is opened for their labors both in China and Africa. In ten years, it is not improbable that 300 or 400 millions of heathen, who have been shut out hitherto from the sound of the Gospel, will be acceptable to Christian effort.

Canton, Nov. 10, 1833.

P. Perit, Esq.: My Dear Sir—I have been greatly surprised at the uncommon kindness which my friends in America have shown me, and especially as manifested by the remittance which your letter contains.

Since you received my last journal, I have made more extensive tours, and never met with any obstacles in the prosecution of my object. I visited Mantchoo Tartary, Keang nan, Chi Keang and Fuhkeun, and spread the word of life upon a more extensive scale than ever before. A later tour which I have made during the summer months in the Funkeem tea country, has fully confirmed me in my opinion that China is open for the spread of the gospel. I should have availed myself of better opportunities,* but circumstanced as I am, I must go in what way I can. My medical practice has also been very extensive, and is now rather too large, for if I did not occasionally run away, I might have to serve 1,000 patients per day.

It appears that my American friends take a great interest in this extensive work, and I shall, therefore, occasionally send you a journal, that you may become intimately acquainted with the localities and the means of benefiting these remote inhabitants of the globe.

In order to aid in the great work of enlightening China, I have resolved to compose, if God grants strength and health, sixteen religious tracts, of which each shall bear some reference to their prejudices, bigotry, and national pride. It is also very desirable to let them feel the edge of our scientific superiority; I have therefore become the editor of a monthly Chinese periodical, and wish to publish several works upon science separately. It is my earnest wish to impart to them useful knowledge, in order to counteract their narrow-mindedness and to humble the pride of a soi-disant Celestial government.

In order not to be merely confined to the maritime provinces, we have projected a voyage which, if God grants success, will throw the whole interior of China open. You ought not to consider the obstacles insurmountable, nor be daunted by a few difficulties. A little Christian courage will carry one very far. I am just now embarking for another trip. To facilitate still more the great work, I am now getting a fount of Chinese cast types made, which will cost a considerable sum.

I hail the arrival of new laborers from your country, the cradle of liberty. May they be men of God, ready to live and die for the Saviour.

Tell my friends in America, who take an interest in my excursions, that as long as there is still breath in me, as long as I can move my hand, I hope to be enabled, by the grace of God, to speak and to write and to act in behalf of China. But the work is gigantic, and therefore they ought to possess patience, and anticipate reverses.

My occupations have been very numerous, and will be still more so next summer. Thus I shall be obliged to get an assistant,—for I should rather wish to die, than see the great cause neglected.

Recommending myself to your prayers,
I am, dear Sir, your humble servant,
CH. GUTZLAFF.

Mr G. has been compelled to make his voyage chiefly, we believe, in company of opium dealers.

THE CANTON MISSION.

We are indebted to a gentleman in this city, (says the N. Y. Observer,) for permission to publish the following extract of a letter from

the Rev. Mr. Stevens, one of the Chaplains of the American Seamen's Friend Society, dated Canton, Nov. 12, 1833.

The progress of the work of God among the seamen is slow, but there is progress. The stillness and quiet of the Sabbath, compared with what it was a year ago, is very observable. But much of this is owing to the better regulations on board ships, by which they drink less aboard, and go less on shore. My afternoon Bible Class also furnishes amusement, so that it is not so necessary to go on shore and drink.

Mr. Hooper, just from the Sandwich Islands, was with me last evening. He says Mr. Diell is very well received there, and has good prospects of usefulness, but the missionaries have their faith tried again by the profligacy of the king, and the withdrawal of many others.

Here the way of the Lord seems to be preparing for China. As Mr. Bridgman will tell you, there is now no obstacle to circulating good books. Suspicion seems in a measure to have been laid asleep. I think the provincial city must be inundated with scriptures and books, before the press is removed to Singapore. It would not be strange if God should grant that fruit grow up here, where Dr. Morrison has so long labored by faith, not by sight.

Nearly all the Chinese eastern coast is confessedly open, both to commercial intercourse and to the distribution of books, and to many works of Christian benevolence and enterprise. Gutzlaff departs thither again to-day. The coast is open so that trade in certain circumstances and places may be carried on, and the missionary may go on shore almost or quite as much as he pleases. These are proven facts. The following is an extract of a letter to the same gentleman, from the Rev. E. C. Bridgman, dated Canton, Nov. 12th:

"Dr. Morrison is feeble. The voyages up the coast are going on nobly. We hope to see Corea and Japan by and by. Gutzlaff has been with us a few weeks, writing a history of China; he left this evening for another voyage."

SYRIA.

Under date of May 17th, Mr. Thompson thus describes his approach to Jerusalem from the westward.

At the earliest dawn of April 6th, we left the gates of Ramia, or Roumla, where we had slept, preceded, accompanied and followed by several hundred pilgrims, who, like ourselves, "hasted if it were possible to keep the feast in Jerusalem." Many on foot, some on horseback, others on mules and donkeys, whilst whole families, nestled in cribs, constructed like crates for merchandise and slung on either side of the camel's tall back, pursued their journey "sava, sava," (all together), as the Arabs say. I saw the husband on one side, the wife on the other, and a brace of babes, saugly cribbed with each; while the patient beast, with noiseless step, bore them safely up the rugged ascent. As this day ended the long and weary pilgrimage, there was unusual joy in the crowd, and there outlandish pranks set all description at defiance. Our road for the first two hours lay across an ascending plain, and as there was plenty of room, so there was not the least order observed in the line of march, but every man did as he pleased.

But as we approached the mountains, and the road became narrow and rough, we gradually dropped into Indian file, and grew less boisterous as we became more fatigued. Dr. Clarke says that the road from this to Jerusalem resembles the worst passes of the Appenines.—How bad these are I do not know, but if they are worse than the passes through the mountains of Judea, I hope, for the sake of both man and beast, they will soon mend their ways.—Following the rocky channel of a winter torrent, you enter between the jaws of two lofty mountains, whose dingy cliffs seem to frown upon the adventurous traveller. The path now becomes really dangerous, but the animals from a native instinct, aided by long experience, pick out their way amongst the rocks with great prudence, and are remarkably sure-footed. After an hour or two his alarm wears off, and the traveller, giving the rein to the animal, sits unconcerned upon the very brink of frightful precipices. On, on you go; now stumbling over great rocks which have rolled down from the steep cliffs over your head; one while winding round the base of some high conical mountain, and anon clambering upon its rugged face; and by a zig-zag path toiling up to its airy summit; from whence, with scarce time enough to cast one glance upon the wide scenery around, by a path as narrow and as rough, you slip and scramble down the other side, to repeat the same again. It was thus that after seven hours of toil we gained the last summit between Jaffa and Jerusalem, at three o'clock, when the whole crowd of pilgrims rushed forward to catch a first

glimpse of "the Holy," the name by which this second city is now known amongst the common people. As the pilgrims are all armed, they stopped upon the hill, northwest of the city, and fired off their pistols and muskets. There was now no further use for their weapons of defence. They had reached the 'city of peace,' as its name has signified ever since Melchisedec, King of Salem and priest of the most high God, went forth to meet and bless the father of the faithful.

As for ourselves, we had no such salute for the "holy city," but hurrying forward, entered by the Jaffa or Bethlehem gate, and leaving our baggage at the Greek convent of Mar Michael, without a moment's delay we set off for the church of the holy sepulchre, to witness the splendid ceremonies which were there performed.—*Missionary Herald.*

Arrival of Missionaries.—A letter from Rev. M. Winslow to his friends in New-York, dated Calcutta, October 30, informs of the safe arrival at Madras on the 13th of that month, of the Ship Israel, with the reinforcement for the Ceylon Mission, consisting of Rev. Messrs. Hutchins, Apthorp, Hoisington and others. Also, of the arrival at Calcutta, of Messrs. Lowrie and Reed, missionaries of the Western Foreign Missionary Society, about the middle of October. Mrs. Lowrie was in feeble health. Mr. Winslow was expecting to sail about the first of December in the Ship Star for Philadelphia.

FAMILY JOURNAL.

SATURDAY, MARCH 29, 1834.

REMOVAL.

The office of this paper is removed to No. 26, Buffalo Street, third story, 4th door east of the Arcade.

We learn with much satisfaction, that Rev. TAYLOR EDWARDS, who for some time past has supplied the pastoral charge of the First Presbyterian Church in this village, has received an unanimous call from the Society, to become their pastor.

Infant School Exhibition.—The examination of the Charity Infant School, of the First Presbyterian Church in this village, took place on Wednesday, at the Chapel of the church. The whole of the forenoon was occupied by the exercises, all of which were deeply interesting,—scarcely less so to the pupils themselves, than to the attentive spectators. A gentleman, who has witnessed many similar exhibitions, remarked to us, that he never had been present at one, the exercises of which were more interesting, or promptly, or intelligently performed. A single exhibition like this, is the best refutation of all objections to Infant Schools, which, by the way, originate rather with mere theorists, than with practical men. The highest praise is surely due, not only to the efficient and able instructress; but to those benevolent individuals, both ladies and gentlemen, who are endeavoring by means of this school, to save more than one hundred indigent children from ignorance and vice, and to train them up for usefulness in society.

Installations.—Rev. Ashbel S. Wells was installed over the Presbyterian church, at Tecumseh, (Mich.) on the 13th ult. Sermon by Rev. J. Beach, of Ann Arbour.

Rev. Chauncey Cook was installed as pastor of the church and congregation of Aurora, by the Presbytery of Cayuga, on Thursday the 23d January. Sermon by Rev. Mr. Hopkins of Auburn.

Rev. Wm. Lusk was installed as pastor of the presbyterian church in Camden, Feb. 20. Sermon by Rev. Mr. Hopkins of Utica.

Rev. Wm. James was installed as pastor, over the 3d Presbyterian Church and Congregation in Albany, on the 19th inst.

INFANT SCHOOLS.

Infant Schools are established for the Hottentot and other children, in the region of the Cape of Good Hope. From extracts of the last report of the Cape Town Infant School Society, in the last S. S. Journal, we gather the following:

Theopolis.—This school has been established about six months, under the management of a young lady, and has in attendance from 100 to 129, in good order, and making rapid progress.

Port Elizabeth.—Two schools have been opened, in one of which 45 children have been admitted, and in the other 30.

Bethelsdorp.—The infant school at this place has been re-established, and is now attended by about 70 children.

Hankey.—Between 30 and 40 are pursuing the system.

Pacaltsdorp.—Between 60 and 70 are taught in this village.

Zuurbraak or Caledon Institution.—There is a school at this place—number of pupils not stated.

Kat River.—At the village of Philipton, on the Kat river, an infant school has been in operation about two years, and is very effectively conducted. The number of children usually in attendance is about 80, of whom 50 are the offspring of Hottentot settlers, and the remainder of Caffers.

The inhabitants of the surrounding villages expressed a desire for the introduction of infant schools among themselves; offered to appropriate for that purpose the best house they had; and promised, when their lands shall be measured out to them, to erect a proper building at their joint expense. In several of the villages they had placed their children under the care and instruction of one of their own number, till a better teacher could be procured. Mr. Buchanan concludes his account of this interesting and promising settlement, by stating that he left at Philipton sufficient apparatus and lessons for the establishment of twelve schools; that arrangements were in progress for their commencement; and that six young persons were attending the schools to qualify themselves for becoming teachers.

(CIRCULAR.)

To the Churches under the care of the Presbytery of Rochester.

DEAR BRETHREN,—I am authorized by the Presbytery, to communicate to you the new arrangement which they have made respecting Commissioners to the General Assembly.

Previous to the present year, collections have been taken in our churches for the Commissioners' Fund, and sent to the Treasurer of the General Assembly at Philadelphia. Our Commissioners, four in number, have drawn with others, out of that general fund, (with one exception,) according to the number of miles they have travelled; and, in no case has a Commissioner received enough to meet his expenses, however economical he may have been. Frequently they have not received more than one half, and in some instances, not more than one-third the amount of their expenses. The Presbytery, at their session in June last, with a view of relieving in some measure, the Commissioners who attend the Assembly, from so much personal sacrifice, adopted the following resolutions, with the expectation that every church under their care, whether vacant or supplied, would make a collection for this object.

1. Resolved, That collections for the Commissioners' Fund be taken up in our churches, previous to the 1st of February in each year, and the monies thus collected be forwarded to the Stated Clerk before, or at the time of the stated meeting of Presbytery in February.

2. Resolved, That we pay our Commissioners, who attend the General Assembly, twenty-five dollars each.

3. Resolved, That if the collection for the Commissioners to the General Assembly exceed the amount to be paid to those who attend, the surplus shall be paid over to the Commissioners' Fund of the General Assembly.

GEORGE G. SILL, Stated Clerk of Presbytery.

March 25, 1834.

P. S. Except where collections have already been made for this object, the ministers, or in case of a vacancy, the church officers, are requested to have the above Circular and resolutions read to their congregations, the Sabbath previous to taking up the collection. They are also requested to forward, as soon as may be, the collection, together with the Annual Report of their church, to Mr. LEVI A. WARD, at the Depository of the Genesee Sabbath School Union, Rochester, directed as follows: "Stated Clerk of Presbytery," Rochester.

Mr. S. Wells Williams.—Letters have been received in this city by the parents of Mr. Williams containing the welcome intelligence of his safe arrival at Canton, in China. Mr. Williams left his native land in June last, to labor as a Missionary printer among the heathen. After a voyage of four months, he reached Canton safely and in good health.—*Western Rec.*

Farewell of Rev. Mr. Wade.—This devoted missionary of the Baptist church to Burmah, is about to return to the scene of his former toils. On Tuesday evening last, he preached by appointment previously given, in the first Presbyterian church in this city. We were glad to see that large house literally crowded full, although in consequence thereof, we, with hun-

dreds more, were obliged to retire for want of room. Of course, we know nothing further of the exercises, than that they are spoken of as highly interesting.—*Id.*

PRINTING PRESS FOR ASIA.

Letter to the Editor of the *Charleston Observer*, dated *Maroe*, (Ga.) Feb. 20, 1834.

Will you do me the favor to publish in the *Observer*, that the inhabitants of Athens, (Ga.) have determined to establish a *Printing Press* in some part of Asia, to aid the American Tract Society in the work of foreign distribution. The Press will cost \$800, \$500 of which was subscribed before I left the place; only two weeks previous to my visit, the people had subscribed about \$500 to the Sunday School Union.—"Many daughters have done virtuously, but thou excellest them all." The donation of \$1000 from Charleston, says a letter from the Tract house, was received with a thrill of joy. The Committee were at the time in great want of the money. Savannah and Augusta have each contributed more than \$400. May these instances of Christian liberality meet their reward—may others be invited to imitate the example, and may heavenly peace be the constant inmate of each donor's breast.

Your brother in spreading the Gospel,
S. WOODBRIDGE, Agent A. T. S.

The Life of the late Rev. Rowland Hill, A. M., is preparing for and will shortly be in the press; by the Rev. Edwin Sidney, A. M., of St. John's College, Cambridge, and Curate of Acle, near Norwich, his relative and ward, to whom he bequeathed, to be used at his discretion, all his papers and manuscripts.

A society has lately been established in London, at a public meeting convened for the purpose, at which Mr. David Wire presided, called "The London Christian Young Men's Society," the objects of which are to promote the religious and intellectual improvement of young men, and to engage them actively in doing good. At the meetings, essays and Scripture reading are to be delivered, avoiding religious controversy and political discussion.

Revival in Brown University.—We learn by a friend in this city, that a work of grace prevails in this Institution, to such an extent, as to have arrested to a considerable degree, if not entirely, the course of literary pursuits.

Secular.

The King of Greece.—Dr. Schubert, the tutor of prince Otho, speaks highly of the religious principles of the young monarch. When the day of his departure for Greece was fixed, his father, King of Bavaria, wrote to the president of the Protestant consistory of Munich, to ask him to recommend a suitable chaplain to accompany the Protestant soldiers who were to accompany Otho. "An excellent young man," Mr. Mayer, was chosen for this post. It is added that the Roman Catholic confessor of the king takes part in promoting the operation of Bible societies, and the first copy of the New Testament in modern Greek, which Dr. Schubert sold for the Bible society, was purchased for the king of Greece. These facts are encouraging to the American and European missions, which have been established in that interesting country.—*S. S. Journal.*

Sympathy for the Suffering.—It is delightful to hear occasionally of deeds of kindness which indicate the prevalence of feelings worthy of a community in which Christianity prevails. One of the sufferers on board the *William Penn* was a Mrs. Cumliff, who had been furnished by friends in Baltimore with the sum of \$25 00 to pay her expense to Halifax, in Nova Scotia. This, together with all the clothing in her trunk, was lost and she was placed at the Fulton House, near the steamboat wharf, sick, destitute, and without a friend. A gentleman providentially hearing of her case called the attention of the public to it, through the *United States Gazette*. The editor of that paper has in consequence received and handed to Mrs. Cumliff the sum of \$95 00, and contributions of clothing, &c. have been made through other channels. She was enabled to proceed on her way on Wednesday last, much impressed with the kindness which she experienced.—*Episcopal Rec.*

Fire.—A very extensive fire occurred at Syracuse, on the night of the 15th inst. Ten buildings on the south, and eleven on the north side of the canal were consumed, situated in the most central part of the village. Loss estimated at \$75,000.

The Mayor of Albany has offered a reward of \$500 for the discovery and detection of the incendiaries, who have recently set fire to several buildings in that city.

From the *New York Evening Star*.

The untimely and melancholy death of C. C. Cohen, the chemist, produced great sensation generally, but more particularly among those who knew him, and we are gratified to learn that the liberality of his friends will enable his widow and children to return with comfort to their home and family.

Mr. Cohen, though quite a young man, was an excellent practical chemist, and his reading generally varied, scientific, and full of interest; but in matter of religion, he took a singular and extraordinary turn, and from being well educated in the Jewish faith, he became an atheist; and we think we can safely say, almost the only one of that persuasion who, in any change of religion, utterly abandoned and surrendered all belief in a first great cause.—Mr. Cohen joined the society of Free Enquirers, and preached atheistical doctrines, and was a correspondent and contributor to their paper; and we notice this fact to relate singular circumstance connected with his writings and death.

It is known that the Rev. Abner Kneeland was recently tried and convicted, in Boston, of atheism, and before sentence he published a kind of explanation of his creed, which in a great measure softened, if it did not entirely do away with the belief that he was an atheist. This recantation gave great offence to the Free Enquirers generally, but particularly to Mr. Cohen who assailed him for so doing in the columns of the *Free Enquirer*, published in this city. The words of Mr. Kneeland were—

"Hence I am not atheist but a pantheist: that is, instead of believing there is no god, I believe in the abstract, that all is god, and that power that is, is god, and that there is no power except that which proceeds from god."

In an article, which he signs with his name, Mr. Cohen assails such "jargon," as he called it, and makes this emphatic remark—"For my own part, I should say, I can attach no idea to the word God, and cannot consequently believe in him." This was printed on Saturday, February 19th, although the paper issues on Sunday, and on Saturday, on the very day that such an avowal was made, under the deliberate sanction of his name, he was blown to pieces in his laboratory, while making fulminating power. His head, we learn, by an understanding among the Free Enquirers, was given to the society for phrenological studies; his arm, which was blown off, has not since, as we are told, been found. Thus, his body has gone one way, his head another, and his limb another—scattered, we may say, to the winds. Now, philosophers may smile, free thinkers may laugh, and atheists may ridicule the idea of divine interposition or divine vengeance—all have a right to make their comment. We only state the fact, and say what they may, it is a singular coincidence of profession and catastrophe. We never had applied the word infidel to an atheist;—he who does not believe, no matter in what rules of faith, is an infidel. We are all infidels in some things, but an atheist believes in nothing.—

Our laws, even in this free country, punish certain offences against religion, such as blasphemy, profanity, indecent railings—they punish, because these are offences against society—against public feeling—they are *contra bonos mores*;—but we assume the fact that no law should punish a man for being an Atheist, because no human tribunal should assume the power of punishment on a point which belongs to God himself. Besides, if there is danger from infidelity—from open revilings of religion—there is none from Atheism for converts are seldom made to doctrines against which all nature cries aloud. We intend no reflection on Free Enquirers by these observations. We know many of them personally and know them as worthy men, whom we would trust, who have good feelings, and moral principles; and while we look with surprise and regret at their infatuation on this point, we would not bridge a single right which they possess, as citizens, to believe in what they please, so that society and good government are not thereby injured. Poor Cohen was a Jew, a well-educated Jew—of all nations on earth the last to renounce their God—his chosen and favored people; he who brought them out of the land of Egypt; from captivity and bondage; who was their cloud by day, and their pillar of fire by night; who gave in to their safe-keeping the great moral law which now governs every civilized nation—he who even now keeps them together as a distinct and separate nation for great objects hereafter. To disclaim, and renounce, and deny that God is a most rare and extraordinary instance indeed! To so live without faith, and die without hope! To openly deny the existence of God, and in the same moment, as it were, be hurried into his presence!

If men cannot believe, will not believe, let them be silent, and not proclaim to the world their heresy with the view of making converts.

Foreign.

By an arrival at New York, London papers have been received to the 7th of February.

On the 4th of February, the British Parliament was opened by his Majesty in person.

The accounts from Spain and Portugal continue favorable to the cause of the liberals.

Reports were current in London that Coimbra had surrendered to the Pedroites, and the Portuguese funds had advanced.

In the British House of Commons, Sir A. Agnew gave notice, that on the 25th of March, he would move for leave to bring in a bill to provide for the better observance of the Lord's Day; and also that he would move in some stage of every highway, turnpike, and railway bill, the insertion of a clause for the purpose of securing a due observance of the Sabbath.

Sixty workmen were buried in a coal mine at Aix-la-Chapelle; among them 34 fathers of families, who left 90 children.

SPAIN.—Accounts from Madrid are to the 28th of January. The Biscayan provinces had been declared in a state of siege. The Carlos party were concentrating their forces in the north, but were unable to muster more than 6 or 7,000 men: on the other hand, the Catalonians had raised a body of volunteers, consisting of between 5 and 6,000 men, for the defence of Queen Isabel. The Queen's party continues to maintain its ascendancy.

PORTUGAL.—The intelligence from Lisbon was to the 2d February. The substance of the news is, that there had been several skirmishes between the hostile parties, but the most important was on the 30th January, when the Miguelites made an attack on the Queen's forces, but were repulsed with considerable loss. On the same day Gen. Sandanah attacked the Miguelites, when they retreated, leaving a great number of killed and wounded; and he succeeded in taking about 700 prisoners, among whom were a general and several officers.—Several pieces of cannon likewise fell into the hands of the Queen's troops, whose loss is but trifling. Some hundreds are reported to have deserted from the Miguelites, and there is no doubt but that Miguel's army must have decreased on that day full 1200.

ABOLITION OF SLAVERY IN ANTIGUE.—We have received an Antigue paper of Feb. 19th, from which we learn that the Legislature of that Colony had passed an Act for the total Abolition of Slavery on the 1st of August next.

Sec. 1.—May it therefore please Your Most Excellent Majesty, That it be Enacted, and be it Enacted by the Governor and Commander in Chief of Your Majesty's Islands of Antigua, Montserrat, Barbuda, Saint Christopher, Nevis, Anguilla, the Virgin Islands and Dominica and the Council and Assembly of this Your Majesty's Island of Antigue, and it is hereby Enacted and Ordained, by the authority of the same, that all and every person, who on the first day of August, one Thousand Eight Hundred and Thirty-Four, shall be holden in Slavery within this Colony or its dependencies, shall upon and from and after the said first day of August, one Thousand Eight Hundred and Thirty-Four, become, and be to all intents and purposes FREE, and discharged of and from all manner of Slavery, and of and from the obligations imposed by the said herein before in part recited Act of Parliament of the United Kingdom of Great Britain and Ireland, entitled "An Act for the Abolition of Slavery throughout the British Colonies, for promoting the industry of manumitted Slaves, and for compensating the persons hitherto entitled to the services of such Slaves;" and shall be absolutely and forever Manumitted; and that the Children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the said first day of August, one Thousand Eight Hundred and Thirty-Four, Slavery shall be, and is hereby utterly and forever abolished, and declared unlawful within this Colony and its dependencies.

The vote in Assembly was unanimous. When signing the Bill, the Speaker said, in a tone audible only to those very near him, "The most important paper to which I ever put my hand."

MARRIED.

In this village, on Friday evening, the 21st inst. by Rev. Mr. Edwards, Mr. SAMUEL COCHRAN, to Miss CATHERINE BONNER.

In Henrietta, on the 24th inst. by Rev. R. G. Murray, Mr. THOMAS FENNER, to Miss ANN FOWLER.

At North Penfield, on the 26th inst., by Rev. Richard De Forrest, Mr. CHAUNCEY DUNNING, to Miss MARGARET COLE, both of that place.

DIED.

At Philadelphia, on the 17th inst. Rev. JAMES MONTGOMERY, D. D. late Rector of St. Stephen's church in that city.

At Maysville, Ky., on the 9th instant, Rev. ALEXANDER LOGAN.

Poetry.

The following beautiful and touching hymn, composed for a different occasion, was sung at the 1st. Presbyterian church, on Sabbath evening last, at the annual meeting in behalf of the Female Charitable Society. Many of our readers, who were present, will, no doubt, be pleased to see it in the Journal.

APPEAL FOR THE POOR.

Gon of the rolling year,—thy power
Expands the germ; unfolds the flower;
Matures, at last, the golden grain;
And then restores the iron reign
Of dreary winter, drearier still
To those whom age and penury chill.

The power of frost has lock'd the ground,
And streams in icy chains are bound;
Spare thou the heart of man below,
And bid the fount of pity flow.
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

The board, with costly viands spread,
The blazing hearth, the downy bed:
God, thou art just;—what mortal dare
Call these his own, for thine they are!
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

The hand that won that orphan's bread,
Is laid to slumber with the dead.
The barefoot boy, 'mid wintry skies,
From door to door his labor plies.
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

Loud howls the storm, 'tis cold and late,
The shiv'ring outcast tries the gate;
The backward steward of the poor
Turns down his light, and bars the door.
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

Juvenile Department.

For the Family Journal.

"Remember now thy Creator, in the days of thy youth."

There recently lived in the town of B—, in the county of S—, in this state, Harriet, the daughter of eminently pious parents, who early dedicated her to the Lord, and endeavored to bring her up in his nurture and admonition. Harriet possessed a most amiable disposition. She was always cheerful and happy. A smile ever sat upon her countenance. Loving all, she was greatly beloved by all. Her constitution was most remarkably strong. She knew nothing of pain or sickness, till a few weeks previous to her death; when returning one day from school it was perceived that she was quite ill. The flush of health quickly disappeared from her face, and was succeeded by a burning fever. About this time the school, of which she was a member, closed. Her teacher left for a short time. On his return, having assembled his school, he inquired respecting Harriet, and found that she had been brought very near the grave; but that her fever had now left her, and hopes were entertained that she would soon be able to occupy her accustomed place with her companions in the school room. But no, Harriet was to meet her companions in the school-room no more forever. The fond hopes of parents and friends was soon destroyed by a swelling and inflammation of her face, which was very soon succeeded by mortification. Her teacher soon visited her; and, on being informed that he had come, she cried out, "O! Mr. —, I am glad you have come. I have wanted very much to see you." "And why, Harriet," said her teacher, "did you wish to see me." "O, Sir," said she, "I want you should pray for me." After some conversation with her respecting the state of her mind, and having learned that she had felt very anxious about her soul, but that she thought that she now loved her Saviour, he complied with her request. On inquiring of her parents, he found that during her illness she had been very anxious about her soul; but, for two days previous had appeared happy and willing to die. After this time she lived several weeks, apparently suffering more than can be described and easily conceived. The flesh upon her face decayed and fell from her bones. It was with the greatest difficulty that she could take the least nourishment; and for several days preceding her death did not take any; yet the strength of her constitution seemed to combat with her disease, till she literally starved to death. But amid all her sufferings she was not known to utter a murmuring word. On the contrary, when her friends

stood weeping around her, desiring, if by death, to see her released from so great suffering, she would say to them, "Don't weep for me, I can bear it if you can. Pretty soon I shall die. Yes, in a little while I shall die, and then I shall be happy, and shall suffer no more." Her young companions, who frequently visited her, she most affectionately invited and solemnly warned to love their Saviour. Her teacher frequently visited her; and although he sometimes heard her express her fears that she might be deceiving herself, yet she generally appeared to be happy, and perfectly resigned to the will of God. Her minister, and all who visited her, were well satisfied that hers was a repentance of which she would not need to repent. After having thus suffered, and patiently waited for the coming of her "dear Saviour," on the morning of a holy Sabbath her happy spirit took its flight from its already decayed tenement, and, it is believed, winged its way to the regions of blessedness, where she is now enjoying the sweets of redeeming love.— Thus died Harriet, aged about eleven years.

M.

THROW AWAY THE QUID;
Or, the true principle of Reform.

A person in the western part of New York, who from being a most loathsome drunkard was reformed and admitted to the church, was about going to Rochester with a wagon load of wheat. Before setting out he examined his store of tobacco; and finding the stock reduced to two plugs, he determined in his mind to get a fresh supply at Rochester. On his way, however, this question arose in his mind: "Is it right for me, as a professor of religion and a friend of the Lord Jesus Christ, to spend so much money in gratifying a foolish habit, when there are so many calls for aid in sending the gospel to save a perishing world?" After deeply meditating on the subject, he came to the conclusion that it was not right; and he therefore determined not to buy any more tobacco, and that as soon as he had consumed the two plugs, he would give up the practice. The subject still dwelt upon his mind, and he said to himself, "If I can leave off then, I can leave off as soon as I have used up what is in my tobacco box;" and he determined not to touch the two plugs, but stop as soon as he had used what was in his tobacco box. Conscience was not yet quite satisfied; for he thought, "If I can leave off to-morrow, I can leave off to-day," and he took out his tobacco box and threw it into the fields, determined never to put another particle into his lips. But still the portion in his mouth tasted very sweet as he turned it over and tho't of its being the last quid; and he said to himself, "If I can leave off at any time, I can leave off NOW;" and he spit out the quid.

ON LYING.

"There is a wonderful vigor of constitution in a popular fallacy. When the world has once got hold of a lie, it is astonishing how hard it is to get it out of the world. You beat it about the head till it seems to have given up the ghost; and lo! the next day it is as healthy as ever again. The best example of the vitality of a fine saying, which has the advantage of being a fallacy, is in the hackneyed piece of nonsense attributed to Archimedes; viz. "that he could move the earth, if he had any place at a distance from it to fix the prop of a lever," or, as it is commonly expressed, "give me where to stand, and I can move the world."— This is one of the standard allusions—one of the necessary stock in trade for all orators, poets, and newspaper writers; and persons, whenever they meet with it, take Archimedes for a wonderfully great man, and cry out, "Oh, how wonderful!" Now if Archimedes had found his place, his prop, and his lever, and if he could have moved with the swiftness of a cannon ball, 480 miles an hour, it would, by actual calculation, have taken him just 44,963,540,000,000 years to have raised the earth one inch! Critics have said, "What a fine idea of Archimedes;" but how much finer is the fact that refutes it! One of the sublimest things in the world, is plain truth!"

Religion in a Convict Ship.—A writer in the London Record gives an account of the means employed for the religious instruction of 200 convicts on their voyage to New South Wales. The result will be seen from the annexed extract. The writer adds in a P. S. that to the best of his recollection "not one of these 200 convicts had ever attended a Sabbath school, but perhaps one or two had."

By the time the transport reached New South Wales, the great majority of the prisoners afforded gratifying proof of their having made considerable progress in every point of view; they appeared, with few exceptions,

chiefly consisting of a few London thieves, altogether a different class of people and several afforded such Scriptural evidence as their circumstances admitted of, that they had, through the use of appointed means, obtained that knowledge which God the Holy Spirit alone imparteth, and which necessarily produces a change of heart and a change of life.

The medical officer, having been furnished by a Rev. Friend with a considerable number of copies of the Scriptures, previously to his leaving England, in addition to the government supply, he was enabled to land all his people at Sydney in possession of either the whole, or a portion of the Word of God.

Law Decision.—In an action brought by the editors of a daily paper in New York, the principle has been established, that persons continuing to receive a periodical, without paying up arrearages and giving notice to the editors of a wish for its discontinuance, is liable for the price of the same so long as it is sent.— This is in accordance with common sense, and common honesty, as well as common law.— There are those, who at first, make the small price of a periodical an excuse for delaying payment, and then, after receiving it for years, make the largeness of the amount an argument with conscience for declining payment altogether.

THE WIFE'S OPPOSITION AND INFLUENCE.

Mr. W. S. of Ohio, states, that some years since, he frequently visited a gentleman in his vicinity, in the hope of convincing him of the truth of revelation and future punishment; but the bitter opposition of his wife, (who had brilliant powers) and that of his own heart, prevailed, and he seemed rather confirmed in his errors.

About eighteen months since, as a female distributor presented the Tract for the second month, the lady declined receiving it, saying, "These books teach endless misery, which I do not believe." The distributor kindly suggested, that if she did not like all the Tract contained, she might find much in it of interest; and it was received, as also the third month's Tract. This last carried conviction to the heart of the lady, which increased till she was almost in despair. She was now induced to attend public worship, and after some weeks found peace in believing.

The reflection that she had formerly opposed her husband, as above related, now stung her to her very soul. She talked to him, and her prayers were incessant—and they were heard. He began seriously to examine for himself; and the result was, what it ever has been, and ever will be, when an honest inquiry is made after truth. Both are now consistent members of the church, walking orderly, and teaching their children the fear of the Lord.

The Root of Evil.—"Mother," said a little boy, "I don't see why people want to get rich! I am sure it must be very vexatious."—"So it is, child, but how happened you to think of this just now?"—"Because," said the boy, "I have a fourpence that my sister gave me, and I have been thinking all day how I should spend it. What should I do then, if I had a great many thousand dollars?"—"Why probably, child, you would be a great many thousand times more unhappy, if you were selfish enough to wish to expend it all on yourself, and for yourself."

Anti-Slavery in Scotland.—A meeting was held in Rev. Dr. Wardlaw's chapel, Glasgow, in December, for the purpose of organising a Society having for its object the abolition of slavery throughout the world, and particularly the emancipation of the slave population in the United States of America. Dr. Wardlaw proposed the first Resolution, which was to the effect that Slavery being inconsistent with Christianity, and subversive of the best interests of mankind, the meeting resolved that a Society be formed to promote its universal extinction.

Among the speakers was Mr. J. M'Ewen Smith, a colored citizen of the United States now attending the Glasgow University.—Boston Recorder.

ANECDOTE OF DISTINGUISHED MEN.

Eusebius.—When Valens, the emperor, sent messengers to win Eusebius to heresy by fair words and large promises, he answered, "Alas! sirs, these speeches are fit to catch little children: but we, who are taught and nourished by the holy Scriptures, are ready to suffer a thousand deaths, rather than suffer one tittle of the Scripture to be altered. When the emperor threatened to confiscate his goods, to torment, to banish, or to kill him; he answered, "He need not fear confiscation who has nothing to lose; nor banishment, to whom heaven only is a country; nor torments, when his body will be destroyed at one blow; nor death, which

was the only way to set him at liberty from sin and sorrow."

Beza.—It is related of Beza, one of the reformers, that when he was old, and could not recollect the names of persons and things he had heard but a few minutes before, he could remember and repeat the Epistles of St. Paul, which he had committed to memory when he was young.

Turnip Bread.—A very good bread may be made of turnips, by the following process: Let the turnips be washed clean, pared, and boiled; when they are soft enough for being mashed, the greater part of the water should be pressed out of them, and they should then be mixed with an equal quantity in weight of coarse wheat flour. The dough may then be made in the usual manner, with yeast or barm, salt, water, &c. It will rise well in the trough, and after being well kneaded, may be formed into loaves and put into the oven. It requires to be baked rather longer than ordinary bread, and when taken from the oven is equally light and white, rather sweeter, with a slight but not disagreeable taste of the turnip. After it has been allowed to stand twelve hours, this taste is scarcely perceptible, and the smell is quite gone. After an interval of twenty-four hours it cannot be known that it has turnip in its composition, although it has still a peculiar sweetish taste. It appears to be rather superior to bread made only of wheat flour,—is fresh and moister, and even after a week continues good.

PRINTING,

OF EVERY DESCRIPTION,

EXECUTED WITH NEATNESS AND ACCURACY,

At the Office of the Family Journal.

Prospect Hill.

HAVING purchased the ground on the east side of the river, one mile south of the village, (near Wolcott's Tavern) and plotted it out into lots of from one to four acres each, fronting on the Henrietta Road, the Feeder and River. Said lots are beautifully situated; they are now offered for sale on liberal terms. I know some people exclaim against Real Estate in Rochester, and cry out Michigan, but I have had the pleasure of selling to some people who have been to Michigan, and had money enough left to bring them back and purchase of me, and I shall expect more of them in the spring. A. W. RILEY, Office, No. 3 St. Paul st. Jan. 14, 1854.

Abbott's Religious Magazine.

PUBLISHED MONTHLY—AT \$2 50 PER ANN.

Edited by Gorham D. and Jacob Abbott.

THE object of this work is the direct promotion of practical and intelligent piety, with special reference to the circumstances of common life. It is intended to exert a moral and religious influence upon the mass of society, by applying the principles and truths of the gospel to the circumstances and relations of common life; and presenting such narratives and descriptions as may illustrate moral and religious truth, and interest the common reader. It is, of course, to be highly practical in its character, and familiar in its style, and to exhibit a great variety in its subjects, and in its manner of presenting them, so as to interest, if possible, as well as benefit the families to which it may come.

Subscriptions will be received at the office of the 'Family Journal,' where the numbers for October, November, and December, may be examined.

IN CHANCERY.

At a Court of Chancery, held for the State of New-York, at Rochester, on the 22d day of February, eighteen hundred and thirty-four,

Present, Addison Gardiner, Vice Chancellor of the Eighth Circuit.

Moses Andem, et al. vs. Sarah K. Smith, Charles M. Lee, Azor S. Marvin, Marvin McNeil, Nathaniel Montague, Otis Manchester, John Mortimer, jr, Samuel Whitmarsh, Francis Sexton, and Bela S. Lynde. [It appearing by affidavit, to the satisfaction of this Court, that process of subpoena to appear and answer has been issued out of, and under the seal of this Court, directed to the Defendants, but that the same could not be served on the Defendants, Sarah K. Smith and Samuel Whitmarsh, in consequence of their absence from this state, and that said Sarah K. Smith resides in the city of Boston, and the said Samuel Whitmarsh in Northampton, in the State of Massachusetts—nor upon the said Nathaniel Montague, by reason that he resides out of this state, but in some one of the United States; and on motion of E. Smith Lee, Solicitor for the Complainant,—It is Ordered, that the Defendants, Sarah K. Smith, Samuel Whitmarsh, and Nathaniel Montague, do cause their appearance to be entered and notice thereof served on Complainant's Solicitor within four months from the date of this order; and that in case of their appearance, they cause their answer to Complainant's bill to be filed, and a copy thereof to be served on Complainant's Solicitor, within forty days after service of a copy of said bill, or in default thereof said bill to be taken as confessed.—And, it is further Ordered, that within twenty days the said Complainant cause this order to be published in the State paper, and also in the Family Journal, printed in Rochester, and that the publication be continued in each of said papers at least once in each week for eight weeks in succession, or that he cause a copy of this order to be personally served on each of the above named defendants, at least twenty days before the time above prescribed for their appearance. (Copy.)