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SAMUEL CHIPMAN, EDITOR.

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For the Rochester Observer.

APPEAL

IN BEHALF OF THE AMERICAN TRACT SOCIETY.

The single aim of this Institution is the advancement of the cause of our Redeemer, by diffusing those great truths and doctrines of the Cross, in which the main body of evangelical-Christians are agreed. This, (under God,) through their charities and efforts; and in answer to their prayers, that it has been signally blessed of Heaven. To this community it is proper that its real condition and wants should be made distinctly known.

The rapid progress of this Society, compared with any other Tract Institution previously existing, may have led some to suppose that its pecuniary resources have been abundant, whereas the extent of its operations is the very ground of its necessities. It might have accomplished one-fourth part, or one half, of what it has done, and with the common blessing of Providence felt no pecuniary embarrassment; but a different course has been adopted, and the Society has now arrived at a point, when a number of its presses must be stopped, and its field of usefulness be proportionably diminished, or it must receive very prompt and liberal pecuniary aid.

On May 1, every cent in the treasury was expended. \$711 64 were then due, which the Society had no means of paying; and additional obligations, chiefly for paper, to be met by the Committee previous to October 1, amounted to \$10,220 92.

On the 17th day of June, when the stated monthly meeting of the executive committee was held, the treasury was entirely exhausted. \$885 80 had been advanced by individual members of the committee, during the preceding week, to meet bills for paper; a bill of \$973 83, for printing, due on the day of the meeting, remained also to be provided for; and there was then due for paper, within the period of four months, \$10,391 37.

And the Society has not a dollar for permanent funds of any sort whatever; nothing but the materials employed in issuing the Tracts, and the house in which its operations are conducted, (which was erected by benevolent individuals in the city of New York, distinct from all funds appropriated to the general purposes of the Society, and which is not yet entirely paid for.) The only sources of the Society's income; and on these it depends for the only possible means for continuing its operations. We wish the above facts to be distinctly known by every evangelical Christian in the country.

But it may be asked, "How came the Committee of this Society to be under so large engagements, when their only source of income is the charities of the Christian public?" We answer, because they have graduated their efforts, not by the funds in the treasury, (which have rarely been sufficient to meet the current expenses of two weeks,) but, by the wants of the community; and because they have believed there was no surer source of supply than the charities of the evangelical community, if properly appealed to, with humble reliance on the Divine blessing.

"But have not the issues of the Society exceeded the wants of the community?"—No. The General Depository is by no means yet furnished with Tracts, as it should be, to meet the demands; and the work of supplying very large portions of the country is scarcely yet begun. In most of the principal towns in the Northern and Middle States, a beginning has, indeed, been made; but this is not the case in a very large part of the interior townships and parishes. Our Southern country calls for tenfold the amount of what has yet been done; and the four or five millions in the valley of the Mississippi, call, if possible, still louder for our aid. In very large portions of the country, especially those last mentioned, Tracts must be distributed gratuitously; and faithful men be sent, to make known the blessings of the Society, and deliver its messages of salvation, to those who are ignorant of their value, and will not come after them. "But great as the want may be, should not the Committee have graduated their efforts more by the measure of preceding years?" If the committee have felt as they ought, and as we believe they have felt, when viewing the magnitude of the object, and seeking direction from on High, they have felt, that time is very short, and all they could do they must do quickly: that while they should delay, multitudes would be perishing; that our country is increasing with untold rapidity, and iniquity advancing with most rapid strides; that the calls from the destitute must be answered, and that while other departments of benevolence may move more slowly, for want of men, or on account of the greater magnitude of their work, Tracts can, without delay, be printed and sent forth, for the supply of the whole community; that the Divine blessing on the Society's publications should animate them; that the spirit now awakened in the churches, warrants expanded efforts; and, that the whole indications of Providence call for strong faith in God, and urge the Society to go onward.

NOTHING BUT MEANS, WITH THE CONTINUED BLESSING OF GOD, IS NOW WANTING.—And how shall these be furnished?

Let no one refrain from doing something, or if he has little that he can consistently impart, from imparting that little, because the want is so great. Every cent contributed will print a Tract, that may be the means of saving a soul.

Let no one who has means, feel, that because one Tract can be printed for so small a sum, the country can be supplied without large and libe-

ral donations. If one Tract costs one cent, one million Tracts costs \$10,000, and five million Tracts cost \$50,000.

Let the officers of no Auxiliary cease their efforts, because their own members may seem to be supplied with Tracts. If they are supplied, there is a vast portion of our country unsupplied, to which the Parent Society has access. Let the funds be collected, and forwarded as a donation, and they will be immediately appropriated to the best advantage. Let no funds destined to the treasury of the Parent Institution, be anywhere unnecessarily detained. They are needed for immediate use.

Let gentlemen and ladies, and especially the pastors of churches, be constituted members and Directors for life; and let all, who love the cause of this Society, lift up their hearts to God, and pray for such blessings upon it, as shall most rapidly hasten the coming and reign of our Redeemer upon the earth.

AN OFFICER OF THE SOCIETY.

Note.—Remittances should be addressed to Mr. Wm. A. Hallock, Corresponding Secretary of the American Tract Society, 144 Nassau-st., New York.

TOUR AMONG THE INDIAN MISSIONARY STATIONS.

The following extract of a letter from a gentleman in East Tennessee, to his friend in Utica, has been communicated to us for publication. It is dated May 26, 1825, and contains many interesting details.—West. Rec.

"I have just returned from a journey of about two hundred miles into the Cherokee nation. I assure you I had a most pleasing tour. I visited three mission stations. My road was sometimes an Indian turnpike, and sometimes a footpath, winding through valleys, and over creeks and mountains. It is most delightful travelling there at this season of the year. The forests are free from underbrush; and grass and wild flowers of almost every description, grow luxuriantly. Some of the Indians have large and well cultivated farms; and the missionaries told me that there would be many more, did they not live in continual fear of being driven from their lands by the Georgians. The stations that I visited, were Candy's Creek, Brainerd, and Willstown. The former is about seventy miles from this place. The school is small. The church consists of about ten native members, together with the missionaries. On the Sabbath which I spent there, Rev. Mr. Worcester administered the ordinance of the Lord's supper. It was interesting, and I hope not unprofitable, to sit at the table of the Lord, with the devoted missionaries of the Cross, and the blessed fruits of their labors, on the subject of religion. A number of the natives, and some of the most abandoned of them, are anxious, and the missionaries have hope that three or four have recently passed from death unto life.

"At Brainerd, twenty-five miles south-west of Candy's Creek, I spent two Sabbaths, one of which was a communion season. Here, too, the Lord is reviving his work, and blessing the labors of his servants, by inducing some of these children of the forest to become the children of the Highest. Although these indications might not perhaps be termed a revival, where more extensive ones have been witnessed; yet, considering the situation of the people, it is, I think, justly entitled to that name. For some weeks previous to my visit, there had been considerable excitement among the children of the schools; and for four or five of them, their instructors entertain some hope. A part of these, I think, give most decided evidence of piety. One of them is a daughter of one of the missionaries. The members of the mission family, however, "hope with fear, and rejoice with trembling." About the time of my arrival, appearances were not so favorable as they had been. But on the following Sabbath something took place, which, to the missionaries, was like life from the dead. An individual, who is a head man, a member of the National Committee, came to Mr. Ellsworth, and requested some private conversation with him. He wished to know whether it would be right for him to establish family worship, before he united with the church. Mr. E. then inquired into the state of his mind, and thought he gave decided evidence of a change of heart. Rev. Mr. Chamberlain expressed the same opinion, after conversation with him. The hope, however, that he indulges for himself, is weak and trembling. I was informed, that but few in the Cherokee nation possess a more extensive influence than this man. It is therefore hoped, that he will do much towards advancing the cause of religion among his people. He appears to be sensible of his duty in this respect; for in his first conversation with Mr. Ellsworth, he remarked, that he had been much troubled with the thought, that as many of the Cherokees had been looking to him; and he had not gone forward in religion, he feared that he had hindered them from embracing the Saviour. He speaks the English language well, is very intelligent, and quite interesting in conversation. I heard him address a company of Cherokees in their own language; and although I could not understand him, it was to me a most interesting scene. His wife was anxious to know what she must do to be saved. He has an interesting daughter in the school, who also appears to be seriously impressed. One of the missionaries told me, that he had not seen the time since he had been connected with the mission, (three or four years), when there had been deeper feeling in the mission family, or more encouraging prospects around them.

"I went from Brainerd to Willstown, about sixty miles distant, and within the chartered limits of Alabama. I found the mission family deeply afflicted, in consequence of the death of one of their number, the Rev. Mr. Hoyt. The health of Mrs. H., and of some other members of the family, was quite poor. The church con-

tains about twenty-five native members. Many of the Indians have negro slaves. While I was there, Rev. Mr. Chamberlain, the principal missionary, formed an African Benevolent Society among them. The zeal and engagedness which they manifested, was truly pleasing, and might afford a powerful reproof to some who make far greater pretensions to Christian liberality than these poor slaves.

"I should like to tell you much more about this interesting visit, and the pleasing and profitable society I enjoyed with the missionaries, did time and room permit. My health is very good; I think it was never better than since I recovered from those effects, which a change of water, diet, and climate, would at first naturally produce."

Essay on Church Government, continued.

In the writings of the apostles, nothing strikes us more forcibly than the distinction between rulers and ruled. The names or titles by which church officers are designated, all import rule or authority. They are called *presbyters* or *elders*, *bishops* or *overseers*, *guides* or *leaders*, *stewards* of the *mysteries of God*—such as their Lord will make rulers over his household; *pastors* or *shepherds*, whose business is to govern as well as feed the flock; *rulers* or *elders*, who rule well—*governments* or *governors*.

On the other hand, all the names by which the people are designated imply subordination and subjection; as *flock*, *body*, *kingdom*, *house* or *household*, &c. These never rule, but obey; and it is abundantly and strictly enjoined on them to remember those who have the rule over them; to obey them—to submit to them; to esteem them highly for their work sake, and to account them worthy of double honor. Can it be imagined then, that no distinction is to be made between rulers and ruled; but that all have equal authority in the church of Christ?

Hear what Paul says, in his twelfth chapter to the Romans. He observes, that all have not the same office in the church. In enumerating the different offices he mentions *ruling* as one, and exhorts, that it be performed *with diligence*; plainly intimating, that ruling is a business appointed to some, in distinction from others. He at the same time clearly distinguishes him that ruleth from such rulers as likewise *teach* and *exhort*, who are mentioned besides in this enumeration.

And in the twelfth chapter of the first epistle to the Corinthians, the same apostle, speaking of the church as compared to a human body, consisting of various members, which have their several functions assigned them, shews how monstrous a figure it would present if it were otherwise, when he asks, "Is the whole body were hearing, where were the singing?" And so we may ask, if the whole church were rulers, where were the ruled? But to shew that the body of Christ is no such monster, he in the twenty-eighth verse enumerates the several officers which "God hath set in the church;" among others he mentions *governments* or *governors*, as a distinct order, appointed by divine authority.

Does not all this teach us, that some are to bear rule in the church, and not all? And do not reason and common sense teach the same? It is certainly more likely, that a case will be determined agreeably to truth and justice, by a select number of judges, than by the promiscuous multitude. What would we think of the prudence of the man, who, having an important cause to be tried, should choose to have it decided by all the men in a certain district, indiscriminately, rather than by a chosen number of the most upright, wise and well informed? Or what opinion would we entertain of the wisdom of that government, or king, that should erect a court, consisting of such an indiscriminate multitude? And shall we venture to ascribe such management to the King of Zion? Has he appointed all the subjects in his kingdom to be rulers in it? Or shall they usurp the office without his appointment? If they lay claim to power in the church, let them shew us what it is; when they received it; and from whom they derived it. It certainly becomes those who undertake to bear rule in the kingdom of Christ, duly to consider what evidence there is of their having received authority for this purpose, from him to whom all power in Heaven and on earth is given.

Here a passage of scripture presents itself for our examination. It is thought by some that that, in *Math. xviii. 17*, which directs a complaint against an offending brother to be laid before the church, supposes the power of deciding in cases of discipline to be in the people; however they may become possessed of it.

Let us attend to this passage: If the offender hearken not to private admonition, the complainant is directed to *tell unto the church*. Now, the single question to be decided is, what is here meant by the church? That it cannot mean the whole body of the people in a congregation, is certain; because this includes old and young male and female; which cannot be what is here intended, unless we suppose that Christ has appointed women and children to be rulers in his kingdom. Some therefore suppose, that it means the adult males. But are these ever called the church? No. There cannot be a single instance produced, where the males, exclusive of women and children, are so called. To suppose them to be here meant, is to put a meaning on the word church, which it no where bears in the whole bible; and therefore cannot be admitted here, unless the scope of the passage require it. But this is so far from being the case, that it absolutely forbids it. For it must be considered, that the form of government, subsisting at the time when this direction was given, was indisputably the Jewish, which determined all causes, not by the body of the people, nor by the brotherhood, but by rulers or judges appointed for that purpose. The disciples, therefore, could not possibly understand their Lord to mean any thing by *telling to the church*; but that the matter was to be laid be-

fore the rulers or judges, appointed to decide in all such cases, agreeably to the only form of government known in the church of God.

But is this bench of rulers, or judges, ever called the church? Yes: this is its usual style.—The Hebrew words *guedah* and *kahal*, translated in the English congregation, rendered in the Greek *ecclesia* which we translate Church, are used to express the body of rulers. A studied brevity will confine us to a few instances, out of many, in which these words were thus used.

In 1st. Chron. xxviii. we are told, in verse 1st that David assembled the princes and officers of Israel; in verse 2d, that he gave a solemn charge to his brethren and his people; in verse 8th, we are informed, before this charge was given; "In the sight of Israel, the congregation—the ecclesia of the Lord." Here this ecclesia is clearly distinguished from David's brethren and people; and can mean no other than the chiefs or officers mentioned in the first verse, as being assembled at Jerusalem on the occasion. And they are called *all Israel*, because they represented all Israel; just as we find by comparing Exod. xx. 18, 19, with Deut. v. 23, that what is called *all the people* in the former, is explained in the latter to mean the *heads of tribes* and the *elders*.

In 1. Chron. xiii. the first verse informs us, that David consulted with the officers (called in the second verse all the congregation, the ecclesia of Israel) about calling all Israel together. The fourth verse informs, that all the ecclesia consented to the measure; and the fifth, that David accordingly called all Israel together. In this passage *all the ecclesia* and *all Israel* are clearly distinguished, and who are meant by the ecclesia, appears plainly, from the first verse, to be the officers.

In Deut. xxxi. 25, 28, we are informed that Moses commanded the Levites to gather unto him all the elders of the tribes, and all the officers, that he might speak to them, and in verse 30, it is said, that "Moses spake in the ears of all of the congregation, the ecclesia of Israel." Here the ecclesia evidently means the elders and officers, called together for the purpose of receiving this address of Moses. And this, no doubt, the meaning of the expression which so frequently occurs, that *Moses spake to all the congregation, or, in the ears of all the congregation, the ecclesia, whatsoever the Lord commanded him*.—For it cannot be supposed, that on those occasions, he called together six hundred thousand men to speak in their ears.

From all this, it plainly appears, what our Lord meant by *tell it unto the ecclesia*, the church. He could not be understood to mean any thing else than what was well known to be signified by the word, the rulers or elders of the church, who alone had the power of judging and deciding, in all cases of government and discipline.

Doct. Carey and his 6000 dollars salary as a Missionary.—The editor of the N. Y. Baptist Register says—

Infidelity assumes various forms in its opposition to the cause of truth and righteousness. It has lately made its appearance in the form of a hand bill, addressed to "Thinking Men," signed "Exploder." It vents much of its gall against the Sabbath the American Bible Society, American Tract Society, American Sunday School Union, Missions, and in a word almost every institution calculated to meliorate the condition of our species. Infidelity will gain nothing by sending this handbill to "thinking men," because its opposition to the Bible, to all religion, and to every thing calculated to bless the moral universe, is too distinctly seen. Among other things palpably wrong, in this non descript handbill, we perceive an erroneous statement in relation to Dr. Wm. Carey of Serampore, Hindoostan. He is represented as receiving six thousand dollars for Missionary services, from the American Board of Commissioners for Foreign Missions. The truth of the case is, that Dr. Cary never received a cent from the above source. Some years ago, he did receive aid from the Baptist Missionary Society in England; but he now receives nothing from that source. It is true that he receives \$6,000 per year, but it is from the Government for services rendered as President of Fort William College. Of this sum, however, the Dr. lays up nothing for himself. We were told last summer by Mr. Yates, a gentleman of high standing from Calcutta, that the Dr. was in the habit of casting the whole of his salary into the Missions, with the exception of a moderate support for his family; and that he, and his associates, not only supported themselves, but about 12 mission stations besides. All candid men, will award the Dr. a place among the most disinterested of our race. He knows but little, and cares less, about worldly policy. He maintains himself, gives liberally to the cause of missions, and pursues with steady and unwearied application the great business of translating the sacred oracles. Infidelity may squirm and twist, rage and rave, but all its efforts to stop the progress of truth are as powerless, and inefficient, as the struggles of a microscopic insect to lay in ruins the Fortress of Gibraltar.

REVIVAL IN HADLYME, CON.

Rev. Mr. Vail in a communication to the Observer says—

The Great Head of the Church has been pleased to visit the Society of Hadlyme, with a refreshing shower of divine grace. It is about a year since the first appearance of the work. Its beginning was small and its progress gradual and silent; but has been marked in several instances, with signal displays of the sovereign power of God. It continued nearly eleven months without any perceptible abatement. Some in every part of the society have shared in its happy effects.

It has been more general among middle aged people and those considerably advanced in life, than is usual in such seasons.

As the fruit of this revival, fifty-six members have been added to our church, seven or eight of

whom are rising of fifty, and three above seventy years of age. One has been admitted by letter from another church. Twenty-six of the above number are heads of families. Thirty received baptism at the time of their admission.—Twenty-eight children have also been baptized within a short space.

Since my ordination, which is upwards of forty-eight years, I have admitted about 169 members, two of whom only have left our communion and joined different denominations. Our present number is 95,—several others it is expected will soon make a public profession of their faith in Christ.

All who are acquainted with the smallness of our congregation, will acknowledge that the Lord hath wrought marvellous things for us. The population of this parish has been but small from the beginning. From the frequent emigrations of its inhabitants to new settlements, and from other causes, it has been, within the last forty years, considerably diminished. The number of families belonging to the congregational denomination at the present time, does not exceed fifty. There are a few Episcopalians and a number of Baptists in the society, the latter of whom have had a considerable share in the late revival, and have within a few weeks past formed a small church.

Before I close, I would briefly mention some things which by the blessing of God have been greatly conducive to the promotion of the work.

1st. Besides frequent weekly meetings at which a discourse was commonly delivered, a weekly meeting for prayer and inquiry was kept up for about ten months. The prayer meeting and third service on the Sabbath are still continued.

2. The conference of the churches which has met twice in this place since the commencement of the revival, has been followed with very beneficial effects.

3. The uncommon union and harmony, which have subsisted from the beginning, among the members of the church, have been attended with a happy influence upon the minds of others, and operated to convince impenitent sinners that the religion of Jesus is an infinite reality.

4. Among other things which have had a tendency to promote the work, may be noticed the unwearied labors of the brethren of the church, who repeatedly, by their committees appointed for that purpose, visited by two and two at every house, and conversed individually with each member of the family,—and united with them in prayer.—Rel. Int.

Revivals of Religion in the Episcopal Churches, in Berkshire and Montgomery.

When I took charge of the churches in Berkshire and Montgomery, the state of religion was very low. The unhappy lives of some of Christ's professed friends, had given the enemy occasion to speak reproachfully of them and the sacred cause which they had espoused. I was soon confirmed in the belief, that if we ever experienced a "season of refreshing," it must "begin at the house of God." I accordingly began to plead with professors of religion—I endeavored to show them the fallacy of a mere name to live while they were spiritually dead.

The first indications of awakening seriousness appeared as I had anticipated, at the house of God. Many of those who had long been sleeping on their posts, were now aroused from their slumbers, and appeared alive to the momentous subject of religion. Our Sunday and Wednesday evening prayer meetings, in which before I had to be the principal organ, were now converted into meetings of mutual exhortation and prayer.

As soon as the members of our church removed their "stumbling blocks," and came forward equipped to fight the battles of the Lord, it was evident that God was among us. The services of the sanctuary were unusually well attended, and a deep seriousness and solemnity appeared to rest upon the congregation. The preaching of the gospel—though attempted in much weakness, was applied by the Holy Spirit to the consciences of the hearers. Impenitent sinners, who once prided themselves in their supposed moral excellence, began to tremble—the "enemies of the cross" hid their faces, ashamed and confounded—formalists fled from their refuge of lies—the followers of Jesus were struggling after greater attainments in the divine life.

During this season of "refreshing from of the presence of the Lord," about sixty have united with the churches over which I have been constituted an overseer. This religious excitement commenced among Episcopalians, and has been almost exclusively confined to our congregation, and what is almost incredible, but one of its subjects has united with any other denomination.—(Vermont) Episcopal Register.

The Gospel in Calcutta.—It appears from a publication in the London Auxiliary Missionary Herald for June, 1827, that there are in Calcutta seventeen Missionary Chapels under the direction of the Baptist Mission. The average attendance of hearers is about 62 in each chapel; and in one month, a single Missionary preaching in these chapels, delivers the gospel to more than one thousand hearers. Other Missionaries in Calcutta and its vicinity are constantly preaching the same truths; and of course, the principles of the Christian religion may be considered as rapidly gaining the attention and the assent of the people. Although visible evidences of extraordinary conversions may not be numerous, yet it is believed a silent but powerful influence is undermining the idolatries of India, and that perseverance in the promulgation of revealed truth will, in its influence, resemble the effects to be produced and now producing by "the stone cut from the mountain without hands," of which Daniel in his day prophesied, with so much confidence in the superintending providence of God.—Christian Watchman.

The German journals mention the appearance of a comet, which will touch the earth in 1837.

From the African Repository.

**ABDUHL RAHHAHMAN,
THE UNFORTUNATE MOORISH PRINCE.**
Our number for February contained some account of this very interesting individual, in a letter from a gentleman of Natchez. A few days since we had the pleasure of receiving a communication from the same gentleman, by the hand of Prince. The following is an extract:—

"It affords me the highest gratification to say, that the bearer of this letter is Prince, the Captive Moor, in whose behalf I addressed you in February last. Since the date of my letter, he has been manumitted, and now proceeds to Washington.

"Prince, ascertaining that he was about to proceed to his native country, became deeply solicitous that his aged wife might accompany him. I immediately issued a paper for subscriptions; and so great was the respect for this unfortunate man, that the sum of two hundred dollars, the price at which his wife was valued by her master, were raised, I believe, in twenty-four hours. We are able, of course, to forward her and Prince by the same conveyance. They have children, and most devoutly wish they might go with them, &c.

"Prince is extremely anxious to obtain an Arabic Testament. This, I presume, you can provide for him. He leaves this place, Sir, with many benedictions. May the kindness of an overruling Providence protect him from the dangers of the mighty deep—return him in safety to the land of his nativity—make him an instrument of much good—may he be gathered to his fathers in peace."

We have repeatedly conversed with Prince, since his arrival in our city; nor have our expectations concerning him, in any respect been disappointed. He is intelligent, modest, and obliging. Though he has been in slavery forty years, his manners are not merely prepossessing, but dignified. He is now anxiously engaged in seeking to obtain the means of purchasing his children. A liberal subscription has been commenced in this District, and it is the purpose of Prince to visit our more northern cities for the same object. When we recollect the kindness of Prince's family in his own country to an American Citizen, (unintentionally left by a vessel on the coast,) how this individual during a period of sickness was hospitably entertained by his Father for six months, and in all probability by this means, his life preserved; we cannot but regard this unfortunate man, as having peculiar claims upon the assistance of our countrymen. At our request, Prince has written a concise history of himself, and we have penned a translation of it from his own lips. The only liberty we have taken, is to correct those grammatical inaccuracies, which resulted from his imperfect knowledge of our language.

ABDUHL RAHHAHMAN'S HISTORY.

"I was born in the City of Tombuctoo. My Father had been living in Tombuctoo, but removed to be King in Teembo, in the year of the name was Almam Abraham. I was five years old when my father carried me from Tombuctoo. I lived in Teembo, mostly, until I was twenty-one, and followed the horsemen. I was made Captain when I was twenty-one—after they put me to that, and found that I had a very good head, at twenty-four they made me Colonel. At the age of twenty-six, they sent me to fight the Hebohs, because they destroyed the vessels that came to the coast, and prevented our trade. When we fought, I defeated them. But they went back one hundred miles into the country, and hid themselves in the mountain.—We could not see them, and did not expect there was any enemy. When we got there, we dismounted and led our horses, and were half way up the mountain. Then they fired upon us. We saw the smoke, we heard the guns, we saw the people drop down. I told every one to run until we reached the top of the hill, then to wait for each other until all came there, and we would fight them. After I had arrived at the summit, I could see no one except my guard. They followed us, and we ran and fought. I saw this would not do. I told every one to run who wished to do so. Every one who wished to run fled. I said I will not run for an African. I got down from my horse and sat down. One came behind and shot me in the shoulder. One came before and pointed his gun to shoot me, but seeing my clothes, (ornamented with gold,) he cried out, that the King. Then every one turned down their guns, and came and took me. When they came to take me, I had a sword under me, but they did not see it. The first one that came, I sprang forward and killed. Then one came behind and knocked me down with a gun, and I fainted. They carried me to a pond of water, and dipped me in. After I came to myself they bound me. They pulled off my shoes and made me go barefoot one hundred miles, and led my horse before me. After they took me to their own country, they kept me one week. As soon as my people got home my father missed me. He raised a troop, and came after me; and as soon as the Hebohs knew he was coming, they carried me into the wilderness. After my father came and burnt the country, they carried me to the Mandingo country, on the Gambia. They sold me directly, with fifty others, to an English ship. They took me to the Island of Dominica. After that I was taken to New-Orleans. Then they took me to Natchez, and Colonel F. bought me. I have lived with Colonel F. 40 years. Thirty years I labored hard. The last ten years I have been indulged a good deal. I have left five children behind, and eight grand-children. I feel sad, to think of leaving my children behind me. I desire to go back to my own country again; but when I think of my children, it hurts my feelings. If I go to my own country, I cannot feel happy, if my children are left. I hope, by God's assistance, to recover them. Since I have been in Washington, I have found a good many friends. I hope they will treat me in other cities as they have treated me in the city of Washington, and then I shall get my children. I want to go to Baltimore, Philadelphia, and N. York, and then I shall return hither again."

HIS INTERVIEW WITH DR. COX.

"Dr. Cox was a surgeon on board a ship. He went ashore in Africa, and got lost. When he returned, he found the vessel gone. He set out to travel, and came into my country, Foota-Jallo—our people saw him, and ran and told my father, that they saw a white man. My father told them to bring the white man here, that he might see him. They brought Dr. Cox, and my father asked him whether he was going. He said he knew not where to go; that the ship had left him, and that he had a bad sore leg. My father inquired what was the matter with his leg. He said he had wounded it in traveling. My father told him, he had better go no farther, but stay with him, and he would get a woman to cure his leg. He was soon cured. My father told him to stay as long as he chose. He remained six months. One day my father asked him if he wished to go to his own country. He said yes. My father said, what makes you desire to go back—you are treated well here! He answered, that his father and mother would be anxious, when the vessel returned without him, thinking he might be dead. My father told him, whenever you wish to go, I will send a guard to accompany you to the ship.—Then fifteen men were sent with him by my father for a guard, and he gave him gold to pay his passage home. My father told the guard, that if a vessel was there, to leave the Doctor, but not to go on board the ship; and if there was no vessel, to bring the doctor back. They waited some time, and then found the same vessel which he came, and in that he took his passage. After that I was taken prisoner and sent to Natchez. When I had been there sixteen years, Dr. Cox removed to Natchez, and one day I met him in the street. I said to a man who came with me from Africa, Sambo, that man rides like a white man I saw in my country. See when he comes by; if he opens but one eye, that is the same man. When he came up, hating to stop him without reason, I said, Master, you want to buy some potatoes? He asked, what potatoes have you? While he looked at the potatoes, I observed him carefully, and knew him, but he did not know me. He said, boy, where did you come from? I said from Col. F.'s. He said, he did not raise you. Then he said, you came from Teembo? I answered, yes sir. He said, your name Abduhl Rahhaan! I said, yes sir. Then springing from his horse, he embraced me, and inquired how he came to this country? Then he said, dash down your potatoes and come to my house. I said I could not, but must take the potatoes home. He rode quickly, and called a negro woman to take the potatoes from my head. Then he sent for Gov. W. to come and see me. When Gov. W. came, Dr. Cox said, I have been to this boy's father's house, and they treated me as kindly as my own parents. He told the Gov. if any money would purchase me, he would buy me, and send me home. The next morning he inquired how much would purchase me, but my master was unwilling to sell me. He offered large sums for me, but they were refused. Then he looked back to the record of events which immediately preceded; and followed in the first forty or fifty years, the landing of the pilgrims. He will see developed in the conduct of the fanatical Cromwell, the first crude ideas of self-government.

GENERAL ASSOCIATION OF CONNECTICUT.

The meeting of the General Association in this city, has rendered the past week one of business and full of extreme interest. The pressure of duties, and the hours of our press render impracticable any thing more than a notice of the proceedings which we shall endeavor to expand in our next.

The Association convened and was organized on Tuesday—and the sermon delivered by Rev. Mr. Hecker, of Green's Farms, in the afternoon, from 2d Timothy iv. 2.—"Preach the word."

On the day following was preached by the Rev. Mr. Hawes, of Hartford, a sermon in behalf of domestic Missions; after which the audience were addressed on the business of the Connecticut Education Society, pertinent speeches from the Rev. Mr. Baldwin of New York, Prof. Goodrich and Rev. Mr. Bacon, principally in support of a wise resolution, by which it was proposed to unite and put at the disposal of Yale College, all the funds which are contributed for this cause, and which have been hitherto applied in a divided and desultory manner. A contribution was collected at the close of the meeting in aid of Missions.

The Report of the Domestic Missionary Society was read in the afternoon, and the Annual Narrative of the state of Religion, listened to with extreme interest. The numerous assurances of tranquility in the Churches, of the steady advance of piety and intelligence in our broad country were calculated to inspire delight and hope. Out of 212 churches reported, more than 40 have been blessed during the past year with revivals of religion,—and it was computed that more than 3000 souls have been called into the kingdom of the Redeemer.

After these Reports, so cheering and strengthening to the Christian, a large concourse of ministers and brethren convened on the occasion, united with the Congregational Churches in this city in celebrating the Lord's Supper.—Rel. Int.

The next step.—The Delegates from Vermont to the General Association of Connecticut, at the late meeting, stated that at Hardwick in that state, a place of 10 or 1200 inhabitants—the people had universally agreed to discontinue the use of ardent spirits, except as a medicine, and the merchants had ceased to keep it excepting in the way they kept other medicines. This was accomplished by the zealous exertions of an individual, whose labors ought to be held in grateful remembrance. Reader, go and do likewise.—1b.

A LOUD WARNING.

From the Philadelphia
On SUNDAY afternoon about 4 o'clock, nine young men of this city, hired a sail boat, for the purpose of visiting the Woodlands, on the west bank of the river Schuylkill. While opposite the United States Arsenal, one of the young men ascended the mast to disentangle some of the rigging, when the boat upset, and five of the individuals were drowned!

Liberty!—Let the lover of civil liberty whose eye passes over the following notice, remember that in his own boasted land of freedom, 4,000,000 of souls are held in the iron bonds of slavery! This is one million more than the United States contained at the period of the revolution, when they complained so loudly of British tyranny:—

Fourth of July.—The committee of the Colonization Society, earnestly solicit all christian denominations throughout the Union, to take up collections for the society, on or before the fourth of July. The very limited adoption of the measure, produced, the last year, a valuable income to the Society.

ROCHESTER:

FRIDAY, JULY 4, 1825.

We are gratified to notice, by the papers, that the 51st Anniversary of our National Independence is to be celebrated in many other places in our country, as well as in this village, with religious exercises, and without the expense and pageantry which has been usual on this occasion.

Were we to limit our views of this great national event, to the military achievements of the heroes of the revolution, it might be well considered as a "gunpowder business," and afford some excuse for the wasteful expenditure, the dissipation and licentiousness, by which this day has hitherto been distinguished. Or, did the Genius of our Government, like those which are based upon despotic principles, require that the people should be kept in ignorance of their rights, that they may be pleased with the music of their chains, it might be desirable to celebrate with noise and revelry, our nation's birthday, and even to multiply holiday recreations. For they are calculated to banish serious reflection, to induce habits of extravagance, and to promote intemperance, and thus to disqualify the multitude for keeping a watchful eye upon the conduct of their rulers, or for exercising the inestimable privilege of self-government.

But such is not the Genius of Republicanism. The pillars on which it rests, are virtue and intelligence; and whatever tends to the deterioration of public morals, or to retard the dissemination of useful knowledge, is detrimental to the public prosperity, and ought to be discountenanced by every Christian, and every patriot.

But in retracing the wonderful providence of God in the events which led to our separation from the parent government, the Christian who has read with attention the history of our country, will view as of secondary importance those which are immediately connected with the military history of that eventful period. He will look back to the record of events which immediately preceded; and followed in the first forty or fifty years, the landing of the pilgrims. He will see developed in the conduct of the fanatical Cromwell, the first crude ideas of self-government.

In the subsequent sojourn of the Rev. Mr. Robinson, and his little church in Holland, he cannot but notice the hand of God in placing them in a situation where, in order to preserve their religious principles from contamination, they were compelled to adopt and practice those rules and maxims which constitute the alphabet of the constitution of every well-organized free government. They there learned the important lesson to submit to the authority which themselves had ordained; that religion not only required those who rule to do it in the fear of God, but that those who had entered into the social compact, should yield submission to the powers that be. They were, by a twelve years' residence here, prepared, in some measure, for the privations and hardships of their subsequent voyage. Who does not see, in their voyage across the ocean in a vessel, which, at the present day, would be considered unfit for a coasting voyage between contiguous ports, the hand of Him who rides on the whirlwind and directs the storm, undergirding the ship, restraining the winds, and calming the waves—sitting at their helm, and guiding this little band, which was to be the Pioneer of the American churches, safe to their destined port?

See them on their landing—Instead of being instantly massacred, or driven back by the numerous savage tribes which had recently inhabited the country, pestilence had preceded them. The original owners of the country had been swept away, the giants had been removed, and the land, thus abandoned, invited our fathers to come in and possess it. Where the council fire had lately shed its light upon the gloom of the wilderness, and where the savage yell had so lately resounded, desolation now brooded in silence, and pointed to the grave of the fallen warrior.

And now, for a long series of years, the alternate neglect and oppression of the British Government, threw the pilgrims upon their own resources. They were driven by the most powerful motives, those of self-preservation, to unite in measures for self-defence. Famine and disease on the one hand, and the savages on the other, called upon them, at once, for patient endurance and active exertion; more especially showed them their dependence upon their Creator, and led them earnestly to seek divine guidance and protection. Indeed, in every emergency, fasting and prayer was their first resource.

—unceasing and untiring vigilance and patient submission marked all their conduct.

It was thus, in the school of adversity, they were led to develop and practice upon the principles of civil liberty, preparatory to that crisis which the infatuated councils of the mother country brought about at the revolution.

If we attentively trace the events to which we have barely alluded, we shall be better qualified to judge whether military parade, attended as it ever has been, by scenes of rioting, debauchery, and drunkenness, is the most rational and appropriate way of expressing a nation's gratitude for the greatest of national blessings—that of its emancipation from the yoke of foreign domination.

We invite the attention of our readers to the Appeal in behalf of the American Tract Society on our first page. The importance of that institution to the cause of religion gives it high claims to the patronage and liberal support of the christian public.

For the Observer.

Mr. Chipman—

While in Canandaigua a few days since, I was favored with the perusal of the following letter from Mrs. Bingham at the Sandwich Islands, to the Rev. Mr. Johns, and have obtained permission to have it published. Though a private letter it cannot fail to interest the feelings of the friends of religion, and especially the acquaintances of the writer, of whom there are not a few in this part of the country.

The conduct of many foreigners who visit the Sandwich Islands, has become so outrageous as to demand exposure, and at no very distant period something in detail, relative to them may be made known. The trials of the missionaries, mentioned in this letter, are not the first of the kind they have experienced from men who bear the Christian name. They did not expect satan would yield up his empire without a struggle, but were surely mistaken in supposing the chief opposition to the gospel would come from the natives of the country.

It is not surprising that men who have escaped from the restraints of civilized society, should endeavor to thwart every effort to improve the morals of a nation; but it may by some, be thought singular that the arguments they first employed, should be similar to those urged by many in this country against what has been done to promote the observance the sabbath. Such however is the fact. When the chiefs at the Sandwich Islands, considering that prostitution had become an alarming evil, resolved to do all in their power to prevent it, the foreigners who had long lived in the unrestrained gratification of their lusts, were greatly agitated; they at once sounded the alarm—their liberties were in danger, and no doubt the priests were at the bottom of all this—I was too soon to begin such a serious period in the history of this mission.—It is not surprising that men who have escaped from the restraints of civilized society, should endeavor to thwart every effort to improve the morals of a nation; but it may by some, be thought singular that the arguments they first employed, should be similar to those urged by many in this country against what has been done to promote the observance the sabbath. Such however is the fact. 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Honolulu, Dec. 18. You will feel desirous, my dear friends, to have the history of the little period between this and my last date, at Lahaina. But it is hardly possible for me to give it to you now—not even briefly. I must call upon you, however, to praise God for his loving kindness—it is great towards us. We have been carried through one interesting scene and another, and are still the monuments of his kind and merciful care. Almost all the chiefs of the nation have been assembled here. Some good has been done by it we hope. You will see accounts of this period, or I would exert myself, difficult as it is for me, to give you some particulars.—The dark clouds have been, for a little time past, gradually breaking away—the sea still remains rough. What would my feeble spirit once have done, even in anticipation of the passing scenes of the present day? 'Tis God that gives me strength.

I remain, dear friends, yours affectionately,
S. M. BINGHAM.

REVIVALS OF RELIGION.

[The following, from a worthy Minister of the Gospel, who in the last year visited our States, will be peculiarly pleasing to the public. It gives us the opinion of a foreigner of distinguished character and of undoubted piety, who has seen much of the world, and who is well acquainted with human nature, on the interesting subject of Revivals, and especially of that Revival which has occurred in our city.]—*Ch. Watchman.*

Extract of a Letter from the Rev. Mr. Yates, the Missionary from India, to Rev. Mr. Sharp, of Boston, dated Loughborough, (Eng.) March 12, 1828.

—And though I have travelled far, I can fix my eyes on no spot where I saw more than at Boston, of that which interested me as a man, gratified me as a Christian, and edified me as a minister.

"It having been announced in a letter sent from America, which was published in our Magazine, that I was present at the late revival of religion in Massachusetts, I have been frequently called upon, in different places which I have visited, to give an account of this extraordinary work, and I was happy in being able, as an eyewitness, to give a statement, which I trust has removed some mistakes, and afforded sincere delight to many devout Christians. I found the general impressions respecting revivals to be very vague and indefinite. It seemed to be taken for granted that there must be something wild and enthusiastic about such a scene. In my relation, therefore, I endeavoured to show, that in what I saw there was not any thing of the kind, but that it was a sober work of conviction for sin, and conversion to God, unaccompanied by any extravagancies in the outward deportment. Some, not able to account for the large accessions made to the churches, supposed that the candidates were received prematurely, without being subject to a sufficiently rigid examination. But I could testify, from the reverse was the case, and that in no churches on this side the Atlantic were the candidates subject to a more severe scrutiny. It was also supposed that many must fall away. Upon good authority I could state, that there were no more of this description of character than in ordinary cases. Knowing that ideas like the above were very prevalent, I always took occasion to confute them, though without appearing formally to allude to them; and I think I may say of these statements, as was said of those made by Paul and Barnabas, that they caused great joy to all the brethren. I shall be very happy to hear how things have gone on since I left."

From the N. Y. Observer.
THE SABBATH.

The General Association of Connecticut at their late session in New-Haven, adopted the following preamble and resolutions:

"The Rev. Mr. Bruen, Corresponding Secretary of the General Union for promoting the observance of the Christian Sabbath, having presented the object and plan of that Society to this Association for their approval, it was

Resolved, That this Association, regarding the Sabbath as vital to the welfare of the church and country at large, and deploring the alarming inroads which have been made upon its sanctity, rejoice in the formation of the General Union, and heartily approve of the plan which has been adopted to preserve that holy day from profanation.

Resolved, That it be recommended to all the churches and congregations in connexion with this body to form Associations auxiliary to the General Union.

All the Merchants of Ashtabula, Ohio, have agreed that no person shall drink ardent spirits, of any kind, in their stores. They say "our object and aim is, to do all in our power to check that most alarming of evils, Intemperance, which is so rapidly gaining ground throughout our highly favored country." We admire the above example as an act of humanity, independence, and decision; and hope that every merchant will "go and do likewise."

Bishop Dubois vs. the Theatre.—It is with much pleasure we record the pointed disapprobation expressed by the Roman Catholic Bishop Dubois in regard to theatrical exhibitions; not only because such sentiments are altogether becoming a minister of religion, but because the influence of this high ecclesiastic over a large mass of theatre-going people is very great.

A pompous advertisement had appeared in one of the papers, signed by 27 persons as a Committee of Arrangements, the object of which appeared to be, to compensate the Manager of one of our Theatres for having agreed to appropriate the proceeds of the first night's representation of Mr. Pepper's Irish Historical Drama, to the Trustees of St. John's [Catholic] Church, Newark, to enable them to complete their edifice.

In a day or two after, the Editors of that paper received a letter from Bishop Dubois, declaring the design of collecting funds for building said church, by means of a theatrical exhibition, to be "A SCANDALOUS CONNEXION OF THE SACRED WITH THE PROFANE." He says it cannot be passed over in silence, or regarded as the result of ignorance; for the proposition was made to him and his Vicar-General by the therein named Trustees, and was "REJECTED WITH INDIGNATION." He protests against it "as a scandalous abuse of the trust reposed in said Trustees," and entreats Catholics not to countenance it, for if money so raised shall be applied to that purpose, he will never consent to the church being used for the purposes of worship.—*N. Y. Obs.*

FOURTH OF JULY.

Next Friday being the anniversary of American Independence, we shall be unable to describe the manner of its celebration in our paper of the same week and therefore will endeavor to do it in the present number; barely premising, that after all our attempts at faithful delineation, perfect accuracy is not to be expected.

At sun-rise, the day was ushered in with the roaring of cannon and ringing of bells; while the busy "noise of preparation" was on every side.—Drunkards, who had not seen the sun rise since the last return of this joyous anniversary, were now assembled in great numbers in and about the Park, where a line of grog-stands already presented a rich display of decanters, rum-bottles, cut-glasses, jugs, and all the other paraphernalia of intemperance. We need not say that these sons of freedom exulted in the prospect, especially when they saw other grog-stands erected in various directions, and an array of carts, wheel-barrows, and one horse wagons, conveying to the spot all that could be desired by the very prince of guzzlers. Neither is it necessary to recount the various kind wishes and happy greetings which passed from man to man, as they regaled themselves, in honor of the day, with Staughton's bitters, potatoe whiskey, or Old Jamaica seasoned with Cayenne. All seemed to congratulate themselves and their country, that instead of prohibiting this appropriate exhibition, as is done in Boston, our City Authorities had plainly authorized it by granting licenses, and even appropriated several thousand dollars of the people's money to add splendor to the scene. Nor was it long ere the flame of patriotism began to kindle in the bosoms of many, who, as they clung to the railing about the Park, felt the full force of the sentiment, "United we stand—divided we fall."

As the day advanced, numbers began to show their attachment to the soil by signs still less equivocal, while others still, who had reserved their patriotism a little longer, continued thirsty till the *ne plus ultra* of time arrived, and then prostrated themselves at the feet of their country.

Meanwhile, seven regiments of infantry and three of artillery, with drums, trumpets and bands of music, filled the streets with their columns and the air with dust, while an army of boys kept up a running fire of India crackers in which did not share in the general joy, especially after guarding themselves against the heat, by a cooling draught of rum: there was no form of exultation which might not be witnessed, from the rolling of a hoop to the huzza of a rabble. Here might be seen a group of happy beings, listening to the braggadocio representations of some pot-valiant hero;—there another, exulting in the bruises inflicted by mutual wrath;—and yonder a third, rejoicing in the hope of replenishing their pockets by petty gambling, lest perchance, for lack of 25 cents, they should fail of admission to the Theatre in the evening, or otherwise be unable to blow out the day in a style appropriate to the occasion.

We are compelled to be brief; otherwise, we would describe the various marches and countermarches of the soldiery, their involutions, and evolutions, and how at length the air was darkened with smoke, and the ear deafened with the rattling of musketry and the roar of artillery. We would tell of the sumptuous repasts which cheered the senses—the eloquence of "Orator Emmons," who has more than once astonished the natives of Boston by his fire—the genteel appearance of our dandies, who strutted more pompously than ever—and sundry other particulars which would be equally honorable to our city and useful to the public.

But our minds revert, almost in spite of us, to that beautiful promenade the Park, and the extraordinary decorations which now lined its borders. True, the lovely green which nature had thrown over it, was trampled in the dust—but what is natural scenery, contrasted with 150 grog-stands, with all the emblems of Baccchus clustering thick upon them! What is a velvet lawn, in comparison with the blossoms which adorn a thousand drunkards? Oh, if this joyous anniversary could be celebrated monthly, in a manner so full of instruction, who can doubt that our liberties would be perpetual! Even the despots of Europe, some of whom are not strangers to pleasurable emotions, would be tempted to lay aside their crowns, and share in these triumphs of liberty.

And yet, the most important and appropriate part of the celebration remains to be described: the most important, because it illustrates the wisdom of all the preceding measures—and the most appropriate, because it shows that the persons concerned were thoroughly independent, both of the claims of moral principle, and the decencies of civilized life. Toward the close of this memorable day, when its amusements had principally ceased, the passions of men remained strong as ever, and grasping after something, they knew not what, to fill up the vacancy which the absence of sober thought had left them. Heated by unnatural excitement, they were ripe for any enterprise, however daring, and for any scene of dissipation, however disgraceful. Oh! the fighting, quarrelling, and profaneness, which the sun went down upon, and the still darker crimes which the evening and night could reveal if they would. A gentleman who passed through A—street, about 10 o'clock, counted 13 persons lying drunk under the open air, exposed to be eaten by swine, or run over by carriages.—Several stores were broken open during the night, and a fire broke out in B—street, which was undoubtedly the work of an incen-

diary. A mob paraded through C— and D—streets, between 1 and 2 o'clock, shouting and blaspheming, destroying shade-trees, defacing names on the doors, breaking window-glass, &c. &c. Two or three watchmen undertook to quell the tumult, but being overpowered by numbers, the rioters went on with their work of destruction, till such time as they saw fit to disperse. We might add to this dark catalogue of infamy, if we did not suppose our readers were already pained with the recital. As it is, we can only cry shame! shame! to the city that will suffer its peace to be invaded, and its honor violated, for the sake of gratifying a drunken rabble.

P.S.—It surely cannot be necessary to say, that the above is all a fiction. Yet, if the disgraceful features of the description are not more than realized on the ensuing Fourth of July, we shall be happily disappointed. Why will not our City Authorities follow the example of Boston, in expelling from the Park those shameful nuisances of which we have been speaking? They are the fruitful source of crime, in every form and degree. What! are we become a city of drunkards? Will not 3000 licensed grog-shops suffice to quench our raging thirst? Is vice already so predominant that it cannot be resisted? Are men afraid to risk their popularity by opposing it? Then let us prepare for a *gens d'armes*, instead of a Police; and even this would be more tolerable than the reign of unbridled licentiousness.—*N. Y. Observer.*

From Guatemala and Colombia.—It has already been announced, that William B. Rochester, Esq. Charge d'Affaires from the United States to the Republic of Guatemala, or Central America, was a passenger in the schooner Albion, from Omaha, which vessel arrived at the quarantine ground in this port on Thursday morning. The Albion having touched at Savannah for water, Mr. R. went ashore, and would proceed by land to Washington. We have conversed with a highly intelligent gentleman, who came passenger with Mr. Rochester, and brought us letters. Mr. Rochester was unable to proceed to the capital of Central America, in consequence of the dangerous and distracted state of the country. Indeed, had he encountered the hazard of life and limb, he would have found no government to whom he could have presented his credentials, that of Central America having virtually been dissolved. Our informant is the Rev. Mr. Dunn, agent of the British and Foreign Bible Society, and the London School Society, who has spent the last twelve months in travelling through that unhappy country.—*Spectator.*

Convicts Escaped.—On Tuesday morning, the 3d inst. six convicts, named John Stokes, William Mack, James Felner, William M. Abrahams, James Foster, and Geo. Thornton, escaped from the Kentucky Penitentiary. They adroitly got possession of the store-room, confined the clerks, and supplied themselves with loaded pistols, and for some days, five of them were together within twenty miles of Louisville, committing, in the night, several acts of violence. They apparently started for Cincinnati; but being discovered near Lindsay's Station, Scott county, they turned back and struck the Kentucky river, not far from the mouth of Cedar, where they stole a flat boat and embarked. A reward of \$300 is offered for them or \$50 for each.

Singular Providence.—Mr. Dyer, a cooper, hearing the cry of a child, about eight years old, which had fallen overboard at Eastport, Maine, jumped into the water, and was bringing it to shore, when a boat from the English brig Nimrod came to him when he was nearly exhausted and relieved him from his burden. He returned to his work, and when the lad was brought to life soon after, he was informed that it was his own son.

THE LAWYERS AND THE QUAKERS.

An excitement of no ordinary kind now exists in this city among the hitherto pacific followers of WILLIAM PENN. The genius of discord has insinuated itself into the very bosom of that large and respectable Society, and they, who in former years were distinguished for their union and identity of sentiment, are now rent with the wounds of an incurable agitation. It will be enough to say, that they have *gone to law*, and have added one more melancholy instance to the catalogue of legal conflicts before the civil tribunal, among brethren. This unhappy schism has been occasioned by an unexampled defection among them to heretical and unchristian sentiments, and the consequent exercise of discipline by those denominated orthodox. It is now a dispute whether their property shall be divided, or whether it shall remain in possession of those who claim to be the asserters of genuine Quakerism. The sentiments of the defection so far as we can understand them, correspond generally with the views of the Unitarians. They are understood to deny the divinity of Christ, to regard the Scriptures as nothing more than a human composition, and to maintain the idea that the natural reason of men is sufficient for all the purposes of moral and religious guidance. If they differ in any respect from the Unitarians, it is in laying something of stress upon the notion of internal light and teaching; more than the latter allow.

The more immediate cause of the law-suit now pending, is substantially this:—The party in the defection, which is said to be the majority, had broke down the wall of a grave-yard to which they were determined to have access for the burial of their dead, and had made a gate for themselves. The matter came up first before the Mayor of the city, upon a charge of forcible entry, and disturbance of the peace, and the party refusing to be bailed, were committed to the common jail. The question is now agitated before a judge of one of the superior courts, whether the proceedings in the Mayor's court shall be reversed; and this seems to bring in collaterally the question of doctrinal sentiments. We have been somewhat amused at the blunders of lawyers when they have occasion to speak about subjects of theology. What does Mr. Ingersoll mean by the following language:—"The

very question of a Trinity or Quaternity, was settled in the Council of Trent by a majority of one, and millions have acquiesced in the decision." Was the doctrine of the Trinity not settled before the Council of Trent? And was it then a question whether there should be three or four persons for the Godhead?

We are not disposed to be implicated in this controversy, and we notice it, therefore, for no other reason than because we believe that the truth is concerned in the issue of the discussion. We regret exceedingly that the cause of infidelity has gained such an accession, by the alarming defection to which we have just alluded. Whatever may have been the singularities of the ancient order of Friends, from Fox and Naylor, down to the present time, we have regarded them, nevertheless, as holding in the main the fundamental doctrines of the Christian religion. The defection, which is chiefly supported by Elias Hicks, boldly denies the distinguishing tenets of their predecessors, and virtually rejects the Gospels of our Lord. It is time for evangelical Christians to be united as one man, to form an invincible phalanx against the attacks of error and unbelief, to exemplify their spirit by their common sympathies, and to exhibit that uniformity in faith and practice which should characterize those who have all "drunk into one spirit."—*Columbian Star.*

SUMMARY.

The General Assembly of the Presbyterian Church, and the General Synod of the Reformed Dutch Church, have recommended the observance of the 4th Wednesday of January next, as a day of fasting, humiliation and prayer, in reference to the sin of intemperance.—*N. Y. Obs.*

London Anniversaries.—The Commercial Advertiser contains a brief account of some of the Religious Anniversaries lately held in London, from which it appears that the receipts of the British and Foreign Bible Society the past year were about £81,000, and the issues, 137,162 Bibles and 199,108 Testaments. Total 336,270. The receipts of the previous year amounted to £80,240, and the issues of Bibles and Testaments to 294,006: from which it appears that there has been a handsome increase.

The total number of Schools attached to the British Sunday School Union, is now, 9,223, teachers 82,566; 916,989 scholars in England and Ireland. The receipts during the year were £6,043 5s. 6d.

The receipts of the Society for promoting Christianity among the Jews amounted to £12,727 7s. 3d. "The Schools consist of 41 boys, and 47 girls. In the Seminary are seven students, preparing to go out as missionaries. Three converted Jews have entered the missionary field the past year."—*N. Y. Obs.*

The Savings Bank in London, holds, it is said, 70,000 000 dollars in the British public stocks. nearly two million of dollars. This is what may be truly called, proper management.

Camp Meeting.—Seventeen brothers named Camp; by one mother, met at Royalton on the 3d inst. it is said for the first time for 23 years.

The connexion between the Canada (Methodist) conference and the general conference of the U. States, has been dissolved.

Eight thousand dollars of counterfeit money, (Bank of Geneva,) were burned at Philadelphia, a few days since.

Emigrants.—On Wednesday, there arrived in this city, from New-York, in the tow-boats, upwards of 250 English, and about 100 Swiss emigrants, on their way to the West. The latter brought with them their clumsy heavy wagons, with the boxes, hay-poles, &c. belonging to them, and other implements, which will cost for transportation more than they are worth. The English are from the County Kent.—*Albany Daily Ad.*

The Monmouth Bank, situated at Freehold, N. J. is reported to have stopped payment. Its bills are not received by the brokers of this city, N. York.

The steam-boat Virginia, says the Richmond Compiler, was burnt a few days since at Turkey Island,—the machinery only being saved. Insured to the amount of \$5,000.

The 4th of July is to be observed in the city of Philadelphia, by an *Union prayer Meeting of all denominations.*

The sixth Presbyterian church in that city will also be opened for public worship on that day.

The Editor of the Philadelphian says in relation to the approaching National Anniversary, "We do rejoice that the spirit of Military celebrations is somewhat on the decline, and that many are turning their attention to the day as the GRAND ANNUAL THANKSGIVING OF OUR COUNTRY."

Liquors on Boston Common.—We ought to have stated before, that the stand taken by the Mayor and Aldermen of this city, to prevent intemperance on the Common, at the time of the late holy days, appears to have been completely successful. On Election day, some fellows of the baser sort carried on their bottles and made some display of their shame; but the tables and booths were said to be free from ardent spirits. On the day of the artillery election, the Common presented a pleasing spectacle. There were many thousands of people collected; yet great order and stillness prevailed. Even to the passing stranger, the vast assemblage must have borne the impression of temperance, sobriety, and rational recreation. It is also a gratifying circumstance, that the measures thus carried into effect appear to meet the unqualified approbation of a very large majority of the citizens, as far as we can learn. If any had any doubts, indeed, they could not have remained after an opportunity for ocular demonstration.—*Boston Recorder.*

Mrs. HANNAH MORE. Mrs. Hannah More, at the age of 80, has been obliged to leave her residence at Barley Wood, near Bristol, where she had lived for about thirty years, in consequence of the ill conduct of her servants many of whom had been in her service above twenty years. Mrs. More has taken up her abode at

Clifton, and nothing but her strong mind could bear up against so untoward an occurrence. Mrs. M.'s banker first discovered the conduct of her servants.

DUELISTS.—The King of Prussia has ordered the Count de Lobenstal, convicted of assassination in a late duel, to be imprisoned for life, and deprived of all his honors. Others concerned have been sentenced to confinement for various periods; among them the Count's second, Poppe, who is popped into durance for twenty-five years.—*Balt. paper.*

Rev. Edward Turner, late pastor of the Universalist Society in Portsmouth, N. H. will be installed over the Unitarian Society in Charleston, Ms. on the 18th inst.

Nothing gratifies us more than the fact of having one Steamboat idle on the Sabbath day—we most highly and heartily commend Captain Whildren for his christian stand on this subject, and we trust that his christian community will not see him suffer in a pecuniary view, for his respect to God's own institution. At the same time, we believe it due to most of the Steamboat captains to say, that they would willingly relinquish the *Sunday excursions* if the owners would consent.—We shall say more on this subject hereafter.—*Phil. Rec.*

The Sabbath.—We learn from the Philadelphiaian that Capt. Whildren of the Steam Boat Baltimore has been offered \$50 a Sabbath for the season, for the use of his boat, besides insurance against loss and accidents, and all expenses to be paid. But he has promptly refused the offer—since which he received many anonymous letters threatening a withdrawal of patronage, &c. &c. No COERCION HERE.—Oh no; the object in this case is only to *violate the Sabbath, not to keep it holy!*

LETTERS ON UNIVERSAL SALVATION.

Having been repeatedly and earnestly solicited to publish in pamphlet form, the series of letters which have appeared in the Observer, on the subject of Universal Salvation, we have concluded to put to press an edition as soon as possible, and hope that those who feel an interest in possessing those invaluable essays, will avail themselves of this opportunity.—Notice will be given when they are ready for delivery.

MEDICAL NOTICE.

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

Important to the Afflicted—The celebrated

ANTI-DYSPEPTIC ELIXIR,
A MEDICINE of the highest virtue to persons laboring under indigestion, or derangement of the stomach from the relaxing effects of the warm season, such as Flatulency and moving of wind in the bowels, Costiveness, Pain in the pit of stomach, Bitching up sour water from the stomach, Loss of appetite, Vertigo of the head, General weakness of the whole system, and Lowness of the spirits.

Indigestion.—This disease is one of the greatest evils of a city life. Whatever can contribute to remove it, will always be anxiously sought. The following certificates speak well for the remedy mentioned therein.

Extract of a letter from a physician of Augusta, dated March 22, 1826.—Dr. C. L. Smith: Dear Sir, Since I had the pleasure of seeing you in New-York, during the last summer, I have used every means, and taken advantage of every opportunity to have my virtues fairly tested, and so far I think it has succeeded beyond the recommendations in the directions.

Harrisburgh, Penn., May 8, 1827.—Dear Sir: In pursuance of your request, I am happy to inform you that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could keep nothing on my stomach; I am now using the third and last bottle; my health is hourly improving, the costive state of my bowels has left me, the roaring of wind about my stomach is entirely gone, and I can eat quite a hearty meal without being incommoded; and, Sir, I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for five years past: I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON.

I do hereby certify, that I have been for 18 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I take this method to notice it purely for the good of those who are afflicted with this miserable disease. SAML. EDGAR, Wooster-street, N. Y. 1827.

We, undersigned, having been afflicted for some time with indigestion and weakness of the stomach, for which we have taken the Anti-Dyspeptic Elixir, which has given us complete relief, we feel it our duty to recommend this excellent medicine to all those who are afflicted in like manner.

JOB FERMAN No. 17 Jefferson-st.
THOS. LYON, Lumbee Merchant.
JACOB SHARP, No. 1 Hester-st.
ENOCH DEAN, 114 Bowery.
The above medicine is for sale in this village only by D. BRACE (agent for the proprietor) at his Drug Store, No. 2, Exchange Buildings, Rochester, June 7. 6m27.

"PIONEER"

FROM ROCHESTER TO LEWISTON.

THIS morning the "Pioneer" Line commences its regular daily trips from Rochester to Lewiston.—Leaves Rochester at half past three o'clock A. M. and arrives at Lewiston same day.—Leaves Rochester for Utica at four o'clock A. M. and arrives at Auburn same day. IRA MERRILL

BOOKS.

E. PECK & Co. are now receiving extensive additions to their former stock of BOOKS and STATIONERY, which will be sold at greatly reduced prices. June 21, 1828.

Dr. Woods' Lectures on Infant Baptism.—Bishop Heber's Travels through the Upper Provinces of India, 2 vols.—Fuller's Works, 8 vols.—Dwight's Theology, 4 vols.—Davies' Sermons, 3 vols.—Stuart's Commentary on the Hebrews, 2 vols. The above with a large assortment of Theological Works, are for sale at the lowest prices, by E. PECK & CO. June 28, 1828.

PAPER HANGINGS.

A GREAT variety—some of which are superior to any ever offered in this market, for sale by June 6, 1828. E. PECK & Co

JOB PRINTING

Done at the Office of the Rochester Observer.

HOW CAN A MAN BE BORN WHEN HE IS OLD?

From the Albany Christian Register.
[Furnished by a Clergyman for the Home Missionary.]
H**** J****, Esq. is a respectable resident in one of the most picturesque and delightful villages in the Northern States. Its site is near the foot of the Green Mountains, and the tall spire of a single sanctuary, whose pure white exhibits a beautiful contrast to the verdure of the surrounding fields and forests, is most delightfully fitted to call to the remembrance of the passing traveller, the exclamation of the Psalmist, *Behold, how good and how pleasant it is for brethren to dwell together in unity.* But there have been divisions there, and the day is not far back when the wicked bore rule, and infidelity had become the fashion of the place—infidelity of the hardest character, which had put on strength in proportion to the light it had resisted; for from the earliest settlement of the town it had been the seat of a Christian church, and had never been long destitute of the faithful preaching of the gospel.

A little retired from the village, but within sound of the church-going bell, in an antique and respectable mansion, with yard of *erhuang* with fruit, and every thing around it indicative of industry and thrift, lives the subject of the following narrative. He is now turned of 65 years old, is a man of more than ordinary powers, and in his youth enjoyed the advantages of acquiring a good academic education. Possessing an active mind, and ardent temperament, he has never been an idle spectator of passing events. This disposition, together with a ready utterance, which enabled him to speak on all occasions without embarrassment, led him to engage with ardor in political disputes, and on every subject of local or general controversy his influence was felt. He was one of that class of men who must *take sides*, and who are constitutionally inclined to do with all their might what they undertake. In his hours of relaxation from business, he was almost always seen in warm debate with such as were inclined to dispute him, or zealously handing out his opinions to those who were accustomed to look up to him as their oracle. In these conversations, religion was not infrequently his topic. This was a subject which exercised many of his thoughts, and in relation to which, until his 57th year, he cherished all the deep-rooted opposition which usually characterises the open advocates of infidelity. Such, indeed, was his contempt for evangelical piety, that he could hardly speak of its professors with candor. He was often heard to ridicule the experience of the new convert, and to load with opprobrious epithets the settled devotees of those who had acquired the most unexceptionable character for piety. He affected to despise the preaching of the gospel, and though born of parents who devoted him to God in baptism, and early taught him to reverence the Sabbath and the sanctuary, he had not for many years been seen in the house of God, except on funeral occasions, and generally prevented his family from attending public worship.

Thus placing himself beyond the influence of restraint, casting off fear, and living where the tone of moral sentiment around him was low, having many companions in sin, but few to reprove him, he indulged in the most revolting use of profane language. The habit of using oaths became incorporated with his being, and he seldom uttered a sentence without taking the name of God in vain. In the use of this dialect he spent most of his Sabbaths and evenings, in ridiculing religion, and in defending various systems of infidelity. Sometimes he was a deist, and would profess to believe in the being of God, and the immortality of the soul, but rejected the bible as a cunningly devised fable. At other times he would adopt the doctrine of annihilation, and would strenuously urge the probability that death would be the end of his being. But his sentiments were more permanently those of a Universalist of the common stamp. Here was a system peculiarly congenial to his feelings. It spread before him in prospect, all that his ardent mind could desire, while it imposed no unpleasant restraint upon his life. Tired, therefore, with being blown about by every wind of doctrine, he determined to repose in his sins, under the soothing prospect, that whatever his life might be, it would be all well with him at last. But possessing a mind that was never satisfied to adopt an opinion without proof, he found it necessary to rally his strong arguments. He furnished himself with books for the purpose, and seized upon all the wit and ridicule by which the doctrines of universal salvation have usually been defended; and to give his system the appearance of authority, he searched the bible, and selected passages, and arranged them with great diligence into a system. But I have heard him say, "*miserable comforters were they all.*" There was still within him a certain fearful looking for of judgment and fiery indignation. He was a champion of the system he had adopted, but his mind was like the troubled sea when it cannot rest. Such is the portrait of the man, whose conversion from the error of his way, form the subject of the remaining portion of this article. I designedly conceal his name, and the precise place of his residence, in connection with these statements, because I do not think it right to give the private history of any man to the world, while he yet lives, except in such particulars as are suited to good. I know him intimately, and have his own testimony to the truth of what I have written.

Mr. J. was now between 55 and 60 years of age. His locks were whitening for the grave, and his religious character presented the melancholy picture of a man of respectability and influence, trusting his own soul to a refuge of lies, teaching the language of profaneness to a numerous family, and leading a multitude after him to perdition. Who would have said that this man would ever be a Christian? "*Can the Ethiopian change his skin, or the Leopard his spots? Then may they also do good, that are accustomed to do evil.*" For a number of years the church in — had been visited with sore trials, the flame of piety burnt low in the hearts of most of its members,

society was rent with divisions, and a growing dissatisfaction with their minister, resulted, A. D. 1819, in his removal to another portion of his master's vineyard. Soon after this, a successor was invited, who, for the convenience of what I have yet to relate, I shall denominate *Clericus*. He arrived in — a total stranger, and the next day, being the Sabbath, began to deliver the Lord's message to the people. Among his hearers was the man whom we have described above. His intelligent countenance, the fixedness of his posture, and the vivid flash of his eye, caught the attention of the preacher, and peculiarly interested his feelings. "I was never sensible," said he, "of sending forth my whole soul, with so much solicitude in prayer for a stranger, while, as yet, I was entirely unacquainted with his character and condition. In the fearful earnestness of his countenance I seemed to discern indication that the spirit of God was striving with his soul."

Clericus had a desire to know him, and embraced the first opportunity to enquire his name and character. To his unspeakable surprise he was informed that it was the profane Mr. J. who had attended church before but once in eleven years, and that all his apparent interest in the discourse alluded to, was probably only that of a determined opposer. On returning from the house of worship, he was heard to utter an expression concerning the sermon, too profane to be repeated. Shocked with this intelligence, Clericus began to reflect upon himself for having urged with so much confidence the salvation of a soul, upon whom, it now seemed probable, *God had sent strong delusions, that he might believe a lie, and be lost for ever.* He had but little reason to hope for another opportunity of preaching the Gospel to Mr. J., still he could not quite give him up, and prayed that it might be otherwise than he feared. It was otherwise. The next Sabbath Mr. J. was among his hearers, and from that day to the present, he has probably not failed a single Sabbath, when not detained by sickness, of being regularly, and in season, at the house of God!

His attendance, at first, doubtless secured by the following circumstance, a careless neighbor bantered him on the subject, when on the spur of the moment, he swore he would be at more meetings in six months, than his neighbor. From this hour neither of them lost an opportunity of out-doing his antagonist in their unholiness, until, by the time the other had given up the game as lost, and ceased to attend, Mr. J. had something on his mind which bound him to the sanctuary, far more strongly than his profane oath, with all its irreverent curses by which it was accompanied.

During this time, Clericus had commenced, in a series of connected discourses, a discussion of the doctrines of natural religion, which led him often to notice and refute the cavils of infidels. From this he proceeded to the evidences of revelation, and embodied and urged that system of arguments which irresistibly proves the Divine authority of the Bible. The ardent and penetrating mind of Mr. J. was led captive, and his interest in the subject grew as the discussion advanced, while the preacher thought he could perceive indications of increasing anxiety within. Sometimes, when a fervent appeal was addressed to the consciences, the suppressed tear would rise in his eye. But to those who conversed with him during the week, it was manifest that all his apparent feeling was the mere ebullition of a heart at enmity with God. He would roughly assail the arguments of the preacher in the hearing of others, and several times did he accost the minister with opposing sentiments. But Clericus scrupulously avoided entering into disputes with him, and was accustomed to leave him with some solemn remark on the necessity of pardon through the blood of Christ. [To be continued.]

A VISIT TO FERNY.

[By a Correspondent of the New-York Observer.]
I rode out yesterday, (26th Feb. 1828,) to Ferny, the village to which I have already referred, celebrated as the residence of Voltaire. I had a letter of introduction to Madame Bude, the present occupant of the chateau, who received me very politely, and seemed disposed to gratify my curiosity to the extent of her power. The chateau, or castle, which was built by Voltaire, is a large square building of bad architecture, and is approached by an avenue of trees, and embellished with gardens, which overlook the adjacent plain, and the lake of Geneva, and command a delightful view of Mont Blanc, and the chain of the Alps. The castle remains in the same state in which it was when occupied by Voltaire; and his sitting-room and chamber have precisely the articles of furniture which he left in them. In one of these rooms are several grossly indecent pictures, which strongly indicate the licentious and depraved character of the man. Here, also, is his own likeness, when he was at the age of 40; and also an elegant piece of embroidery, which was made and presented to him by Catharine, Empress of Austria. The gardens and groves about the house are disposed with taste, and in the midst of them is a fine artificial pond, in which is to be seen a great variety of fish. On the road side in front of the castle, is the chapel which he built, and also the tomb for which he caused his measure to be taken. It was with a kind of horror that I went over the different apartments of the house, and particularly that I paused in his study, and recollected that that was the spot on which one of the mightiest minds had exerted itself with most fatal success in the worst of causes. The village of Ferny is said to have been planted almost entirely by Voltaire, and to have been originally inhabited by watch-makers. I dare not say that my imagination had nothing to do with the impression which I brought away respecting it; but I confess that it seemed to me as if a blast had fallen upon the whole village. I never set my foot on a spot which seemed more like the suburbs of hell, than when I entered the room in which this wretched man forged most of the malignant weapons with which he assailed the holy Gospel. His influence, it is said, is extensively felt to this day, not merely in the village which was so cursed by being his residence, but also in Geneva, and the surrounding country. A gen-

tleman of this city, who knew Voltaire, and who is a leading man in the Geneva church, remarked to me, that he had a most excellent heart! I could not but consider the remark, in connection with other observations which fell from him, as furnishing proof that his own heart was not the more excellent for Voltaire's influence.

THE FISHERMAN.

Mr. Cummings—If you think the following worth insertion in your paper, you may give it a place:—
I was some time since walking upon a wharf, where a fishing boat lay, and as I was passing, and re-passing, the master of the boat was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said, Sir, I am unacquainted with your business, what kind of fish are these? He replied, "They are Cod-fish."—How long are you usually out in order to obtain your load? "Two or three weeks," was the answer. At what price do you sell them? He informed me. Well, have you not hard work to obtain a living in this way? "Yes—hard work," said he. I inquired, with what do you bait these fish? "With clams." Did you ever catch mackerel? "Yes." And I suppose you bait them with clams, too? "Oh no," said he, "they will not bite at clams." Then you must have different kinds of bait for different sorts of fish? "Yes." Well, now, did you ever catch a fish without any bait? "Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the—fool took hold of it, and I drew him in. Now, Sir, said I, I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all; for the fool will always bite at the bare hook."

He was silent, his countenance was solemn; and after a moment's pause, as I turned to go away, I heard him say to one standing by him, "I guess that's a minister."—*Christian Mirror*.

The Baptist Irish Society was established in 1814, and has exerted in Ireland a happy and extensive influence. It has been the means of giving the elements of Scriptural Christian instruction to fifty thousand in Ireland, most of whom, but for the efforts of this Society, would have remained in the ignorance and blindness of Popish superstitions.—Many of the scholars who have been instructed by the school-masters of this society, are now filling useful and reputable stations in the community, as servants, mechanics, &c. and some have become masters and mistresses in their schools. Roman Catholic school-masters have become Readers to their countrymen, of the Scriptures in Irish, and have been the instruments of bringing many to the saving knowledge of Christ. By the preaching too of the Itinerant Ministers, many persons have been induced to profess their faith in Christ, and been in gospel order. The unholy influence of the Roman Catholic priesthood is rapidly decreasing; for on a recent occasion, even the denunciations of a lordly Bishop could not prevent the parents of a number of children from bringing them to a Protestant Free School, within a mile of a Catholic chapel. The Society receives the countenance of enlightened gentlemen in Ireland, who, residing in the immediate vicinity of the Schools, can see and know for themselves; and the subscriptions of these friends have increased every year. The amounts in money received in the last, have exceeded every previous year. The funds of the Society have sometimes been almost exhausted; but such has been the favor of the public to the cause of instructing the ignorant and the wretched, that supplies have been seasonably furnished. Every encouragement is afforded to a constant and vigorous prosecution of the work in which the Society has so happily succeeded. *Chr. Watch*.

The Editor of the Western Recorder says—"Some of our obliging correspondents may, perhaps, begin to wonder why we have not yet acknowledged their favours on the subject of temperance. The simple truth is, that manuscript essays, books and pamphlets, have increased upon our hands, beyond the limits we can possibly assign to them, without doing injustice to other subjects. We rejoice in this increase, because we perceive by it the sure indication, that 'entire abstinence,' now fast gaining ground, will soon prevail throughout the land. Dr. Beecher's six sermons, Nott's appeal, and Kirtledge's address, are working wonders of reform. Nor must we forget to mention the vigorous discourse of Rev. Mr. Southmayd, of Montpelier, Vermont, which enforces the duty of Christians in relation to this subject; nor yet the sensible address of Mr. Lusk, of Canaan, assigning many substantial reasons why a temperate society should be formed in that place. Nor yet should we hesitate in saying, that the Socinians, with whose religious sentiments, of course, we cannot entertain the most distant fellowship, have done much for the cause of temperance. Such addresses as the recent one of Mr. Palfrey, cannot fail to have an extended influence in many places, where productions from the pen of orthodoxy would be little read. Also, we have the pleasure of exchanging with two respectable newspapers—the *Genius of Temperance*, published in Hallowell, Me. and the *National Philanthropist*, issued in Boston, which are expressly devoted to the cause of temperance; and we might add, that many of the political, and most, if not all, of the religious newspapers throughout the Union, are becoming the advocates of abstinence. "Touch not, taste not, handle not," is the prevailing motto.

In Dublin, churches are "now become the conquerors of play houses." *Ninety years ago*, there were seven play-houses in Dublin. Now look over Dublin, and where are these play-houses? One solitary establishment drags on a precarious and shrivelled existence.—*Christian Examiner*.

GOLD AND MOROCCO PAPER,
For sale by E. Peck & Co.
June 21, 1828.

NEW SPRING GOODS.

THE subscriber is receiving at his store adjoining the new Bank building, Exchange st. a splendid assortment of seasonable
DRY GOODS
Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of *fancy and staple dry goods*, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods from N. York during the summer. EDWARD BREWSTER.
Rochester, May 1st, 1828.

NEW ESTABLISHMENT.
EAST-ROCHESTER HARD-WARE STORE.

NUMBER SIXTEEN, GLOBE BUILDINGS.
H. BUSH has just received, and is now opening an extensive assortment of
HARD-WARE, CUTLERY AND SADDLERY,
Of every description, which he will sell on as good terms as can be purchased elsewhere. Also—EDGE TOOLS of all kinds, constantly on hand, or manufactured at short notice. His friends and the public generally, are invited to call and examine for themselves.
East-Rochester, April 24, 1828. 3m17

NEW FASHIONABLE HAT STORE.
No. 12, Globe Buildings.

VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of
HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Custer, Military and Imitation Beaver HATS,
With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.
They have also on hand, and offer for sale, a general assortment of *Stock and Trimmings*, to which they invite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Shipping Furs. Jan. 25. 51f

Gregory's Improved Billious Pills.

The efficacy of this popular medicine has been fully tested in the eastern counties of this state, where thousands are ready to acknowledge its excellence. They are now offered to the inhabitants of Rochester and the neighboring towns. In the case of Jaundice, Fever and Ague and other billious complaints incident to this climate, they are probably not surpassed by any pills now before the public. In cases of debility, loss of appetite, dizziness of the head, head ache, pain in the breast and sickness at the stomach; the general accompaniments of billious irregularities, they will be found salutary. As a preventive of fever and ague and billious fevers they are recommended to strangers and residents predisposed to these complaints. Particular directions accompany each Box. For sale at Dr. S. Hunt's Drug-store Buffalo st. Rochester. June 13 1828. 24-6

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society. The Bibles are sold at 50 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.
Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
LEVI WARD JR. Treasurer.
June 13th.

CHEAP BOOKS, &c.
L. FAIRMAN,

(EXCHANGE BUILDINGS, ON THE BRIDGE.)
HAS just received an extensive addition to his former stock of BOOKS.—His assortment now comprises many valuable Scientific, Philosophical, Medical, Theological and Classical Works, and most of the popular Literary publications. Public and private Libraries furnished at a small advance from the publishers' prices.
STATIONERY, &c.
Blank Account, Record, Receipt, Writing, and Memorandum Books, Ladies Albums, Superior Drawing, Writing, and Letter paper, Bonnet and Band Box Board, superior Glass Paper, best English and German Quills, Wafers, Sealing Wax, Inkstands, Pocket do. Addison's Ever-Pointed Pencils, Silver Pencil Cases, best Lead Pencils, Penknives, Mathematical Instruments, Letter Stamps, Sand, Sand Boxes, Indelible, India, Black, and Red Ink, Black and Red Ink Powder, Water Colours, Hair Pencils, Blasting, Conversation, Visiting, Emboss'd, Enigmatical, and Blank Cards, Fancy Boxes and Paper, gilt Trimmings and Ornaments, Gold Leaf, fancy Soap, Soda Powders, best Cologne Water, Perfumery, &c. &c.

—ALSO—
School Rewards, Children's Books, a great variety—elegant French Prints &c. Teachers supplied on advantageous terms. May 19. 20f

WHEREAS, my wife Susan eloped from my bed and board on the 20th of May last, this is to forbid all persons harboring or trusting her on my account, as I shall pay no debts of her contracting after this date. Rochester, June 12, 1828. JOHN LAFON.

NEW GOODS.—The subscribers have recently received an extensive assortment of
Domestic Goods,
Groceries,
Crockery,
Glassware,
Woolen Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—11f
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

FOR SALE, or to exchange for property in Monroe county; a valuable improved FARM in Michigan, affording a Mill site, pleasantly situated on Clinton River. Enquire of T. SCOTT,
At the Intelligence Office, Globe Building.
Rochester, March 20, 1828. 12f

NOTICE.—The subscribers have formed a connection in business in the town of L. W. under the name of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them. JAMES H. GREGORY,
HARVEY HUMPHREY.
Dec. 28, 1827.

1828.
SUMMER GOODS.

HILL & PEET (at the old stand of C. J. Hill) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market.
Rochester, May 12, 1828. 20f

MORTGAGE SALES.

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the 15th day of September, eighteen hundred and twenty four, between Joseph Chester, and Eunice his wife, and Leonard Adams, of the county of Monroe, and State of New York, to Henry Chamption, of the county of New York, in the State of Connecticut. NOTICE is hereby given, that by virtue of a power of sale contained in said mortgage, and pursuant to the statute in this behalf made, the premises therein described, situate in the town of Gates, county of Monroe, and State of New York, shall be sold at public auction, on the 15th day of November next, at ten o'clock in the forenoon, at the west division of Lot number thirty eight of the township of Gates, in the fourth range of townships in the county of Monroe, and bounded as follows, viz.—West by the line of the highway running north and south; South by the line of the highway running north and south; East by the line of the highway running north and south; and West by the line of the highway running north and south. The premises are bounded on the south by a line to be run parallel to the south line of the highway running north and south, and on the east by a line to be run parallel to the east line of the highway running north and south. 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SAMUEL CHIPMAN, EDITOR.

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The following able article on the subject which so much agitates and interests the public at the present time, we copy from the Boston Recorder, and we recommend it to the attentive perusal of our readers. The opinion of the writer as to the impolicy and impossibility of enforcing the observance of the Sabbath by legislative enactments, is in exact accordance with our own, and we therefore feel as if the present measures which are intended to operate solely by influencing public opinion, were the dernier resort and the last hope of the christian and philanthropist.

As we ever feel an honest pride in tracing our origin to New England, we are happy to see that Antipas recognizes in these Sabbath measures, the spirit of the Pilgrims; and while he is so ready to award to us the credit of originating them, we are happy to say that the prompt and efficient co-operation of our eastern brethren has a tendency to increase our respect & attachment to the land of our fathers, and assures us that with such cordial union of sentiment, and concert in action, by the blessing of God, this great moral enterprise must be successful. The relative merit of the actors in this business, we are willing to leave to the decision of the Great Day.

We do not know who the writer is, but if it is not Dr. Beecher, the article certainly bears strongly the impress of his talents and manner, and breathes much of his spirit and sentiment.

The Pioneer Stages between Albany and Buffalo.

The high and noble example to secure the sanctification of the Sabbath, which originated in the state of New York last winter, and which has resulted in the extended organization of a system, called "The General Union for promoting the Observance of the Christian Sabbath, in the United States," it is hoped, has given an impulse of feeling, which will swell and rise, and bear itself onward, ever augmenting as it goes in extension and rapidity of current, until the public opinion of the land shall arrest the daring violations of God's institutions, and make them their fellow creatures, if not of the approaching judgment of their Maker. While all previous attempts, by securing and applying public legislative enactments, have proved utterly abortive; I imagine I see in this a spark of holy fire, struck up by the providence of God, and destined to kindle a moral power, by reforming and embodying the opinions, which cannot easily fail of accomplishing, that all attempts to enforce obedience to God by the arm of civil law, are unfortunate—beginning at the wrong end. For my single self, I can never wish, nor pray—I even tremble to see this power employed in any form for the accomplishment of this object. And yet I maintain, that every legitimate object of the Christian is a natural and civil right of man. But this right is to be wielded only by influencing opinion, and persuading the heart.

The recent attempt at reform for the sanctification of the Sabbath, has begun just where I could wish it to begin, and assumed a shape and current, than which I could have devised nothing more gratifying and hopeful. Lay down the geographical and moral map of the United States, and the line of the New York canal, including the great road from Albany to Buffalo, presents beyond comparison the most interesting field for the commencement of such an enterprise. And I am the more gratified, as a native of New England, and proud of its high character for moral and religious influence, when I see, in the leading names of this undertaking, those who were born and nurtured on the soil of the Pilgrims. This truly noble spirit, in its prominent and leading features, stretching along that interesting line, in all the rotations of parent to child, is the legitimate offspring and the rightful property of a region farther East.

The district of the New York Canal has concentrated the fixed and admiring gaze of the whole community of the United States, and in some measure of the world. That noble and gigantic work has inspired every part of the nation to go and do likewise. And it needs no prophet's pen to disclose, that if that fearful prostration of the Sabbath, & consequently of morals, which this lofty and sweeping enterprise has carried along with it, cannot be arrested, this example also will become as all pervading through the Union, as the physical improvement, which has been accomplished. There is a magnitude, therefore, embodied in this attempt at reformation, infinitely greater and more important, than the original conception of the physical work.—Let this reformation go on, till that interesting region, from the eastern to the western waters, shall enjoy her Sabbaths, and I will guaranty, that the same reformation shall pervade the United States of America.

There may be other short distances, where there is an extended line in our country, where so much passes of all kinds in the world, and where so much of everything is done, as between Albany and Buffalo. And there is no other busy scene in the land, unless it be the city of New York, that is so much and so widely the subject of public observation. Every European voyager, for the tour of the United States, passes over this ground. Every American traveller does the same. It is the great line of emigration from east to west—and of communication between these two regions. It is also in itself a world of agricultural and commercial enterprise, occupying every description of people in every grade of society. It is in a word, and more than any other place, the internal focus of travelling and of

business of the United States. And here, upon this ground, is now to be made the eventful experiment, whether a public opinion can be formed, and be brought to bear, so as to arrest the flagrant violations, and to secure the decent observance of the Christian Sabbath. And I do not think it extravagant to say, that this single experiment is to determine the fate of our country. For if there be not virtue enough in the nation to secure this object, there is not enough to save the nation.

Hitherto Christians have seemed to be content, if the world would permit them to exist. But the time has now come, when they are to call upon the world, not for the privilege of existence, but that the world should submit to Christ. And this they are to accomplish, not by physical force, not by legislative enactments, but by influencing public opinion, by moral suasion. The challenge has already gone forth, the array of conflict is mustered, and the mighty agencies of the kingdom of light and the kingdom of darkness are now bending their efforts on public opinion. It is on this field, that the great battle is to be fought. And there is no use in concealing our colors, or our object. To be open is a rallying ensign to our friends, and a terror to our enemies. Every legitimate object of Christianity is not to be begged from the world, but boldly to be assumed, as a natural and a civil right.—Every such object must, sooner, or later, be brought to the test of public opinion. And it is no matter how soon it comes there. Every possible prejudice will in any case be attempted.

I have been disposed to regard that association of gentlemen, between Albany and Buffalo, in the state of New York, organized to secure the better observance of the Sabbath, on that great thoroughfare of our country, as founded upon these principles. And I have rejoiced, that the providence of God has raised up such men, so determined in their character, men of influence and wealth, of such liberal and extended views, who could comprehend at a glance, that if other men were permitted, in the face of law, to pursue a systematic prostration of the Sabbath, it was at least their right, by an appeal to public opinion, and by all lawful means, to attempt to counteract an influence so pernicious and fatal to the best interests of morality, of religion, and of the state. I am disposed to believe, that they have undertaken this work, not only as a duty, solemnly incumbent upon them, but that they will firmly maintain the ground as a civil right. Although this right will not probably be disputed, yet it is apprehended, there are few christians who act upon this principle, in their religious enterprises. And I greatly regret, if it is not a powerful auxiliary to the higher and holier motives, which arise from a consideration of divine authority, of the dear objects they have in view, and of the final recompense of reward. In a country, and under a government like our own, commonly supposed. To the power of christian faith, which by the delinquencies of human nature, is too apt to be uncertain and wavering in its influence, it superadds an ever present and palpable consideration—a consideration, which combines all the moral power of that virtuous pride of character, which we have ever been accustomed to cherish, as the subjects of so generous a government as ours. As Christians—we should do this—as lovers of our country, having the common and equal rights of citizens, we should do it.

The right, and as it has now come to be, the duty of withdrawing patronage from all public conveyances, and from all tradesmen, who are habitually guilty of the violation of the Sabbath, and of other christian rules, has come to be a consideration of high importance. To instance the association of gentlemen above alluded to.—Relying upon the patronage and co-operation of Christians, and of all the friends of morality and good order, those gentlemen have invested a large capital, and embarked in a noble and responsible enterprise. To accomplish their disinterested object, which must be dear to every Christian throughout the land, they are obliged to conflict with long established and powerful interests. And the great and momentous question is reduced to this single point. Will the community of travellers, and of business men engaged in transportation of property, support them, or not? The current season will determine for years, if not forever, whether God, or manumon, is to be worshipped in our land. I do verily think that it is a sufficient object to every well-wisher to this cause in our country that can possibly disengage himself, to make an excursion through that line of travelling, if it were merely to patronize and secure this object. Above all, we do most earnestly confide, that every Christian, who shall have it in his power, by his influence or by his person, will act from inflexible principle and conscience, in giving to these pioneers in the cause of the Sabbath, their utmost countenance and support. They have made war, have counted the cost, and are doubtless resolved to sacrifice themselves, if the Christian public will consent that the Sabbath shall be sacrificed along with them. It is impossible now to retreat from this enterprise. Nor do we regret, that it has been undertaken, even at such immense hazard. Something must be done, and what less could be done to avert the impending curses of a land, that will dare to despise the God of heaven?

ANTIPAS.

Essay on Church Government continued.

It being ascertained that matters of government and discipline are to be managed, not by the people, but by the rulers of the church, a question arises, Whether such business lies before the rulers of a single congregation only, or sometimes also before the rulers of several congregations assembled together?

It is true that the case of which Christ says, Tell it unto the church, is such, that if both the parties belong to the same congregation, and the difference cannot be settled in a more private way, it will naturally come, in the course of the

proceedings, before the elders of that congregation. But nothing forbids to carry the matter farther, if necessary. For the Jewish government to which our Lord alludes, did not confine the term ecclesia to the rulers of a single congregation or synagogue. It extended to the higher judiciary, the sanhedrim. And indeed the mode of proceeding here prescribed, affords no inconsiderable argument for carrying the matter to a higher judiciary. For the direction is to proceed from the admonition of one, to that of two or three, whose influence may be supposed to be greater; and for the same reason, to proceed from that of two or three to the elders of the congregation. And by a parity of reason, the cause may be removed still higher, and ought to be so if the offender submit not to his rulers; because here arises a new case, which properly belongs to a higher court, which the local circumstances of the congregation be such that access cannot be had to a higher judiciary, the business must terminate with them; otherwise this is not necessary. Besides, there are cases to which the rulers of a single congregation are not competent; when the parties are of different congregations; or when a dispute arises between different congregations; or when the people are at variance with their rulers. Such evils must be removed by the rulers of more congregations than one, or removed at all. But it is not to be supposed, that the head of the church has provided a remedy for the smaller offences only, and left the greater without remedy. He has doubtless made provision against all scandals and disorders that may arise in his church; which require the conviction of sometimes a smaller & sometimes a larger body of its rulers, or the interposition of a lower or a higher authority.

This was the case under the Jewish dispensation. Thus we read in Ex. viii. 26, and in Deut. i. 17, that when the judges that were appointed in Israel found a case that was too hard for them, they were to bring it to Moses. So in Deut. xviii. 8--11. When any matters of controversy arose, too hard to be decided by the judges in any of their gates, they were directed to go up to the place which the Lord their God should choose, to the priests, the Levites, and the judge, that should be in those days. These were to shew them the sentence of judgment; to turn them strictly to conform, and not to turn aside from it, to the right hand, or to the left. And this we find to be the practice in the time of the apostles. When a case arose too hard to be decided by the church of Antioch, (of which we have an account in the fifteenth chapter of the Acts) it was referred to the synod at Jerusalem, and there determined. Here I am aware that it will be said, that the whole church, and the brethren, are represented as being joined with the apostles and elders in transacting this business.

To judge in such cases; which we have before proved to be no other than the body of rulers; which was one well known acceptance of the word ecclesia, or church. Nothing, however, is here said of the church, but that joined with the apostles and elders in receiving the delegates from the other churches, and in sending messengers to them; things very different from deciding on the question laid before the synod. And that if the brethren, here spoken of, took part in the decision, they must be the commissioners who came from Antioch, and probably from Syria and Cilicia too; because these churches were equally interested in the business; as also the elders of the neighboring churches in Judea, whence the persons complained of had come; which were probably concerned.

But if by the brethren, in this place, be meant the private members of the church, it is impossible to shew that they had any voice in deciding the question. For when we are told, in the second verse, that it was determined that Paul and Barnabas, and certain others, should go up to Jerusalem, it is not said that they were to go to the brethren, but, unto the apostles and elders about this question.—In the sixth verse it is said, not that the brethren, but "the apostles and elders came together to consider of this matter." And in the fourth verse of the next chapter we are told, that as Paul and Silas went through the cities, "they delivered them the decrees to keep, that were ordained (not of the brethren, but) of the apostles and elders." It does not appear then, from any thing here said, either that the brethren were ever consulted about the matter; or that they ever deliberated upon it; or that the decrees were ordained by them; but all these are expressly attributed to the apostles and elders. So that unless the brethren here mentioned were the elders from other churches, we find no proof that they were concerned in deciding the question.

But it will be said, We expressly told, that "they wrote letters after this manner: The apostles, and elders, and brethren, send greeting to the brethren which are at Antioch, Syria, and Cilicia." This is true; but it does not prove that these brethren gave their voice in deciding the question laid before the apostles and elders; but only that they joined with them in christian salutation, or greeting to the other churches. When a man writes to his friend, if others be present, they often join in friendly salutations, while they have no other concern in the letter. These salutations we usually mention in the close of the letter; but it was customary, it seems, in the time of the apostles, for such salutations to be contained in the address at the beginning, without the most distant intimation that the letter was the production of the persons whose names were thus inserted. No less than eight of Paul's epistles begin in this manner—Paul and Sosthenes our brother—Paul and Timothy our brother—Paul, and Sylvanus, and Timotheus—Paul and all the brethren which are with me unto the church in such, or such a place. Now did any one ever suppose, that the brethren thus mentioned with Paul were joint authors

with him of the epistles to which their names are prefixed? And what more reason is there to think that the brethren named in the very same manner in the introduction of the letters under present consideration are to be accounted authors of those letters, or of the decrees contained in them? We still find it impossible to shew that these brethren took part in this decision, unless we suppose them to be church officers, who had a right to sit in judgment, and no doubt did so.

From this investigation, we have sufficiently ascertained these two essential points; 1. That the government of the church is lodged not in the body of the people, or the brotherhood, but in rulers invested with authority derived from the great head of the church; and 2. That this authority is exercised, sometimes by the rulers of a single congregation; and sometimes, by those of more congregations jointly; or in other words, that there are, by divine appointment, higher and lower judiciaries in the church, under the christian as well as under the Jewish dispensation.

[to be continued.]

FROM DWIGHT'S TRAVELS.

In the autumn of 1777, when the siege of Fort Stanwix was raised, the following occurrence took place here:—Capt. Gregg, one of the American officers left in the garrison, went out in the afternoon with a corporal of the same corps, to shoot pigeons. When the day was far advanced, Gregg, knowing that the savages were at times prowling about the fort, determined to return. At that moment, a small flock of pigeons alighted upon a tree in the vicinity. The corporal proposed to try a shot at them; and having approached sufficiently near, was in the act of elevating his piece towards the pigeons, when the report of two muskets, discharged by unknown hands, at a small distance, was heard: the same instant Gregg saw his companion fall, and felt himself badly wounded in the side. He tried to stand, but speedily fell, and in a moment perceived a huge Indian taking long strides towards him with the tomahawk in his hand. The savage struck him several blows on the head, drew his knife, cut a circle through the skin from the forehead to the crown, and drew off the scalp with his teeth. At the approach of the savage, Gregg had counterfeited the appearance of being dead with as much address as he could use, and succeeded so far as to persuade his butcher that he was really dead; otherwise, measures still more effectual would have been employed to despatch him. It is hardly necessary to observe that the pain produced by these wounds, was intense and dreadful. Those on the head were, however, far the most excruciating; although that in the side was believed by him to be mortal. The savages having finished with his companion, and seeing that he was still able, to make his way to the spot where he lay; from a persuasion, that, if he could place his head upon the corporal's body, it would in some degree help his excessive anguish. Accordingly, he made an attempt to rise; and having with great difficulty succeeded, immediately fell. He was not only weak and distressed, but had been deprived of the power of self-command by the blows of the tomahawk. Strongly prompted, however, by this little hope of mitigating his sufferings, he made a second attempt, and again fell. After several unsuccessful efforts, he finally regained possession of his feet; and staggering slowly through the forest, he at length reached the spot where the corporal lay. The Indian who had marked him for his prey, took a surer aim than his fellow, and killed him outright.—Gregg found him lifeless and scalped. With some difficulty he laid his own head upon the body of his companion; and, as he had hoped, found material relief from this position.

While he was enjoying this little comfort, he met with trouble from a new quarter. A small dog which belonged to him, and had accompanied him in his hunting, but to which he had had hitherto been wholly inattentive, now came up to him in apparent agony; and leaping round him in a variety of involuntary motions, yelped, whined, and cried in an unusual manner, to the no small molestation of his master. Gregg, not in the situation to hear the disturbance even of affection, tried every way he could think of to force the dog from him, but he tried in vain. At length, wearied by his cries and agitations, and not knowing how to put an end to them, he addressed the animal, as if he had been a rational being—"If you wish so much to assist me, go, and call some one to my relief." At these words the creature instantly left him, and ran through the forest at great speed, to the great comfort of his master, who now hoped to die quietly.

The dog made his way directly to three men belonging to the garrison, who were fishing at the distance of a mile from the scene of this tragedy. As soon as he came up to them, he began to cry in the same affecting manner; and advancing near them, turned and went slowly back towards the point where his master lay, keeping his eye continually on the men. All this he repeated several times. At length, one of them observed to his companions, that there was something very extraordinary in the actions of the dog; and that, in his opinion, they ought to find out the cause. His companions were of the same mind, and they immediately set out, with an intention to follow the animal whither he should lead them. After they had pursued him some distance, and found nothing, they became discouraged. The sun had set, and the forest was dangerous. They determined to return. The moment the dog saw them wheel about, he began to cry with increased violence, and coming up to the men, took hold of the skirts of their coats with his teeth, and attempted to pull them towards the point to which he had before directed their course. When they stopped again, he leaped his back against the back part of their legs, as if endeavoring to push them

onward to his master. Astonished at this conduct of the dog, they agreed, after a little deliberation, to follow him until he should stop.—They found him still living, and after burying the corporal as well as they could, they carried Gregg to the fort. Here his wounds were dressed with the utmost care, and such assistance was rendered him, as proved the means of restoring him to perfect health.

Gregg himself communicated the particulars of this narrative to Captain Bulkley. Not long after, a brutal fellow wantonly shot this meritorious and faithful dog.

LOWER SAXONY.

From a letter to the Editors of the Boston Recorder, dated Hamburg, April 1, 1828.]

The Sabbath is most awfully profaned.—There are four times for divine service in the former part of day.—The Haupt Predigt, as is called, is from 9 to 10 o'clock; during this hour, and they may be and are open during the interval, and the remaining part of the day.

The Ministers of the Sanctuary are for the most part Socinians and Deists. A few only among them are bold to declare the truth as it is in Jesus they are of course held up to ridicule and contempt, but their ministry is well attended.

Sunday Schools are prohibited within the walls of the city. One has been established in one of the suburbs, and is patronized by an Evangelical clergyman; there are 300 children, and 22 teachers. At some distance is another, where are about 50 children and 2 teachers. At Bremen one is established at which about 300 children attend, and the Senate has ordered the formation of another.

Private Meetings for prayer and &c. are prohibited; there are officers constantly on the look out. There is a Bible society here, and also a Missionary Society.

We have a missionary supported by the Continental Society in London, whose labors have been already greatly blessed, and also a missionary to the Jews, of whom there are about 12,000.

Lotteries in France.—It is the estimate, we see, of a very able calculator, (M. Charles Dupin,) that the annual sum spent upon lotteries in France, amounts to upwards of 50,000,000 francs, or 10,000,000 dollars. And it is remarkable that nine tenths of this is spent in five departments only, which includes Paris, and a few towns next in size to the capital.

THE LAST COMMUNION.

In the memoir of Rev. Herbert Marshall, a Presbyterian of the Protestant Episcopal Church, Mr. Marshall had suffered the pains of a consumption during five years.—Zion's Her.

As his disease was rapidly wasting him away, he became anxious, before his strength should be entirely gone, to join, for the last time, in commemorating the death, as he delighted to express it, "of the precious Lamb of God." Arrangements were accordingly made, after the public celebration of that holy ordinance on the first Sunday in August, to assemble his few relations and friends together, with several clergymen and candidates for orders who were then in town, around his sick bed, to participate in the solemnities of that affecting rite—a sacrament, which, administered any where according to the appropriate and solemn office of our church, is peculiarly solemn; but when administered in a sick room to an expiring Christian, especially to an exalted saint and devoted minister, is pre-eminently touching and overpowering. Though reduced to the most extreme emaciation of a living sufferer, he was neatly and carefully dressed as when in health, reclining on the very bed which he was soon to press in dying agonies. As we entered the room he saluted each with a smile, and the affectionate pressure of his friendly hand. His demeanor was perfectly calm, till a dear brother in the ministry, who had been absent for several weeks, was about to salute him, and he would have mastered the emotion his presence occasioned, had not that brother fallen upon upon his neck in a paroxysm of irrepressible grief. Then a slight convulsion passed across his calm and unruined countenance, a tear glistened in the bright transparency of his deep blue eye, which already shone with the unearthly brightness so common in his fatal disease. Instantly recovering himself, "Brother," he said, addressing the afflicted clergyman, "this must not be. I would have every thing done to dispel sadness, and to render this interview cheerful and happy. Sing some animating hymn." An attempt was accordingly made to sing—

"When I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

But every voice was completely choked and stifled with emotion.

The satisfaction of religious intercourse with the dear sufferer, had been long impaired by his extreme deafness, and, as at this time it had become nearly total, much embarrassment would have been occasioned had we possessed no suitable form for the approaching service, or even had the departing saint been less familiar with it. As it was, by the changes of posture, and a few signs, he was able to join in the service with exact precision; and to participate, in the fullest manner, in the very sentiments which at that moment constituted the absorbing communion of saints. When the elements were to be distributed, he attempted to rise, and assume the humble posture in which he had been wont to receive them; and notwithstanding his ex-

extreme weakness, would not be dissuaded, as if nothing could possibly prevent his accompanying the profound humiliation of his adoring spirit, with a corresponding attitude. After all had partaken, and before the appointed service had been resumed, clasping his emaciated hands as he reclined on the bed, and raising his streaming eyes to heaven, he burst forth in irrepressible tears, and thus drank indeed; thanks be to God for his unspeakable gift."

The bending frames of that little circle of worshippers were electrified and shaken with unworldly emotion; their spirits bowed and melted within them, at the thought that such grace had been given to a dying man—at listening to the eloquent overflowings of a heart for which death had no sting, whilst permitted to soar aloft in adoring gratitude for the gift of a Saviour. At the close of the service, when parting with his friends, he spoke to several of the death he was soon to welcome, and the rest from all suffering he doubted not would follow, adding words of warning and encouragement, as he thought their cases most required.—*Phila.*

THE DANGER OF SEEKING TEMPTATION.

We read a story of a virtuous lady, that de- the number fed from the ecclesiastical corban, an old woman, morose, peevish and impatient, that she might, by the society of so ungente a person, have often occasion to exercise her patience, her forgiveness and charity. I know not how well the counsel succeeded with her—I am sure it was not very safe; and to invite the trouble to triumph over it, is to wage a war of an uncertain issue, for no end but to get the pleasures of the victory, which oftentimes does not pay for the trouble—never for the danger. An Egyptian, who acknowledged fire for his god, one day doing his devotions, kissed his god after the manner of worshippers, and burnt his lips. It was not in the power of that false and imaginary deity to cure the real hurt he had done to his devoted worshipper. Just such a fool is he that kisses a danger, though with a design of virtue, and hugs an opportunity of sin for an advantage of piety: he burns himself in the neighbourhood of the flame, and twenty to one but he may perish in its embraces. And he that looks out a danger that he may overcome it, does as did the Persian, who worshipping the sun, looked upon him when he prayed him to cure his sore eyes. The sun may as well cure a weak eye, or a great burthen knit a broken arm, as a danger can do him advantage that seeks such a combat which may ruin him, and after which he rarely may have this reward, that it may be said of him, he had the good fortune not to perish in his folly. It is easier to prevent a mischief than to cure it: and besides the pain of the wound, it is infinitely more full of difficulty to cure a broken leg, which a little care and observation would have preserved whole. To recover from a sin is none of the easiest labours that concern the sons of men; and therefore it concerns them rather not to enter into such a narrow strait, from which they can never draw back their feet, than to go in. If God please to try us, it means no hurt, and he does it with great reason and great mercy: but if we go to try ourselves, we may mean well, but not wisely. For as it is simply unlawful for weak persons to seek a temptation, so for the more perfect it is dangerous. We have enemies enough without, and one of our own within; but we become our own tempter, when we run out to meet the world, or invite the devil home, that we may throw holy water upon his flames, and call the danger nearer, that we may run from it. And certainly men are more guilty of many of their temptations than the devil, through their curiosity or rashness, doing as much mischief to themselves as they can; and so much we do when we run into danger. Such were those stories of St. Anthony provoking the devil to battle. If the stories had been as true as the actions were rash and ridiculous, the story has fastened a note of indiscretion upon that good man; though now I think there is nothing but a mark of fiction and falsehood on the writer.—*Phila.*

INTEMPERANCE.

It is often said that Farmers can never have the work of their fields done, without giving ardent spirits to their laborers; that this custom is so firmly established, that without a compliance with it the harvest cannot be gathered.

This assertion has been often refuted, but it is still repeated by temperate men of good sense. Let such look at the following facts.

A gentleman, resident at Seneca Falls, of high standing, and extensively known, has refused for many years, to give his laborers ardent spirits. Instead of this he adds six cents a day to their wages, and he has found no peculiar difficulty in obtaining workmen.

A highly respectable gentleman, an extensive farmer, residing in view of this village, has made the same experiment, for the first time, this summer, with his laborers, with the same success.

A third gentleman farmer, residing on the border of this village; adds 25 cents a week, or \$1 a month, to the wages of his workmen, but gives no ardent spirits, which they willingly accept.

The result of this arrangement, that almost every laborer will drink much less than when it is given gratuitously, and many will entirely abstain.

It is hoped that these examples will be followed, and the experiment extensively tried.

Let every man ask his own conscience whether he can innocently pursue a practise which he knows has a direct tendency to ruin all who are in his employment. Let every Farmer resolve, that if drunkenness does exist, he will not water the seed which will neither plant, nor water the seed which produces such an abundant crop of wretchedness. Indeed, the time seems fast coming when the laborers will know and act upon the great fact, that though spirits produce an excitement for a little time, yet they do not afford one particle of nourishment or permanent strength to the body, and when the work of our country will be done by temperate men.

PRESBYTERY OF NIAGARA.

The Presbytery are persuaded that there is a time when church judicatories are in duty bound to express publicly, their disgust against prevailing sins, and their approbation of all proper measures, which have been, or may be adopted for the suppression of the same: they are convinced that that time has arrived with regard to the sins of Intemperance in the use of ardent spirits, and the violation of the Holy Sabbath.

Whereas then, the sin of Intemperance in the use of ardent spirits is common, and particularly abhorrent because of its immediate and dreadful effects in deranging the mind, bringing disease upon the body, and drowning in perdition, the soul of its unhappy victim—in bringing distress and disgrace upon families; in retarding every species of good; and ensuring every species of sin, in civil and religious communities;—and inasmuch as this Presbytery are fully persuaded that professors of religion can, and ought to exert a powerful influence towards the suppression of this sin—therefore,

Resolved, That this Presbytery earnestly recommend to the members of churches under their care, the following conduct:—

1. That they abstain entirely from the use of ardent spirits, except when prescribed by a physician.

2. That they do not keep it in their families, or offer it to their guest.

3. That they abstain from all traffic in the article.

4. That they endeavor by their example and influence, to dissuade others from *tasting or handling* ardent spirits, and that for this purpose, they procure and circulate *Beecher's Sermons on Intemperance*, and *Kittridge's Address*, and use other means which God may bless, for the entire suppression of this deadly sin. And

Whereas, we believe, that, without the observance of the Sabbath, the christian religion cannot exist—that without the influence of the christian religion, our present happy form of government cannot be long sustained;—that the violation of the Holy Sabbath has of late become an alarming evil, and that christians may do much by their example and influence, towards checking the progress of this sin, Therefore

Resolved, That this Presbytery approve the measures which have lately been adopted, to prevent Sabbath breaking; and they hereby earnestly recommend to the members of churches under their care, such a course as shall best facilitate the progress of the desired reformation.

Resolved, That a copy of the above preambles and resolutions be sent to the Rochester Observer, the Orleans Advocate and the Lockport papers, with a request for publication.

Wm. F. CURRY, Mod.

A true extract from the minutes of the Presbytery of Niagara.

Attest—LEWIS CHEESEMAN, Clk.

The Colonization Society has received advices from Liberia to the 25th of March. Mr. Ashmun stated that the emigrants which had arrived the Doris, and the Nautilus, were in excellent health; but those from the North had suffered severely, no less than 24 having perished. We learn with the deepest regret that Mr. Ashmun, the persevering agent of the colony is still in a very low state of health. He remains at St. Bartholomews under the care of a physician, and it would seem from letters received from him at that place that his recovery is quite uncertain. It was reported on the arrival of the Doris at this port that his health was somewhat improved by the voyage. He states that his disorder had indeed changed in its character, though it was quite doubtful whether the change was for the better. His disorder was evidently brought on by undue exertions. Indeed, the record of his labors is almost incredible. One day you see him providing for the disposal of a clamorous band of emigrants—some infected with disease and some with impatience—the next, you see him chasing pirates from the shores—the next, negotiating with the natives and exploring new paths into the interior—the next, composing the difficulties of the emigrants and deciding upon their crimes—and finally, as might be expected, you see him prostrate with a fever. We hope sincerely that the Colony will not be long deprived of the exertions of this truly heroic man—it would almost seem that the Colony must go down with the loss.—*N. Y. Jour. Com.*

WHAT THOU DOST DO QUICKLY.

A correspondent of the New-York Observer, in Illinois, states, that "two years ago a man came to this county who could stay but one night; nevertheless, a Bible Society and a Tract Society were formed, and a Church would have been organized had there been sufficient time. Since then we have seen no Presbyterian Minister. These Societies have considerably increased, and bid fair to be very useful. I think the day is not very far distant when a resolution will be formed to supply every family in the county with a Bible. We have received 10,000 pages of Tracts, which have been generally read through the county, and expect soon to receive 20,000 pages more."

Let this be an example to those Ministers of the Gospel, and even private Christians, who, when journeying, can tarry but for a night. Opportunities for doing good are frequently omitted for the supposed want of time; whereas, if the attempt should be made, the germ of an Institution might be planted, which would send "out her boughs unto the sea, and her branches to the river." In this time to favor Zion, efforts comparatively trivial, are uniformly followed with unexpected success.—*Charleston Obs.*

ANTIDOTE AGAINST POISONS.

A correspondent of the London Literary Gazette, alluding to the numerous cases of death from accidental poisoning, and particularly to the melancholy fate of the late royal academician, Mr. Owen adds:—"I may venture to affirm, there is scarce a cottage in this country, that does not contain an invaluable, certain, and immediate remedy for such events which is nothing more

than a desert spoonful of made mustard, mixed in a tumbler or glass of warm water, and drank immediately; it acts as an instantaneous emetic, is always ready, and may be used in safety in any case where one is required. By a mistake, where a gentleman took a full ounce of poison instead of salts, the castors were fortunately at hand, and no doubt an invaluable life was preserved to his family by giving the mustard directly.—By making this simple antidote known, you may be the means of saving many a fellow-creature from an untimely end."

THE PREACHER PREACHED TO.

We have recently heard an anecdote related, which we think worth preserving. A clergyman in the town of P—in this State, some time in the course of the last year went to a store to purchase a jug of rum to enable him to impart a little *spirited* strength to a joiner in his employment. He arrived at the store, took his saddle bags from his horse, went in and requested the store keeper to fill his jug. The store keeper instead of waiting on his customer with his usual promptitude, asked him to take a seat, adding that he wished to preach him a sermon. The clergyman said he was in haste, and could not stop long enough to hear a sermon. It is a short one said the store keeper, it will require but a few minutes to deliver it. The clergyman finally consented to hear it. The store keeper then read to him the *pted* address of Kittredge and asked him how he liked it. Very well said the clergyman, it is a good sermon. The store keeper then presented him the pamphlet with a request that he would circulate it among his neighbors. The clergyman put it into his pocket, and without waiting to have his jug filled, put his saddle bags on to his horse and returned home.

ROCHESTER:

FRIDAY, JULY 11, 1828.

The anniversary of our independence was celebrated in this village with religious exercises, in the first Presbyterian church, where a sermon was delivered by Rev. Mr. James, of the second church, to a very large and respectable congregation. We shall not attempt to give even an analysis of the discourse, nor shall we say any thing more of its merits, than barely, that it was one of that gentleman's most powerful efforts, evincing at once a thorough knowledge of the principles of our government, and the means by which they are to be maintained.

The attention of the audience was completely riveted throughout the delivery, and they were repeatedly electrified by bursts of oratory, which the speaker's vividness of imagination and energy of manner are so well calculated to produce.

Although there was a large concourse of people assembled in the village on that day, as there was no military parade, there was much less of that noisy and riotous mirth and intemperate disturbance of the peace, with a detail of which our papers are usually filled, and the good people edified for a few weeks after the fourth of July. We have not an opportunity even to record a single instance of the bursting of a cannon—of legs or arms or heads blown away—of mothers made widows, or children fatherless, in honor of this great national jubilee. The usual number of lives which have been sacrificed to show our attachment to liberty, for 50 years past has been *twenty or thirty* annually.

How many constitutions have been ruined by intemperate eating and drinking in honor of the day—how much of crime has been committed & how many have been made drunkards by the excessive & beastly indulgence of their appetites in showing their *gratitude* and testifying their *thankfulness* for the blessings of civil liberty, *will be known to an assembled universe at the last day.*—When we have received the accounts of these sacrifices on the altar of liberty, we have been inclined to ask, "Who hath required this at your hands?"

Power of Fashion.—We have all seen the irresistible, and almost universal influence of fashion in every thing relating to dress,—and have been gratified when an alteration in the cut of our garments rendered them more comfortable; or, when the kind of stuff was the thing on which its power was exercised, if the cheapness of the fabric brought it more within the compass of our means. But the power of fashion is not confined to dress or manners. The verdicts of juries have felt its controlling influence. Twenty years ago, damages in the most flagrant cases of crim. con. were merely nominal,—and for breach of promise it was difficult to obtain a verdict for more than a six pence; but the finding of a verdict of three or four thousand dollars in 1816, for breach of promise, seems to have influenced other juris, so that of late it has become fashionable in almost every case to give a verdict to the amount of damages claimed, or at least the amount of damages was limited only by the amount of defendant's property.

But as in almost every case there is a tendency to go to extremes, we are pleased to see fashion enlisted in the instance where there is no danger to be apprehended from this source.—Even the cause of temperance may claim fashion as an auxiliary: Its influence may be shown from the following fact, related to us by a gentleman who came from the east the other day in a Packet boat.

A lady was on board who was much attached

to porter which was to be had at the bar of the boat, and although an article which is not laid under the ban of temperate societies, she would not call for, being determined not to be the first to interrupt the non-intercourse which had by common consent been established between the passengers and the bar—and notwithstanding the self denial which she was obliged to practice, she bit her parched lips and suffered herself to be coerced by the example of her fellow passengers (about 60 in number) to pay a reluctant homage to the controlling influence of cold water societies, which have of late become so fashionable throughout the country. When fashion can be rendered subservient to moral purposes, let every friend of morality and good order, give it an additional force by submitting to its control, and complying with its requirements.

BEWARE OF IMPOSITION.

The following communication of Mr. Murdock a respectable merchant of this village, is particularly worthy of notice, not only to put others on their guard against similar deception, but as forcing the conviction upon our minds, that those who live in the open and habitual violation of the fourth commandment, will not be likely to observe very scrupulously the others. As there is the same authority for the prohibition against violating the Sabbath that there is against stealing, it cannot be considered surprising that he who labors *habitually* on that day, should, when a temptation presents itself, filch the money from his neighbor's pocket, rendering the exploit more meritorious by the perpetration of a kindred act, that of *deliberate falsehood*. Indeed we are not surprised at the facts stated below, but would merely remind the public of the necessity of caution if they would avoid being imposed upon by Sabbath breakers.

To the Editor of the Rochester Observer.

Please to request Mr. Merrill, and other Agents of the Pioneer Line of Stages, to inform the public where they keep their Stage Offices. I called, on Saturday evening last, at the Eagle Tavern, in this village, to make the inquiry, and was informed by a young man, who, I supposed, belonged to the house, that it was kept there. I stepped into the office and inquired of a person (who had some appearance of a gentleman) if he was the Agent of the Pioneer Line of Stages? He replied promptly, he was. I accordingly paid my fare to Canandaigua. On Monday morning I was called for.—After seating myself in the Stage, and having some conversation with the passengers, I found myself in one of the old line of stages. We soon arrived at Brighton, about three miles from this village, where I left the stage and waited for the Pioneer to come up—which I took, and arrived in Canandaigua more than an hour before the old line of stages.—The money was retained by an agent of the old line, and the person was obliged to pay his fare over again.

SAMUEL MURDOCK.

Rochester, July 4th, 1828.

NOTICE.

The Pioneer Stage Office is kept nearly opposite the Rochester House for the present, where seats may be taken in the Eastern Stage for Canandaigua, Auburn, Syracuse and Utica, in the Western Stage for Lockport, Lewiston, and Niagara Falls, and in the Batavia Stage for Scottsville, Caledonia, Le Roy, Batavia and Buffalo.

Rochester, July 7th, 1828.

I. MERRILL, Agent.

TO THE PUBLIC.

Having heard a report that horses, belonging to the Pioneer line of Stages had been shod on the Sabbath; I immediately called on the blacksmith to learn the truth of such report, which to my regret I found true; although it was done without the knowledge or consent of the agent or proprietors. I am also informed, and believe that a man who has some interest in the Pioneer line did run a Pioneer Coach from Lewiston to Niagara Falls, on the last Sabbath, as an extra. The agent will at all times, when such facts come to his knowledge, take prompt measures to dissolve all connexion between the Pioneer line and such individuals as violate the principles and rules upon which it is established.

IRA MERRILL, Agent.

Rochester, July 8, 1828.

(COMMUNICATED.)

The continued complaint of hard times, and want of employment together with a scarcity of money, in many sections of our state, has induced an inquiry into the causes and means of removing these difficulties. That these complaints are not without foundation, every day presents abundant proof, and these persons who endeavor to obviate these difficulties, deserve well of the Public.

We are rapidly approaching an unnatural state of society. Every year brings with it new luxuries, new vices and consequently new wants. The price of labor is falling, industry begins to droop and enterprize among our labouring classes is paralyzed—Why should they be so? our country abounds with every thing that can render life comfortable and it is our own fault if we are not so.

The cause of our present difficulties appears to arise from the crowding together of more labor than the demand for it requires; we allude to the laboring Farmers. This is particularly the case in our maritime states, while the finest part of our country is a desert.

In order to destroy this artificial state, to give industry a fair field, and to raise the drooping spirit of enterprize, it is proposed to form a settlement in one of the Eastern branches of the Mississippi, in the North-west Territory.—The soil is as fertile as any in the United States, and a location will be chosen, with regard to health, that is unexceptionable.

The advantages of such a settlement will be

obvious to those who consider the effects of example on every class of society.—Removed from luxury and vice, every nerve will be exerted to procure necessaries and comforts. The rising generation will have no pernicious examples to lead them into those paths, which destroy both soul and body.

A number of gentlemen of respectability have proposed to form an association and to hold forth sufficient inducement to men of study and moral character, and who are able to endure the hardships unavoidable in a new settlement. Land may be procured for fifty and seventy-five cents per acre, and the neighborhood of the Great river will furnish a market for surplus produce.

Persons inclined to avail themselves of this opportunity will please address T. SCOTT, Rochester, (postage paid.)

Editors friendly to this association will confer a great favour by giving the above an insertion.

For the Observer.

THE VINE.

MR. EDITOR,—As there are several gentlemen in our county, of Monroe, who are turning their attention to the cultivation of the vine, perhaps the following extracts from a letter recently received by a correspondent in said county, from Major J. Adlum, who has been, for several years, successfully cultivating a vineyard near Georgetown, D. C. will be useful. Our soil is proved to be very congenial to a variety of delicious fruits, and without doubt, several kinds of grapes suitable for wine & the table can be cultivated with success, if due regard be had to those kinds, which will endure our climate, without an undue amount of nursing and care. It is worthy of remark, also, that the greatest success in this thing, will probably be derived from an experience and practice peculiarly American, as foreign grapes, and a foreign method of cultivating them, cannot reasonably be supposed, in all cases, to be applicable either to our soil or climate.

EXTRACT

Of a letter from Major Adlum, dated June 13th 1828, on the cultivation of the vine.

"Foreign grape vines do not do well with me; possibly they may do better with you, but you would have to lay them down and cover them up in the winter. Therefore, I would advise you to be cautious at first not to have too many of them, if any; for I can have a bushel of grapes from my Catawba, Schuykill, muscadell and Bland Madeira, for every five clusters of foreign grapes. Notwithstanding, others in different climates and situations, ought to try all, and if one or two succeed, it will be an acquisition to their stock.

"The famous Isabella so highly recommended by Mr. Prince, does not do well with me; they promise a very great crop, but perish here before they are ripe, that is a great part of them, and wine made from them is not to be compared to the wine I make from the Catawba, Schuykill and Muscadell; neither do I believe it so hardy as those. My advice to you is to get a few kinds of the best natives to plant in your vineyards; say, the Catawba, Schuykill, Muscadell and Bland Madeira; and then look between Latitude 42 and the lakes, for the best and largest (indigenous)

"It is not the best grapes for the table that makes the best wine. If the grapes should not ripen, a good wine may be made of them unripe, that is, green, with the help of sugar.

"I have been much deceived in getting vines from the neighborhood of New-York; for I have had the same grape under four different names, and what makes it the more vexatious, they are a grape which I have been grubbing up and throwing away, after having paid from 50 to 75 cents each for them.

"I have published a second edition of my memoir of the cultivation of the vine and making wine, which contains more useful and practical information than any work hitherto published, with a good deal of the imposition of foreign countries exposed, together with all that I thought useful to us, and my own practice. In short I have brought wine making to such perfection, that it is in the power of every one to make wine as good as it is possible for the materials to produce; and if we do not drink the best wines in the world in the first instances we will not be far from it, and if my instructions are adhered to, we will make no wine so bad as the common wines of even the second quality of the countries in Europe from our wild grapes.

"My memoir above mentioned ought to be in the hands of every one who intends to plant a vineyard for the purpose of making wine, and also in the hands of every one who drinks foreign wine, that they may know something of the filthy stuff they drink, attended with so much gout." Price \$1 single, \$9 doz.

We are glad to see the Editor of the Western Recorder, situated as he is in the very focus of opposition to the Sabbath measures, speaking out. We do not wish to see any return railing for railing, but when facts are at hand which show the spirit and the objects of men, who, from their standing, must necessarily exert a powerful influence upon the morals of community, let them be made known. Let us have "names and dates."

A practical illustration.—The advocates of the "Old Line" of stages, as we have often intimated, pretend great veneration for the fourth commandment; but would convince the public, that in the present state of society, it is not practicable for them to observe it. One of the reasons which they constantly assign is, that every effort towards restraining men only makes them worse! This should seem to be a powerful reason to be sure. But how have they ascertained its validity? Certainly not by fair experiment; for they have never tried but one side of the question at issue. Nevertheless, a practical illustration of the principle they contend for is at hand; and we will give it to our readers.

Suppose, then, that a number of unprincipled young men had lately applied on the Sabbath, to one of the proprietors of the Pioneer Line, for a stage to convey them a few miles distant, to one of the places of public resort, and had been peremptorily refused. Then, if all the other stage

owners had also followed up the same request with a refusal, the youngsters must have remained at home, without making any public disturbance. But if, on the other hand, we suppose that some one, purely for conscience sake, to prevent the violation of the Sabbath, consented at once to indulge the youngsters with a ride; then might we suppose that the latter, to show their great gratitude for the indulgence, would play off every species of becoming activity while on their way—such as hallooing, blowing of horns, disturbing those who were going to church, blackguarding the men, insulting the women, and shouting forth like crazy bacchanals, the lyrics, the rile anacronstics of a modern theatre!! Here would be an illustration directly in point. Every body would understand it. The most sceptical could not fail to comprehend its full import. And what if we were now, once for all, to suppose that just such a practical illustration as we have now described, had recently been acted out not five hundred miles from the village of Utica! and that more than twenty good witnesses stand ready to prove it? Away, then, with the vain pretension, that restraint makes people worse. Query: How would it answer in our next illustration, to give names, dates, &c.

A letter from Canandaigua under date of July 2, says, "Mr. Hewitt, an agent of the National Temperance Society, preached to us on Sabbath last, on the subject, and on Monday evening to a large congregation assembled for the purpose of hearing from him the progress of temperance, and the measures taking to check this growing sin. He communicated truths of too much weight not to be felt by a sober people.—One hundred and twenty one dollars were given for the object, which I think is an evidence that this people begin to take the alarm, and are willing to make some effort to save the rising generation. We trust your paper will continue to sound the alarm until this evil shall be destroyed."

SUNDAY STAGES.

We notice with great pleasure, the following communication in the Westchester Herald, signed by 53 persons, among whom is that distinguished citizen, WILLIAM JAY, Esq.

Whereas John Webbers and Henry Twichings have given notice in the Westchester Herald of their intention to run a Stage between Bedford and Tarrytown, forming with the steamboat Ariel a line between Bedford and New-York—and whereas it appears that the said Stage is to leave Bedford and to return again, every Sunday, as well as on other days of the week:

Now therefore, we the subscribers, inhabitants of the town of Bedford, viewing with deep regret and concern, this first attempt ever made to establish a Sunday Stage in this town, and regarding the intended profanation of the LORD'S DAY as an offence both against the laws of the land and the religion we profess; and believing that its tendency will be injurious and immoral, do hereby agree and pledge ourselves to each other, that we will not, except in cases of necessity or emergency, use any conveyance, or conveyances to New-York which do not violate the Sabbath, we will withhold all patronage whatever from the said line, and will use our influence and exertions to induce others to do the same.

Bedford, N. Y. June 12th, 1828.
This is well. If men are not ashamed to give their names as the patrons of Theatres, Lotteries, horse-races, &c., why should Christians hesitate to avow themselves plainly, fearlessly, and fully on the Lord's side? If men will impudently expose their shame as violators of the Sabbath, why should Christians fear to utter their solemn protest against its profanation; with their names too; and if need be, their blood. Surely it is time—light time—for those who love the Sabbath, and wish to transmit its blessings to posterity, to come out boldly in its defence, by all proper and constitutional measures, as in the fear of God. When the enemy of souls is so active, it is no time for Christians to sleep. He that is not for me, saith their Divine Master, is against me. Whoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the Holy Angels.—N. Y. Observer.

REVIVAL IN HANOVER PRESBYTERY.

We are informed, says the Visitor and Telegraph, that the Lord is at this time carrying on a work of grace in three congregations within the bounds of Hanover Presbytery. In one of these, more than fifty persons, giving evidence of having passed from death unto life, have already been added to the church, and many others are inquiring what they must do, to be delivered from the power and curse of their apostasy from God, and to obtain an inheritance among them who are sanctified by faith in Jesus Christ. A noiseless solemnity marks the progress of this work. In meetings for prayer and inquiry, which are crowded, there is, it is said, very little excitement of passion, but a solemn stillness, like the silence of midnight, evincing a deep and strong conviction of guilt, and of the necessity of that change which the Holy Spirit effects by the influence of divine truth.

In another of the congregations to which we have alluded above, there has been a spirit of inquiry, and an increasing attention to religion, since about the commencement of the year. Several, a few weeks ago, believed on the Lord Jesus Christ, and were admitted to the communion of his church, among whom there are two or three gentlemen, whose influence in their profession, and whose talents and standing in society, will afford them the opportunity and the privilege of doing much good to promote the cause of their Redeemer. In this congregation the Holy Spirit, we are told, is now moving with power on the hearts of many, who through the meetings for religious inquiry, and feeling as all ought to feel, that sin is a great evil, are seeking and praying for salvation. A hundred or more are said to be in this interesting state

mind, for whom no hope can be indulged till they are reconciled to God.

In another congregation there were indications of the presence of the Lord several months since, in the growing attention to the means of grace, and in the desire manifested by the people to receive religious instruction. A few have been admitted as members of the church. Within the bounds of this congregation there is a school of young ladies, several of whom reside in the family of their worthy pastor; and here the grace of God has been signally displayed, in causing them to see their true characters in his sight as great sinners, and leading them to the cross to sit, like Mary, at the feet of Jesus, to be taught of Him. The fruits of their conversion are already apparent, not only in their serious deportment, as growing Christians, but in other works which deserve a record as an example that ought to be followed more generally by older Christians. These young females have formed themselves into a Bible Society, each contributing from the avails of her own labor a sum sufficient to purchase a Bible to be given to a destitute family. Thus they have commenced early in life the work of benevolence, in which they learn to deny themselves for the sake of doing good, and form habits of industry, and contribute to the progress of the cause of truth and holiness, over which the church on earth and the church in heaven, and all holy beings, rejoice.—Philadelphia.

Steamboat Travelling.—On Tuesday of last week, two gentlemen of Newburgh, having business in New-York and Albany, left here about 8 o'clock in the evening, and were in New-York in the morning.—After attending to their business until five in the afternoon, they went on board the New Philadelphia, and arrived at Albany by 6 o'clock next morning. They there attended to their business until 5 in the afternoon, when they took passage on board the same boat and arrived at the village at 12 o'clock at night, having been absent 54 hours, and in that time spent a day in New-York, a day at Albany, and travelled 300 miles. The travelling expence of each individual amounted to \$3.25—a performance for cheapness and expedition, we believe, altogether unparalleled in the history of travelling.—Newburgh Index.

FRANKLIN BANK, July 2d, 1828.

The Receiver for the Franklin Bank, informs its creditors that the debts due from the Bank when it stopped payment on the 29th May, stood as follows, viz: Deposits due, \$166,671 Bank bills in circulation, 160,000 Post Notes out, 79,000 Balances due other Banks on Book, 84,000

To meet this debt of \$489,671, the property and effects of the Bank have been exhibited to the Receiver in detail on oath before the master in several schedules, and a great part of the paper put into his possession. The nominal estimate of the assets in those schedules amounts to \$776,232; and after deducting what was deemed to be due to or from various parties, the amount in the whole of \$297,412, the available funds remaining were \$479,820.—This falls short \$9,851, or say two per cent. below the amount of the bank debts. Some of the officers of the bank who ought to know better than the Receiver, are of opinion that considerable sums may, and will be realized from the debts due the bank, and which for greater caution were put down as doubtful; and it is calculated, that some portion of the bills out may never appear, and that the bank will be able to pay all its debts. But on the other hand the charges and expenses attending the execution of the trust, are to be taken into the account, and the Post Notes were found to be secured by a pledge of good paper to the amount of \$111,000, and those notes will of course be first and fully redeemed. Some good paper likewise stands pledged to some of the banks for recent loans and antecedent debts, and I am not sanguine in my expectations of the result. In my opinion, it is much more probable that many of the debts estimated as good, will not prove so than that debts deemed doubtful will be fully paid.

A detailed account of the debts and credits, and other matters connected with the trust is required, and will be exhibited to the next Court of Chancery to be held in this city. In the mean time the receiver will endeavor to do what belongs to his trust, and what prudence and due economy dictates, to discover and reclaim any property that may have been misapplied.

THE LAST STRUGGLES OF INFIDELITY.

We doubt if there ever was such a desperate effort to rally the scattered forces of infidelity in this country, and particularly in this State, as there is at present. Ephemeral periodicals, and scurrilous handbills, written in the spirit of the nether world, and apparently regardless of either truth or decency, are springing up in various places, with the avowed purpose of opposing the Sabbath, Foreign and Domestic Missions, and, in general, all the benevolent operations of the day. Some of them go so far as to vent the most horrid blasphemies against the Bible, and against JEHOVAH himself.

While it is lamentable indeed that any should be so hardened in unbelief, it may be that the occasional struggles of infidelity are useful to the church, and even to society at large, by leading men to examine more fully the evidences of Christianity, and to see more clearly the depravity of the human heart. The result of such inquiries ever has been, and ever will be, the triumph of truth, and the confusion of all who oppose its progress.—N. Y. Obs.

PRISON DISCIPLINE SOCIETY.

"SIR,—Your draft on me as librarian of the New-Jersey State Library, for fifty dollars, will be paid, at sight; that sum was allowed to me in the incidental bill passed by the Legislature of said state, on the 7th inst. for the 1st and 2d Reports of the Board of Managers of the Prison Discipline Society at Boston; of each 100 copies. Respectfully Yours, CHARLES PARKER."

"DEAR SIR,—I have long since determined to aid the very interesting object presented my consideration in yours of the 2d. I have read with high approbation the Reports, and feel that immense good has been already done, and rejoice in the prospects that still greater good will be effected. Go on, the best wishes of every patriot, the prayers of every Christian, to whom this object is known, will be with you.
Your friend,
HENRY DWIGHT,
Geneva N. Y. April 8, 1828."

"DEAR SIR,—I have read with satisfaction your Report, inasmuch as the public will be aroused to the importance of affording aid to your benevolent society. I enclose a check for one hundred dollars to constitute me a director.
Yours truly,
S. VAN RENSSLAER,
Albany N. Y."

"Dear Sir,—I have this day authorized your Mr. C. to draw on me for \$133, which will release you. And if you wish to know, to whom to credit the sum, set it to one proposed and favored of the Lord. One whose language is "surely goodness and mercy have followed me all the days of my life," and who loves to say, "bless the Lord, Oh my soul." Farewell.
Ours affectionately,
J. B."

GENERAL SUMMARY.

An important trial in the Circuit Court, in the city of N. York, Judge Edwards presiding, the Jury, after a long consultation, came into court and requested to be discharged, as they were unable to agree upon a verdict. This request the court refused to grant and the Jury again retired but soon came to the resolution of stating on paper that "they had deliberated on the subject and had ascertained that they never could agree upon a verdict;" and having so stated, separated, and on handing this into court, the judge informed them that they had been guilty of a gross contempt, and fined each juror \$25.

In Richmond, on the 20th ult. Mr. Daniel Morely was killed instantly, by the fall of a limb of a tree, which he was felling.

In the same town, on the 27th ult. Mr. Isaac R. Johnson, aged 25 years, died very suddenly, whilst at work in the field, from excessive heat. He expired in about 15 minutes from the time he was taken ill.—Ont Rep.

The Chemical works, to the Chemical Bank are in successful operation, and is considered a highly valuable establishment.

Thirty seven wagons, containing \$41,000 worth of merchandise belonging to the Santa Fe company left the Blue Springs, in Missouri, on the 18th June for Santa Fe. Another company will soon follow.

Portsmouth, N. H. The Commissioners for settling the North Eastern boundary have had a meeting, and are likely to come to an amicable adjustment of the controversy.

The Sheffield Iris, (Eng.) says that a patent has been taken out for an invention which will supersede the necessity of Locks on canals.

The Albany Argus says that hundreds, nay thousands of Lombardy Poplars which have put forth their vernal foliage with vigor and luxuriance are now being cut down, and after examination, have been committed for trial, on suspicion of having been engaged in the robbery of this Bank. A large amount of counterfeit bills on this and other Banks were found in their possession.

The Pawtucket Chronicle says, that a physician in thirty six hours previous had attended the births of six children—One lady is the mother of three, another of two.

Nantucket Sheep Shearing.—The number of sheep assembled at the late shearing in Nantucket was 12,000.—The wool is worth from 20 to 25 cts. per lb.

It is stated that the amount saved to the importers of goods in the Silas Richards, by her arrival before the new Tariff went into operation was nearly \$4,000.

Rum & Whiskey.—In a late debate in congress on the Tariff Bill, a Senator remarked that whiskey was the healthiest liquor in the world, as men have been known to be drunk upon it 40 or 50 years; while rum finishes them at once.—To which another replied, that this was the reason why he should vote to reduce the duty on rum, as he was in favor of that liquor which would soonest dispatch the drunkard.

A woman aged 40 died lately in North Stonington Conn. who had been long ill, and complained of excessive pain in her heart. Her body was opened, by her request, after death, and in the centre of her heart there was found a living worm, an inch and a quarter long, and of a large size!

Two young lads were taken before the Police of Glasgow about the 1st of May, for breaking a pane in a shop-keeper's window in playing trabball. Upon being questioned, they stated that they were employed by a glazier to break glass for him at the rate of a penny a pane, and that several other boys were in the same business. The glazier was of course taken into custody.

A correspondent of the I. Y. Courier who Writes from Matamoros, Mexico, in describing the inhabitants, among other singular remarks says; "they are generally very zealous Catholics, and expert thieves; though some of them are strongly suspected of being honest, but those are doubtful cases, and ought not to be decided on without good evidence." After this description, it is by no means unphilosophical in the writer to add, as he afterwards does—"Mexicans are not the kind of stuff to make a Republic of." QUERY.—Whether the kind of stuff of which Republics are made, is not getting scarce among us, in this country.—The Investigator.

The arrival of "locomotive engines" at Baltimore, on the Great Western Rail Road" are announced in the papers in a style similar to that of the arrival of vessels from sea: of which the following may serve as a sample. "The Ginger, with a Caravan of ten cars, Lagerstown—Rapid cars wheat and flour; Winchester.—Enterprise 8 ditto, flour, beef and whiskey, from Marietta in Ohio, being the first carriage that has ever arrived from that place.—The Investigator

The National Intelligencer announces the death of Richard W. Meade, Esq. Mr. Meade was the gentleman who was so long imprisoned in Spain, and has been pressing, for years, but in vain, his great, and, in our humble opinion, just claims upon the government.—N. Y. Com. Ad.

John T. Norton, of Albany, has added his name to the subscribers under the proposition of Gerrit Smith, Esq. to pay one hundred dollars a year, for ten years to come, to the African Colonization Society.

Fire in Albany.—The steam engine foundry of Mr. H. Hanks, on the pier at Albany, has been destroyed, with all its apparatus and contents. The fire also communicated to the large masses of lumber, adjacent to the foundry. These were owned by Messrs. H. A. Hart, Uriah Marvin, William Nelson, and one or two others. Much of it was consumed before the fire was subdued, and considerable quantities were thrown into the basin. The conflagration is attributed to an incendiary.

The Directors of the Company owning the Catskill Mountain House, have given notice that arrangements have been made for the due observance of the Sabbath at that place; and divine service regularly performed.

According to a statement in a Montgomery paper, the value of steam-boats and barges lost on the Alabama river since the year 1821, amounts to 378,000 dollars, and other losses are supposed to have been sustained sufficient to swell the amount to 400,000.

TREMONT THEATRE.

This house, it is well known at home and abroad has been the popular establishment, and successful beyond exception. The receipts during a single week the last season, amounted to more than \$5,000; a sum greater, it is believed, than the box book of any other theatre in the Union can exhibit for five successive nights.—Boston Traveller.

This is almost as much as was raised by donations and contributions last year, for Domestic Missions, among all the orthodox Congregational churches in Massachusetts. From \$6,000 to \$7,000 for Domestic Missions during the year; "more than \$5,000" from one Theatre, in "five successive nights!" Yet our brethren in Massachusetts do not fall below the standard of donations for Domestic Missions in this country! Now comparing the good gained by society, from the Theatre and from domestic Missions—even if death were an eternal sleep, we are prepared to say that the standard of Domestic Missions is much too low—or that of Theatres much too high. They are now out of all proportion. And if it is really true that what is now given for Missions threatens to impoverish the land, so that the standard cannot safely be raised, every friend to his country ought immediately to do his utmost to divert a part of the receipts of the Theatre to Domestic Missions. Children of light take an example from the lovers of pleasure.—Con. Ob.

UNITARIANISM IN A DRAM-SHOP.—A gentleman, who had the hope of sustaining an occupation to suspend his business on that sacred day. After some conversation, he presented him an appropriate Tract. It was a hopeless case: the man refused to close his shop, and in return for the gentleman's favor, handed him a Tract entitled "Unitarianism vindicated from the charge of not going far enough." Query: If Unitarianism is the religion of the Gospel, why is it so acceptable to men who live in the open violation of the laws of God and man.—N. Y. Obs.

Ordination.—On Tuesday next, it is expected that Messrs. William W. Turner, Horatio N. Brinsmade, Landfear, Henry Cowles, and Joel Talcott, will be ordained as Evangelists, in this city. Services to commence precisely at half past 7 o'clock, P. M. in the North Congregational Church. Messrs. Cowles and Talcott, are to proceed immediately to the Western Reserve, in the service of the Missionary Society of Connecticut.—Con. Obs.

BANK OF GENEVA.

The public are cautioned to beware of Five Dollar counterfeit bills, purporting to be of the Bank of Geneva, plate engraved by Murray, Draper, Fairman & Co. and printed on thin paper by L. Lemet, Albany. The genuine bills of this plate having been well counterfeited, the Bank hereby gives notice that it has issued none of the bills of said plate for more than two years past, and almost the whole of that impression is now withdrawn from circulation: it has no other five dollar bills in circulation of the engraving of Murray, Draper, Fairman & Co. except those of very thick paper, printed on the back with checker work with an oval centre, and which have not been counterfeited.

The Bank has also withdrawn from circulation nearly all the One and Two Dollar bills of Reed's engraving, which have been counterfeited.
C. A. COOK, Cashier

V. X. is in type but is unavoidably deferred until next week.

The next Conference of the Churches will be held on Tuesday and Wednesday, next, at Pittsford.

MARRIED.

In Canandaigua, on the 7th inst. by Rev A. D. Eddy, Mr. Derick Sibley, of this village, to Miss Rachel Roberts, of the former place; Mr. P. Townsend jr. to Miss Caroline Parish; by Rev. J. Sellen, Mr. Seymour Squier to Miss H. Hanford.—In Bristol, Dr. Wm. C. Gooding, Jun. to Miss Eleanor S. Simmons.

NEW GOODS.

JUST received—and for sale by VALLETT & ANDRUS, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200.

CANAL TRANSPORTATION.
HUDSON & ERIE LINE,
RUNS NIGHT AND DAY on the Erie Canal, between Buffalo, Troy and Albany.
For Freight or Passage, apply to
JOHN SCOTT, Buffalo,
S. & W. PARSONS, Lockport,
WRIGHT & SHERMAN, Rochester,
C. MORRIS & CO., Syracuse,
PATTISON & HART, Utica,
ALLEN & CHAPIN, Troy,
DOUGLASS & DUNN, Albany,
HART, HERRICK, & CO., No. 19, South-street, N. Y.
PLINY ALLEN, Boston.
BIGELOW & BANGS, ALLEN & CHAPIN.
Rochester, April 4, 1828.
Advances always made on property left in store when required, and cash paid for Ashes, Pork, and most kinds of produce.

TO RENT.
THE whole, or a part, of the new building directly East and adjoining the Rochester OIL-MILL, with water power for two run of stones, water wheel &c.—This building, and situation, are well adapted for most Mechanical purposes.—Apply to
JA'S K. LIVINGSTON.
June, 13th. 24w4.

DEFAULT having been made in the payment of a certain sum of money secured by a Mortgage, executed by Nehemiah Wheeler to Luther Franklin, deceased, dated the thirteenth day of October in the Year one thousand eight hundred and seventeen.—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided, the following described premises will be sold at public auction at the court house in the Village of Rochester in the county of Monroe, on the thirtieth day of December next, at eleven o'clock in the forenoon of that day.—All that certain piece or parcel of land situated in the town of Canandaigua, and county of Geneva as the same existed previous to the division of said town and county into the towns of Wheatland and county of Monroe; being a part of lot number forty three, and amongst the small divisions of said lot known and distinguished by lot number eight, south of a highway leading from Shiller's mills to Allburgh's mills, beginning on a certain post at the South west corner of said lot; thence North one degree East parallel with the lines of said lot three chains four chains to a post thence on a Western course on a straight line four chains to the place of beginning, containing three fourths of an acre and thirty square yards. Dated, July 7th 1828. JAMES BARNES, Administrator of Luther Franklin, deceased. 6m28.

MEDICAL NOTICE.
DOCTORS J. W. SMITH & H. GRABAM have formed a connection in business—Office one door west of Blossom's Tavern. July 4, 1828. 27-1f

Important to the Afflicted.—The celebrated ANTI-DYSPEPTIC ELIXIR, MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of the warm season, such as Palpitation of the heart, Sickness of the stomach, Flatulency and moving of the bowels, Costiveness, Pain in the pit of stomach, Bitching up sour water from the stomach, Vertigo of the head, Lowness of the spirits, General weakness of the whole system.

Indigestion.—This disease is one of the greatest evils of a city life. Whatever can contribute to remove it, will always be anxiously sought. The following certificates speak well for the remedy mentioned therein.
Extract of a letter from a physician of Augusta, dated March 22, 1826.—Dr. C. L. Smith: Dear Sir, Since I had the pleasure of seeing you in New-York, during the last summer, I have used every means, and taken advantage of every opportunity to have its virtues fairly tested, and so far as I am concerned, I have no doubt that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could keep nothing on my stomach; I am now using the third and last bottle; my health is hourly improving, the costive state of my bowels is gone, and the roaring of wind about my stomach is entirely unaccompanied; and, sir, I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for five years past. I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON. I do hereby certify, that I have been 18 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I take this method to notice it purely for the good of those who are afflicted with this miserable disease. SAM'L EDGAR, Wooster-street, N. Y. 1827.

Job Furman No. 17 Jefferson-st.
Thos. Lyon, Lumber Merchant.
Jacob Sharp, No. 1 Hester-st.
Enoch Dean, 114 Bowery.
The above medicine is for sale in this village only by D. BRACE (agent for the proprietor) at his Drug Store, No. 2, Exchange Buildings, Rochester, June 7. 6m27.

"PIONEER"
FROM ROCHESTER TO LEWISTON.
THIS morning the "Pioneer" Line commences its regular daily trips from Rochester to Lewiston.—Leaves Rochester at half past three o'clock A. M. and arrives at Lewiston same day.—Leaves Rochester for Utica at four o'clock A. M. and arrives at Auburn same day. IRA MERRILL.

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

BOOKS.
E. PECK & Co. are now receiving extensive additions to their former stock of BOOKS and STATIONERY, which will be sold at greatly reduced prices.
June 21, 1828.

DR. Woods' Lectures on Infant Baptism—Bishop Heber's Travels through the Upper Provinces of India, 2 vols.—Fuller's Works, 8 vols.—Dwight's Theology, 4 vols.—Davies' Sermons, 3 vols.—Stuart's Commentary on the Hebrews, 2 vols. The above with a large assortment of Theological Works, are for sale at the lowest prices, by E. PECK & CO.
June 28, 1828.

PAPER HANGINGS.
A GREAT variety—some of which are superior to any ever offered in this market, for sale by E. PECK & Co June 6, 1828.

JOB PRINTING
Done at the Office of the Rochester Observer.

For the Observer.

A LONELY HOUR.

Thou meek and beautiful Orb! full of I've gazed
On thee in other years—full oft I've raised
To thy great Architect a grateful hymn:
Full oft, now memory paints the happy hour—
When thou didst light me to my sacred bower—
A worshiper alone,
Before th' eternal throne—
A lonely caller on Jehovah's name.
Now come upon me; and those fairy dreams,
Once cherished fondly in this youthful breast,
Have vanished, all: a melancholy gloom
Now marks their track. The dark and lowly tomb,
All that remains for me,
In reason's eye I see;
Nor do I mourn—'twill be a holy rest.

AMERICA RELIGIOUS.

FALL OF JERUSALEM.

[Matthew, Chap. 24.]
How fair is this land to the eye!
How beauteous its prospects, how dear:
The cedars of Lebanon flourish on high,
And the roses of Sharon are here;
The milk, and the honey, and wine,
From the "land of the chosen" are flowing;
Fair Carmel is spread with a carpet of vine
And the balm is from Gilead blowing—
The lilly and rose in the valleys are seen,
And the hills of Judaea are sunny and green.
Jerusalem! proud is thy story:
The nations have heard thy renown—
Here glitters that temple, in splendor and glory,
Of Palestine's greatness the crown. [heard
The sound of the tabret and sackbut was
As nations went in at thy gate;
The heathen the gleam of thy panoply fear'd,
And named thee the mighty and great,
Art thou guiltless?—ah no! for the groans of
The just,
And the blood of thy martyrs' cry out from the
dust.
Art thou guiltless?—oh! answer, ye tears,†
That fell upon Bethany's plain;
Bear witness—the scourge, and the cross,
Which appears
On the hill where Messiah was slain.
The angel of death, with the scroll of thy
doom,
Shall the hand of offended Omnipotence
stay?
Speak, Prophet of Nazareth! speak from the
tomb,
Where thy murder'd mortality lay!—
Art thou guiltless?—oh, never! for damp is thy
sod,
With the blood of thy prophets, the tears of thy
God.†
There's a curse on thy green shady bowers:
The vision of the throne comes fearful and
loud,
From the blackness that angrily hangs o'er
thy towers;
And red is the fringe of that ominous cloud.
Ah! hush'd is the song of thy mirth;
And the guilty are trembling and pale;
The sound of her quaking re-echoes from
earth,
And a rumor of conflict hath laden the gale:
Oh, ye innocent! flee to the mountains, for nigh
Is the doom of the guilty—'tis seal'd from on
high.
Proud city! thy glory is fading—
The armor of David is covered with rust,
And the Roman avenger through carnage is
wading,
To trample thy splendor in dust.
See! proud, o'er that battle array,
The Julian banner is streaming;
And bright as the sun-beams that gladden the
day,
The lance and the helmet are gleaming.
Abandon'd Solyman! the pial is pour'd,
And famine and faction combine with the sword.
The steel of the Roman is red with thy blood,
The flame of thy ruin is blazing;
Thy towers and thy bulwarks so proudly that
stood,
The hand of destruction is razing:
Oh! fearful and dark was that ruinous day,
As the swift-footed hurricane rushing;
The angel of darkness, well sated with prey,
Strode dark, where the carnage was gushing.
Proud Salem is fallen—her glory hath flown—
And her Temple is rent to the uttermost stone.

* Math. 23, 35. † John 11, 35.
‡ Luke 19, 41; Mark 13. ¶ Luke 19, 43.

[Vermont Chron.]

From the American Pastors Journal.

"HOW CAN A MAN BE BORN WHEN HE IS OLD?"

[Furnished by a Clergyman.]
"After several months, the weakness of the arguments by which this profane man had sustained his infidel scheme, became apparent to his own mind." The sun-beams of truth had fallen on his dark soul, and scattered the mists of error by which he had been deluded. His own wickedness reproved him. He saw that, with the word of God in his hands, he had formed his opinions and constructed his system of Theology independent of its authority. He began to restrain his infidel wit and cavil; and one day, while passing from the church, he remarked, with an oath, unconscious of the dreadful incongruity of the expression, that he believed religion a good thing, and that he meant to seek it soon after this, with a sense of awe and reverence he had brought on himself and family by his long neglect of the sanctuary, he strictly enjoined it on his children to attend meeting every Sabbath, and in urging upon them and others the importance of religion, his conversation was often interspersed with oaths and profaneness, too shock-

ing to be repeated. Indeed the habit of using profane language had become so familiar to him, that for a considerable time after his mind was evidently awakened, he seemed insensible that he was mingling with his religious concerns, the very dialect of hell. Of this he was, at length reminded. He trembled in view of the consequences of a sin so wanton and senseless, and a determination to leave off swearing. To assist him in his purpose, he invited his neighbors to reprove him whenever they should hear him use an oath. This they had frequent occasion to do till within a few weeks, he subdued a habit which had acquired the strength of years. Having thus succeeded in this and several other points of external reformation, Mr. J. had trusted in himself that he should be righteous. But alas, his prospect darkened as he proceeded, and the gulph, upon whose brink he had sported away a long life, yawned wider and wider, the more he attempted in his own strength, to climb the steep ascent down which he had fallen in the blindness of his mind. His conflict with the inveteracy of particular sinful habits, on whose extermination his resolution had fastened, convinced him that they were not alone, but belonged to a legion within, which remained yet to be subdued. He perceived that all his laborious attempts at external reformation had not even touched the seat of his malady, and that, so long as the fountain of his heart remained uncleansed, it would continue to send forth bitter streams. These streams had now become wormwood and gall to his taste. He was oppressed with a sense of his guilt before God. He ceased to talk of outward reformation. He was ashamed and blushed to lift up his face to a fellow mortal in justification of any thing he had ever done. He retired from the society of those with whom he had been accustomed to converse with fluency on the externals of religion. His whole soul was now intent upon finding in his heart a dwelling for the Holy Spirit. So severe were his trials that he loathed his necessary food and his sleep forsook him in the night season. The chills of despair came over him. His countenance was cast down to the earth; his flesh was wasting away, and serious apprehensions were entertained by his friends, as to the result upon his bodily health. He remained in this situation about two weeks, during which time his convictions of sin were constantly increasing, and he found no comfort in Christ. He was in the agonies of the new birth. At length he called, one morning, upon Clericus, who was now the settled minister of the parish; by whom he was met at the door. Clericus took him by the hand and inquired his health. "O," said he, "I am a poor creature, there is nothing for me but misery in this world or the world to come;" and wept aloud. Clericus was overpowered, and unable to command his feelings sufficiently to reply; and unmindful of the notice of those who might be passing, he stood in the door and wept with him. He has often related the story, and said, "I was never conscious of feeling so deeply a sense of the goodness of God, and of my own littleness, as when I saw that gray-headed sinner before me, bathed in tears, that hacknied transgressor, who had daringly trampled on Sabbaths, and sermons, now in the evening of his life, so puny by the power of the Highest, that he would come to me for counsel, who am younger than his children, and less than the least of all saints, and not worthy to be called a minister of the sanctuary."

Clericus soon regained his self-possession, and invited his new and welcome guest to his chamber, where he knelt down with him and prayed, and rose up and preached Christ crucified for the remission of sins. J. was convulsed with grief, and his trembling shook the floor. "O," said he, "there can be no pardon for me; I have been such a wretch, not only in spurning the offers of mercy myself, but I have taught my dear family to despise religion. I have been angry with them and abused them, when they have sometimes stolen away from me, and found their way to the sanctuary of the Lord's house. And I have been offended with my wife, who has often remained in her room, I knew not for what purpose, after I had retired to my bed. She now tells me, what she never dared to tell before, that she used to set up to pray for me. Oh! it is too much to be forgiven!" Clericus replied, "It can be forgiven, Mr. J. It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the chief. Believe this—go and plead at the throne of God, and give yourself away to Christ, and be willing to be anything, that you may promote his glory, and he will wash you from your sins, even in his own blood." J. listened with deep feeling; he partly believed, but his proud heart could not yet consent to sell all that he had, and follow Christ. The interview closed, and he departed, having yet no peace in believing. But the spirit of God had begun a good work in his soul. He remained in the deep waters, until he went to the sanctuary on the following Sabbath. There, as he listened to the message of grace, a ray of hope lighted up his countenance, and he feasted his soul, for the first time, in the house of the Lord. That day, it is believed, he became a new creature.

It had now begun to be a time of revival in the church, and others around were asking what they must do to be saved? The usual conference meeting on Sabbath evening was numerously attended, and J. was present, with a message to his neighbors such as he never delivered before. After a pungent address by the Pastor, he rose, and asked liberty to speak. With eyes suffused with tears, and in sentences broken with grief, he proceeded nearly in the following words:
"My friends and neighbors—I am now 58 years old, and during the whole of my life I have served the enemy of souls; and you are witnesses for me, that I have done it faithfully. I am now determined, in humble reliance on the grace of God to assist me, that I will serve the Lord so faithfully, all the remnant of my days. And I humbly ask an interest in the prayers of God's people, that I may be sustained in this resolution. I have been esteemed a man of truth, and so I have been in all my intercourse with

the world, and you had reason to believe me, when I used to say I was a Universalist. I tried to be a Universalist, and tried to be a Deist, and once thought I was one but, my friends, I was not. I never was either. I had no rest any where; I never was any thing but an enemy to God. And I now humbly ask your pardon for the injury I have done you and the cause of Christ, by my example, and by all my profane conversation on these subjects. I now put all my confidence in Jesus Christ, and choose him as my portion."

He was at length overcome by his feelings, and was compelled to sit down. The effect on the meeting was visible. Great fear came upon his companions in sin, and every body said, that the power which could effect such a change must be divine. He had already erected the family altar in his dwelling, on which he has ever since offered the morning and evening incense of devotion. The effect on his family has been witnessed in the subsequent conversion of five of his children, who, together with himself and wife, are now members of the church in —.
Thus may a man be born when he is old; and he to whom much is forgiven, will love much. H—J— is an ardent, persevering Christian; and those who remember the hole of the pit from whence he was digged, cannot contemplate his present character without wonder.

"Great is the work my neighbors cried,
And own'd thy power divine;
Great is the work my heart replied,
And be thy glory thine."

CONFERENCE WITH PAST HOURS.
Dull homilies on the waste of time may be heard almost every day, even from persons of suspected morality. It is a cheap method of acquiring the credit of sober reflection, and of creating an appearance of projected reformation. But it so happens, that the most wordy sermonizers on this subject are generally those who continue in their own person, to furnish most abundant matter for the reiteration of such discourses. Their pompous lamentations, therefore, die away upon the air which receives the momentary percussion, and they begin afresh the whining philosophy of regrets for misspent time. As it is a vain expectation to think of correcting the indolent habits of such beings, we must endeavor to meet them on their own ground, and if possible, persuade them to partly a moment with their PAST HOURS. We would not carry them back to the days of which reminiscence contains no records, but would solicit only for their YESTERDAYS, a friendly conference.
Do the days of your probation look upon you with smiles, or like the Thracian archer, do they wound you as they retreat, and leave in your hearts an envenomed dart? If they frown not upon you with an indignation too repulsive, approach them before they fly beyond the reach of accurate retrospection, and hold with them a friendly talk. They will tell you of broken vows and omitted duties, of slighted mercies and abused favors, of threatening dangers and wonderful preservations. From their broad record they will read you many a portion of that private history which you have vainly thought was consigned to an eternal oblivion, but which looks back to Heaven respecting you, what memorials of your destiny they can furnish, and what intimations they can give of your future lot.
Conference with your PAST HOURS will make you acquainted, at least in some degree, with those which are yet to come. Experience, though like the fair prophetess, constantly denied credit, is yet the only eye that can foresee the character and events of the portentous tide that comes rolling on towards you. And what is experience, but CONFERENCE WITH OUR YESTERDAYS? Should the past throw back upon us the scowl of an angry visage, we may fear that when the future is added to the past, that hostile appearance will be increased. Should the past reproach us with the neglect of religion, with ingratitude to God, with unkindness to Christ, with quenched of the Spirit, we may have reason to fear that the future will have no reason to treat us with great indulgence. Therefore, let us make friends of our PAST HOURS, by pledging, in humble reliance upon grace, the FUTURE to God.—*Colombian Star*.

RELIGION.
"O ye orators and philosophers, who make the civilization of the species your dream! look to Christian Missionaries if you want to see the men who realize it. You may deck the theme with the praises of our unsubstantial eloquence; but these are the men who are to accomplish the business! They are now risking every earthly comfort of existence in the cause; while you sit in silken security, and pour upon their holy undertaking the cruelty of scorn."—*Chalmers*.

SWITZERLAND.—The population of Switzerland, says Rev. M. Sprague, is at present about half Catholic and half Protestant. It is an interesting fact, which I have learned from several sources, that about three weeks ago, a Catholic priest in France, who had set himself to answer a pamphlet written by a Protestant, was actually convinced of his error in the course of his investigation, and has openly renounced Popery, and has come to this place to request ordination in the Protestant church. In the Canton of Geneva there are about 17,000 Catholics, and 14 Catholic churches; but in the city, which contains 25,000 inhabitants, there is but one Catholic church, which includes not more than a tenth of the whole population.
N. Y. Observer.

NEW SPRING GOODS.
THE subscriber is receiving at his store adjoining the new Bank building, Exchange-st. a splendid assortment of seasonable
DRY GOODS
Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of *fancy and staple dry goods*, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods from New York during the summer. EDWARD BREWSTER.
Rochester, May 1st, 1828.

NEW ESTABLISHMENT.
EAST-ROCHESTER HARD-WARE STORE.
NUMBER SIXTEEN, GLOBE BUILDINGS.
H. BUSH has just received, and is now opening an extensive assortment of
HARD-WARE, CUTLERY AND SADDLERY,
Of every description, which he will sell on as good terms as can be purchased elsewhere. Also—EDGE TOOLS of all kinds, constantly on hand, or manufactured at short notice. His friends and the public generally, are invited to call and examine for themselves. 3m17
East-Rochester, April 24, 1828.

NEW FASHIONABLE HAT STORE.
No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of
HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the *Globe Buildings*, a general assortment of
Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,
With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hair and Cloth CAPS, fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.
They have also on hand, and offer for sale, a general assortment of *Stock and Trimmings*, to which they invite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hating and Shipping Furs. Jan. 26, 5tf

Gregory's Improved Billious Pills.
THE efficacy of this popular medicine has been fully tested in the eastern counties of this state, where thousands are ready to acknowledge its excellence. They are now offered to the inhabitants of Rochester and the neighboring towns. In the case of Jaundice, Fever and Ague and other billious complaints incident to this climate, they are probably not surpassed by any pills now before the public. In cases of debility, loss of appetite, dizziness of the head, head ache, pain in the breast and sickness at the stomach; the general accompaniments of billious irregularities, they will be found salutary. As a preventive of fever and ague and billious fevers they are recommended to strangers and residents predisposed to these complaints. Particular directions accompany each box. For sale at Dr. S. Hunt's Drugstore near Buffalo st. Rochester. June 13 1828. 24-6w

MONROE BIBLE SOCIETY.
A supply of Bibles and Testaments has just been received from the American Society.
The Bibles are sold at 50 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished with a copy on loan.
Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
LEVI WARD JR. Treasurer.
June 13th.

CHEAP BOOKS, &c.
L. FAIRMAN,
(EXCHANGE BUILDINGS, ON THE BRIDGE.)
HAS just received an extensive addition to his former stock of BOOKS.—His assortment now comprises many valuable Scientific, Philosophical, Medical, Theological and Classical Works, and most of the popular Literary publications. Public and private Libraries furnished at a small advance from the publishers' prices.
STATIONARY, &c.
Blank Account, Record, Receipt, Writing, and Memorandum Books, Ladies Albums, Superior Drawing, Writing, and Letter paper, Bonnet and Band Box Board, superior Glass Paper, best English and German Quills, Wafers, Sealing Wax, Inkstands, Pocket do. Addison's Eye-Penknives, Metal Instruments, Letter Stamps, Sand, Sand Boxes, Indelible, India, Black, and Red Ink, Black and Red Ink Powder, Water Colours, Hair Pencils, Playing, Conversation, Writing, Emboss'd, Enigmatical, and Blank Cards, fancy Boxes and Paper, gilt Trimmings and Ornaments, Gold Leaf, fancy Soap, Soda Powders, best Cologne Water, Perfumery, &c. &c.
—ALSO—
School Rewards, Children's Books, a great variety—elegantly bound &c. Teachers supplied on advantageous terms. May 19, 20tf

WHEREAS, my wife Susan, eloped from my bed and board on the 20th of May last, this is to forbid all persons harboring or trusting her on my account, as I shall pay no debts of her contracting after this date. Rochester, June 12, 1828. JOHN LAFFON.

NEW GOODS.—The subscribers have recently received an extensive assortment of
Domestic Goods,
Croceries,
Groceries,
Glassware,
Hollow Ware, &c. &c.
Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—1tf
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

FOR SALE, or to exchange for property in Monroe county; a valuable improved FARM in Michigan, adjoining a Mill site, pleasantly situated on Clinton River. Enquire of
T. SCOTT,
At the Intelligence Office, Globe Building.
Rochester, March 20, 1828. 12tf

NOTICE.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of **GREGORY & HUMPHREY**, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them.
JAMES H. GREGORY
HARVEY HUMPHREY
Dec. 28, 1827.

1828.
SUMMER GOODS.
HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market. Rochester, May 13, 1828. 20tf

MORTGAGE SALES.
DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed by Isaac Chichester, and Eunice his wife, and Leonard Adams, of the county of Monroe, and state of New-York, to Henry Chapman, of the county of New London, in the state of Connecticut. NOTICE is hereby given, that by virtue of a power of sale contained in said mortgage, and pursuant to the statute in such case made, and provided, the said mortgage shall be sold at public auction, on Monday the first day of November next, at ten o'clock in the forenoon—ALL the 4th parcel of Lot number thirteen, and a portion of the south west division of Lot number thirty eight, in township six of the north fourth range of townships in the late county of Ontario, and bounded as follows, viz.—West by the highway running north westerly from the mill-lane of Simon H. Baker to the highway running easterly from said highway at right angles thereto; by a line to the center of a brick house occupied by George Penfield, and occupied by Jabez Mathews Jr.; Easterly by the line of said lot, and extending north on the same, as far as the south line of the lot which stands the store late of said Rich; and northerly by a line to the south line of the said store lot, to the south-west corner thereof, and thence by a line to be run parallel to the north side of the said brick house of Adams to the said highway.—Dated May 11th, 1828.
E. POMEROY, Attorney. HENRY CHAMPION, Mortgagee.

DEFAULT having been made in the payment of a part of the money secured by an Indenture of mortgage, bearing date the ninth day of January, 1825, executed by Edward Wright of Washington, of all that certain piece or parcel of Land lying in the township of Brighton, county of Monroe and State of New York, known and denominated as the south side of lot No. 51, in township six, and range number fourteen in the seventh range of townships in the late county of Ontario, and bounded as follows, viz.—West by the highway running north westerly from the mill-lane of Simon H. Baker to the highway running easterly from said highway at right angles thereto; by a line to the center of a brick house occupied by George Penfield, and occupied by Jabez Mathews Jr.; Easterly by the line of said lot, and extending north on the same, as far as the south line of the lot which stands the store late of said Rich; and northerly by a line to the south line of the said store lot, to the south-west corner thereof, and thence by a line to be run parallel to the north side of the said brick house of Adams to the said highway.—Dated May 11th, 1828.
E. POMEROY, Attorney. HENRY CHAMPION, Mortgagee.

DEFAULT having been made in the payment of the money secured by an Indenture of mortgage, bearing date the 12th day of August, 1825, executed by Leonard Adams and Jane K. his wife, of Penfield, in the County of Monroe and State of New York, to Henry Chapman of Cocheater, in the county of New London and State of Connecticut, as to the south side of lot No. 2, and parcel of land, being part of the south-west division of lot No. 2, in township number thirteen, in the fourth range of townships, in the late County of Ontario, and bounded as follows, viz.—West by the highway running north westerly from the mill-lane of Simon H. Baker to the highway running easterly from said highway at right angles thereto; by a line to the center of a brick house occupied by George Penfield, and occupied by Jabez Mathews Jr.; Easterly by the line of said lot, and extending north on the same, as far as the south line of the lot which stands the store late of said Rich; and northerly by a line to the south line of the said store lot, to the south-west corner thereof, and thence by a line to be run parallel to the north side of the said brick house of Adams to the said highway.—Dated May 11th, 1828.
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incorporated among those fundamental principles of the government, which shall never pass away, although the heavens and the earth shall pass away, will be perpetually binding, until it is reversed by the same authority by which it was originally given.

In addition to the arguments already adduced, in confirmation of the perpetuity and divine authority of the Sabbath, we might remark, that the same reasons which originally existed for the institution and observance of this day exist at the present time with undiminished force. Was it a source of the richest blessings under the old dispensation? So it always has been, and still is, under the new. The voice of Providence is as loud in its defence now, as it ever was in any age of the world. On this point, however, I need not enlarge. The reader is too familiar with the blessings of the Sabbath, to require any further light upon the subject.

My next essay will be devoted to a consideration of some of the reasons why the first, instead of the seventh day of the week is to be regarded as the Christian Sabbath. M. A.

For the Observer.

MR. CHIPMAN.

In this day of effort in behalf of the Christian Sabbath, and the revived observance of the command, "six days shalt thou labor and do all thy work," it will be gratifying to you, as to every friend of moral and religious order, to learn the following fact, given me last week, by the principal proprietor (Mr. Wilcox) of the Daily line of stages from Utica to Saratoga Springs. He observed that, that line was established some two or three years since, to run, as many others do, equally on the Sabbath as on the days of the week—that it continued so to run for some time; but, that this feature of the line being disagreeable to some of the proprietors, it was changed to a six day line, more than a year since, and that their receipts for the quarter immediately consequent upon this change were six hundred dollars more than what had been the ratio of their previous receipts; nor had there been any effort, or, so far as he knew, on the part of the proprietors to revive the running of their stages on the Sabbath. S.

Geneva, July 9th, 1828.

From the N. Y. Observer.

THE FOURTH OF JULY A NATIONAL THANKSGIVING DAY.

Messrs. Morse & Hallock—I have been in the practice of celebrating our Independence day according to the usual custom of the country, have listened to an oration and martial music, have taken my wine and cried "hurrah for liberty."—A conviction has for several years been growing in my mind, that this was not all right. Finding that the Rev. Mr. C. was to deliver a discourse in his church I went this year and heard him. I was satisfied. He made me feel more than I have ever felt before, the real blessings of liberty, and he ascribed them to the right source.

At the close of the exercises a collection was taken up in aid of the Colonization Society, and the evils of slavery as we gave our

From the New-York Observer.

DIVIDING THE UNION.

Although we expect to see the United States "one, and undivided," while we live, it is nevertheless with extreme regret that we notice how familiarly the idea of dissolving the Union is handled by certain hot-headed politicians of the South, as if treason against their country had become perfectly harmless, and the first appeal, after a supposed injury, was to be made to the sword. We know very well that such doctrines are abhorred by many at the South—we presume by most; and we know also, in all reason, that these political enthusiasts either have not counted the cost of their traitorous designs, or else they do not mean all that their language would seem to convey.

The alleged ground of offence is—the Tariff! the Tariff! by which they say they are robbed for the benefit of the North and West. So are the North and West robbed for the benefit of the South, by the duties on imported cotton and rice. But this kind of robbery is altogether constitutional; and if in any instance it is carried so far as to operate oppressively upon any part of the country, the redress is to be found precisely where the injury originated—on the floor of Congress. Let them wait a little, till they see the actual effects of the Tariff; and then, if their rights are infringed, let them state wherein, and to what extent; and the same body which had power to enact, is also able to repeal. But this blustering and foaming—what does it amount to? We must, however, present a few extracts, that our readers may see how high the temperature rises.

A writer in a Georgia paper says, "Let there be a wall raised between them and us, (meaning their 'sister states.')

In an Address of sundry citizens of Colleton District, S. C. we find the following:

"In advising an attitude of open resistance to the Laws of the Union, we deem it due to the occasion, and that we may not be misunderstood, distinctly, but briefly, to state without argument our constitutional faith.

"Not, then, from a desire of disunion, or to destroy the Constitution, but it is that we may preserve the Union, and bring back the Constitution to its original uncorrupted principles, that we now advise you to resist its violation. From the rapid step of usurpation, whether we now act or not, the day of open opposition to the pretended powers of the Constitution cannot be far off; and it is that it may not go down in blood that we now call upon you to resist. We feel a deep conviction, and declaring both with its ancient spirit, when we say we must resist. By all the great principles of Liberty—by the glorious achievements of our fathers in defending them—by their noble blood poured forth like water in maintaining them—by their lives in suffering, and their deaths in honor and glory—our country! we must resist. Not secretly, as timid skulking smugglers—not in comparison, like money-changers or

Country's cause unitedly, as independent

regardless of the ruin of that portion of the Union which produced more than two thirds of the exports of the whole country. Indeed, some, he believed, pursued the measure with redoubled zeal, because they hoped in their hearts that that would be the end of it. There was no colony on the face of the earth, that was not better situated than we were. We were tenfold more insulted, more injured, more disgraced and condemned, by the majority of Congress, than our forefathers were by the Minister of Great Britain at the breaking out of the Revolution."

A Chinese Chronicle has been received, which furnishes the intelligence contained in the Pekin Gazette. The military operations in China are on a scale that puts to shame all military operations in Europe. After a defeat in which the Mahometan rebels lost between 40,000 and 50,000 men, they collected on a sudden the ashes of the former army, upwards of 100,000 strong, and took up a strong mountain position. Changling, the Chinese General, attacked them. The rebels stood firm. Musketry and cannon were tried in vain.—They then feigned a retreat, and the Chinese continued their attack with the wind in their favor. The rebels, extremely annoyed at having the wind against them, dashed with their horses through the Chinese ranks, till Changling had recourse to a manoeuvre, which the rebels, particularly their horse, neither expected nor relished—Changling, brought up a corps of tigers—veteran troops disguised as tigers—and the enemy's horse instantly, and very sensibly, turned tail and fled. The victory was thus on the part of the Chinese; and the enemy lost between 20,000 and 30,000 men.—Not. Journal.

Bite of a Rattlesnake.—Charles Shipley was recently bitten on the end of his finger, in Blakeley township, Pa. by a rattlesnake. In less than ten minutes he was speechless. Various remedies were applied, and when last heard from he was alive. The finger was inserted into a fowl, and the poisonous fluid extracted passed through the fowl and was emitted at the mouth. The fowl lived about ten minutes and died in consequence of the poison. The Philadelphia paper remarks, that rattlesnakes are more plenty and more ferocious the present season than was ever known before. The above mentioned snake was supposed to be killed, and the man was bitten in an attempt to cut off its head.—N. Y. Adv.

SUMMARY.

Sabbath Schools.—In the town of H., which an agent has visited, there is a large neighborhood, where many of the inhabitants, a year since, were accustomed to spend the Sabbath in hunting, fishing, drunkenness and profaneness; with only one professor in the midst. She came to the church, three or four miles distant, and asked if something could not be done to save her neighbors.—A few teachers were sent out to commence a Sabbath School there. Most have attend there regularly. The whole moral character of that neighborhood.—A clergyman in N. Y. says he is confident, that every individual who was in his first Sabbath School, is now a member of his church." In the East Parish of Amherst, Mass., 65 out of the 82 who joined the church during 1827, were from the Sabbath School.

Addison County Association, at a late meeting, among other things, passed a resolution, approving of the objects of the General Union, for promoting the observance of the Christian Sabbath, close, by saying, that, "we will, as circumstances admit, give

Miss Thankful Skinner, who died lately at Woodstock, Connecticut, has bequeathed to the American Board of Foreign Missions, the liberal sum of \$1,500. This money, we are told, is the fruits of her industry in the humble, but honest and useful occupation of seamstress.

The American Bible Society has now in operation four power presses driven by steam power, besides twenty common presses.

On Sunday, the 15th of June, a boat containing eight persons was upset in a squall near the mouth of Lake St. Clair, near the American shore, five of whom were drowned.

The Rev. Dr. Chapin, of Waterville, Maine, has formally accepted the Presidency of Columbia College, and is expected to enter upon the duties of his appointment in the autumn.

In Cincinnati, Ohio, in 1826, 185 houses were erected; in 1827, 308; and this year 400, or upwards are under way. Since Nov. last there have been 750 arrivals of Steam-boats, 25 Stages arrive and depart weekly. Population in 1826, 16,820, present population 20,000.

Wm. W. Mc. Cay, Esq. of Bath, is appointed sub-agent for the Putney estate, in place of Dugald Cameron, Esq. lately deceased.

Northampton, June 25. At a meeting of the first parish in this town, on Monday, it was voted unanimously to invite Mr. Ichabod S. Spencer, to settle as colleague pastor with Rev. Mr. William.

The Tontine Coffee House at New-Haven, was slightly injured by lightning on the 1st inst. It descended upon the roof of the building within a few feet of a lightning rod.

Five.—Twenty-six buildings were destroyed by fire, in New-York, on Friday morning, July 4.

On Monday last the house of Mr. Handy, in Burrillville, R. I. was struck with lightning, and a widow lady, Mrs. Knight, was instantly killed. Mr. Handy was much injured, but has recovered from the shock. A dog which was in the room with Mrs. K. was also killed.

On the 30th June, at Ipswich, Mass. a boy was attacked by a bull and killed.

It is stated that a mutiny took place at Sing-Sing, on Thursday of last week, which resulted in the death of two of the prisoners, who were shot by the guards.

Piracy and Murder.—The Philadelphia Gazette contains a letter from the consignee of the schooner Capt. Coquin, of Philadelphia, communicating the painful intelligence that Capt. C. and all his crew were murdered by pirates within seven leagues of the Fort of Xagua (south side of Cuba), on the third of June. A vessel had gone in pursuit of them.

The United States frigate Constitution, Capt. Patterson, arrived at the port of Boston on the third instant from the Mediterranean.

Some preparatory steps have been taken by the bishop of Quebec for procuring an old vessel of war from the Admiralty, to be used as a Floating Hospital.

Lightning.—The summer of 1828 will long be remembered for its frequent thunder storms and the unusual number of deaths by lightning.

A half crazy fellow leaped off the bank at Passaic falls, New Jersey, on the 4th, where it was about 80 feet high. He swam back to the shore without injury.

Under the head of "Summer Sports," a Huntsville (Alabama) paper observes that one man had stabbed another, in such manner that his life was despaired of, and

THE NATIONAL PREACHER.

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

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

Rochester July 18th, 1828. SETH D. CHAPIN. *The reputation of the above work is too well known to need any recommendation.

REAL ESTATE AT AUCTION.

THE sale of the Lots which we advertised to take place on the 15th inst. is deferred to 26th June at 10 A. M.—When 12 eligible situated business Lots and 4 dwelling Houses will be offered at public Vendue—by Elisha Ely, & Josiah Bissell Jr.

Rochester, May 26, 1828. The above sale is further postponed until the 21st July next, at 10 o'clock A. M. June 26.

NOTICE.

The Pioneer Stage Office is kept nearly opposite the Rochester House for the present, where seats may be taken in the Eastern Stage for Canandaigua, Auburn, Syracuse and Utica, in the Western Stage, for Lockport, Lewiston, and Niagara Falls, and in the Batavia Stage for Scottsville, Caledonia, Le Roy, Batavia and Buffalo. I. MERRILL, Agent.

Rochester, July 7th, 1828.

NEW GOODS.

JUST received—and for sale by VALLETT & ANDRUS, 3w28. July 8th 1828.

CANAL TRANSPORTATION.

HUDSON & ERIE LINE, RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany. SUNDAYS EXCEPTED.

For Freight or Passage, apply to JOHN SCOTT, Buffalo, Lockport, Rochester, Syracuse, Utica, Troy, Albany, No. 19, South-street, N. Y. BIGELOW & BANGS, Boston. ALLEN & CHAPIN. Rochester, April 4, 1828.

Advances always made on property left in store when required, and cash paid for Ashes, Pork, and most kinds of produce.

W. H. WARD & CO.

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

MEDICAL NOTICE.

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

NOTICE.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them. JAMES H. GREGORY. HARVEY HUMPHREY. Dec. 28, 1827.

FOR SALE, or to exchange for property in Monroe county, a valuable improved FARM in Michigan, near the city of Detroit, on the River.

THE PASSAGE OF THE RED SEA

Mid the light spray their snorting camels stood,
Nor bath'd a fetlock in the nauseous flood—
He comes—their leader comes!—the man of God
O'er the wide waters lifts his mighty rod,
And onward treads—The circling waves retreat,
In hoarse deep murmurs, from his holy feet;
And the chas'd surges, inly roaring, show
The hard wet sand and coral hills below.
With limbs that falter, and with hearts that swell,
Down, down they pass,—a steep and slippery dell.
Around them rise, in pristine chaos hurld,
The ancient rocks, the secrets of the world;
And flowers that blush beneath the ocean green,
And caves, the sea-calves' low roof'd haunt, are seen.
Down, safely down the narrow pass they tread;
The becting waters storm above their head:
While far behind retires the sinking day,
And fades on Edom's hills its latest ray.
Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night,
Still in their van, along that dreadful road,
Blaz'd broad and fierce the brandish'd torch of God.
Its meteor glare a tenfold lustre gave
On the long mirror of the rosy wave:
While its blest beams a sunlike heat supply,
Warm every cheek and dance in every eye—
To them alone—for Misraim's wizard train
Invoke for light their monster gods in vain;
Clouds heap'd on clouds their struggling sight confine,
And tenfold darkness broods above their line.
Yet on they fare by reckless vengeance led,
And range unconscious through the ocean's bed.
Till midway now that strange and fiery form
Shook for light their monster gods in vain;
With withering splendor blazed all their might,
And brake their chariot-wheels, and marr'd their coursers'
flight
"Fly, Misraim, fly!"—The ravenous floods they see,
And fiercer than the floods, the Deity.
"Fly, Misraim, fly!"—From Edom's coral strand
Again the prophet stretch'd his dreadful wand—
With one wild crash the thundering waters sweep,
And all is waves—a dark and lonely deep—
Yet o'er these lonely waves such murmurs past,
As mortal wailing swell'd the nightly blast;
And strange and sad the whispering breezes bore
The groans of Egypt to Arabia's shore.
[Bishop Heber.]

The following is an extract from an editorial article in the last Philadelphia Recorder, giving an account of the proceedings of the Episcopal Convention of Pennsylvania, which met at Philadelphia on the 26th May last:—
The first question which occurred in the Convention on which the strength of party was in any wise ascertained, was the motion of Rev. Mr. Boyd to admit St. Paul's Church, West Whiteland township, Chester County, into union with the convention. The admission of the church involved the admission of its delegates; these delegates were understood to be on the Low Church side of the question. Before we give the vote, a word of explanation will be necessary. It had been the custom of 43 years to admit every church which came with the requisite credentials, and to admit the delegates in the session for the purpose of giving them the opportunity of sharing in the deliberations of the same. The first variation was at Harrisburg, where several new churches were refused admission; and let it be recollected, that their admission must have diminished the majority of their elected assistant-Bishop. On the question of admission above alluded to, it was proved that the High Church party in the present convention had a majority of

moving majestically onward under their file leader. We consider the clergy on both sides as placed hors du combat. On the one side voluntarily, on the other by constraint.
From the parochial reports we have also made large extracts. These will not be published till our next paper.

Sabbath School celebration in Utica.
On the fourth of this month, all the children from Schools No. 1, 3, 5, 6, with many of the citizens, being assembled in the 1st Presbyterian church, at ten o'clock A. M. the exercises took place in the following order: Hymn read by Mr. Brower; Prayer by Mr. Burchard; Declaration of Independence read by Dr. Barbour; Hymn read by Mr. Everett; Address to the children by Mr. S. C. Aikin, which was interesting, and well adapted to the occasion; Prayer by Mr. Harrison; Hymn by Mr. Whittlesey, Collection for the benefit of the Schools; Benediction by Mr. Squires. The children were all arranged in the body pews, and united in singing with the choir. When dismissed from the house, they formed a procession and marched in regular order, with the banner of each school raised, to a large upper room in Mr. Thomas Gillespie's warehouse, which had been procured for the occasion. The children of the different Schools marched up into this upper room and took their seats regularly at tables, until seven or eight hundred were comfortably seated. At each table was a glass of lemonade; and the table was furnished with such articles as were calculated to please the children; viz., cakes, dried beef, almonds and raisins. The repast was not expensive; all of the articles were furnished gratuitously by friends of the Sabbath Schools.— We were much interested in the whole of the exercises. It was interesting, in a high degree, to see nearly eight hundred young immortals seated with so much order and regularity, waiting with solemnity till a blessing was asked upon the repast of which they were about to partake. O how different this, from the manner in which hundreds and thousands of children are accustomed to spend the day. Instead of being taught to spend it in a rational manner, they are left to stroll about the streets, and at almost every corner, fall within the deleterious influences of vicious examples.
How much better would it be, for the happiness of individuals, families and the nation at large, if children were taught to celebrate the anniversary of our independence in a religious way. It is usually celebrated in a manner calculated to corrupt, and involve the nation in disgrace. Parents should never forget that their children are immortal, and that they are destined to another state of being, another economy—to an eternity of happiness or woe; according as their characters are formed here. They should remember that it is their solemn duty to inculcate such ideas into the youthful minds of their children as may under the blessing of God, render them good members of society—and prepare them for

ANECDOTES OF REV. I. HALLOCK.
From the Memoir.
A brother who had been to talk with an offender in the church, informed Mr. Hallock of his ill-success, and asked if he should make a second effort. Stay," said the affectionate pastor, "and let me first go and see him." He went and addressed the offender nearly in these words.
Dear brother, I have an unusual affection for you, and I want to tell you, how much I love you. I have been of late,

returned home to engage in mercantile pursuits. The father stated to his guest that he had desired above every thing else, in relation to his son, that he might become a faithful Minister of the Gospel. "O," said he, "I have dedicated this son to the Lord, and if he would grant my desire, that my son might become a pious, devoted minister of Christ, I would be willing that he should labor among the poor, or spend his life as a missionary to the heathen. I would be willing to support him all his days, if necessary. But, alas, I almost despair of ever having the desire of my heart gratified. My son shows no seriousness—he is gay and unstable. I sent him to college, but he has returned home, and I know not what more I can do for him."
The son exhibited marks of genius, which, if sanctified, might fit him for eminent usefulness in the church of Christ. This fact, together with the ardent piety and heart rending solicitude of the father, made a deep impression upon his guest, whose advice was solicited. After considerable deliberation, the guest advised that young Thomas be sent to Middlebury college, stating as a reason that there were fewer temptations to youth there than in most places where colleges are established; that the village was distinguished for good morals and piety, and that the same was true of the faculty of the college. The father concluded to make one more effort, and the son consented to go. His guest wrote letters to a few pious and distinguished individuals, stating fully the feelings of the father and the character of the son. A lively interest was thus excited in the breasts of some of the faculty and trustees of the college in behalf of young Henry. Under these circumstances he resumed his studies, and during a revival of religion in the college, this child of so many prayers and tears, became, as was believed, a subject of grace. He entered warmly into the work of seeking the salvation of his fellow students, and others. The guest who was hospitably entertained at the house of his father, soon after settled in the western country, and never saw young Henry from the time they parted at his father's house, until on his journey to Kentucky as a missionary, Henry called on him and preached on the Sabbath in his pulpit. The feelings excited in their bosoms at this second meeting can be better conceived than described. After preaching on the Sabbath, they went together to attend a meeting in the neighborhood, among a plain people, where some religious excitement existed. Here Mr. Henry addressed the assembly in a familiar extemporaneous discourse, in which he seems to have excelled and been greatly blessed in the course of his succeeding ministry. The audience were melted into tears, and some lasting impressions were made, the fruits of which will not be known till the judgment. After spending a few days together, these two friends parted to meet no more, until their Lord shall call them before him to give an account of their stewardship.*

NEW ESTABLISHMENT.
EAST-ROCHESTER HARD-WARE STORE.
NUMBER SIXTEEN, GLOBE BUILDINGS.
H. BUSH has just received, and is now opening an extensive assortment of
HARD-WARE, CUTLERY AND SADDLERY,
Of every description, which he will sell on as good terms as can be purchased elsewhere. Also—EDGE TOOLS of all kinds, constantly on hand, or manufactured at short notice. His friends and the public generally, are invited to call and examine for themselves.
East-Rochester, April 24, 1828. 3m17

NEW SPRING GOODS.
THE subscriber is receiving at his store adjoining the new Bank building, Exchange-st. a splendid assortment of seasonable
DRY GOODS
Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of fancy and staple dry goods, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods from N. York during the summer. EDWARD BREWSTER.
Rochester, May 1st, 1828. 181f

CHEAP BOOKS, &c.
L. FAIRMAN,
(EXCHANGE BUILDINGS, ON THE BRIDGE.)
HAS just received an extensive addition to his former stock of BOOKS.—His assortment now comprises many valuable Scientific, Philosophical, Medical, Theological and Classical Works, and most of the popular Literary publications. Public and private Libraries furnished at a small advance from the publishers prices.
STATIONARY, &c.
Blank Account, Record, Receipt, Writing, and Memorandum Books, Ladies Albums, Superior Drawing, Writing, and Letter paper, Bonnet and Band Box Board, superior Glass Paper, best English and German Quills, Water, Sealing Wax, Inkstands, Pocket do. Addison's Ever Pointed Pencils, Silver Pencil Cases, best lead Pencils, Sand, Sand Boxes, Mathematical Instruments, Letter Stamps, Pen, Sand Boxes, Indelible, India, Black, and Red Ink-Black and Red Ink Powder, Water Colours, Hair Pencils, Playing, Conversation, Fancy Pocket Books, Wall-lets and Card Cases, fancy Boxes and Paper, gilt Trimmings and Ornaments, Gold Leaf, fancy Soap, Soda Powders, best Cologne Water, Perfumery, &c. &c.
—ALSO—
School Rewards, Children's Books, a great variety— elegant French Prints &c. Teachers supplied on advantageous terms. May 19. 201f

NEW FASHIONABLE HAT STORE.
No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of
HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,
With a general assortment of Youth's and Children's Fancy Hats of the latest and most fashionable styles, Fur, Seal, Hare and Cloth CAPS, fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved notes, as they can be had in the state.
They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Shipping Furs. Jan. 26.

NEW GOODS.—The subscriber has just received an extensive assortment of
Domestic
&c.

MORTGAGE SALES.
DEFAULT having been made in the payment of the money secured by an Indenture of mortgage bearing date the 23rd day of September, eighteen hundred and twenty-four, executed by Isaac C. Chester, and Eunice his wife, and Leonard Adams, of Penfield, in the county of Monroe, and State of New-York, to Henry Chapman, of the county of New London, in the State of Connecticut. NOTICE is hereby given, that by virtue of a power of sale contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the house kept as an Inn by Jonathan Baker, in Penfield aforesaid, on the 10th day of November next, at ten o'clock in the forenoon, on the 1st parcel of Land in Penfield aforesaid, and being part of the 1st and 2nd divisions of Lot number the thirty-eight, in township number the 17th and bounded as follows, viz.—West by the highway running north and south from said high-way at right angles thereto, and a brick house occupied by Leonard Adams, to land lately owned and occupied by James Maden's jr.; easterly by the line of said land extending north on the same, as far as the south line of said land which stands the store late of said Rich; and northerly by a line extending on the south line of the said store lot to the south-west corner thereof, and thence by a line by the line of said store lot to the north side of the said back house of Adams to the said high-way. Dated May 10th, 1828.
HENRY CHAPMAN, Mortgagee.
E. POMEROY, Attorney.

DEFAULT having been made in the payment of the money secured by an Indenture of mortgage, bearing date the 23rd day of August, 1825, executed by Elizabeth Ely to Worthington Wright, of all that certain piece or parcel of Land lying in the Town of Brighton, county of Monroe and State of New-York, and distinguished as the South half of town Lot No. forty, known and distinguished as the fourth range of townships in the Penfield and Gorham's purchase, reference is made to the survey, made by Ezra Phelps, A. D. 1811; will more fully appear. The said store or parcel of land, being part of the south-west corner of the lot No. 31, of the said Lot, is supposed to contain 95 acres, in the county of Monroe or less.—NOTICE is hereby given, that by virtue of a power of sale, contained in the said Mortgage, and pursuant to the Statute in such case made and provided, the said Mortgage premises in the county of Monroe aforesaid, will be sold at public auction at the house next, at ten o'clock in the forenoon. Dated May 10th, 1828.
WORTHINGTON WRIGHT, Mortgagee.
E. POMEROY, Attorney.

DEFAULT having been made in the payment of the money secured by an Indenture of mortgage, bearing date the 23rd day of August, 1825, executed by Leonard Adams and Jane K. his wife, of Penfield, in the County of Monroe and State of New-York, to Henry Chapman of New London and State of Connecticut, and conveying to him in mortgage, certain lands described therein as follows, to wit—ALL that certain piece or parcel of land, being part of the fourth range of townships in the late County of Ontario, and State of New-York, and bounded as follows, viz. West by the centre of the high-way, running south to high-way; easterly to land owned and occupied by Isaac Maden, and equidistant between a brick house owned & occupied by Isaac Maden, and a brick house owned & occupied by Isaac Maden, the line of said Maden's land, to extend hereby conveyed; East by the line of the lot on which Samuel Rich's store stands, which said lot extends south from the south side of the high-way five rods; North by the south line of said Rich's store, which said lot stands on the same; thence by a line to be run parallel to the south-west corner of said lot hereby conveyed to the centre of the said high-way, a piece of land in the same division, bounded south by the north line of a piece of land above described, West by the said high-way, running south to Daniel Penfield, East and east by the line of said store, &c. excepting the said lot of the said Samuel Rich, which said lot stands on the south side of the high-way five rods deep.—NOTICE is hereby given, that by virtue of a power of sale in said mortgage contained, and pursuant to the Statute in such case made and provided, the said mortgage premises will be sold at public auction at the house now kept as an Inn by Jonathan Baker in Penfield aforesaid, on the fourth day of November next at ten o'clock in the forenoon.—Dated May 10th, 1828.
HENRY CHAPMAN, Mortgagee.
E. POMEROY, Attorney.

DEFAULT having been made in the payment of the money secured by an Indenture of mortgage, executed by Nathaniel Jones, of the city of New-York, to Nicholas Deveraux and Horace Butler, of Utica, in the county of Oneida, of all that piece or parcel of Land, situate in the village of Rochester, in the county of Monroe, being village lot number eleven, in said village, with the dwelling house—lying on the west side of Carroll street, and being to a public alley, being the same premises covered by the Western Fire Insurance Company to said Jones, by deed bearing date the 31st day of February, 1827.—NOTICE is hereby given, that by virtue of a power of sale in said mortgage contained, and pursuant to the Statute in such case made and provided, the said premises will be sold at public auction, at ten o'clock in the forenoon, on that day.—Dated February 21, 1828.
NICHOLAS DEVERAUX,
HORACE BUTLER, Attorneys.

DEFAULT having been made in the payment of the money secured by an Indenture of mortgage, dated the second day of July, eighteen hundred and twenty five, executed by Isaac Maden, subscriber by the said Gideon Orr, which mortgage has been duly filed in the office of a power of sale, in the county of Monroe, and State of New-York, at the house of Gideon Orr, at the village of Penfield, in the county of Monroe, and State of New-York, on the 10th day of November next, at ten o'clock in the forenoon, on the 1st parcel of Land in Penfield aforesaid, and being part of the 1st and 2nd divisions of Lot number the thirty-eight, in township number the 17th and bounded as follows, viz.—West by the highway running north and south from said high-way at right angles thereto, and a brick house occupied by Leonard Adams, to land lately owned and occupied by James Maden's jr.; easterly by the line of said land extending north on the same, as far as the south line of said land which stands the store late of said Rich; and northerly by a line extending on the south line of the said store lot to the south-west corner thereof, and thence by a line by the line of said store lot to the north side of the said back house of Adams to the said high-way. Dated May 10th, 1828.
HENRY CHAPMAN, Mortgagee.
E. POMEROY, Attorney.

ROCHESTER OBSERVER.

FRIDAY, JULY 25, 1828.

VOLUME II—NO. 30.

SAMUEL CHIPMAN, EDITOR.

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DIVISION AMONG THE FRIENDS.

The pamphlet from which we made some ex-
tracts in our last respecting the difficulties among
the Friends, proceeds to give quotations from the
writings of Hicks, showing the tenets of that
party. The first gives their opinions relative to
the Holy Scriptures.

"If the Scriptures were absolutely necessary,
he had power to communicate them to all the na-
tions of the earth, for he has his way as a path
in the clouds; he knows how to deal out to all
his rational children. But they are not neces-
sary; and perhaps not suited to any other people,
than they to whom they were written." Series
of discourses delivered by Elias Hicks, in Phi-
ladelphia, &c. page 119.

"One would suppose that to a rational mind,
the hearing and reading of the instructive para-
bles of Jesus, would have a tendency to reform,
and turn men about to truth, and lead them on
in it. But they have no such effect. Ibid. p. 129.

"They have been so bound up in the letter,
that they think they must attend to it, to the ex-
clusion of every thing else. Here is an abomi-
nable idol worship, of a thing without life at all,
a dead monument." Ibid. p. 139.

"The great and only thing needful, then is,
to turn inward, and turn our back upon the letter;
for it is all shadow." Ibid. p. 225.

"Now the book we read in, says, 'Search the
scriptures;' but this is incorrect; we must all
see it is incorrect; because we have all reason to
believe they read the scriptures, and hence
they accused Jesus of being an impostor." Ibid.
p. 314.

"He (Jesus) does not move us in the least de-
gree to any book or writing whatever, but leaves
every thing outward entirely behind, as having
passed by, for he abolished all external evidence,
as not being capable of bringing about salvation
to the soul." See Quaker; E. Hick's sermon,
Vol. II. p. 264.

"No experience will ever be worth any thing to
us, which is not our own experience, begotten
through the influence of the blessed spirit of
God." New York sermons, p. 123.

Thomas Wetherald, at an irregular meeting
held at Green-street, says, "And I want us
therefore, in our investigation of spiritual things,
to bring spiritual evidence to prove spiritual
truths. Let us attend to spiritual reflections,
& not be looking to the scriptures, & to the sys-
tems of men, and to the words of preachers; for
all these begin of an external character, can only
dazzle and blind." Quaker, vol. II. p. 217.

In accordance with the foregoing sentiments
concerning the Holy Scriptures, the Berean says:
"In vain does any man quote the Scriptures, as au-
thority for his opinions; for if they have not been
immediately revealed to his own mind by the
Holy Spirit, they deserve no better name as it
respects him, than speculations. Vol. II. p. 211.

"Those revelations were for other times and
other states, and not for us. They belong to
those to whom they were immediately revealed.
And that, and only that, which is immediately
revealed to us, belongs in like manner to us and
to us only." Ibid. p. 212.

"Now the revelations respecting the nature of
God, which were made to the Israelites, are true
when viewed as in connection with, and as hav-
ing relation to their spiritual condition; but to
any other state, they are not true; therefore such
revelations abstractedly taken, are NOT TRUE IN
THEMSELVES—ARE NOT THE TRUTH OF GOD." Ibid.
Vol. I. p. 403.

It would be easy to adduce many other ex-
pressions from their sermons and writings, shew-
ing the contemptuous manner in which they
speak of those Sacred Writings; but we appre-
hend that enough has already been quoted, to
show the reader how lightly they esteem them.

With respect to the Saviour Elias Hicks says,
"Who was his Father? He was begotten of God.
We cannot suppose that it was the outward body
of flesh and blood that was begotten of God, but
a birth of the spiritual life in the soul. We must
apply it internally and spiritually. For nothing
can be a Son of God, but that which is spirit; and
nothing but the soul of man is a recipient for the
light and spirit of God. Therefore nothing can
be a Son of God but that which is immortal and
invisible. Nothing visible can be a Son of God.
Every visible thing must come to an end, and we
must know the mortality of it. Flesh and blood
cannot enter into heaven. By the analogy of
reason, spirit cannot beget a material body,
because the thing begotten, must be of the same
nature with its father. Spirit cannot beget any
thing but spirit; It cannot beget flesh and blood.
No, my friends, IT IS IMPOSSIBLE." Philadelphia
sermons, p. 10.

Further, "Elias Hicks says," The Berean says,
"The flesh was made, not begotten, for the Word
which is spiritual to appear in. A body hast thou
prepared me. This does not convey to my mind,
the most distant idea of the body of Christ being
begotten of God." Vol. II. p. 27.

Elias Hicks says, "For he [Jesus Christ] had
read the law and understood it, because he was
faithful to the manifestation of light; and it was
dispensed to him, in proportion to his necessity to
understand the law. For he had not more given
him than would enable him to fulfil it, the same
as other Israelites; for if he had more, he could
not be an example to them." Wilmington ser-
mon, Vol. I. p. 139.

"We must turn our back upon them, and come
home to the light of God in us; For it is the same
spirit and life that was in Jesus Christ the Son
of God. We need not say that it is his spirit,

but only that it is the same spirit, a portion of
which was in him; because as reasonable beings
we must always take things rationally." Ib. p. 197.

"From what Jesus himself said, HE WAS NOT
GOD." New York sermons, p. 96.

"He was only an outward Saviour, that heal-
ed their outward diseases, & gave them strength
of body to enjoy that outward good land. This
was a figure of the great Comfortor, which he
would pray the Father to send them; an inward
one, that would heal all the diseases of their souls,
and cleanse them from all their inward pollutions;
that thing of God that thing of eternal life. It
was the soul that wanted salvation, but this no
outward Saviour could do, no external Saviour
could have any hand in it." Phila. serm. p. 50.

"Oh dearly beloved friends, young and old,
may you gather deeper and deeper to that which
is within the veil, where we may have access to
our God WITHOUT ANY MEDIATOR." Quaker,
Vol. II. p. 277.

"He was but an instrument and servant of God,
but more dignified and glorious than any other
that had ever appeared in the world."

Although the above are but a small part of the
extracts given, showing the doctrines of the
Hicksites, these we believe are abundantly suf-
ficient.

We will close by giving a few extracts con-
taining the sentiments of the orthodox.

In his "Primitive Christianity revived," Wil-
liam Penn declares—"We do believe that Jesus
Christ was our holy sacrifice, atonement and propi-
tiation; that he bore our iniquities, and that by
his stripes we were healed of the wounds Adam
gave us in his fall; and that God is just in forgiv-
ing true penitents upon the credit of that holy of-
fering Christ made of himself to God for us; and
that what he did & suffered, satisfied and pleased
God, and was for the sake of fallen man, that
had displeased God: and that through the offer-
ing up of himself once for all, through the Eternal
Spirit, he hath forever perfected those, IN ALL
TIMES, that were sanctified, who walk not
after the flesh but after the Spirit." Rom. viii.
1. Mark that. Vol. II. p. 867.

The Society of Friends published a declara-
tion of its faith in the year 1693, from which we
extract the following. "We sincerely profess
faith in God, by his only begotten Son Jesus
Christ, as being our light and life, our only way
to the Father, and also our only Mediator, and
Advocate with the Father. That God created all
things, he made the worlds, by his Son Jesus
Christ, he being that powerful and living Word
of God, by whom all things were made; and that
the Father, the word, and the Holy Spirit, are
one, in divine being, inseparable, one true, liv-
ing, and eternal God, blessed forever. Yet that
this Word, or Son of God, in the fulness of time,
took flesh, became perfect man; according to the
flesh, descended and came of the seed of Abra-
ham and David, but was miraculously conceived,
and also further, declared powerfully to be the
Son of God, according to the spirit of sanctifica-
tion, by the resurrection from the dead."

"That the gospel of the grace of God should
be preached in the name of the Father, Son, and
Holy Ghost, being one in power, wisdom, and
goodness, and indivisible, or not be divided, in
the great work of man's salvation."

MISCELLANEOUS ARTICLES.

From the Juvenile Miscellany.

THE DEAF, DUMB, AND BLIND GIRL.

In the city of Hartford, Connecticut, among
other interesting institutions, is an Asylum for
the education of the deaf and dumb. The build-
ing is large and commodious, and finely situ-
ated upon a commanding eminence. The present
number of pupils is 120, who in different classes,
and under the superintendence of several teach-
ers, are engaged in the pursuits of knowledge.
They are cheerful and happy, and enjoy their
intercourse with each other, which is carried on
by the language of signs, and the aid of the man-
ual alphabet. It is peculiarly affecting to see
this silent assembly offering their morning and
evening prayers. Many visitors have been
moved to tears, by this voiceless communion of
young hearts with their Maker.

Among the inmates of this mansion is one who
particularly excites the attention of strangers.
She is entirely deaf dumb and blind. Her name
is Julia Brace; and she is a native of the im-
mediate neighborhood of the Asylum. She is the
only instance of so great a misfortune, of which
any record is extant, except one European boy
by the name of James Mitchell, concerning
whom the celebrated philosopher, Dugald Stew-
art, published an interesting memoir many years
since in the Edinburgh Review. He was so
irritable that few experiments could be tried for
his benefit; but Julia Brace has been blind and
deaf, from her childhood.

She was the daughter of exceedingly poor
parents, who had several younger children, to
whom she was in the habit of showing such of-
fices of kindness as her own afflicted state ad-
mitted. Notwithstanding her blindness, she early
evinced a close observation with regard to ar-
ticles of dress, preferring among those which
were presented her as gifts, such as were of the
finest texture. When the weather became cold,
she would occasionally kneel on the floor of their
humble dwelling, to feel whether the other chil-
dren of the family were furnished with shoes or
stockings, while she was without, and would
express uneasiness at the contrasts.

Seated on her little block, weaving strips
of thin bark, with pieces of leather, and thread,
which her father in his processes of making shoes
rejected, she amused herself by constructing for
her cat, bonets and vandykes, not wholly discor-
dant from the principles of taste. Notwithstand-
ing her peculiar helplessness, she was occasion-
ally left with the care of the young children,
while her mother went out to the occupation of
washing. It was on such occasions that little

Julia evinced not only a maternal solicitude, but
a skill in domestic legislation, which could not
have been rationally expected. On one occasion
she discovered that her sister had broken a piece
of crockery, and imitating what she supposed
would be the discipline of their mother, gave
her a blow. But placing her hand upon the eyes
of the little girl, and ascertaining that she wept,
she immediately took her in her arms, and with
the most preserving tenderness soothed her into
good humour and confidence.—Her parents were
at length relieved from the burden of her main-
tenance, by some charitable individuals who
paid the expenses of her board with an elderly
matron, who kept a school for small children.
Here her sagacity was continually on the stretch
to comprehend the nature of their employment,
and, as far as possible to imitate them. Obser-
ving that a great part of their time was occupied
with books, she often held one before her sight-
less eyes with long patience. She would also
spread a newspaper for her favorite kitten, and
putting her finger on its mouth, and perceiving
that it did not move like those of the scholars
when reading, would shake the little animal, to
express displeasure at its indolence and obstina-
cy.—These circumstances, though trifling in
themselves, reveal a mind active amid all the
obstacles which nature had interposed. But her
principal solace was in the employments of need-
le-work and knitting, which she had learned
at an early age to practice. She would thus sit
absorbed for hours, until it became necessary to
urge her to that exercise which is requisite to
health. Counterpanes beautifully made by her,
of small pieces of calico, were repeatedly dis-
posed of to aid in the purchase of her wardrobe.
And small portions of her work were sent by her
benefactors as presents into various parts of the
Union, to shew of what neatness of execution a
blind girl was capable.

It was occasionally the practice of gentlemen,
who from pity or curiosity visited her, to make
trial of her sagacity by giving her their watches
and employing her to restore them to their right
owner.

They would change their position with regard
to her, and each strive to take the watch which
did not belong to him,—but though she might at
the same time hold two or three, neither stratagem
or persuasion would induce her to yield either
of them, except to the person from whom
she had received it. There seemed to be a princi-
ple in the tenacity to which she adhered to this
system of giving every one his own, which may
probably be resolved into that moral honesty
which has ever formed a conspicuous part of her
character. Though nurtured in extreme pov-
erty, and after her removal from the parental roof,
in the constant habit of being in contact with ar-
ticles of dress or food, which strongly tempted her
desires, she has never been known to appropriate
to herself, without permission, the most trifling
object. In a well educated child, this would
be considered as a most striking proof of her re-
spect for the rights of property, and whose perfect
blindness most often render it difficult even to
define them, the incorruptible firmness of this
innate principle is truly laudable. There is also,
connected with it, a delicacy of feeling, or scrup-
ulousness of conscience, which renders it neces-
sary in presenting her any gift, to assure her re-
peatedly by a sign which she understands, that
it is for her, ere she will consent to accept it.

Continuing to become an object of increased
attention, and her remote situation not being
convenient for the access of strangers, applica-
tion was made for her admission into the Asy-
lum, and permission accorded by the Directors in
the summer of 1825. After her reception into
that peaceful refuge, some attempts were made
by a benevolent individual, to teach her the
alphabet, by means of letters both raised above,
and indented beneath a smooth surface. But it
was in vain that she punctually repaired to the
school-room, and daily devoted hour after hour to
copying their forms with pins upon a cushion.—
However accurate her delineations sometimes
were, they conveyed no idea to the mind sitting
in darkness. It was therefore deemed wiser to
confine her attention to those few attainments,
which were within her sphere, than to open a
warfare with Nature in those avenues which she
had so decidedly sealed.

It has been observed of persons, who are de-
prived of a particular sense, that additional quick-
ness, or vigor, seem bestowed on those which re-
main. Thus blind persons are often distinguish-
ed by peculiar exquisiteness of touch, and the
deaf and dumb, who gain all their knowledge
through the eye, concentrate, as it were, their
whole souls in that channel of observation.—
With her, whose eye, ear, and tongue, are alike
dead, the capabilities both of touch and smell are
exceedingly heightened. Especially the latter
seems almost to have acquired the properties of
a new sense, and to transcend even the sagacity
of a spaniel. Yet, keeping in view all the aid
which these limited faculties have the power of
imparting, some of the discoveries and exercises
of her intellect are still, in a measure, unac-
countable.

As the abodes which from her earliest recol-
lection she had inhabited were circumscribed &
humble, it was supposed that at her first recep-
tion into the Asylum she would testify surprise
at the spaciousness of the mansion. But she im-
mediately busied herself in quietly exploring the
size of the apartments, and height of their stair-
cases: she even knelt, and smelled to the thresh-
olds; and now, as if by union of mysterious geo-
metry with a powerful memory, never makes a
false step upon a flight of stairs, or enters a wrong
door, or mistakes her seat at the table.

Among her various excellencies, neatness, and
love of order are conspicuous. Her simple ward-
robe is systematically arranged, and it is impos-
sible to displace a single article in her drawers,
without her perceiving and restoring it. When
the large baskets of clean linen are weekly brot
from the laundress, she selects her own garments
without hesitation, however widely they may be

dispersed among the mass. If any part of her
dress requires mending, she is prompt and skil-
ful in repairing it, and her perseverance in this
branch of economy, greatly diminishes the ex-
pense of her clothing.

Since her residence at the Asylum, the dona-
tions of charitable visitants have been consid-
erable in their amount. These are deposited in a
box with an inscription, and she has been made
to understand that the contents are devoted to her
benefit. This box she frequently poises in her
hand, and expresses pleasure when it testifies an
increase of weight; for she has long since ascer-
tained that money was the medium for the supply
of her wants, and attaches to it a proportionable
value.

Though her habits are peculiarly regular and
consistent, yet occasionally some action occurs
which it is difficult to explain. One morning,
during the past summer, while employed with
her needle, she found herself incommoded by
the warmth of the sun. She arose, opened the
window, closed the blind, and again resumed her
work. This movement, though perfectly sim-
ple in a young child, who had seen it performed
by others, must in her case have required a more
complex train of reasoning. How did she know
that the heat which she felt, was caused by the
sun, or that by interposing an opaque body she
might exclude his rays?

At the tea-table with the whole family, on
sending her cup to be replenished, one was ac-
cidentally returned to her, which had been used
by another person. This she perceived at the
moment of taking it into her hand, and pushed it
from her with some slight appearance of disgust,
as if her sense of propriety had not been regard-
ed. There was not the slightest difference in the
cups, and in this instance, she seems endowed
with a degree of penetration not possessed by
those in the full enjoyment of sight.

Persons most intimately acquainted with her
habits, assert that she constantly regards the re-
currence of the Sabbath, and composes herself
to unusual quietness, as if for meditation. Her
needlework, from which she will not consent to
be debarred on other days, she never attempts to
resort to; and this wholly without influence from
those around her. Who can have impressed up-
on her benighted mind, the sacredness of that
day? and by what art does she, who is ignorant
of all numerical calculation, compute without
error the period of its rotation? A philosopher
who should make this mysterious being his stu-
dy, might find much to astonish him, and per-
haps something to throw light upon the struc-
ture of the human mind.

Before her entrance at the Asylum it was one
of her sources of satisfaction to be permitted to
lay her hand upon the persons who visited her,
and scrutinize with some minuteness their fea-
tures, or the nature of their apparel. It seemed
to constitute one mode of intercourse with her
fellows beings, which was soothing to her lonely
situation. She has always been accounted for by
those whose judgment rested on the
combined evidence of all their senses. But since
her removal to this noble Institution; where the
visits of strangers are so numerous as to cease to
be a novelty, she has discontinued this species of
attention, and is not pleased with any long in-
terruption to her established system of industry.

Julia Brace leads a life of perfect contentment,
and is, in this respect, both an example and re-
proof to those who for trifling inconveniences in-
dulge in repining, though surrounded by all the
gifts of nature and of fortune. The genial influ-
ences of spring wake her lone heart to gladness,
—and she gathers the first flowers, or even the
young blades of grass, and inhales their freshness
with delight bordering on transport. Sometimes,
when apparently in deep thought, she is observ-
ed to burst into laughter, as if her associations of
ideas were favorable not only to cheerfulness, but
to mirth. The society of her female compan-
ions at the Asylum is soothing to her feelings;
—and their habitual kind offices, the guiding of the
arm in her walks, or the affectionate pressure of
their hand, awaken in her the demonstrations of
gratitude and friendship. Not long since, one of
the pupils was sick,—but it was not supposed
that, amid the multitude who surrounded her, the
blind girl was conscious of the absence of a sin-
gle individual. A physician was called, and the
Superintendent of the female department, who
has acquired great penetration into the idioms of
Julia's character, and her modes of communica-
tion, made her understand his profession by
pressing a finger upon her pulse. She immedi-
ately arose, and taking his hand, led him with
the urgent solicitude of friendship, to the bedside
of the invalid, and placing his hand upon her
pulse, displayed an affecting confidence in his
powers of healing. As she had herself never
been sick, since early childhood, it is the more
surprising that she should so readily comprehend
the efficacy and benevolence of the medical pro-
fession. It would be easy to relate other re-
markable circumstances respecting her, but it is
not desirable that this article should be so far
extended as to fatigue the reader.

Should any of you my young friends, for whose
sake this memoir has been written, visit at any
time the Asylum at Hartford, and be induced to
inquire for the deaf, dumb, and blind girl, you
would probably find her seated with her knitting,
or needlework, in a dress, neat and in its plain-
ness conformable to the humility of her circum-
stances. There is nothing disagreeable in her
countenance, but her eyes forever closed, create
a deficiency of expression. Her complexion is
fair; her smile gentle and sweet, though of rare
occurrence; and her person somewhat bent, when
sitting, from her habits of fixed attention to her
work. Many strangers have waited for a long
time to see her thread her needle, which is quite
a mysterious process, and never accomplished
without the aid of the tongue. You will per-
ceive nothing striking or attracting in her exte-
rior, though her life of patience, industry, & con-
tentment, has traced correspondent lines upon her
features and deportment.

My dear children, it will be difficult for you
to gain a correct idea of a person perfectly blind,
deaf and dumb, even after repeatedly behold-
ing her. Cover your eyes for a short time, and
you shut out this world of beauty. Close your
ears, and you exclude this world of sound. Ref-
rain from speaking, and you cease to hold com-
munion with the world of intelligence. Yet,
were it in your power to continue thus for hours,
even for days, you still have within your minds
a treasury of knowledge to which she can never
resort. You cannot picture to yourself the utter
desolation of one, whose limited acquirements
are made at the expense of such toil, and with
the hazard of such continual error. Never, there-
fore, forget to be grateful for the talents with
which you are endowed. For every new idea
which you add to the mental storehouse, praise
Him who gives you with unveiled senses to taste
the luxury of knowledge.

When the smile of your parents and compan-
ions makes your heart glad, or when you look at
the bright flowers and fair skies of summer, think
with compassion of her, who must never see the
face of her fellow creatures, or the beauty of
earth and sky. When you hear the melody of
music, or the kind voice of your teachers, Oh! strive
to value and improve your privileges; and
while you pour forth all the emotions of your souls
in the varieties of language, forget not a prayer
of pity for her, who dwells in perpetual silence;
—a prayer of gratitude to Him, who has caused
you to differ from her. L. H. S.

Hartford, January, 1828.

RELIGIOUS STATE OF PARIS.

The following remarks, on the moral circum-
stances of the capital city of France, are from a
gentleman, who was there in March last, and
are contained in his letter published in the N. Y.
Observer. It is delightful to contemplate
the happy transformations on society which are
effected by Christian principle, wherever they
prevail.—Baptist Register.

The religious prospects of France, and espe-
cially of Paris, are growing brighter every day.
During the last year, especially, there seems to
have been an important and auspicious change.
A considerable number of persons in this city
have given evidence that they have felt the pow-
er of the Gospel, and a spirit of inquiry seems to
have taken possession of the minds of many
others. There are in Paris two reformed French
Churches, and four pastors; two of whom are
decidedly evangelical, and preach the Gospel
faithfully and boldly. There is one Lutheran
Church, and three pastors; also a Swiss minister,
who was expelled from the church at Geneva,
on account of his holding the doctrines of the
Reformation, who preaches to a small congrega-
tion assembled in a private dwelling. There is
in Paris a Bible Society which was established
in 1818, whose Auxiliaries in different parts of
France, amount to more than 3000, and estab-
lished in 1823.—the Tract Society, in 1822, which
has distributed nearly seven hundred thousand
Tracts;—the Committee of Sabbath Schools
formed in 1826;—the Protestant Society "de
prevoyance," in 1825. This consists of several
hundreds of persons, each of whom pays about
three francs [sixty cents] a month, and whenever
any one is reduced by misfortune in his world-
ly circumstances, he derives his support from
the fund which is thus maintained.—the Society
of Christian Morals, consisting both of Catholics
and Protestants, the object of which is to suppress
lotteries, to oppose the slave trade, to regulate
prisons, to lessen the number of capital punish-
ments, and to promote the cause of religious
liberty. In the course of the last year, a very
able work has been written here on the subject
of capital punishments, which has produced a
strong impression on the public mind, and prom-
ises to be followed by permanent beneficial ef-
fects. There is also a Society for elementary
instruction, which, like the one last mentioned,
unites both Catholics and Protestants. Of these
Societies, the first, second, sixth and seventh,
in the order in which I have noticed them, pub-
lish a bulletin, or periodical journal. They
have all their annual meetings during one week
in April, which are conducted substantially in
the same manner with ours in New-York. Sev-
eral of these Societies are principally indebted,
not only for their prosperity but their existence,
to Mr. W., a countryman of ours, whose name is
associated with more than one benevolent enter-
prise, not only here, but on our side of the At-
lantic. According to a recent estimate, there
are in France 269 pastors in 90 Reformed
Churches, and 219 pastors in 35 Lutheran
Churches. The number of pastors has now
probably increased by 30 and 40 more. There
are among these a considerable number of decid-
edly evangelical men, and I am happy to learn
that the number is increasing every year.—
There are two Theological Seminaries in France;
one at Montauban, the other at Strasburg. The
professors are said to be generally lax in their
religious views, though at Montauban, there are
20 or 30 students who embrace the evangelical
doctrines. I must not omit to mention a Society
in Paris, of which I have had an interesting
account, consisting of about 25 persons, who
meet once a week, at four different houses in
rotation for conversation on experimental reli-
gion.

For the Rochester Observer. ESSAY ON THE SABBATH.

No. II.

In my last essay some considerations were
adduced in support of the perpetuity and divine
authority of the Sabbath. The ground on which
the argument was based, is this. The Sabbath
is a divine institution, devolved by the author-
ity of the Almighty, upon the whole human
family, to be exclusively devoted to religious
purposes, and kept as a memorial of the good-
ness of God, in the work of creation and provi-
dence on the one hand, and on the other, as

typical of the rest which remaineth for the people of God in Heaven. The command to observe the Sabbath has never been revoked, and like all other commands of the Deity, will remain binding upon all men until it is revoked by the same authority by which it was originally given.

In confirmation of these propositions, it was shown, that as soon as the work of creation was finished, the Sabbath was instituted; that in accordance with this fact, at the time when the law was given by Moses, this day was regarded as sacred by almost all the nations of the earth; and finally, that the command, "Remember the Sabbath-day, and keep it holy," had no more connection with the Mosaic ritual, than any other precept of the Decalogue; that it was incorporated among the fundamental principles of the Divine Government, which remain the same under every dispensation, and which will never be abolished until the heaven and the earth be no more.

That it was incumbent on men to observe the Sabbath as long as the old dispensation continued, no believer in the sacred oracles will doubt. To show positively, in addition to the arguments already brought forward, that such a day is to be observed under the new dispensation, I will adduce one passage of scripture, and then proceed to the subject of the present essay. The passage to which I allude is this, (Rev. i. 10.) "I was in the spirit on the Lord's day." This passage was written many years subsequent to the death of Christ, and designates a particular day, generally and familiarly known to Christians at the time as the Lord's Day. That the expression, "the Lord's day" refers to a particular day consecrated to religious purposes, will appear evident by comparing it with a similar expression in the Old Testament—"The seventh is the Sabbath of the Lord thy God."—Whatever in the Bible is said to be set apart for holy uses, in a manner peculiarly sacred. We have then proof positive from the scripture, that a Sabbath is to be observed, under the new as well as under the old dispensation.

We come now to the consideration of the question, which day of the week is to be observed as the Christian Sabbath? And here, as we enter upon this question, permit me to remark, that the want of a positive command in the New Testament for the observance of the first instead of the seventh day of the week, affords no ground for the conclusion, that such a command—a command binding upon all who live under the new dispensation—was not given by the Lord of the Sabbath, to his disciples, and by them to the churches which they established. Such a command may have originally been given, and yet it may not have come down in this shape, to us. Our authority for obeying, and our obligations to obey this precept, may rest upon the information, that those who received their commission directly from the great head of the church, were accustomed themselves, and taught all who were converted to the Christian faith, to assemble on the first day of each week for sacred worship; that they regarded this day as sacred—as exclusively consecrated to religious purposes. Such a fact, however, when clearly established, will devolve upon us all the responsibility of a positive injunction. Suppose that an individual living eighteen hundred years subsequent to the creation of the world, should have made the enquiry, whether he was bound to observe the original Sabbath? Suppose that in pursuing his inquiries, all the information he could derive from scripture was the historical fact recorded in the second chapter of Genesis—"God blessed the seventh day, and sanctified it."—Suppose also, that in addition to this, he should find from undoubted testimony, that those who received this account from God himself, and all who had lived subsequent to that time, had held this day in sacred regard, would he not, under such circumstances, feel himself as much bound, to "remember the Sabbath day, to keep it holy," as if he had found a positive command for its observance.

On precisely such ground as this does our authority rest, for keeping the first instead of the seventh day of the week, as the Christian Sabbath. We have, indeed, no positive precept enjoining this; but we have the most unquestionable evidence from scripture, and the record of the church, from the earliest establishment of christianity to the present time, that this is the day designated by the sacred writer as "the Lord's day," and which the apostles and primitive christians regarded as holy.

That such a day is to be observed under the present dispensation, has, I think, been clearly established. In searching through the New Testament for the day of the week, which is to be thus regarded, we find the following indubitable indication in favor of the first. It is the day in which the Redeemer arose from the dead, and on which he uniformly met his disciples, during the period which intervened between his resurrection and ascension to glory. It is the day on which the Holy Spirit descended, to qualify the apostles for the great work, which their departed Lord had devolved upon them;—on which they, and all the early converts to christianity, were accustomed to assemble for the commemoration of the sufferings and death of the Saviour, and the worship of God; and which, throughout the New Testament, is marked by a peculiarity and sacredness, which does not attach to any other day of the week. What candid enquirer after truth, can read Acts xx. 6 and 7, and 1 Cor. xvi. 2, without receiving the conviction, that this is the day on which Christians were accustomed steadily to assemble, for religious worship;—on which the apostle commands them not to forget the assembling themselves together, and which is designated by the evangelist as "the Lord's day."

From the writings of primitive Christians, who received their instructions directly from the apostles, we have also the most unequivocal evidence that the first day of the week is the Christian Sabbath. Ignatius, for instance, a companion of the apostles; Justin Martyr, who lived at the close of the first, and the beginning of the second century; Irenaeus, a disciple of

Polycarp, the disciple of John; Dionysius, Bishop of Corinth; Tertullian and Origen, each living in the second century; and a host of others, all bear their united testimony to the fact, that the first day of the week was universally regarded by the early converts to the Gospel, as the Lord's day, as the Christian Sabbath; and that it was received from the apostles as such. Through these men we have the concurrent voice of all the churches established by those who acted under the immediate inspiration of the Holy Spirit; and commencing with those churches, we have the united testimony of all Christians, from that time to the present, enjoining upon us the duty, to remember the day on which the Lord rose from the dead, and keep it holy. Now, this is precisely the ground on which we rest, with undoubted confidence, the momentous question, as to the authenticity and divine authority of the Scriptures, on which the objections of infidels and sceptics have been most triumphantly refuted, and the inspiration of the sacred oracles established on an unshaken and immovable basis. Why do we believe with such unwavering assurance, that Paul wrote the epistle to the Romans, to the Corinthians, and others, which bear his name, in the New Testament; because it is declared by such men as those whose testimony has been adduced, to decide the question now before us, that the apostle did write those epistles, and that they were universally received by Christians at the time, as written by him. For the same reason as we conclude, that he and the other disciples of our Lord, did regard, and that they enjoined upon all the churches which they established, the duty of observing the first day of the week as the Christian Sabbath. The evidence is about as clear in one case as in the other; and we may as consistently deny the inspiration of the scriptures, as to deny the claims of this day upon our sacred regards.

On this subject there can be no mistake. We cannot believe it possible that the first day of the week was universally regarded as the Sabbath of the new dispensation, by Christians living in Judea, Asia Minor, Greece, and throughout the whole Roman Empire; and that too, during the very age in which the apostles lived, unless those Christians had been thus taught by the apostles themselves. Our argument, then, in favor of the claims of the first day of the week to our sacred regard, is this:—This is the day on which the apostles who received their commission from the Lord Jesus Christ, and who acted under the immediate inspiration of the Holy Spirit, were accustomed to celebrate religious worship; and which, from them, was universally received by Christians living at the time, as the Sabbath of the new dispensation. And hence we are brought to the irresistible conclusion, that the Lord of the Sabbath did command his followers to remember and keep holy the first instead of the seventh day of the week.

The wisdom of such a change will appear evident, from a single consideration. This is the day on which the work of creation was completed. It united, therefore, in its origin, and use originally derived from an observance of the seventh day, together with that deeper interest which is awakened in the mind, by a contemplation of the great work of redemption.

My next Essay will be devoted to a consideration of some of the objections which have been brought against this doctrine. M. A.

For the Rochester Observer.

SOMETHING MORE MUST BE DONE.

During the last eighteen months, there has been a very sensible advance, in the minds of the christian community, towards correct scriptural views and practice, in regard to two very important points; viz: *Intemperance and Sabbath breaking.* Both these evils have become so extended, as to awaken and alarm Christians, and to excite strong fears for the safety of even our civil institutions; and they have become so deeply rooted, and their ramifications are so numerous and diversified, that it will require long, firm, prudent, and concentrated efforts, from all who love the Lord Jesus, to effect their destruction. Both these evils, are of such a nature as to excite the *worst* as well as the *strongest* of the corrupt passions of the corrupt heart—*avarice and selfishness.* Were it possible for either of these passions to exist in the heart, separate from the other, it would of itself oppose a strong barrier to christian exertion; but when both are united, they become like the bars of a castle.

In promoting the cause of temperance or of the Sabbath, not only the professedly wicked are to be opposed, but unhappily, many who take rank on the side of Christ. Charity, which hopeth all things, would lead us to place the opposition of such, to the account of incorrect views of truth and of duty, rather than to any direct intention of aiding the enemy. We hope better things of them. But this credit can only be a very short one. The means of correct information, are now so various, and so widely disseminated, and the weight of evidence is so rapidly accumulating, that ignorance will soon cease to excuse sin, and he who shall oppose plans of reformation or of christian exertion, will be compelled to fall into the ranks of the enemy. All who love the Lord, and the institutions of the Bible, in sincerity, will be marshalled on the one side, and those who hate and oppose, will take the other soon; there will be no neutral ground. Its extent is every day becoming shorter and narrower. Soon, but few, if any of those mercenary *time-servers* who favor either side, as suits their interest or their inclination, will be found. The servants of Christ are awaking, and so are the servants of satan; both are addressing themselves to the combat. The issue cannot for one moment be doubted: We know *which must prevail.* Wicked men may rail and rage, and strive, and fight, but it is all in vain; they must bow or break: there is no other alternative. GOD ALMIGHTY, with his word, and servants, is on the one side; and on the other, satan and his angels: What an odds! With one movement of his hand, or one glance of his eye, God can annihilate both the power and the existence of all who oppose. Where then, is the

prospect of success? On what forlorn hope can they rely?

But it is time for every professor of religion, to make his choice, which side he will espouse. Here is to be no neutrality—no armistice—no yielding. *Onward, Victory or Death,* is the watch-word. *All for Christ,* must be the motto. If his cause, the cause of truth, require it, all must be given up—*houses, or lands, or merchandize; and poverty, and reproach, and suffering and toil must be embraced with cheerful alacrity; and the cause of the Sabbath and of Temperance cannot progress, unless christians make greater or less sacrifices, according to the diversity of their circumstances.* The christian Merchant, the christian Farmer, the christian Mechanic and the christian Laborer; must each make great sacrifices, and exercise much self-denial, in order to bring about the great and needed work of reformation. Nor must the christian Minister, or the christian Physician, or men of science, riot in self indulgence. And it argues well for the good cause, that in some instances, and to some extent, *Churches as a body,* are taking a stand: some have resolved, as churches, to discourage the use of ardent spirits, and to discontinue Sabbath-breaking in all its forms: So far it is well; but more must be done. Such churches must be consistent; they must not countenance in practice, what they condemn in theory, they must not say, "*we will not give our patronage to those Stages or boats which run on the Sabbath,*" and yet indulge their members in travelling on that day, or in tending locks on the canal. In those particulars it is necessary for churches to take a firm stand. On the line of the canal, many members are engaged as Lock-Keepers; they have engaged in this business because the compensation is *considerable and sure.* Little or no regard has been had to the moral right or wrong, involved in the employment, or to the consequences which might result. But it is as wrong to attend a lock, or a turnpike gate, on the Sabbath, as it is to labor in the field, or in the shop; one is as much secular business, as the other, and as equally a breach of the Sabbath. All the arguments which bear against labor in the field, travelling in boats, or in stages, or in private vehicles on the Lord's day, bear with equal weight against this business. *So long as boats continue to run on the Sabbath, no christian can conscientiously, directly or indirectly, be concerned in tending locks:* Neither can any church consistently permit its members to pursue that employment. Should any church indulge its members in this thing, they must be considered as taking sides with the enemy, and promoting the cause of sin, how strong and how pointed so ever their resolutions may be. In fact of what use are such resolutions? None at all—worse than useless—they do more hurt than good—they actually strengthen the enemies, and weaken the friends of the Sabbath.

But some may reply that they do not tend the locks themselves; they hire men of the world to do it. A reply so weak scarcely merits an answer. That course must be *bad* indeed, which has no better support. Neither do owners of *stage-boats, or boats, themselves, but they pocket proceeds.* So if I attend upon divine worship myself, I may have one, two, three, or any number of men in my employ, and be guiltless! But the Lock keeper who hires another to tend his lock on the Sabbath, even if he attend in the house of God himself, is guilty of aggravated and complicated sin—He breaks the Sabbath himself—countenances others in doing it—*hires a fellow creature to disobey God,* and then has the audacity to pretend to worship God in his sanctuary! Surely this is sinning with an high hand. But some may still say; this is the only way in which I can comfortably support my family.—What shall I do if I give up this? Rather beg from door to door, than gain a livelihood by disobeying God—hazarding the loss of your own soul, and helping to ruin the souls of your fellow creatures; obedience is better than sacrifice, and whoever saw the righteous forsaken, or his seed begging bread? Persons who make this plea, do not consider that God can, in a thousand ways, deprive them of their gain, so unholily obtained, and reduce their families to that very state of want, which they have taken such unlawful measures to avoid. The blessing of the Lord, that maketh rich.

It is time for our churches to put a full end to all evils of this kind; especially those, who mean to favor and aid the cause of reformation—they should make all prudent haste, to thin their ranks of those members, who will not cease to travel on the Sabbath, or who prefer the gaining of a few dollars, to obeying the commands of God. Such members are dead weights—they neutralize every effort, and are counted upon by the enemy as being on his side. Such members are in fact traitors in the camp; they betray the counsels of the church to those who are without, and thus enable them to lay their plans with greater facility and precision. Let then every church not only resolve, but practice, while they say *Intemperance is a sin, and Sabbath breaking a grievous iniquity,* let them act in character; let them be consistent with themselves, and with the word of God. Then shall a blessing succeed their endeavors; the good work of reformation shall go forward; vice and irreligion shall hide their heads, and the glory of the Lord shall fill the earth. Y. C.

BOTH SIDES.

We take the annexed article from the April number of the *Spirit and Manners of the Age.*—The enemy of missions to the heathen is permitted to speak, and his objects are well answered.—Philadelphia.

"What is it that the Missionaries, and many hundreds of mistaken but well-meaning persons besides, who are dreaming of making Hindoos Christians,—what is it, in the moral or civil character of that nation, that they look to for auspicious omens to their project? Every one in his senses will admit, that a cycle of years, of centuries perhaps, must precede its accomplishment; to talk of immediate conversion is foolishness—foolishness sublimed into madness. There is one fallacy that has contributed a great deal to mislead them. They have taught themselves to consider Hindooism as a system, which does not tolerate merely, but actually enjoins, every species of sensuality—the most odious and brutal vices; arguing, and consistently enough," &c. Now we certainly think, considering the hold which sensual indulgences have on our nature, that a sensual religion is, of all others, the most difficult to eradicate; and do not see why mistaking that of the Hindoos to be of this description, the missionaries should argue, "and consistently," therefrom, in favor of the success of their cause. But to show that they have not this fact in their favor, the writer adds, "But the Hindoo theology is no such thing;—"

tolerate merely, but actually enjoins, every species of sensuality, the most odious and brutal vices; arguing, and consistently enough, from their premises, that every element of so unnatural a theology, must melt away before the lights of reason and true religion. But the Hindoo theology is no such thing. It holds out no allurements to the sensual passions. It deals in no indulgences. It is far, very far, from being a bed of roses. It is the most ascetic religion the world ever saw; the thorniest path to heaven mankind can be invited to enter. In that religion, the sternest abstinence is enforced; not preached, not recommended. From beginning to end, there is no precept in it. It is law; stern, adamant, unyielding law, from which there is no appeal. Other systems denounce intemperance. The Hindoo renders it impossible. It assumes the permitted enjoyment to be equivalent to the licentious abuse,—and it prohibits the enjoyment. The authority of such a religion may be estimated by its contempt of the common feelings of mankind; for that must be a fabric of no ordinary strength, which has outlived the lapse of so many ages, and withstood the shock of so many revolutions, in spite of the murmurs and protests of Nature, under the privation of all that is wont to sooth and refresh her.

"Yet, with all the chances in their favour, what has been done? In the course of ten years, scarcely as many real conversions have been effected. Chandalahs and Pariah, indeed, without number, have been converts; but then there was nothing from which they could be converted. They are comprehended in none of the religious castes, into which Hindoostan is divided. The Hindoos disown them. The pick-axes of our evangelical pioneers have only stirred a few crumbling fragments at the base of the mountain; the mountain still rears its head, and smiles at their obscure and feeble labors. What is it, you will ask, that renders this hoary mass of superstition alike immovable by force, and impetrate to reason? The division of caste. That stupendous institution—whether the result of craft or accident, or both—it is this which has made the whole country at once the temple and citadel of its superstitions. The entire and moral constitution of man is thus summoned to their support; all his feelings of honorable pride, of ingenuous shame, his estimation in this life, his hopes beyond it, are enlisted in their defence.—No Hindoo can survive the loss of his caste.—Nor in caste is there the relation of high or low; every caste is alike, from the head of Vishnu to the sole of his foot; nor would any man exchange his own caste, though it condemns him to the meanest offices and the vilest degradation, for another which carries along with it the homage and veneration of millions. A most singular construction of society undoubtedly; but an insuperable stumbling-block in the way of those who are unwilling to leave the Hindoos in undisturbed possession of a faith which, with all its deformities, in the eye of reason, has hitherto rendered them a peaceable, and, in the main, a virtuous and happy people." We would ask the learned gentleman, what there was a few years ago, in the "moral or civil character," for example, of the inhabitants of the Sandwich Islands, to which the missionaries could look for auspicious omens to their project? It is right, that he should be informed, that the missionaries do not look to the moral or civil character of nations, or of individuals, for auspicious omens of their success, in disseminating the truths of the Gospel; from these they would, in all instances, receive but little encouragement. They take the command of God as their warrant, and look to the influences of the Holy Spirit to crown their endeavors with the entire success by which they are certain they will, sooner or later, be followed: and we can assure our facetious anecdotalist, that conversions are, and have been, taking place hourly and momentarily, in almost every nation under heaven, quite as miraculous and contrary to "omens" as that of a Hindoo.—That one state of society presents more formidable obstacles to the introduction of Christianity than another, is certain; and that of Hindoostan has many peculiar to itself, we readily admit; but the argument supplied us by this fact, we consider to be in favor of an increase, and not of a relaxation, of effort. The writer does not pretend to say, that Hindoostan will not eventually become Christian; but asserts, "that a cycle of years, of centuries, perhaps, must precede its accomplishment," and that "to talk of immediate conversion, is foolishness—foolishness sublimed into madness." Now, if by immediate conversion is meant a general and simultaneous revolution in the creed of the Hindoos, the anticipation of such an occurrence may merit the epithet above applied to it. But supposing this change to be brought about by human means, according to the general plan of Providence, how is the work to be accomplished, even "in a cycle of years or of centuries," if the task be not begun and persevered in? Sir Christopher Wren, acting on the principles here laid down for Christian missionaries, would not have commenced the erection of St. Paul's because it required thirty-five years for its completion; he would have waited the thirty-five years, and then have expected to behold it emerging from the earth, as if by magic.

What follows is not quite intelligible to us.—He says, "There is one fallacy that has contributed a great deal to mislead them," (missionaries and the friends of missions:) "they have taught themselves to consider Hindooism as a system, which does not tolerate merely, but actually enjoins, every species of sensuality—the most odious and brutal vices; arguing, and consistently enough," &c. Now we certainly think, considering the hold which sensual indulgences have on our nature, that a sensual religion is, of all others, the most difficult to eradicate; and do not see why mistaking that of the Hindoos to be of this description, the missionaries should argue, "and consistently," therefrom, in favor of the success of their cause. But to show that they have not this fact in their favor, the writer adds, "But the Hindoo theology is no such thing;—"

and proceeds to tell us, that it consists in strict self-denial and self-torture,—which, in his view of the question, renders the case hopeless, and then exclaims, "yet, with all these chances in their favour," &c.

He then asks, "what has been done?" and answers his question by informing us, "that in ten years, as many real conversions have been effected. Chandalahs and Pariah, indeed, without number, have become converts; but then there was nothing from which they could be converted." How pagans (no matter what there caste or condition, for we feel it necessary to inform this gentleman, that the Christian religion makes no distinction, in value, between the soul of a beggar and a prince) should "without number, have become converts" to Christianity; and yet that there should have been "nothing from which they could be converted," we do not clearly understand. Is the worship of idols and quadrupeds "nothing" from which to be converted?—And are the truths of salvation nothing, to which to be converted?

The author cites "the division of caste," as "an insuperable stumbling block in the way of those who are unwilling to leave the Hindoos in undisturbed possession of a faith which, with all its deformities, in the eye of reason, has hitherto rendered them a peaceable, and, in the main, a virtuous and happy people." We would go back not more than a dozen lines, to refresh our memory with our author's description of the happiness which this "faith," in undisturbed possession of which he wishes the Hindoos to be left, is wont to confer on its devotees. "Of the most ascetic religion the world ever saw; the thorniest path to heaven mankind can be invited to enter. In that religion the sternest abstinence is enforced—not preached—not recommended.—The authority of such a religion may be estimated by its contempt of the common feelings of mankind; for that must be a fabric of no ordinary strength, which has outlived the lapse of so many ages, and withstood the shock of so many revolutions, in spite of the murmurs and protests of nature, under the privation of all that is wont to sooth and refresh him." What human individual would desire to deprive a nation of "a faith" so calculated to render it "a virtuous and happy people?" The writer continues—"As human beings, it behoves us to speak humanely, and so long as Providence deigns only to confer with man through the medium of his senses, it is neither irrational nor impious to infer the hopelessness of the project from the invincible strength of the impediment." We think such inference is both irrational and impious. The writer now adds, "He then asks, 'what has been done?' and answers his theory of the intervention of 'a cycle of years or centuries,' and pronounces the cause to be perpetually hopeless.

But we at length get at the secret of his advocacy of Hindoo virtue and happiness. "But if a whisper or two, as to the political expediency, has a chance of being heard, might not ask, What will be our empire in India, when its native subjects have become Christians? Christianity established in India, presupposes the abolition of caste; yet it is to that institution you owe your empire; for it completely disorganizes the whole constitution of the empire, by its warlike pursuits, and who are now serving your army, and helping you to complete and consolidate the conquest of their country. The can never lift up a hand against you; they are not by that law of caste which you are bent on demolishing. Ascend, then; the Pisgah of speculation. Look down from it, upon the whole multitudinous host from the Indus to the Comorin, from the ocean to the mountain range of Himeaya, all let loose from the circumscriptions of caste—that condensing press of superstition, which has hitherto bowed to your yoke, quite removed from their shoulders—and the whole nation rising, with resistless might, in the strength and manhood of public renovation. Conceive the fondest wishes of others Marshall and Carey crowned with success, and this with little or no help from the Bible you have sent out, who to this hour loiter at the ease of their episcopal cushions, as if they imagined they saw the danger of the struggle.—Age to yourselves millions, the most abominable creatures of God, at once made proselytes to fermented liquors, and overrun with the same vile vices and disorders with which that beverage has scourged the population of your country. When this consummation, so long devoutly wished, has taken place, would you devote your power in India at a pin's fee? It is no one effects to deny it, the Hindoos are indeed with many of the crimes that disturb and defile society, wherever society exists. But it is not enough to make angels weep, that cruelties should be preached up against the dancing girls in India—the only female tribe avowedly devoted to prostitution,—crusades against prostitutes, from a metropolis, which, abounding in that is loathsome in female debauchery, open we might suppose, a much wider field for the pious efforts of saints and missionaries at home. I have heard, so blind and stupid is zeal—I have heard persons talk of civilizing the Hindoos—Civilize the Hindoos!—a nation consumed, civilized when our own ancestors were wild savages, and old in arts and literature, before the primeval forests of Britain had started from the ancient silence at the voice of man."

We no longer feel surprised at the writer's animosity to Christianity, believing it to consist, as he evidently does, in "fermented liquors." He is quite ignorant of its nature, tendency, and design, he has shown in every line in this article, and we fear he has formed his estimate of it from the conduct of its unworthy and nominal professors, with whom alone, probably it has been his lot to associate. We cannot, then, that he should be anxious to present a people so innocent of sensual indulgence, whom the sternest abstinence is enforced—virtuous and so happy,—from the contaminating of Christianity.

But after this, what are we to make of a startling admission, that "the Hindoos are defected with many of the crimes that disturb and defile society, wherever society exists."—the allusion to the "dancing girls," "the female tribe avowedly dedicated to prostitution!" How many tribes would this would

legislator have "awfully dedicated to prostitution?" The twaddle about angels weeping, because the missionaries have endeavored to reclaim, in common with other classes, prostitutes in India, while there are prostitutes in their native country, is too babyish to need observation. The eloquence and power of the concluding sentence, however, amply atones for it:—"Civilize the Hindus!" exclaims the Madras Junius; "a nation consummately civilized when our own ancestors were naked savages; and old in arts and literature, before the principal forests of Britain had started from their ancient silence at the voice of man!" This is unanswerable: what has the present state of Hindoostan to do with the question? It is plain, that to desire to impart improvement and civilization to men whose ancestors, many centuries before, "were consummately civilized," is foolishness—foolishness sublimed into madness.

ROCHESTER: FRIDAY, JULY 25, 1828.

AMERICAN TRACT SOCIETY. Among the numerous associations of Christian enterprise of the present day, that for the printing and distribution of Tracts holds a prominent place; and we would ask, whether in this section of the state, the feelings of Christians are sufficiently awake to its importance. Details are furnished from week to week, by religious journals, showing conclusively, the immense amount of good which has been done by the circulation of Tracts. Hundreds have dated their first religious impressions from the reading of them. Instances are numerous in which the profane swearer, the Sabbath breaker, the intemperate and the scoffer, have been arrested in their career of guilt and wickedness, through their instrumentality, and transformed to good members of society—their feet turned from the broad way to the straight and narrow path that leads to life. Indeed, it may be doubted whether the same amount of good can be effected with the same expense, in any other way; and yet, the numerous appeals to the benevolence of the Christian public, appear to us to pass unheeded, or, at least, are not answered with a liberality in any measure commensurate with the importance of the object, or the pressing and important appeal of the Tract Society.

THE HARVEST. We are informed, that in the western part of this State, the prospects of the farmer, which but a few weeks since were never more flattering, have been blasted to a very great extent. The rust, in consequence of the late hot weather, and repeated and heavy rains, has struck the crops of winter wheat; and in many places we are assured, that not more than one third of the usual crop will be obtained. Some large fields are so completely destroyed, that farmers have turned their cattle into them. We cannot but hope, however, that the result will prove, as is often the case, the anticipations of the extent of the failure of the crop of wheat, to have been exaggerated.

THE SABBATH. For the Observer. Proceedings of Cayuga Presbytery relative to the observance of the Sabbath. Sessions of Cayuga Presbytery, Groton East, July 9, 1828. The committee appointed to report on the sanctification of the Sabbath, recommend to Presbytery, the adoption of the following resolutions. 1. Resolved, That we deem the sacred observance of the Christian Sabbath essential to the prosperity of religion, and the preservation of our social and civil institutions.

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the office of Mr. Grant, President of the Board of Trade, is still vacant. Lord Lowther, Sir G. Murray, Mr. Courtenay, and Sir H. Hardinge, have seats in the Cabinet. Counter Revolution in Portugal.—The officers commanding the regiments in Oporto, and the neighboring districts, assembled in their barracks on the 17th May, and after a solemn deliberation on the state of the country, drew up a declaration of fidelity to Don Pedro, and came to the unanimous determination of resisting the designs of the faction which was effecting the ruin of the Constitution and country at home, and bringing disgrace upon it throughout every State in Europe. Other regiments in the neighborhood were prepared to follow the same course; and the result of the whole was a proclamation, in which Don Miguel is described as the shame and disgrace of Portugal—as a creature without talent and without decency—devoid of honor and virtue—cruel by nature—false, hypocritical, and dissembling.

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The steam boat Henry Clay, will leave Buffalo on the 22d of August for Greenbay, at 9 o'clock A.M. She will touch at the intermediate ports; and it is understood that Gov. Cass will return in her, after holding the Council with the north western Indians. The Steamboat, Clydesdale Packet, which plies between Glasgow and Belfast, took fire when 12 miles from land, with 70 passengers on board, late at night; but by the presence of mind of the Captain, and the exemplary conduct of the crew, she was immediately put about and run on shore, a complete burning wreck, and in time to save every person on board.

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ROCHESTER MARKET. Table listing prices for various goods like Wheat, Rye, Oats, Corn, Flour, Butter, Beef, Pork, etc.

NOTICE. The Pioneer Stage Office is kept nearly opposite the Rochester House for the present, where seats may be taken in the Eastern Stage for Canandaigua, Auburn, Syracuse and Utica, in the Western Stage, for Lockport, Lewiston, and Niagara Falls, and in the Batavia Stage for Scottsville, Caledonia, Le Roy, Batavia and Buffalo.

W. H. WARD & CO. Marble Building—Carroll Street. Offer for sale at low prices, a full supply of DRY GOODS, CROCKERY, GROCERIES, HARD-WARE, AND HOLLOW-WARE.

RELIGIOUS SUMMARY. We learn from the Western Luminary, that a powerful Revival of Religion is now in progress at Cincinnati. Seventy indulge hopes of having passed from death unto life.

GENERAL SUMMARY. Fraud.—Another instance has occurred of misconduct and villany on the part of a clerk in a monied institution, arising or mainly produced, as there is every reason to believe, from gambling.

Important to the Afflicted—The celebrated ANTI-DYSPEPTIC ELIXIR, A MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of the warm season, such as Palpitation of the heart, Sickness of the stomach, Flatulency and moving of the bowels, Pain in the pit of stomach, Loss of appetite, Bitching up sour water from the stomach, Vertigo of the head, Lowness of the spirits, General weakness of the whole system.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, AUGUST 1, 1828.

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For the Rochester Observer.

The Hopelessness of the Drunkard.

Notwithstanding the mighty movements of the present day in the cause of temperance, still it appears, that the welfare of the real drunkard has not been sufficiently regarded. The benevolence of the Temperate Societies, seems to contemplate directly the interests of that portion of community only, who are now temperate. The measures adopted are chiefly preventative: No immediate and direct measures appear to be adopted to disarm the intemperate of their instruments of death; and thus to save much people alive.

The intemperate have been regarded, and too often treated, as if the black seal of perdition was already upon them. Their crimes have been looked upon almost as hopeless as the unpardonable sin. It has been estimated as a general rule, that when a person has become so intemperate that the sin becomes perceptible, he will not live over ten years; so the generation of a drunkard is ten years. Let the preventative measures of abstinence, go into effect throughout the land, and in ten years, it is estimated, the present generation of drunkards will be dead; and the land will be free. But for this suffering, sinking multitude, is there no relief? For the intemperate, is there no balm in Gilead? Is there no physician there? For ten years to come, must we behold annually ten thousand immortal beings falling a sacrifice to a Moloch, that still says not, it is enough?

In answer to the above interrogations, let us inquire into some of the manifest causes of the hopelessness of the sinner.

The first cause of his sin is always habitual; alarming; and usually attended with disastrous consequences. "Can the Ethiopian change his skin, or the Leopard his spots?" His also is a sin usually against light, conviction and knowledge. One must be ignorant beyond the common measure, who knoweth not that to be a drunkard, is to be a sinner, and to wrong his own soul. And he that knoweth to do good, and doeth it not, to him it is sin. Vain are all attempts to conceal the fact, that the prospects of the drunkard are cheerless as last: For wise reasons a holy God seems to have stamped this sin in numerous instances with perdition; but ought not the temperate themselves, to inquire if they have not made the prospects of the drunkard more hopeless, even than God has made them. When he has attempted reformation; and by a desperate effort endeavored to disengage himself from his enemy, how numerous are the failures. He walks the lanes and streets of our cities, and the laces, on the right hand, and on the left, the things that meet his eye, are windows literally lined with bottles of strong drink, of the most fascinating colours. Should he enter within the walls of our houses of entertainment, the first thing he meets is a whole broadside in the most splendid array. But in addition to all this; how often is he pressed beyond measure or endurance, not only by the intemperate, but even by the professedly temperate and religious, saying come take a little, a little will do you good.

By another circumstance also have the prospects of the drunkard been darkened, to a fearful extent, he has been excluded from prayer. The church of God, by almost universal consent, seem to have regarded this portion of community, in a condition but little better, than that of the spirits in prison; how very seldom has their case been presented before the throne of the Father the suppliant, how evident that he expected not to be heard; no wonder then that reformation has been so seldom. For the conversion of drunkards, as well as for the conversion of ordinary sinners, God will be sought unto by the house of Israel to do it for them.

The drunkard has also in a great measure been excluded from admonition and exhortation. By the very sight of him, the child of God, and the minister of Jesus Christ have often been disheartened, and reminded of the hopelessness of men of this character; the conclusion has been at once formed that admonition would be useless, and consequently no effort has been attempted.

Would the church of God behold this numerous class of community rescued from the ruins of that eternal hell into which they are descending; and elevated to the paradise of God, she must have more faith, and hope, and courage.

The conversion of a drunkard is not too hard for omnipotence. There is nothing in itself peculiar to this sin, to render it unpardonable. Remove temptation far away from the drunkard instead of putting the bottle to his mouth, and, with a lie in your right hand, saying a little will not hurt you; tell him the truth; there is death in the bottle; feel for him; pray for him affectionately, admonish him, and have faith in God, and a cry will speedily be raised by the drunkards of Ephraim; men and brethren what shall we do to be saved. Where you have heard babblings and contentions, and curses only; your ears will soon be saluted with the music of praise and prayer.

D. F.

For the Observer.

A UNIVERSALIST CONFONDED.

The following, as I am about to relate, took place a little more than a year since, in the town of H—, Ontario county. Thinking it may subserve the cause of truth, and afford others arguments, with which "to contend earnestly for the faith once delivered to the saints;" with the concealment of names, I have thought proper to lay it before the public.

Being resident with the family of a Univers-

alist, calculated upon by many of his profession, as a champion in defending and enforcing the doctrine of the universal salvation of all men—the following, among other arguments concerning that doctrine, happened. I observed to him that the 25th Chap. of Mathew, particularly the last paragraph, stood much in the way of Universalism. He then very learnedly said, that the word "everlasting" did not mean endless duration; notwithstanding I gave him the definitions of Walker and others, equally qualified to decide on the nature and power of words. He however, placed much stress on the term "eternal," and was willing to receive the meaning of that, in its most indefinite sense. I said to him, "if a passage be found in the Bible, that speaks of eternal fire as pertaining to the wicked, then you will believe in the future punishment of the wicked;" to which he promptly replied in the affirmative, so sure he was that no such text could be found. I instantly turned to the general epistle of Jude, and read to him as follows,—"Even as Sodom & Gomorrah and the cities about them, in like manner, giving themselves over to fornication, & going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." If his own assent could have been of any avail with him, he must now have given up preconceived notions:—so far however from letting the Bible decide the question, he endeavors to evade, by alleging, that the writings of Jude, were of doubtful authority. If, said he, the text had been found in either of the four Evangelists, I would believe it! This, I thought, was going out at a narrow door; quite too narrow, for me to follow. I resolved however, to meet him again as he should return to the argument.

This reminds us of such as "wrest the scriptures, to their own destruction." I next endeavored to learn, what part of the Bible he would receive as good authority. This done, I thought to lead him, cautiously, where he would again be necessitated, to deny the word of God, or give up his "baseless fabric;" particularly that part of the Bible which he had agreed to receive as authority. The foundation of his arguments, was that "the sinner has his punishment in this life, and that he who has sinned, is bound to atone for his sin, and how a man having spent all his days in sin, and dying with curses and blasphemies upon his lips, could be saved: he answered, that "he could be changed in the twinkling of an eye!" I next reminded him of a text found in the 12th chap. of Mathew, 32d verse, as follows, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This, together with the verse preceding the quotation, ended our argument in full—he appeared confounded, and was SILENT.

The following editorial article, from the Richmond Visitor and Telegraph, ought to be read attentively at this time, by every christian,—by every friend of our free institutions.

It is often our privilege to record the triumphs of divine grace, and to report the progress of the religion of Christ, and of the efforts successfully made to spread abroad the knowledge of salvation; and to speak of the power with which the Lord accompanies his word and ordinances, and to repeat the glad tidings which reach us from every part of our country, and from foreign shores, of sinners converted unto God.

The light is indeed, spreading, and the truth evidently, gaining ground;—but while it awakens the slumbering churches, it rouses the enemy from his dreams of indifference: and that is just the effect, which, it may be expected the Religion of Jesus Christ will produce, till the day when he shall reign on earth in Millennial glory. It makes a division among men: it converts friends into enemies: so that "a man's foes are they of his own household." And the more will be the line of distinction, and the more hopeless will be the efforts of those who oppose it.

There is a conflict of this kind now going on in our country. The powers of light and darkness are awaking and rallying around their respective standards. Many who formerly appeared to occupy neutral ground have been powerfully excited by the religious movements of the age, and have come forward in earnest for the contest. In speaking of their efforts to promote irreligion, let it be understood, that it is not our purpose to complain,—or to fulminate anathemas against those who oppose the cause of truth and holiness. They probably think it expedient to do so, and it is not out province to judge them. But some notice, perhaps ought to be taken of them; the measures which they adopt to spread irreligion, should be known—that those who love God or their country, may know what means to take to stay the progress of iniquity, and check the torrent, which, if unrestrained, will overturn the institutions reared by the virtue and intelligence of the people, and spread moral ruin through the land. In noticing them we shall mention the manner and spirit in which the opposition to christianity is conducted.

At first, there appears to be more life and energy in the camp than ever was witnessed in this country before. The opposers of christianity, a few years since, appeared to think it sufficient to ridicule Bible and Missionary Societies, and other institutions of a like character, and the "fashionable philanthropists" who formed them, as things which would shortly come to nought. They seemed to think that their prince had a hold too strong in the hearts of the people to suffer institutions of this kind to flourish. They were not aware how "great a matter a little fire kindleth." But the rapid growth and increasing moral power of these institutions, has awakened them; and they now assail them with a degree of zeal worthy of a nobler cause. At one time the attack is made on Missions, at another on revivals of religion; against Sabbath Schools they were directing their most powerful

engines, until the recent measures to promote the due observance of the Sabbath; but now, rightly considering this holy institution, as the pillar with which christianity will stand or fall, they are arraying against it their most formidable powers, determined if possible to destroy it, and to blot out the Sabbath from the calendar of the week. In several places north of us, they are taking great pains to inform the public, by advertisements and circulars, that their stages and steam-boats will not rest on the Sabbath—and that they will discountenance those who do openly respect the authority and commands of God; and to awaken the sympathies of the ignorant and recruit their forces from the multitude, they have adopted as their watchword, and cry out with one accord,—"Priestcraft!" "An Established Religion!" "A Presbyterian Pope!"—They publicly declare that all laws to promote the observance of the Sabbath, are unconstitutional; and, wonderful to relate, they are now crying persecution! persecution! and putting on sad faces, and uttering sore complaints in public and in private, as if they were suffering for conscience's sake.

This general statement is confirmed by reports of facts now before us, respecting the efforts made to spread irreligion in different parts of this country; by which it appears that the opposers of christianity are vigorously prosecuting their schemes, like men who know that their time is short, and who deeply feel that now an effectual stand must be made against the kingdom of Christ, or victory on their part is lost forever.—Christians by observing their movements may receive instruction, and learn from them to be valiant, and zealous, and persevering, and decided in doing the work of their Lord and Master, and extending his reign on earth.

Another thing now seen in the ranks of the Adversary, is (to describe it in one word,) a DISCORDANT UNION. They now appear more than ever before, to be convinced, that if divided they fall! Hence they have formed in the largest city of our country, "the Free Press Society,"—and the Society of "the Free Enquirer"—and they have seized upon the press as an engine, and are circulating with great rapidity, a number of tracts and weekly papers, and disseminate their sentiments in every part of the land. There are some—there are very many united with "the Free Enquirers," who have not yet subscribed to every article of their creed, but who have formed with them, for the sake of union, a sort of "half way covenant;" and agreed to join them in opposing the Sabbath, and Sabbath schools, and Revivals of Religion and benevolent Institutions, and to reiterate the cry of "Bigotry," "Intolerance"—an "Established Church;" These, "the Free Enquirers," undoubtedly, regard as hopeful pupils, now in a course of discipline, preparing to come out boldly and assert that the Bible is a forgery—all religion a superstitious invention—that there is no God—no Heaven—no Hell—and to make desperate efforts to propagate their creed. Instead of describing their main unknown, we would remark in passing, that it is lawful for christians to learn from an enemy, the importance of union—of united exertion in promoting every good work, and of using the periodical press to send to every neighborhood and every dark corner of the country, the truth and benign influences of the gospel.

We ought perhaps to enquire, as the opposers of Christianity are flaming patriots and enthusiastic lovers of liberty, (a liberty unrestrained by the authority of God or man,) what good effects would result from the success of their plans? If they were to succeed, and to break down the Sabbath and all the restraints of Religion, and extinguish the light of Christianity, and banish from the minds of twelve millions of people, all knowledge and fear, and thought of God, if they were to accomplish this, what glorious consequences will result to our country from their victory?

In brief reply to this inquiry, it may be remarked that God governs the world by uniform and immutable laws. Moral causes, producing both good & evil, have been in operation in this world, nearly six thousand years; and their effects on individuals and nations have been witnessed in every age. And these effects have, so far as known, uniformly corresponded with their antecedent causes. For example, we do not think it hypothetical to say that "righteousness exalteth a nation." This has ever been found true—the more any nation or people love and practice righteousness, the more highly they are exalted. This has been uniformly the fact, and is illustrated by the history of almost every nation.

On the contrary, irreligion and vice and ruin, are uniformly associated: God has joined them together; they go hand in hand, or if at any time, they are apparently separated—they are soon united again. If infidelity and its concomitant vices prevail universally among a people—they bring down the judgments of heaven. The doom of that people or nation is inevitable. From the well known tendency or influence of moral causes, it may be predicted with certainty, that infidelity, if embraced by a whole nation, will produce—whatever be the form of its government or its physical resources—national ruin: The curse of God will rest on that nation. This is not hypothesis: If there is any truth in the records of what has been, it is fact. It is illustrated by the infernal tragedy exhibited thirty-five years ago, in France. Voltaire contrived the plot and laid a deep foundation for that exhibition in the minds of the people, by disseminating the principles of infidelity. The first act in the horrid tragedy was to deny the truth of the Scriptures, & acknowledge no God but Nature! The second was to burn the bible and abolish the Sabbath: The next was to discard by a public decree the very idea of religion, and thus destroy all moral obligation, and all moral restraints being removed, the stage was prepared, and every thing fitted for the development of passion and

the full exhibition of the spirit of Atheism.—Mark the result! In seven years two hundred thousand inhabitants, men, women, and children, were inhumanly butchered by their fellow citizens. In the four years war that followed with England, One million seven hundred thousand men were sacrificed at the shrine of national ambition or vanity, at the expense of more than 559,000,000 pounds sterling.* And this scene of destruction and devastation, extending through France and all Europe, was continued during nineteen years. Another—the last act of this tragedy—in which there will be a full display of retributive justice—will be exhibited to the universe in the judgment of the great day.—Let infidels, if they choose, blot the sun from the firmament, and endeavor to warm and enlighten the world with a single taper; but let no rational being hope to preserve and perpetuate virtue and the blessings of liberty, without the holy influences of the Bible and the Sabbath.

In the systematic efforts made in our country at this time, to spread infidelity, there may be seen the kindling and the exertion of a spirit worthy of the fame of Voltaire. And this spirit is diffused among thousands. The first and the second steps have already been taken. The holy Scriptures are caricatured and held up as an object of ridicule.—The Sabbath is violated and trampled on—the name of God is blasphemed—and the religion of Jesus scoffed at, and the press converted into an engine to spread the destructive influences of this creed among the many. And if Christians do not awake and bring the light and moral power of the gospel to bear on the community and provide for the instruction of the rapidly increasing and extending population, the causes of evil now in operation, will spread desolation, and ruin, and death, through every part of this country.

* For this estimate we are indebted to a correspondent of the New-York Observer.

HOME MISSIONARY SOCIETY. WESTERN AGENCY.

The Board formerly denominated the Geneva Agency, was re-appointed by the Executive Committee, August 23, 1827, under the title of the Western Agency of the American Home Missionary Society for the State of New York. It acts as a Board of Inquiry and Reference for the district comprising the seventeen western counties of the State, and is composed of the following individuals:
Rev. Henry Axtell, D.D. Geneva, Ch'n.
" Henry Dwight, Geneva, Treasurer.
" Miles P. Squier, Geneva, Secretary.
Mr. Abraham B. Hall, Geneva.
Rev. James Richards, D.D. Auburn.
" Dirck C. Lansing, D. D. Auburn.
" Henry P. Strong, Phelps.
" Ansel D. Eddy, Canandaigua.

The following is extracted from the Annual REPORT of the Agency, presented the 1st May, 1828.

The settlement of the region assigned to this Agency, that part of the state of New-York, and extending over seventeen counties, was commenced a little more than thirty years since. The population now is not far from 500,000. Twenty years since, but one Presbytery existed on this field: now, there are nine presbyteries and one Consociation, in the denominations of A. H. M. S. laborers and ministers of the A. H. M. S. who labor steadily in word and doctrine, in 71 of these congregations, supplying 40 of them, the whole, and the remainder steadily, one half, or a less portion of the time.

The following is a list of the names and locations of the missionaries within the bounds of this Agency, with the amount of aid granted to each, and the date and period of his appointment.

[The names in this list will be found in their alphabetical places, in the catalogue of Missionaries appointed by the Executive Committee, of A. H. M. S. and are there designated by an appropriate mark. See page 21, and onward of the Report.]

The aggregate expense of these missionaries to our funds, for the year, including the compensation of the Agent of the A. H. M. S. (who is also the Secretary of this Board), together with the incidental expenses of the Agency, such as postage and stationary, is \$4000. Our receipts for the same period, have been \$5670 27; leaving a balance in favor of the general Treasury of G670 27.*

The sources from which funds have been derived, are, organized auxiliary associations, collections in churches on thanksgiving day, and on the Sabbath, benevolent societies not auxiliary, the monthly concert for prayer, and individual donations.

Thirty-five auxiliary associations have been formed the past year, making in all, sixty-nine.—Associations are now formed in most of the principal congregations within the limits of the Agency, and are a prompt and efficient source of income.

In November last, a circular was issued to the congregations within the district allotted us, soliciting a collection in behalf of the Home Missionary cause, on the day of thanksgiving appointed by the Governor of the state; and we are happy to record the fact, that upwards of \$6000 were on that day contributed by them to our Treasury. In the more central and wealthy congregations, individual subscriptions have been made; and in this way about \$2500 have been received. The remainder of the sum now reported, has been derived from benevolent associ-

* Of which sum, \$4667 05 has been deposited in the Bank of Geneva, subject to the order of the Treasurer of American Home Missionary Society, \$763 22 paid over at his office in the city of New York, and \$1000 expended in Missionary operations by the late Monroe County Home Missionary Society.

ations not auxiliary, from the collections on the Sabbath, and at the monthly concert for prayer.

The subject of Home Missions continues to be viewed with an evidently increasing interest in this section of the church. There are those in our congregations, who, both by their language and their deeds, authorize us to "expect great things, and to attempt them," in that work of love, on which we have entered. To this accession of interest, the judicious arrangement of the Executive Committee in diffusing Home Missionary information has contributed. It has grown too, out of the increasing intelligence and piety of the community; out of the new movements in behalf of benevolent institutions generally; and especially from the manifest success of the missionary work in this region, and the recognition of it by the great Head of the church, as his own cause, by the sealing operations of his Spirit.

In respect to the success which God has given us in the descent of the Spirit upon the field immediately under our eye, the past year, we feel bound to speak with confidence and gratitude.—It has been with us, in many respects, a year of the right hand of the Lord. Twenty-five new stations have been occupied, where congregations are now gathered, and are steadily supplied with the ministry of the word through the instrumentality of the Society. Fourteen houses of worship have been erected, or are in progress, to be completed the ensuing season: and the gracious visits of the Most High in the outpourings of his Spirit, have been granted to about one-eighth part of all the stations under the care of this Board.—The congregations of Sodus and Maries, Wayne county, of Lakeville, first church in Genesee, Livingston county, of East Genoa, in Cayuga co. and of Parma and Greece, in Monroe county, have shared the most largely in the effusions of the Holy Spirit. About fifty in each of these congregations have, in the judgment of your missionaries, passed from death unto life; and the most them, by the last reports, had connected themselves by the public profession of piety, with the people of God. In Port Bay, Wayne county, about thirty-five have gained the hope of pardon and acceptance with Christ, twenty of whom have confessed his name on the second sabbath of the present month. The revival at this station still continues, as it does at some of those above mentioned. Twenty-two have been added to the church in Eden, Erie county. The congregation of Ashville, Chautauque county, on the borders of our missionary station at James-town, has been blessed with the descent of the Spirit, & strengthened by the addition of a considerable number to the standard of the Lord at that feeble outpost of Zion. A period of refreshing was granted, the winter past, to the congregation of Spencer, Tioga county; and to that of Niagara Falls, and has much strengthened the hands and encouraged the hearts of the people in those places. The Spirit is now breathing upon the weary valley of Chemung, and refreshing to some extent, the missionary congregations of Big Flat and Painted Post, on the borders of the counties of Tioga and Steuben. Considerable additions have been made to the churches atceptions, the congregations have increased in numbers and in strength, and have been confirmed in "the faith once delivered to the saints."

From many facts of a similar nature, as illustrating the success of the Home Missionary effort, and to encourage its friends in its prosecution, the following may be selected. A congregation at the commencement of the year applied, for support among themselves, for fifty dollars for the minister of their church, to the needful salary reported an addition of forty-seven dollars to their church, the contribution of fifty dollars to benevolent institutions, besides twelve dollars to this Board, and an ability and determination to sustain the worship of the sanctuary, without missionary aid. Another, when the year commenced, could raise only two hundred dollars; but being assisted in their extremity, have since reported an addition of forty-seven members to their church, and the bestowment on benevolent objects of a larger amount than was given them by the Missionary Board. They now subscribe upwards of one hundred dollars more for the support of the gospel among themselves, than last year. A new station, which enjoys the labors of one of our missionaries half of the time, sent us sixteen dollars as the result of a collection on Thanksgiving day. Two other stations under the pastoral labors of one missionary, and who were aided in the sum of seventy-five dollars, have organized auxiliary associations, and sent to our treasury the sum of thirty-one dollars. Two other congregations to which fifty dollars each were pledged at the beginning of the year, have since contributed to our funds, the one thirty-eight dollars & seventy-nine cents, and the other twenty-six dollars and forty-five cents. Others have shown a measure of grateful liberality which deserves commendation. Many facts, the language of which we cannot mistake, have wrought in us the conviction, that the presence and patronage of a Missionary Board, acting as an office of Intelligence, and a Board of counsel and General Correspondence with the destitute and feeble Congregations on the subject of planting & sustaining gospel institutions among them, with a measure of temporary relief, viewed in the light of an advance of means for the present necessity; describe much of the nature & measure to a large extent, the usefulness of the Home Missionary effort within this Agency. More than four hundred and seventy dollars have been contributed this year to our funds from the stations occupied by our missionaries; while those Congregations which have heretofore been built up through the patronage of the Society, are among its most devoted and efficient Auxiliaries. This, we are persuaded, will continue to be the fact. Congregations thus reared are like the beneficiaries among our candidates for the ministry. The law of benevolence first originated their existence and sustained their infancy.—Their own history gives them additional ties of

relationship and sympathy with the great body of Christians. They feel under peculiar obligations to the law of Christ, "Bear ye one another's burdens, and lie under the commanding influence of motives, not only to discharge the debt they owe, but as ability increases, to move with alacrity forward in every benevolent enterprise for the advancement of the empire of truth and mercy in this apostate world.

Many of the stations now occupied are yet feeble, and will require a continuance of aid. More than fifty organized Churches and congregations are still destitute of the preached gospel; and there is also a considerable amount of territory which lies, spiritually, a waste & a desolate heritage. Like the mountains of Gilboa, there is on it "neither dew nor rain, nor fields of offerings." It is "like the heath in the desert that seeth not when good cometh." The county of Cattaraugus enjoys the labors of but one Presbyterian minister, so far as is known to this Board, and he is a missionary. In Niagara county we have but two missionaries, while the exigencies of the feeble churches in that region imperiously demand more. Moreover, as the country becomes older, and the population more dense, congregations naturally lessen in geographical extent, and new ones rise up on their borders.

Vacancies are now more numerous than they would have been if a sufficient supply of Missionaries could have been found to enter into the work. But for the dearth of laborers to enter into fields already white unto the harvest, and we deem it our duty to advert with emphasis to this fact, many of the affecting appeals for men as well as for means, which have lain upon our table from six to nine months, if not the whole year, would long since have been answered. Many stations, already visited by the Agent, and where every prerequisite arrangement for the reception of the local missionary is made, & where, in some instances he could be supported with small expense to our funds, have waited and languished, & rather impatiently too, throughout the year, because no one could be found by whom to send them the bread of life. The too straitened supply of well qualified missionaries has been a constant embarrassment to us during the year. But for this, more means could have been raised, more fields occupied, and more of the harvest gathered. Our observation and sympathy extend equally over the wants of the whole field allotted to us; and we should like to send out men on the apostolic errand of organizing the entire places: but as yet we have not laborers for congregations where more good can be done at less expense; and we are aware that the labors of a missionary may be so widely spread out in extent, as to lessen the actual and permanent amount of his usefulness. To the occupying of the whole field of our feeble & destitute churches we shall gladly hasten as fast as men and means are provided.

In concluding our report, we ought perhaps to advert to the satisfaction which the friends of Home Missions, within the Agency, express in the method adopted for conducting the work in this region by means of a Board emanating directly from the National Society. They prefer this form of organization, as it brings our Congregational Associations into immediate connection with the Parent Institution, and gives them a claim to its official publications & its influence as it embodies the entire missionary business of this region in the Annual Reports of the Parent Society, as a part of its own; and while it secures a sufficient local interest, it associates the sympathies and efforts of the benevolent among us more fully within the entire field of want & labor which lies before the American Churches, and gives them a livelier interest in the whole range of the Society's operations.

Within this Agency we find the place of weakness that strength is needed. Our year is more than twofold what it were last. What shall be the amount of the offerings of our congregations the year to come, is yet to be ascertained. That they have cheerfully and liberally met the calls of Providence in this good work during the year now ending, we have the happiness to know & feel. And though there remaineth yet much land to be possessed within our border; we are instructed by past experience to anticipate the period as not far distant when our congregations shall go out with those in the older country, and with a more full and undivided charity in behalf of the extended desolations of the South and West, and help to deepen and widen the channels of beneficence opening for their relief, until the darkness shall be past, and the true light shine on all the land, and "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

By order of the Board,
MILES P. SQUIER,
Cor. Sec. of the Western Agency, for the A. H. M. S. in the State of New-York.

For the Rochester Observer.
THE QUESTION

NOW BEFORE THE AMERICAN TRACT SOCIETY.
Shall this Society essentially curtail its operations for want of pecuniary aid, or still press forward in the work of actually supplying the millions of our country with Tracts?

At the meeting of the Executive Committee, July 21, the state of the Treasury was as follows:—

Due, as advanced by a member of the Committee on a note for Paper \$280 00
Do. amount of Bill for Printing 212 81
Do. do. do. for Folding, Binding, &c. 474 01

In the Treasury, only Whole amount due this day \$1,677 89
Amount of obligations due previous to Dec. 22, chiefly for paper, the principal part of which has been used. \$15,005 00

The balance of \$1,659 89, due on the day of the meeting, could be met only by the personal aid of members of the Committee, who are also personally responsible for the whole amount due for paper.

These facts sufficiently show, as the Society has no permanent fund whatever, that its resources must be increased, or its operations diminished. There is no alternative.

Must then a considerable number of its presses be stopped, and its usefulness be proportionably abridged?

The voice of christian responsibility to God and the souls of men, replies—No.

The expansive spirit of the age says—No. The voice of Providence, in the constantly accumulating evidences of conversions to Christ through the instrumentality of Tracts, says—No. The spiritual wants of multitudes of our countrymen, who are living without God and without hope, and destitute of the means of Gospel grace, say—No.

The alarming progress of infidelity and vice, especially among the rapidly increasing millions of the West, which threatens to destroy us, unless God shall speedily bless our efforts to save them, says—No.

The fact that men in sufficient numbers to preach the Gospel to our destitute cannot be obtained; and that by Tracts the messages of salvation can soon be sent to all, says—No.

The word of God, "Whatsoever thy hand findeth to do, do it with thy might," says—No.

The cries of Christians scattered abroad through our moral wastes, repeat—No—No.

We beg that a few of the latter may be heard, just as they come to the ears of the Committee.

From New Orleans, a gentleman of the law writes thus: "The field for the operations of our Board of Agency of the American Tract Society is a most extended one—none perhaps so wide and responsible in the United States. New Orleans is destined to be, like your city, great in numbers, wealth, resources and influence; and according to its moral and religious character, the millions who are to rise in the valleys of the Mississippi will be elevated or degraded, virtuous or vicious, on the Lord's side, or against him. Our Board feel this, and feel their perfect inadequacy for the solemn duties devolving upon them. We need an Agent for the Tract cause here, and must have one—a man faithful, of talents and judgment, and experience—to labor exclusively and unqualifiedly among us. I cannot, my dear Sir, express, in sufficiently strong language, our great and continual want of one. He will always be sure of a home and friendly accommodations. One of our Board, Mr. —, whose heart, hand and purse, are ever at the command of his Master, will guarantee a room and a table for him. I most respectfully pray you and your Committee, not to leave sight for one moment of so important an object."

From the Territory of Arkansas, a professional gentleman writes thus: "Until recently, the name of the American Tract Society was unknown here; but a gentleman from St. Louis, 400 miles distant, not long since, showed me three or four of your Tracts, in reading which I saw at once with what power such an engine might be wielded against the immorality and irreligion so prevalent here. At length one of our citizens brought from Alexandria, La., 300 miles distant, your 2d Annual Report, which gave us the information we so much desired, concerning the Society, and we have now formed an Auxiliary, and collected \$25.

"We are in latitude 33 42, 250 miles W. of the Mississippi, 20 miles South of us rolls the Red River, 1000 miles above its mouth, forming here the boundary between the U. S. and the Mexican province of the Texas, 60 miles East is our steamboat landing on the Washita, 500 miles above its confluence with Red River; 129 miles North is Little Rock, the seat of our Territorial Government, on the Arkansas 800 Tonson, the limit of White Settlements.

"The space within these boundaries includes five counties; the whole of them, we may say, destitute of the stated ordinances of the Gospel, though they contain 12,000 inhabitants. The soil is exuberantly fertile, and the climate excellent, and delicious. It would seem tremulously designed this for a terrestrial Paradise. But why is it that those countries most favored by nature are permitted to continue the strong holds of Satan? The mass of the people are poor and illiterate; and those who possess the means seem to be straining every effort to vest their property in Slaves. The human intellect is debased, and vice, infidelity, and moral turpitude prevail. What can be done? What will you do for us? The friends of Christ among us are few, poor and weak, and have been disheartened; but our courage is again reviving. Come and help us. Give us weapons, and God will give us strength. Provide us the means, and we will trust in the God of battles for the event."

"One thing in our situation," writes a clergyman on the Mississippi, "makes my heart ache when I think of it. There is not, I do not hesitate to say, so extensive a field for the operations of an efficient Bible and Tract Society in the U. States—no, not on the continent—and yet our Societies here are just struggling for existence. I do sicken when I behold it. Christians in the older states must send us agents, and give us their aid. Get your map and trace out the Mississippi, and all its tributaries, and see what is the magnitude of our wants."

We had other letters, one received while we have been writing this article, urging upon the Society with equal earnestness, to send Tracts and faithful men into the valley of the Mississippi, but the above extracts must suffice.

The question whether a number of the Society's presses must be stopped for want of pecuniary means, has become a practical one, and must soon be decided. We appeal to the friends of God and of the immortal souls of our dying fellow men—we appeal to the friends of our country and our kindred, who are perishing for lack of vision—we appeal to those who wish to see the triumphs of the Redeemer's Cross, the march of his Gospel, and his speedy reign on the earth—we appeal to every thing that is generous, and compassionate, and expansive and noble in the Christian heart; and say, brethren, let not this work be hindered for want of pecuniary means. Think how our cup of blessings overflows, how God has lavished his mercies upon us, and how much he has done for the redemption of our own immortal spirits; think of the bitterness of unrepented sin as we have felt it in our own hearts; and say, Will we not do so much for our perishing countrymen as to supply them with Tracts? When God, in his providence, has commenced this work, and a thousand sacred incentives urge to its advancement, shall it cease for want of pecuniary aid?

We are assured the Committee will not cur-

tail their operations until actually compelled, whatever pecuniary burdens may come upon them; but they are already such as cannot permanently be borne. We can only leave it with the friends of evangelical truth, and with God, who holds their hearts in his hands, to determine what shall be the result.

[Should any be disposed to make remittances, they may be addressed to WM. A. HALLOCK, Corresponding Secy., New York.]

From the London Tract Magazine for July.

LAST HOURS OF REV. LEGH RICHMOND.

Upon the life and character of the author of "The Dairyman's Daughter," it is unnecessary to enlarge in any publication of the Religious Tract Society, or detail minutely his connexion with that institution. Our readers will be much interested in the account of his last hours, written by one of his daughters:

"He had a great dislike to keep his bed; and I cannot but acknowledge the goodness of God that it was not necessary. He rose every day to the last, and sat as usual in his study, only getting up a little later and going to bed earlier, as his strength gradually failed him. The last fortnight he was very silent, and appeared constantly in prayer and meditation, waiting his dismissal, and the end of his earthly pilgrimage.— At this time nothing seemed to disturb him; and he appeared to realize the full import of that blessed promise, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' I have often thought he exemplified the faith his favorite Leighton commends, 'Let thy soul roll itself on God, and adventure there all its weight.' It was indeed an unspeakable delight to us to observe the unflinching calm of his soul; and it confirmed our minds in the truth and value of the doctrines he had taught for thirty years. We had seen our beloved father prostrate in soul before God, under a consciousness of indwelling sin, we had heard him bemoaning himself, after a long life of usefulness, as an unprofitable servant, renouncing again and again any hope of salvation by his own goodness, and fleeing to Jesus as his only refuge. To use his own words, 'It is only by coming to Christ as a little child, and as for the first time, that I can get peace.'— Yet, though for a time perplexed, he was not forsaken; We saw him comforted of God, and proving what he had often said to me, 'I trust my firm hold of you, however feeble your grasp of him,' and now we saw him strong in faith, & in the last hour of dissolving nature, rejoice in the sure and certain hope of the glory of God. He did indeed find, to use the dying words of my beloved brother, 'the rest that Christ gives is sweet.' He was silent, but it was a most expressive silence, and revealed emotions of joy and praise not to be described. Many touching circumstances occurred, which showed both the man and the christian; but they are too delicate a nature to be communicated beyond the circle of his own family.

"Two days before his death he received a letter mentioning the conversions of two persons (one of whom was a clergyman) by the perusal of his Tract, 'The Dairyman's Daughter.' When the letter was given to him he seemed too feeble to open it himself, and desired Henry (his son) to do so for him, and then let it fall again, while he repeatedly shook his head. His manner spoke the greatest humility, as if he would say, 'How unworthy of such an honor!' For a few moments it seemed to administer a cordial to his fainting spirit, and led our minds, in reference to our dear father, to contemplate the near fulfilment of that promise; 'They that turn many to righteousness shall shine as the stars for ever and ever.'

"About five o'clock on Tuesday, the 8th of May, 1827, we persuaded him to go to bed, but we little thought death was so near. He could not walk, and we were going to ring for a servant to assist him; but he said, 'I should like Henry to carry me.' He was wasted to a skeleton; Henry took him up with great ease, and we all followed. I shall never forget this most affecting moment: It was a moment of anguish to me more than the last scene. He seemed to know that he was leaving the study never to return to it: his look told me that he knew it.— This was his favorite room, where, for more than twenty years he had constantly carried on his pursuits. There he had written his books, studied his sermons, instructed his children, conversed with his flock, and offered daily sacrifices of praise and prayer. I watched him as Henry carried him out; his countenance preserved the same look of fixed composure. He raised his head, and gave one searching look round the room, on his books, his table, his chair, his wife, his children; and then the door closed on him for ever! He gave the same look round the gallery through which we passed, as if he was bidding farewell to every thing. There was a peculiar expression in his countenance which I cannot describe; it seemed to say, 'Behold, I die; but God will be with you!' Henry seated him in a chair; and he sat to be undressed, like a little dependant child, in deep silence, but without the ruffling of a feature.

"About nine he seemed rather wandering, and made an effort to speak, but we could not make out his meaning; only we perceived he was thinking about his church, for we heard him say several times, 'It will be all confusion! Mamma asked what would be confusion? The church! There will be such confusion in my church!'

"About ten o'clock, he signified to mamma, in a gentle whisper, that he wished to be left alone, to send us all away, and draw the curtains round him.

"About half-past ten, Mrs. G. tapped at my door, and told me to come and look at my father. She said she could hardly tell whether there was any change or not. I hurried to him. He raised his eyes to heaven and then closed them. I put my cheek upon his; and I believe at that instant I felt, for I could not hear, his dying sigh. I thought he was sleeping, and continued looking at him, till Hannah said, 'Your dear papa is in heaven.' I did not think him dead; and I rubbed his still warm hands, and kissed his pale cheek, and entreated him to speak one word to

me; but I soon found it was the silence of death. All turned to poor mamma, who was insensible; and I was thus left alone with my dear father, kneeling beside him with his hand in mine.— The same holy calm sat on his countenance, and seemed to say, 'Thanks be to God who has given me the victory.'

ROCHESTER:

FRIDAY, AUGUST 1, 1828.

THE CLERGY.

The disposition so general among men to depreciate the ministerial character, and at the same time to expect from them more than either their powers of mind or body enable any man to perform; to magnify their most trifling faults; to represent them as weak and fallible, and at the same time to expect them to be more perfect than the depraved nature of man will warrant us to anticipate, is so common that we are often surprized to see so many men of talents and flattering worldly prospects, engage in a profession whose duties are so arduous, and to which such vast weight of responsibility is attached.

Ease and affluence and lust of power, which so often decide the choice of a profession, cannot, with any man of common observation, operate in favor of this. The conduct of the minister of Christ, is ever subject to the severest scrutiny. Is he inattentive to worldly concerns, let him attempt to enforce the duty of giving liberally, of consecrating all our wealth to the service of God, he is considered as wholly disqualified to advise in such matters, and is at once asked what he knows about them. Does he, with a prudent forecast, attend to laying up a competence for himself and family, anticipating that in the various vicissitudes to which all are liable, even his present limited resources may be diminished, the charge of worldly mindedness is fearlessly made, and all his admonitions to his flock "not to give their chief attention to laying up treasures on earth, which will perish, or to be over anxious for the things of tomorrow, henceforth" fall (to use a borrowed language) "like pebbles on the shield of Achilles." Is he attentive to dress, his attention is too much occupied with trifles; he is vain, and regards more the outward adorning than that of the "hidden man of the heart;" is more careful to conform to the fashions of the world than to the simplicity of the gospel. On the other hand, is he negligent and slovenly in his dress, he pays too little regard to appearance, and cannot expect to exert a favorable influence on the more wealthy and influential class of his hearers.

Ease and politeness in manners are often looked upon as necessary to the success of the minister of the vulgar, and exclude him from a familiar intercourse with the more refined and polished part of society. He is considered as ignorant of the world, unacquainted with human nature, and although worldly-wise men are ready to allow that he is a "fool," they are slow to admit that it is "for Christ's sake."

But the difficulties peculiar to the clerical profession do not end here.

By the mass of society they are supposed to live much at their ease, knowing little of the toils, vexations and cares incident to other business; and notwithstanding there is hardly a minister of any denomination in this country, possessing as much wealth as most of our small farmers, the pittance on which he barely subsists is thrown away; as if no equivalent was rendered or expected; and yet to many it is matter of surprize that with five or six hundred dollars per year he does not become independent. But if more than a bare competence is acquired, he is represented as growing rich from the hard earnings of others; as eating, instead of feeding the flock of Christ.

Complaint is made if he fails of coming with "beaten oil" into the sanctuary, and often the complaint is equally loud if he does not appropriate, to visiting his parishioners, so much of his time as renders this impossible.

Another difficulty of no inconsiderable magnitude which he has to encounter, is the tardiness with which his salary is paid. Every other debt must be paid before this; want of punctuality in his parishioners in the fulfilment of their pecuniary engagements to him, never enter into their account of moral delinquencies; and when paid, it is often in produce, at a price far above the market value, and remembrance on his part would be construed into an attempt to "grind the face of the poor."

While the clergy are considered as "the servants of all," it seems too frequently forgotten that "the servant is worthy of his hire."

Their poverty, or rather the scantiness of their pecuniary resources, is matter of general notoriety. Indeed a wealthy minister of the gospel who is engaged in the appropriate duties of his office; who is diligently employed in winning souls to Christ, is so rare that we do not recollect one, within the circle of our acquaintance. A few there may be, whom various motives have led to abandon their profession, who are highly respected, and having turned their attention to the acquisition of property, are in ef-

fluent circumstances: But as a body, they possess less wealth than any other class of professional men; and yet, with this fact before us, they are charged with having been induced solely by pecuniary considerations in embarking in the profession; but if there is any truth in this charge, the inference is inevitable that they possess less foresight, have profited less from observation and the experience of others; that they are less honest than other men, and must stand before the world as a great body of professional hypocrites, and their baseness just in proportion to the professed purity of their motives. Who among us is prepared to adopt such a conclusion?

But inconsistencies do not end here. The clergy are represented as being ambitious of power. So far as relates to political power, the constitution of our state settles the point, by excluding them from all civil offices, and confining them "to the care of souls;" and we have never heard any complaint from them on account of such exclusion, nor do we find that they are less disposed to settle in this state than in others where no such disqualification exists.

If it is meant that they are ambitious of influence, we do not see why they are not as much entitled to that share which the public are pleased to award them, on account of their talents and characters, as any other class of our citizens.

An appeal to history will throw light on this subject. When power is once possessed, its possessor is generally reluctant to relinquish it, and when abused, or its continuance in the same hands, becomes incompatible with the public good, revolutions are often the consequence. If we look at the history of our country for a series of years after its first settlement, we shall find that in every emergency the civil authority called upon the clergy for counsel, and no important business, either civil or ecclesiastical, was transacted without their concurrence. The origin of all our most respectable literary institutions may be traced directly to clerical influence and their officers were almost invariably selected from among the clergy.

They then had a powerful influence, far greater than they now possess, and yet we look in vain to the page of our history which shows us the struggle which deprived them of this power.

Priestcraft and clerical domination have been rung on all the changes which infidelity could devise from an early day; and the same charges, and the same falsehoods, are still found floating down its streams; and the enemy becomes more bold, and his wrath waxes warmer and warmer as the friends of the Redeemer have become more conformably to their professions and principles.

Finally, if we look at the principles on which our Government rests—the virtue and intelligence of the people—and look at the doctrines and precepts which have been inculcated by ministers of the Gospel—their tendency, and the effect which they have produced—compare the moral character of society in those places where they have been the longest and most uniformly and strenuously taught, with the state of society in those sections of our country where the Gospel is seldom preached, and the messengers of the glad tidings of salvation have seldom been heard,—we shall be better prepared to appreciate the tendency of those publications, their authors and supporters, who are endeavoring to bring the doctrines of the Bible into contempt; to undermine the influence of the ministers of the Gospel, and represent them as a set of licensed beggars, who are growing rich, and without talents, or common sense, are about to establish an uncontrolled dominion over the purses and consciences of the intelligent yeomanry of our happy country. We might ask how it should have happened, that notwithstanding the sway which the puritan clergy of N. England had over the people; the almost unlimited confidence reposed in them, and the deference paid to their instructions, and characters as ministers of Christ; that same people, under such training, should still have been the only people who should have correctly understood the true principles of civil liberty; had the courage and independence to resist oppression—and what is still more surprising, should, after having broken the tyrant's chain, and acquired political power and civil liberty, known how to use it, and established a Government which is the wonder and envy of the world—strange that such pure waters should have flowed from so impure a fountain! If this is the effect of Priestcraft, may God in mercy grant, that it may extend and acquire strength and influence, until all the nations of the earth who are now groaning under the rod of the oppressor, may be completely under its control, and have its fetters so riveted upon them, that they shall not be loosened until "the kingdoms of this world shall become the kingdoms of the Lord and of his Christ."

REVIVALS IN KENTUCKY.

Extract of a letter from a gentleman dated, Lower Blue Licks, Ky. June, 12th, 1828.

"The Revival in this State during the winter, which still continues, has diffused through society, a spirit of a very happy character. The tone of public sentiment in a moral and religious respect, has undergone no inconsiderable change for the better. Revival has succeeded revival, until in many of our principal towns and neighborhoods, nearly all the most respectable and influential citizens have consecrated themselves to that most honorable and delightful of all services, the service of the living God.

"The Church is beginning to rise and shine in this section of the Union. I cannot see that the revival is at all subsiding; or if it does in one place, it breaks out in another. The last eight months have formed a most interesting season in Kentucky. Our fathers in the ministry, tell us, that there is a total dissimilarity between this and the old Kentucky revival. Time proved the old revival to be in a great measure spurious. And although I have little doubt that there will be some, if not many false conversions in the present revival, yet the indications are those of a genuine work."—Ch. Obs.

TEMPERANCE.

At a meeting of the citizens of Rochester held at the court-house pursuant to adjournment July 25th for the purpose of adopting a constitution for a society for the promotion of temperance, the committee appointed for the purpose of drafting the same, reported one, which, after a few alterations was adopted with uncommon unanimity.

A committee consisting of J. D. Commins, Dr. M. Brown, Jr., Col. H. Norton, G. W. Patchen and Samuel Miller was appointed to circulate the constitution for the purpose of procuring signatures thereto.

The former committee was chosen to make a nomination for officers to be chosen till the 3d Tuesday in October next.

The meeting then adjourned to Friday evening the 1st of August at this place at 7 o'clock P. M. precisely.

L. WARD, Jr., Ch'n.

The following was unanimously adopted by the meeting as the

CONSTITUTION.

Article 1st.—This association shall be called the "Rochester Society for the promotion of Temperance."

Article 2d. The officers of this society shall be a President, a Vice President, Secretary, and eight Directors, who together shall constitute a board of managers, any five of whom shall count a quorum to transact all necessary business of the Society between the annual meetings and adopt all such measures as in their view may tend to promote the objects of the Society.

Article 3d. All persons who subscribe to this constitution shall thereby become members of the Society.

Article 4th. No member of this Society shall drink any distilled or ardent spirits or keep any to his visitors except in either of these cases when it shall be necessary as a medicine.

Article 5th. No member shall give his laborers or customers or any other person any distilled or ardent spirits in any case whatever, unless when it shall be necessary as a medicine.

Article 6th. Every member of this society who may at any time have an intemperate person in his employment shall do his utmost endeavor by persuasion and all other proper and suitable means to discountenance such persons in this vice and to promote his reformation.

Article 7th. Members of this society who have buildings to erect, or any works to let out on contract in the performance of which spirituous liquors have usually been consumed, shall insert as a special condition in their contracts that no distilled or ardent spirits shall be distributed or used in or about the work, except when it shall be necessary as a medicine.

Article 8th. The annual meeting of the society for the election of officers and the transaction of business shall be on the third Tuesday of October each year, at which time also an address on Temperance shall be delivered by a person previously appointed to that duty by the board of managers, of which notice shall be given in the public papers.

Article 9th. Any member may withdraw from the society by leaving with the Secretary notice in writing of such intention.

Article 10th. A majority of the subscribers shall be competent at any annual or other meeting regularly called by the managers to amend this Constitution or any article of it that may be found inexpedient in practice.

Article 11th. We whose names are hereunto subscribed agree to observe the provisions of the above constitution as long as we shall continue members of this society.

WHAT SAY THE DOCTORS?

At the Annual Meeting of President and Fellows of the Connecticut Medical Society, held at New-Haven, on the 4th and 15th of May, 1828, the following Resolutions were passed.

1st. Resolved, That in the opinion of this Convention, the use of ardent spirits is unnecessary in health—that the habitual use of the same is destructive of private health and public morality; and their excessive use is one of the most frequent causes of incurable disease.

2d. Resolved, That in the opinion of this Convention, although the moderate use of wine, cider and malt liquors, is not injurious, the immoderate use of the same articles, is like ardent spirits, injurious to health and good morals.

3d. Resolved, that in the opinion of this Convention, ardent spirits have no tendency to protect the system from disease; that on the other

hand, they render the system more susceptible of contagion and other causes of disease: consequently, that it is the duty of physicians to abstain entirely from the use of ardent spirits in their intercourse with the sick, and to recommend the same rigid abstinence to nurses and attendants.

4th Resolved, That in the opinion of this Convention, the habitual use of ardent spirits not only renders the human system more susceptible of diseases, but increases their violence and renders them more fatal.

5th Resolved, That in the opinion of this Convention, the use of ardent spirits, by puerperal and nursing women, has an injurious effect upon their offspring, and is frequently the cause of disease and intemperance, in both the mother and child.—S. B. WOODWARD, Sec'y.

National Philanthropist.

BAPTIST CONVENTION OF VIRGINIA.

Among other resolutions, the following was adopted without a dissenting voice.

Resolved, That we deprecate the wide spreading evils resulting from the intemperate use of ardent spirits, and believe that their common use in families, and the general custom of offering them as a beverage to visiting friends, promotes the evil of inebriation; we, therefore, earnestly recommend to all the friends of humanity and religion and especially every member of the Churches composing this Association, to refrain from the use of ardent spirits in all cases except when they may be necessary as a medicine.

THE SABBATH CAUSE.

We learn from the Le Roy Gazette, that a meeting was holden at that place on the 13th inst., at which a Society was formed, auxiliary to the General Union, for the sanctification of the Sabbath, and a constitution adopted, the 6th article of which is as follows:

Art. VI. Any person may become a member of this Union by subscribing to the Constitution and signing the following pledge, viz:

We whose names are undersigned, do hereby according to the Scriptures; and we pledge ourselves to each other and to the Christian public, to refrain from all secular employment on that day, from travelling in steam-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day.

And the following persons were then chosen officers of the Society: Hinds Chamberlain, President; Henry Goodenow, Vice-President; Joshua Lathrop, Secretary; Howard Bosworth, Treasurer.

In Elizabethtown, N. J. an Auxiliary to the General Union has been formed, and the clergy connected with it have resolved to appropriate the Third Monday evening in each month, as a special season of prayer for the divine blessing on the efforts made for the sanctification of the Sabbath, and part of the exercises will be, to read intelligence which has been received during the month, accompanied with remarks.

We learn by the Philadelphia that a general meeting was holden of different denominations, in Philadelphia, on the 14th inst. at which a State Union was formed auxiliary to the General Union for promoting the sanctification of the Sabbath.—Robert Ralston, Esq. Chairman, Alexander Henry & Nicholas Murray, Esqs. Secretaries.

Among other resolutions adopted at the meeting, one was for appointing a committee to ascertain "whether any of the Steam Boats running on the regular lines between N. York and Baltimore will desist running on the Sabbath."

Mr. George R. Griswold, of New-Haven, Barber and Hair Cutter, advertises that his door will hereafter be closed on Sunday morning.

From the N. Y. Baptist Register.

OBSERVANCE OF THE SABBATH.

To all who feel a deep interest in the present, and future happiness of man, the great moral influence which is now exerted, by different denominations, in favor of a strict observance of the Christian Sabbath, must be a source of peculiar joy.

Scarcely a single periodical falls into our hands, which does not contain accounts of exertions, now making by the godly of all persuasions, to do away the vice of Sabbath breaking. We can, with all the heart, bid all who are engaged in this holy cause, "God speed," knowing that where the sabbath is disregarded there is but little of true godliness, whether in individuals or nations. A nation enjoying the blessings of civil liberty, and engaged in the sublime service of our holy religion, and at the same time regardless of the Sabbath, no man ever did, or ever will see.

That Sabbath-breaking has become great, a crying sin, in our country, no man, acquainted with her moral condition, can rationally deny; and that it prevails to an extent which threatens the liberties and happiness of this country, no man, taught by the word and spirit of God, can question. The vice of Sabbath breaking is a moral gangrene, fast spreading through the nation; and if not arrested must soon reach its vitals, and reduce it to a mass of moral putrefaction. Christians, your good works and moral influence, must form the antiseptic to stay the gangrene. Let Christians then, of every name, exert their influence, and rely upon the arm of the mighty God of Jacob, and great and glorious will be the results—the Sabbath will be regarded, harmony in Society established, and the nation saved.

The Con. Observer, in speaking of the causes which led to the defalcation of Mr. Hinsdale, Book Keeper of the Hartford Bank, says,

"The larger part of the money taken from the Bank, by his own account, was expended for Lottery Tickets. Mr. H. was supposed to have

been unusually fortunate, we believe, in drawing prizes in Lotteries. The New York Journal of Commerce says, "We happen to know that a broker in this city, some years since, paid him a prize of ten thousand dollars." He is another example of the danger of this "species of gambling." There is no end to its temptations.—To gratify this passion, men will break over all the restraints of principle, of character and affection: If they draw blanks, the disappointment only spurs on to another trial, which it is hoped, may be more successful,—that leads to another disappointment—that to another, until property, character and peace are all lost. If they draw prizes now and then, the evil is perhaps, greater still. Through a desire for more of these unholy gains, they spend on tickets the money received from former prizes, and when blank after blank devours the whole, they lay their greedy hands on whatever property comes in their way—deaf to honor, to principle, to affection—and hearing only the incessant cry, "Give, Give." This is not an exception to the general course of things. It is the natural tendency. It may be counteracted, in some cases, by religious principle—if that ever dwells in the hearts of those who habitually and frequently purchase Lottery Tickets—but it is only counteraction which saves from the natural result.—We repeat it,—there is in our estimation more danger from the prizes which are now and then drawn in a Lottery, than from the numerous blanks. And if there is one point of view in which Lotteries are less objectionable, than another, it is in the fact, that compared with the blanks, so few prizes of any great magnitude are drawn. There is some chance that repeated disappointment and chagrin may induce men to see the folly of adventures in Lotteries: but a large prize dazzles the eyes of the community & fires the cupidity of him who is so fortunate as to draw it. If you say to day that he is a fortunate man, and uses what you call his "good luck," prudently, wait till you see the end: Unless past experience miserably deceives, you need not be surprised, if at last this very success "bites like a serpent, and stings like an adder."

We will say no more, aware that it is of little use to moralize on such occurrences. They speak with a voice, which will turn some back from the paths of death; while others will pause and listen for a moment, then press with new stubbornness down the steep of perdition. Some will hear and reform—whilst others will only mock and their bands be made strong.

REFORMATION IN IRELAND

A recent English paper states that the British Society which has so efficiently contributed to the progress of the Reformation in Ireland, has employed in that country, during the last year, thirteen Scripture readers. This Society, by its Agents, has also distributed more than 100,000 Tracts, besides Bibles, Testaments, Addresses to their Roman Catholic Fellow-Countrymen, and other publications of a like character.

These facts lead us to indulge the most favorable anticipations respecting the progressive influence and final triumph of this Reformation. The work is promoted and extended—not by the sword—or the arm of civil power—but by the power of truth.

It appears to be the effect of genuine conviction—or the knowledge of the destructive errors of popery and a holy purpose to renounce and forsake them. It may therefore be expected to produce a great, permanent and salutary change on the moral and intellectual state of the Irish;—not merely a change of church government and discipline,—but a change recovering them from the ignorance, superstitions and degradation in which they have long been held by Papal Tyranny, and restoring to them the rights of conscience and the use of their reason, elevating them to the condition of enlightened christians. The authenticated statement of the number of converts up to September 30th, 1827—is two thousand three hundred and fifty seven. This number consists entirely of adults who have publicly renounced the errors of Popery. The children of conformists are not included.

Visitor and Telegraph.

CHEROKEE NATION.

The following summary is gathered from "Statistical Tables of the several districts composing the Cherokee Nation," contained in the columns of a late number of the Cherokee Phoenix.—The tables and a census of the nation were drawn up in conformity to a resolution of their Legislature passed in 1824.

The population of the nation according to the census stands thus:

Males - - - - - 5,428

Females - - - - - 5,482

Slaves - - - - - 10,910

Slaves - - - - - 517

Total population - - - - - 11,427

There were in the Nation 144 white men married to Cherokee women—and 61 Cherokees married to white women.

There were in the nation 19 schools, containing 282 scholars; 1 turpentine; 3 public roads; 10 ferries; 9 stores; 20 grist-mills; 14 saw-mills; 55 black-smith's shops; 6 cotton-gins; 1 threshing-machine; 2,428 spinning-wheels; 769 looms; 2,452 ploughs; 129 wagons; 7,598 horses; 22,405 black cattle; 2,917 sheep; 41,517 swine; 438 goats.

THE UNION WILL NOT BE DISSOLVED.

No: far from it. There is not a man, woman, or child, from Maine to Georgia, however foolishly he may talk, that would dare to commit the fatal deed, if he had the power. We have been exceedingly gratified in reading the speech of Governor Taylor of South-Carolina, the very focus of discontent, at a public dinner on the Fourth of July. The following are extracts—N. Y. Observer.

"This severing of a member from an established Confederation is not so easy a matter as some seem to think. The project I meet with in some of our newspapers, of forming conven-

tions, of withdrawing our Senators and Representatives, will repeal no law or treaty now binding upon the whole. Those who act under the authority of the General Government, if they do their duty, must, on its performance, bring the two authorities in collision. There is no eluding the question; it would arise the first hour after the dissolution is attempted, and then—but I will not go on. The picture, or rather, the reality, ought to be veiled, forever veiled from our eyes.

"I do not yet despair of the Republic: I cannot believe that the strongest motive which actuated the States in forming this confederation, can long be lost sight of—I mean our foreign commercial relations. I believe that when this regulating of commerce, so much relied on, shall be found to have destroyed it, that our General Government will retrace her steps.—I well remember when Mr. Jefferson, and a majority of the wise men of the nation, maintained, that, by commercial restrictions and embargoes, he could bring Great Britain to terms—in other words, that it was a substitute for war. At this day, how many advocates could you find for this mode of making war? The opinion is gone out as completely as the opinion of that Pope and Conclave who condemned Galileo to the Inquisition, for saying that this world of ours was round.

"Our Representatives in Congress demonstrate, with too much success, that, with the present minority, they can afford us no relief; and still I rely on the ballot-box; when the nostrums of our political empirics shall have failed to bring down the showers of gold into the laps of all the North, East, and West; when our own energies and self-denials shall have left them to bear the brunt, in paying the bounties they expected to wrest from us; when they see that we can and will raise our own horses, mules, cattle, and hogs, and spin, and weave, and wear our own homespun, and make our own iron; when they shall perceive, that, even among ourselves, these tariffs are calculated to make the rich still more rich, and the poor still more poor; then the suffrages of the People, and not of great capitalists, would tell. Then the cries of the land-locked Yankee sailor will be heard. I have not despaired. I see nothing yet to make me willing to give up the ship.

"If I have any firmness, it will be exerted to preserve the Union—to preserve, protect, and defend the Constitution of this State and of the United States."

Greece.—M. Eynard, Secretary of the Swiss Greek Committee, writes under date of Geneva, May 16th, that "Count Capo d'Istria is well satisfied with the state of public opinion; every thing in Greece is improving, order is becoming gradually re-established, and the power of the President increases every day; he is beloved and respected, and under his paternal government, every thing is receiving its proper organization; the people begin to cultivate the lands, to establish schools, and even to clear the roads."

An extraordinary prodigy of vegetation, in the shape of a walnut tree, 36 feet in circumference, and 100 feet high, is a native of America, and was found near Lake Erie. It was regarded by the natives of the forest with great veneration, believing it to be "the earthly abode of the Great Spirit." It seems especially adapted to a gallery for pictures, and its interior presents a splendid appearance. It would conveniently hold 3,000 volumes or more. The Marquis of Stafford has, it is thought, expressed some anxiety to possess it.—Lon. Courier.

SUMMARY.

Rev. S. V. Marshall, who was formerly a Missionary in South-Carolina, is now employed on an agency to collect \$20,000, to supply every destitute family in Kentucky, with a copy of the Holy Scriptures.

At Sandwich, N. Hampshire, Mr. William Freese, was recently killed by lightning.—He was sitting on a chest, which was set on fire by the lightning.

A young man, son of Joseph Gilson, was killed by lightning on Sunday evening of last week at the house of Mr. Delano in the village of Skeneateles. He was sitting in company with a young lady, who left the room and returned a moment after and found him a corpse.

It appears from the Charleston papers that the epidemic which has recently prevailed in the West Indies, called the Dengue Fever, is now prevalent in that city.

Mary Fish, born on a passage from Africa to this country, in 1707, died a few days since, in Dorchester County, Md. having attained 121 years of age.

A letter from Havana, dated July 7, states that on the preceding day a Spanish schooner with 405 slaves was sent in by an English sloop of war, captured between Havana and Matanzas. Two others that were in company escaped.

Salt Water, of a good quality, has recently been discovered by boring eighty feet, at Clyde, Wayne County. The salt made from it is said to be good.

At Briedands cross-roads, Pa. sixty one individuals who are, or have been, connected with the Sabbath School in that place, have made a profession of religion the year past.

A Temperate Society has been formed in Montreal, on the principle of total abstinence.

Curious View of the Devil's Ignorance.

A man, in Ireland, pleading for the use of Latin prayers, employed this argument—"The Devil," said he, "does not understand Latin, though he knows every other language, except Irish, in which he is defective."

The corner stone for the new meeting-house, in Litchfield, Conn. was laid on Saturday, June 21st, with appropriate exercises. More than two generations have passed off the stage since the old house was erected, and but one person, who was of age to assist in the erection of that house, is now alive among us to rejoice in the prosperity of this branch of the church, and assist in enlarging its borders.—Post.

The corner stone of the tenth Presbyterian church was laid in Philadelphia on the 14 inst.

A lad aged 16, named Atkinson, while returning from the field with a scythe in his hand, was struck by lightning and killed, on the 25th June, in Bucks County, Pa.

On the 1st inst. in Edinburg, N. H. Richard Moulton, Esq. aged 25, when within two rods of his house on his return from a corn-field, was struck with lightning, and instantly killed.

In Grantsville, Georgia, a great religious excitement prevails, particularly among the Baptists. 290 persons have been added to the Bethesda church in the course of four months.

George Chapman, accused of the murder of Daniel Wright, a half mulatto, has been committed to jail in Waterloo. The crime, it is stated, was one of the awful consequences of drunkenness.

Phirandah P. Gleason, aged 5 years, only son of Mr. Roswell Gleason, was drowned in Seneca Lake, on the 24th ult.

The number of volumes published in France, in the language of the country, during the ten years ending 1825, is 74,825 983.

TO CORRESPONDENTS.

We are compelled for want of room to postpone the "Essay on the Sabbath, No. 3," and other communications, which shall appear in our next.

MARRIED.

In Montpelier, Vt. on the 26th ult. Mr. J. P. Miller, late agent at Greece for the N. Y. Greek Committee, to Miss Sarah, daughter of Capt. Jonathan Arms.

DIED.

IN Riga, on the 13th inst. Deacon PITMAN WILCOX, aged 58. Deac. Wilcox came to this town in the year 1810. As his residence was near the line of the town, he united with the church in Bergen. In 1817, he was elected to the office of Deacon in that church, which office he filled with honor to himself and with profit and satisfaction to the church, till the day of his death.

In Penfield, on the 2d inst. Lydia Ann, aged 5 years—also, on the 10th, Franklin, aged 15 months, both children of Jesse Dutton.

Suddenly at Pennetta, while at work in the harvest field, on the 23d July, inst. a man who came to this place the day before in pursuit of employment. The name of the deceased is not known to any one here. He was an Irishman, apparently about 35 years of age, stated that he was from Lockport, or Buckport, was decently clad, blue coat, and corduroy or bangup pantaloons, had also a pair of blue cloth pantaloons & two or three shirts. No other property was found except a small wallet or pocket book containing one shilling. In his wallet was found with the name of Sackett on it. He was decently interred on the 24th inst.

In Phelps, on the 24th inst. Gen. Philetus Swift, a revolutionary patriot, who has held several civil offices, an esteemed citizen, and an honorable public servant.

LA MOTTE'S COUGH-DROPS.

—An excellent remedy, according to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

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

TO THE PUBLIC. Doctor Almy's Certificate. Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice; he, having been for many years afflicted with a dry cough, distressing him more than any other complaint, he had tried a variety of remedies (among the rest, and last of all, the most valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronic Coughs, where there is not much fever. S. O. ALMY, M. D.

July 21st, 1828. Dr. R. G. Genesee Co. N. Y.

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

La Motte's Cough Drops, sold by G. Hitchcock, D. E. Gibbs, Wm. Perkins, and Wm. Worcester, Druggists, Rochester, and by druggists generally.

PIIONEER STAGES.

TWO DAILY LINES. One Line of NEW POST COACHES is now established to and from Albany and Buffalo, and runs from each place every day except the Sabbath; running night and day.

The Daily Line to and from Utica and Niagara Falls, through Rochester, is established, and stops at night at Auburn and Rochester.

EXTRAS furnished on short notice. EZRA PLATT, Albany. JOHN M'ELWAIN, Utica. ELIHU EWERS, Manlius. WM. TILLMAN, Geneva. W. H. MEAD, Canandaigua. IRA MERRILL, Rochester. S. WALDRIDGE, Clarkson. R. HUNT, Niagara Falls. E. HALL, LE ROY. D. E. MERRILL, Buffalo.

July 21, 1828. 30th W. H. WARD & CO. Marble Building—Carroll Street.

Offer for sale at low prices, a full supply of DRY GOODS, CROCKERY, GROCERIES, HARD-WARE, AND HOLLOW-WARE.

June, 13th 1828. 24th NEW SPRING GOODS. The subscriber is receiving at his store adjoining the new Bank Building, Exchange-st. a splendid assortment of seasonable

DRY GOODS. Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of fancy and staple dry goods, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods from N. York during the summer. EDWARD BREWSTER. Rochester, May 1st, 1828. 18th.

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

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, AUGUST 8, 1828.

VOLUME II—NO. 32.

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TERMS.—\$2 50 per annum, if paid in advance; or \$3, at the expiration of six months.

For the Rochester Observer.

ESSAY ON THE SABBATH.

No. III.

In my preceding essays, I have endeavored to prove the perpetuity and divine authority of the Sabbath; and to show that the day on which, by divine appointment, it is to be observed, under the present dispensation, is the day on which our Lord arose from the dead. The arguments which have been adduced, I cannot but regard as sufficient to establish these points, in the mind of every candid enquirer after truth. If the Almighty has enjoined on the family of man, the observance of a Sabbath, they will be under perpetual obligation to obedience, till the command is revoked by the same authority by which it was originally given. Equally evident is it that the supreme law-giver may either revoke the command, or he may change the time of its observance to any other day of the week he may deem expedient. That such a change has taken place, has, I think, been clearly shown in my last essay. If the churches established by the apostles did universally receive from them the first instead of the seventh day of the week as the Christian Sabbath, a fact resting upon the same evidence as the divine authority of the scriptures themselves, it is manifest that the apostles taught the doctrine; and if they taught it, it is as clear as the light of the sun, that the change now under consideration, took place in accordance with the command of the Lord of the Sabbath himself.

Other arguments of equal weight with those which I have used, might undoubtedly be brought forward; many, however, have often been adduced, which to the writer of these remarks, appear to have no relevancy to the subject. Some of these, before entering upon the subject of the present essay, I would take the liberty to notice, to prevent the friends of the Sabbath from darkening counsel by words without knowledge, and from weakening, in this way, the evidence and sacredness of a duty of such vital importance to the interest of religion.

The first argument I would notice is taken from the 118th Psalm, particularly the 24th ver. "This is the day which the Lord hath made." The Sabbath is not mentioned in this Psalm, and the reader, who can discover in it, even a remote prophecy, either of the perpetuity or change of the Sabbath from the seventh to the first day of the week, possesses an acuteness of penetration, which I am confident is not to be attributed to ordinary mortals. It is here evident, that in a day which God had made and ordained for deliverance and blessings upon the church; on this account the righteous were to be glad and rejoice in it; but no indications are here given that they were to observe it as a Sabbath. The next and the only argument which I would mention, is derived from the direction of our Saviour to his disciples, to pray that their flight might not be in the winter, neither on the Sabbath day. This passage proves that the Jews did keep a Sabbath at the time, but not that Christians ought to keep it under the new dispensation. The reason of this direction is the fact, that the flight of Christians, which required the utmost expedition, might be prevented by the state of the weather, should it occur in the winter; and by the persecutions of their enemies, should it happen on the day on which the Jews kept their Sabbath.

I mention these only as specimens of arguments which have often been used, and which, instead of silencing the caviler, or satisfying the mind of the honest enquirer after truth, tends only to throw doubt and obscurity over a subject which would otherwise be plain. The day on which our Lord arose from the dead, requires no suborned or doubtful witnesses to substantiate its claims to our sacred regard. When the Christian is asked the reason for his observance of this day, let him refer to the manifest indications in its favor, which lie upon the very surface of the New Testament. Let him also ask the enquirer to account for the fact, that Christians enjoying the ministrations of the apostles, did universally regard and keep it as holy, and that it has thus been regarded by the friends of the Redeemer, from that time to this, in every part of the world. Such reasons are plain and tangible: they come from the friends of the Sabbath in their reverence for the Lord's day; they remove the doubts of the honest enquirer after light, and silence the caviler, if they do not carry conviction to his mind.

Let us now proceed to a consideration of some of the objections often brought against the doctrine which I have attempted to establish in the preceding essays.

One of the principal objections to this doctrine has already been considered, to wit, that the Sabbath was a Jewish ordinance, and was abolished with the rights and ceremonies of the ancient dispensation. That institution, which had its establishment at the beginning of the world, cannot depend upon another, which commenced many centuries subsequent to the ancient food. The objection also, often adduced at the present time, that the Sabbath, which is now observed by Christians is an ordinance of the Church of Rome, has also been removed by the preceding remarks. All the individuals who have been referred to, to show the manner in which the first day of the week was regarded by primitive Christians, lived many years previous to the existence of the Papal See. From their testimony we learn, not the ordinances of the Catholic Church, but the instructions given by the apostles themselves. It is during the first centuries of the Christian era that the testimony is

most universal in favor of the first day of the week.

A difficulty, however, here arises, which is not only brought forward by the opposers of the Sabbath, but which may perplex the mind of its friends, when they contemplate the change from the seventh to the first day of the week. If such a change took place under the ministration of the apostles, how, it may be asked, did it happen that no exceptions appear to have been taken to their conduct by the Jews, and Judaizing Christians, who were bigotedly attached to every part of their religion; and peculiarly so to their Sabbath? To such an enquiry I would reply, that the wisdom of the apostles was never more conspicuous than in their procedure on this subject. Instead of interfering with the feelings of the Jews respecting their Sabbath, they permitted them, without molestation, to observe the seventh day; while they enjoined upon all Christians the duty to keep the first. Two days were accordingly observed by the converts from Judaism, and only one by the converts from paganism. Thus, the Sabbath of the new dispensation was quietly introduced, while that of the old went into gradual disuse, as the principles of christianity become more generally understood. The two days which were observed by primitive Christians, received two distinct appellations: the seventh being denominated in accordance with ancient usage, "The Sabbath;" while the first, which was kept as a memorial of the resurrection of our Saviour, was on that account universally called "the Lord's day." Thence we are enabled to determine to which day the sacred writer refers, Rev. i. 10. It is to the first day of the week, the Sabbath of the new dispensation. Thence, also, the objection is removed which is drawn from the declaration of the apostle, Cor. ii. 16, 17: "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day." As the Christian Sabbath is not in the New Testament, and was never, by primitive Christians, denominated the Sabbath, the passage just cited can never be regarded as freeing us from the responsibility of observing the first day of the week, or the Lord's day. It does, as I suppose, relieve us from our obligation to keep the seventh day, but not the sabbath of the Christian dispensation. In this passage and in others, particularly Rom. xiv. 5, Gal. iv. 10, 11, the apostle refers to the exceptions which were taken by Jewish Christians to the conduct of the converts from paganism, on account of their not observing the Jewish holy days, and particularly the seventh day of the week. Nothing however is said to free us from our obligations to observe the first day of the week. And here I would remark, that from the age of the Apostles till quite modern times, notwithstanding frequent controversies have arisen respecting the seventh day, I know of no sect of Christians who appear to have to their sacred regard.

As the grand objection against the Christian sabbath, the want of any positive command for its observance, has already been considered, I shall notice but one other in the present essay. In the ancient dispensation, it is said that the light of truth was so obscurely reflected upon the human mind, that many rites and ceremonies were then required. But that under the present, divine truth is reflected with such clear and bright effulgence, all those ceremonies, and the sabbath also, is wholly unnecessary. In reply to this objection, I would simply observe, that as the superior light which is now enjoyed, does not remove the necessity of Christians not forsaking the assembling themselves together, as the Apostle directs, so it does not remove the necessity of their having some particular day when this duty shall be universally observed. And as the disciples of Christ set us the example of keeping the first day of the week as the Christian sabbath, as it was thus received by them, by all the primitive converts to our holy religion, and by the whole church, from that period to the present, so let the friends of the Redeemer now and in all future times, remember the "Lord's day," and keep it holy.

My next essay will be devoted to a consideration of the manner in which this day is to be observed.

M. A.

For the Observer.

WESTERN SETTLEMENTS No. 2.

Since the late publication on the subject of a settlement in our western country, we have had several communications with Individuals, who express a desire to engage in it. We are happy to find our estimates of the advantages proposed, duly appreciated by others; they are decidedly superior to any that have been proposed for many years.—Health, Fertility and Economy have been, and are, the basis of the project. The moral benefits must depend on the settlers themselves; and it is hoped, that a strict regard to that most important point will be properly considered. We subjoin an extract of a letter to the agent, by a gentleman who has travelled through, and is well acquainted with the country. His account may be relied on.

"The soil is a black vegetable mould of, from one to four feet in depth, with a good mixture of sand, well watered by good mill streams, and possessing excellent mill seats. The timber is generally near to water courses, between which strips are the high or grass lands. The prairies produce a most luxuriant growth where there is no need of fencing either for moving or pasturing.

"Any desirable quantity of hay may be made on these prairies, which is as good for all kinds of stock as herds grass—every sort of grain does well. With regard to health, I am informed by a friend residing in the neighborhood, that in their Sabbath School during the last and present summers, not one, of seventy scholars, has been detained one day by sickness. I consider this country peculiarly healthy for northern settlers;

and think the contemplated enterprise is very worthy of attention; it will not disappoint your expectations."

In answer to all enquiries we have for the present to inform our correspondents, that next summer a party of young men will be sent out to prepare for the proposed settlement; and that as early as possible in the spring of 1830 the Emigration will commence. The number of families proposed is from one hundred to two hundred; proper ministers and teachers will be engaged and every care taken with regard to the success of the colony.

From time to time communications will be made to the public, of such things as shall appear necessary.

Letters as usual to the agent TRACY SCOTT, Rochester.

From the Columbian Star.

OPPOSITION TO MISSIONS.

MR. EDITOR,

In the last number of the Star you inserted an able paper, in which the enemy of missions was permitted to urge his objections against the efforts which are made to evangelize the heathen, and to advance the empire of truth and righteousness in the world. He was, however, very ably answered, but was treated I think with more courtesy than he or his cause deserves. It is no matter of surprise, that Deists, Socinians and Universalists should be opposed to missions; or that wicked men whatever may be their avowed principles in reference to religion, should be uneasy when they witness the progress of light, for they love darkness rather than light, because their deeds are evil.

We know where to find them, and calculate on their utmost resistance every step of the way; but that men who profess to imbibe, and in some instances to teach, orthodox sentiments, should refuse to do any thing toward sending the gospel to heathen nations, and discourage others to do so, may be considered as somewhat surprising. There is, however, a species of orthodoxy 'false so called,' which has obtained too great a currency among us, and lies deeply at the foundation of the opposition of this latter description of persons. It is common for these men to urge the following among other objections.

1. They allege "that the business of missions has not always been rightly managed." That money has been expended improperly, and measures pursued imprudently; and therefore they stand aloof. To say nothing, at present, how little things have been magnified beyond all measures, and how unintentional errors have been attributed to depraved and wicked designs, suppose we admit the charge, "that all things have not been done in the best possible manner; shall we on that account abandon all efforts to evangelize the world?" There was a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily complaint in this case without attributing any evil design to the Apostles, who then distributed the charities of the church. The truth seems to be, that they had too much work to do, and in consequence some things were neglected. Had the believers, in that primitive church, reasoned as the opposers of missions now do, they would have said, "since this matter is not managed in the best manner let us have done with this almsgiving altogether, and henceforth keep our money to ourselves." In short this objection proceeds on the exploded principle, "that the abuse of any good thing is sufficient to warrant the rejection of it." But this would annihilate every plan of benevolence in the universe, and set aside divine institutions themselves; for they have been abundantly abused as we all know. If there have been abuses let us rectify them, and let it be our care to profit by former mistakes; but let us not excuse our indolence, selfishness and covetousness, by harping on the string of abuses.

2. "The Elect will be saved," say these men "at all events," and therefore fold their arms & take their ease. So Paul believed; but so he did not act. No man believed more firmly or preached more clearly, the doctrine of Divine predestination than he; yet was there never a more indefatigable missionary. The decrees of God never stood in his way in attempting to save souls, nor cooled his ardour for spreading the gospel among the nations. On the contrary, he derived thence the strongest motives of action. Acts, xxvii. 24, compare 31. So far from saying "the elect will be saved at all events, and therefore all solicitude on my part is needless," he informs us, "that he endured all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." ii Tim. ii. 10. This objection if it proves any thing, proves too much for some of these men; it renders their preaching vain; for according to this, the elect would be saved without it. This mode of objecting, is, moreover, impious; as it tends to contravene the positive command of Christ (Mark xvi. 15), on the ground of Divine Decrees. Did not he know what place means for the accomplishment of ends, occupied in the eternal mind; or can we dive deeper into the purposes of God than he, and pretend to act more consistently? When shall we cease to affect to be wise above what is written, and learn to do what God commands to do, simply because he commands it, and leave on him the responsibility of reconciling his purposes and precepts if at present there appear any discrepancies between them?

3. Some of these objectors profess to be great Divines, and to be profoundly skilled in the science of interpreting prophecies. I have known some of them to be apparently in rapture, in giving their views of "the latter day glory;" the millennium, carefully distinguishing between the spiritual and the personal reign of Christ; and a great deal more of things too high, and too deep for me; and yet strange to say, these men had little or no missionary feeling, in reference to any efforts to be made for the enlargement of

the kingdom of our Lord. Some of these teach, that the Jews as a nation, will be converted at once; "Born in a day," and that day will become missionaries to all nations; of course they will spare us the anxiety, toil and expense inseparable from missionary concerns as conducted in the present day, and will convert the nations as by miracles! Others think, that they can discern clearly in the mirror of prophecy, that a period of darkness, of persecution and of the reign of Antichrist will come before the millennium; and the late decision of the "Catholic question," in the British parliament, perhaps, may strengthen their faith in this. But the giving of the Bible to a heathen nation in its own language, and the supporting of a few Missionaries among them, would be worth all these speculations; for these would be the means of saving some souls perhaps millions, while speculations about the meaning of prophecies yet unfulfilled, would end in disappointment and evaporate into air. Prophecies were not given us to make us prophets, but for the confirmation of our faith in the divine testimony, by comparing the events of our own times and those of past ages with the predictions recorded in the word of God.

Further. If we consider the methods by which prophecies are accomplished in every age, we shall see the ground on which this objection is built at once give way. God employs human agency in fulfilling his predictions. Promises had been repeated to the Fathers of the Jewish nation, that their posterity should have the land of Canaan for their inheritance; yet Joshua and the men of war who were with him, had much hard fighting, before they divided the land among the tribes. Many predictions had been delivered concerning the return of the captives from Babylon, and the rebuilding of Jerusalem and of the Temple; but it cost Nehemiah, and a few noble souls who were with him much watching, many tears, and not a little labor and toil, before the fulfilment of them was realized. And there had been more prophecies given in reference to the setting up of Messiah's kingdom, and the promulgation of the gospel among the Gentiles, than of all other subjects put together; yet this great event was accomplished through the medium of human agency. Paul and others labored and suffered abundantly in this glorious work, and thereby taught us how to look for the fulfilment of prophecy. In like manner, glorious things are spoken of Zion, which remain yet to be accomplished by the self same means. There must be much praying and fasting on this subject, many sacrifices offered, & not a few martyrs made, before these predictions concerning the universal reign of Messiah, be fulfilled, and, blessed be God, the courage of our own dear brethren in Burma, and the constancy of some converted Jews at Constantinople, of whom you furnished information a few weeks since, inspire full confidence, that if confessors and martyrs are again called for, they shall be forthcoming. Ah my the comforts of life to speculate in their studies, or to dogmatize in conversation on the fulfilment of prophecies; but the Master at the great day, will distribute palms and crowns to those, and those only, who have labored and suffered for him; while to mere speculators he will say, "verily ye have received your reward."

4. But there is one objection urged of late, which, while others have excited awful feelings, has afforded me some amusement; and yet so serious a subject this disposition must be indulged sparingly. It is this, "that the societies formed in our day for the distribution of Bibles and Tracts, for sending missionaries abroad, and for Sunday Schools, &c. are the very 'Antichrist,' spoken of in the Revelations, that should come." Now sir, my risibility is provoked by this objection from the fact, that his holiness at Rome is precisely of the same opinion, as any one may see by consulting the Bulls of Pope Pius against these societies. But this is not all, the followers of a certain leader who has produced a very extensive schism in a large religious denomination of our country, and Infidels and Semi Deists, may be considered as occupying less conspicuous stations in the same work. They may not indeed have visions so clear, as to discern in these societies the very Antichrist himself, yet they unite in denouncing them as wicked or unchristian. Strange medley! It would be a matter of curious calculation and research, to ascertain how they all got together from so many apparently different and even opposite points.—I only state the fact; let those who are concerned, or who have leisure and ability account for it in the best manner they can: for the present, I pursue the matter no farther.

But seriously; I would have the opposers of missions, and especially such of them as profess to be Christian Ministers, consider well the company into which they had fallen; and would affectionately address to them, in the name of the Lord, the words which Moses on a certain occasion spoke to the congregation of Israel. "Depart I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." SCRUTATOR.

Missionary Intelligence.

INTERESTING TO PRESBYTERIANS.

Extract of a letter from the Rev. Dr. Ely, Secretary to the Board of Missions and Stated Clerk of the General Assembly of the Presbyterian Church, dated Philadelphia, July 4, 1828.

At this moment there are 636 vacant churches connected with our 90 Presbyteries, which have no ministrations of the gospel but from itinerant preachers; and 502 more of our churches have only 226 Pastors, or stated supplies, so that 276 of the churches, said to be supplied, might with propriety be added to those which are denominated vacant. Nine hundred and twelve ministers are therefore wanting to give each of our congregations the entire services of a pastor.—Many of these congregations have been formed in years past by the activity, zeal and piety of the missionaries sent out by the "Board of Mis-

sions;" many of them have been kept alive from year to year, by the occasional preaching of the gospel and dispensation of the sacraments which we have been enabled to afford them; and within a few years past your Society have come forward to assist many of our infant churches in supporting pastors and stated supplies.—We thank you for this labor of love, and so long as you send forth laborers, who will be recognized and approved as supplies for their vacant churches by our Presbyteries we shall wish your efforts may be increased a thousand fold.—Am. Pastor's Journal.

Extract of a letter from Rev. Thomas R. Durfee, dated Calloway Co. Missouri, June 7.

The last Sabbath, a Church was organized in this settlement consisting of fourteen members, & the sacrament was administered. Brothers Robinson and Cochran were present. It was to me an interesting day, and I can truly say, that I received in the enjoyment which I took in the services of that day, a rich compensation for all my toils. I say toils.—But I should hardly speak of toils, for all my exertions in this country have been acts of almost uninterrupted pleasure.

I came here expecting to meet with difficulties and trials, but I have been called to experience but few, probably not more than would have been my lot had I remained at the East.—A man who comes here from the older states will indeed suffer many deprivations both physical and moral, and if he is of a particular temperament he will find a lion in the way and retreat; but it will generally be found by examination, that this lion exists only in his own imagination. I would not make the impression by this language that the people here are in the full enjoyment of religious privileges, and that wickedness is not often seen in a form so repulsive as to sicken the pious heart. But I wish it may be understood that the population of this country is made up of inhabitants from our eastern states, many of whom have had a Christian education, and some of whom were worthy members of our eastern churches. The object will justify us in calling with tenfold emphasis, upon Christians to send forth laborers into this extensive valley, and upon the young men of our Theological Seminaries, to come over and labor in this neglected vineyard; and the necessity of this call does not arise so much from want of a disposition in the people here to support the gospel as from the peculiarity of their situation. They are scattered over an extended territory, and therefore but few who are disposed can unite in the support of the gospel. The people here labor under a great disadvantage in this respect.

Our audience, the last Sabbath, was large and attentive, and I could but feel that the Lord was indeed in the midst of us. The organization of a church in this place, should be a matter of rejoicing to every Christian. I feel that it has an important bearing upon the advancement and glory of the Kingdom in this region. Surrounding a tract of land, increasing in population not less than sixty miles distant from the nearest Presbyterian church, its members in their scattered state, I trust, will have a happy and extensive influence. The Lord is able to make this a fruitful vine, and in view of our situation, I must request what I have often and earnestly desired, the ardent prayers of the Christians at the east, that the Lord would speedily grant us a refreshing shower of divine grace, and strengthen the hands of his children by adding to their number many who shall shine as stars in the Kingdom of heaven.

There have been put in circulation within a few days in this region about 10,000 pages of Tracts. They generally meet with a very cordial reception, and are read with much interest. Eternity only will disclose the amount of good that these little but eloquent messengers of truth will effect. The circulation of Tracts in this country is one of the most effectual means of propagating the truth. They have access to many to whom a minister of the gospel could not approach. They are peculiarly adapted to this country on account of the scarcity of books, and the disposition of the people to read every thing that comes into their hands.

I have made arrangements for the establishment of a depository for Bibles in this neighborhood and have obtained and circulated a few. I have thought it not best at present to attempt the formation of an Auxiliary Bible Society, although I have no doubt that this may be done in a very short time with much success.

We have an interesting Sabbath School, and have established the Monthly Concert. I hail with joy the first number of the "Home Missionary," particularly as it is designed to contain communications relative to the Concert.

There is a prospect of a larger emigration to this state this season than usual. This country is filling up very rapidly, and where are the men who are to break to this people the bread of life?

Columbia, in Boone county, about half the distance between this and Franklin is a very important point for the location of a Missionary.—It is very desirable if possible that one should be sent there this fall.—B.

The following is extracted from the Report of a Missionary in a destitute portion of N. Carolina.

There are some common schools in this region, but multitudes are growing up in ignorance and sin, with little or no instruction, and not a few of adults are to be found who can neither read nor write. In the distribution of Tracts I have found it necessary very often to make the inquiry "Can you read?" and often has my heart been pained to hear adults and children answer in the negative. A few weeks since while out on the above business in this Co. I had conversation with a number of children as follows:

Question. "Do you have a school to go to?"
Ans. "No."
"Can any of you children read?"
"No."
"Can your father read?" "No, only in Dutch."
"Can your mother read?" "Yes."
"How old are you?" One about nine years of

age answered, "I do not know." Another said he was 10 years old himself. I then questioned these two boys as follows. "Do you know what county you live in?" "No." "Do you know what State you live in?" "No." "In what country do you live?" "I don't know." "Who came to save sinners?" "I can't tell." "Do you know who made you?" The answer was in the negative. "Can you tell me who made the world, the sun, the moon, stars, and all things?" "No; I can't." I then counted six children, to appearance belonging to one family living on a public road; and growing up in all this ignorance! I left some tracts and proceeded on my way.

I might tell you of many other things distressing to the feelings of the christian, among which are the evils attendant on courts and elections, the tremendous influence of intemperance, the prevailing spirit of litigation, the profanation of the Sabbath &c. but I forbear. May I have an interest in your prayers, and may all the church pray that more laborers may be sent forth into the Lord's vineyard.—*lb.*

The Rev. Solomon Hardy writes from Greenville, Bond Co. Illinois. He is laboring in that place and vicinity with encouraging success.—The Monthly Concert is attended, and Sabbath Schools have been formed in all the Congregations where he preaches, the latter containing, in all, perhaps, 90 scholars. He has visited many families and distributed 600 pages of tracts. He remarks, "I find as little cause for discouragement as I had anticipated. The only obstacles to my usefulness are in my own heart.—Prayer and the Bible are the weapons of my warfare."—*lb.*

THE CHURCH CONFERENCE.

[Furnished by a Clergyman.]
A little number of the members of the church had assembled in the house of God, to review their religious experience. A man in the midst of life arose and said:—"Whenever I examine the evidence, on which my hope, that I am a christian, rests, my thoughts recur to a passage of my early history. It was the habit of my mother, when I retired to bed, to teach me to pray, and occasionally to give me religious instruction. One evening my attention was awakened by my mother's words, and I dwelt upon them in the night with great interest. I seemed to be able to address my thoughts to the Saviour, and to cast myself upon his mercy. And, as far as I can judge, my sentiments and feelings were then of the same cast as those, which now enter into my religious character, and which, I hope, are truly christian." His father, an old and respectable member of the church, addressed him, and said:—"David, do you not remember the conversation I held with you in the garden, when you was a boy, one morning, respecting the interests of your soul? I asked you if you ever thought of Divine and eternal things; and you replied with tears:—"They are in my thoughts, father, all the time." The child could not forget the evening, when the sweet voice of his mother, (who, long since has fallen asleep,) persuaded him to trust in the Saviour; nor the father the morning when he saw the cheeks of his little son. Some thirty years had passed away; and this was the first time, that the father and the son had compared their interesting recollections with each other.

I said to myself, it is not certain my instructions and admonitions do not impress my children's hearts, because they do not immediately exhibit the ripe fruits of piety. Divine truth may begin "to take effect," long before any marked and clear indication of its influence shall meet even a father's eye.
When pious parents and pious children meet together, in "the sweet fields" above, and beneath the shadow of Messiah's throne, repeat to each other the story of their salvation, with what touching recollections will they not mutually delight each other!—*lb.*

TEMPERANCE.

A Reformation.—The frame of a vessel was raised in this neighborhood about three years since, at which time the owner (as we are informed) was a slave to Intemperance. His affairs became embarrassed, the building of the vessel was suspended, poverty and wretchedness were the companions of his dwelling. The tears of regret and sorrow often passed unbidden down the grief-worn cheek of his afflicted spouse; and the sheriffs were often on the alert for the miserable father, while his wretched offspring were crying for bread to sustain life.—Everything pertaining to the family indicated a rapid approach to the last stages of human wretchedness.

But soon after the reformation commenced in this town, about eighteen months since, this man, while intoxicated, entered the meeting-house during a fervent and devout prayer, at an evening meeting, which, together with a reflection upon his own dreadful situation, so affected him, that he went home under deep conviction, and from that night became a reformed man.—He has since been sober, industrious, and energetic; has done a vast amount of labor, paid off many of his debts, and recently completed and launched the vessel, the building of which had been suspended; and that, too, within himself, and without any liquor, to drink a single glass of which no money would tempt him. Peace and plenty, health and respectability, joy and gladness, now smile upon every countenance within his house, so lately the abode of wretchedness and ruin.—*Ellsworth (Me.) Courier.*

Striking instance of Temperance.—Filial Affection rewarded.

A veteran worn out in the service of France, was reduced without a pension, although he had a wife and three children to share his wretchedness. His son was placed at a military school, where he might have enjoyed every comfort, but the strongest entreaties could not induce him to taste any thing but bread and water. The Duke de Choiseul being informed of the circumstance, ordered the boy before him, and required the reason of his abstinence.

ness. The boy with a manly fortitude replied, sir, when I had the honor of being admitted to the protection of this royal foundation, my father conducted me hither—we came on foot—on our journey the demands of nature were relieved by bread and water. I was received here, my father blessed me and returned to the protection of a helpless wife and family. As long as I can remember, bread of the commonest kind, with water has been their daily subsistence, and even that is earned by every species of labor that honor does not forbid. To this fare sir, my father has returned, and while he, and my mother, and my sisters, are compelled to endure such food, is it possible that I can selfishly enjoy the bounteous plenty of my gracious sovereign? The Duke felt this tale of nature, gave the boy three Louis D'ors for pocket money, and promised to procure his father a pension. The boy begged the Louis D'ors might be sent to his father, which with the patent of his pension was immediately done. The boy was patronized by the Duke, and became one of the best officers in the French service.—*Perry Anecdotes.*

I know a good old man, who has always looked upon drunkenness with abhorrence. From his youth he has labored hard, and has drunk ardent spirits temperately. He has long been active in the church of Christ, zealous to inculcate its precepts, and diligent in obeying many of its commandments. As age increases, he feels the need of ardent spirits, but still drinks temperately. He, however, usually drinks temperately more than ten times in a day, and often consumes a gallon of ardent spirits in a week. If a friend cautions him against drinking, he is grieved; thinking that he only drinks temperately.—His temperate draughts increase in number and quantity, and he will probably go down to the grave a complete sot.—*N. Y. Obs.*

THE SABBATH.

For the Observer.

God, who knows the hearts of all men, knew when he gave the law concerning the Sabbath that, many would so interpret the exceptions authorized in cases of necessity and mercy, as to justify themselves in gathering the fruits of the earth on that sacred day. Therefore to guard it from violations of this kind, he threw into the class of particular precepts, the following plain, pointed, and specific injunction:—"in the harvest thou shalt rest." Exodus, xxxiv, 21. Now I ask, how, in the face of this injunction, can the numberless instances of Sabbath breaking among farmers in the late harvest be justified? Will it be said that from the peculiarity of the season, the rapidity with which the fruits of the earth ripened, at once crowded so much labor upon them they could not keep pace with their harvest without improving the Sabbath? I reply, God foresaw this, but he made no exception for it.

Will it be said, their labors were so frequently interrupted by the rain, that their crops must have wasted; or those already harvested in the field were exposed to be damaged, unless they improved the Sabbath to secure them? Neither be said, what God kindly gives us we ought to secure; if he give us crops of grain, he of course gives us time to gather them; and if he does not give us time on the days for secular labor, he will allow us to employ his day for that purpose? This is totally unwarranted from the word of God: it is directly opposed to the express injunction above cited.

Will it be said again, when we have grain out in such a condition as to waste or to damage, it will be attended with a loss of property to let it lie on the Sabbath; and surely we may labor on that day, if necessary, to save property from destruction? This again is wholly without a warrant from the scriptures.

But will it be further urged by some, that they need these fruits of the earth for the comfort and support of their families, and they must be permitted to labor on the Sabbath to save them? Let such consider, that God will take care of those that fear him and keep his commandments, but he no where allows them to violate the fourth, any more than he does the eighth, commandment, to provide for the supply of future wants.

Now let us canvass these reasons.
1st. If an accumulation of labor will justify an encroachment on the Lord's Day, any person who does not choose to have sufficient help to finish his business in six days, will feel himself at liberty whenever he pleases, to use the Sabbath. But press of labor is no excuse for violating that day.

2ly. The liability of grain to waste for the want of being harvested amounts in reality to nothing. One day cannot in ordinary cases make much difference with it. And if God dispels the clouds and causes the sun to shine on the Sabbath he may also on the subsequent days of the week. As to the exposure of grain to damage, farmers themselves may be in the fault.—In their great haste to have it all cut down, they sometimes delay to secure that which is fit for the barn, beyond the reasonable time which the nature of the season warrants; in such cases the fault is, in part at least, their own and they cannot be justified at all in violating the Sabbath to secure their crop.

3ly. In relation to the third and fourth reasons, I remark. It does not follow as a consequence that, for every blessing God brings to our views as attainable he gives an equal opportunity to secure it.

Sometimes he bestows things upon us which he again takes away; he gives us domestic animals, and sends disease and death among them; he gives us flattering prospects for plentiful crops of wheat and corn; the one he cuts down by blight and the other by unfriendly frost: We complain perhaps, but are obliged to submit.—Now if he loads our fields with grain fairly ripe, and either before or after it is cut down takes it away, who will charge him with injustice? And who will presume to violate his holy day for the sake of securing it? When he has commanded expressly and made no exception, but for cases of necessity and mercy.—"in harvest thou shalt rest."

Those who violate the Sabbath because they are not sure of a pleasant week, are guilty of distrusting and robbing God. Avarice is the true source of the excuses for Sabbath breaking, which we have noticed; and God will only regard it as embracing the guilt of those who neither fear him, nor regard man. Let those who have robbed God of his day to hasten their own business and secure their worldly interest, reflect that their sin is written in the book of his remembrance with a pen of iron and with the point of a diamond, and unless timely repented of, will bring great wrath upon themselves and upon this people.

ONCE A FARMER.

From the Boston Recorder.

"DO I BREAK THE SABBATH?"
Yes, reader, you violate the Sabbath if you travel by land or water on that day; or if you allow your servants or horses to do so;—or if you allow your children, or those whom you ought to control, to do so;—or if you are an agent of any Steam-boats, passage and freight boats, or Stages that do so;—or if you are a director of any such Establishment that does so;—or if you are a Stock holder, great or small, even for a penny in any Sabbath breaking Establishment.

Look well to those things; for depend on it that either Reformation or Judgment must begin at the House of God.—More questions by and bye from
NATHAN.

From the N. Y. Observer.

INFIDELITY vs. THE SABBATH.

It is honorable to our city that the gang of infidels who have lately appeared among us, have found so few to join their hands with them in the overthrow of all that is worthy, or honorable, or good, in our principles and rights. It is honorable to the state of public feeling, that their efforts to assemble a mob on the Park in opposition to the Sabbath and Sabbath ordinances, were so utterly fruitless, and so mortifying to all concerned. It is honorable to the Daily Press, that only one paper could be found where an advertisement of their meeting could gain admittance; and that even there, the Editor distinctly disavowed any connexion with, or approbation of their measures. It is honorable to the Bar, that not a lawyer of any distinction, can be prevailed on to plead in opposition to the Sabbath, however strong the pecuniary inducement. It is honorable to our City Authorities, that they have enacted a new law in favor of the Sabbath, at a time when it is so much needed; and to the Grand Jury, that they have presented as a nuisance, "the open and numerous violations" of these laws.

But, say the profound intelligences among the infidels, it is unconstitutional to make laws against the profanation of the Sabbath;—it is an infringement upon the liberty of conscience. Is it indeed? So a murderer might say it is an infringement upon the liberty of conscience to enact laws against taking the life of a fellow being; and a thief that it is an infringement upon the liberty of conscience to enact laws against theft. If this plea were admitted, not a criminal would be arraigned at the bar of his country, but would plead that in the commission of his crime he acted when men's consciences (by which we presume is meant their wills) become so perverted as to lead them to trespass upon the rights of the community, it is the very object of law to restrain them. Human laws would not take cognizance of murder, were it not for this; and for the same reason they should condemn and punish open violations of the Sabbath.

Real liberty of conscience is one thing: an abuse all conscience is another. The former is enjoyed by every individual in this community to an unlimited extent: the latter ought never to be enjoyed in any community. If infidels in N. York can hold such meetings as in London would be broken up by the Police; if they can circulate such writings as in London would send them to Newgate, (a fact which some of them will not be disposed to deny,) if they can corrupt the minds of the young with impunity, and the moment any one attempts to expose their misrepresentations, put him down by tumult or violence; surely such men are the last that ought to complain of restrictions upon the liberty of conscience.

But it may be interesting to know how these sturdy advocates for their own liberty of conscience, regard the consciences of others. We have before us three anonymous letters addressed at different times to an Officer in one of the Wards, threatening him with expulsion from office, [THE PEOPLE will decide that question,] unless he will renounce his faith and his solemn covenant with God, and come over to their party! This is liberty of conscience with a witness!—Although quite too bad to publish, we will give a few extracts, that our readers may know how to pity and pray for these men, and what would become of our liberties should they ever gain the ascendancy; which may God in his infinite mercy avert.

In the first letter, which is dated Jan. 5, 1828, the writer speaks of having sent one previously; which, however, was not received. A single extract will suffice.

"We act upon the principle that all priests and priestcraft so degrading to the exalted capacities of man should be put down—let us then exercise our rational faculties, denounce all religion except such as draws out the free thoughts of our own unincumbered with the suggestions of priestcraft."

Now, sir, as I said before only have that degree of independence as to break off and be separated from from your deluded order and I am certain you can be made extremely useful in advancing religious Liberty."

The second letter is dated March 18, 1828.—The following are extracts:

I am desirous to know whether you are determined to remain in the ranks of Presbyterianism, rather than elevate yourself to that independence which you can attain to by joining our independent order. It is of no use for a man to be a d—d fool in this free country.—****. I can tell you where to meet with us some Sunday****where in priestcraft and folly cannot be found.—It is in a large room a little from William-st. at the farther end an alley in the neighborhood of Maiden-lane.

If you will meet me at the Howard House next Sunday morning I will do myself the pleasure of going with you there and you shall know my real name.—It is doubtless your interest to be allied with our Society—the Presbyterians are so d—d selfish they would never afford you their support one moment beyond what they consider conducive****.

The third letter is as follows; except that we omit a single sentence.

July 4th. 1828.

Sir—It does not yet appear that you have left the church to which you have foolishly attached yourself, for the liberal views and sentiments of our political party. I like consistency if a man supports for office a religious bigot he himself ought to be a bigot. If he supports a man of expanded and liberal sentiments in religion he himself ought to throw off all and any prepossessions in favor of that sect who bind themselves to certain rules and regulations thereby chaining the mind and conscience to the car of a set of biggots.—Beside if you will come out openly now and go the full length of our party it will be much to your advantage it will display an independence of mind not often seen.—A man once a doop is apt to continue a doop rather than manifest a becoming degree of independence.—Priestcraft is of all evils the most blinding.—Our party have for their object religious emancipation—come out fearlessly and renounce your alliance with that d—d set whose consciences are chained—We are for the freedom of all men let us put down all and every man on earth opposed to our liberal creeds and in their places elevate such men as are most likely to advance our cause—let us get the right men in office and we can soon be absolved from the obligations of keeping one day more holy than another d—n the sceptics and biggots we can if we exert our powers and rally our numbers put them to flight and give to man what may be called rational liberty—
Yours &c
Anti bigot or Libertine.—

From the N. Y. Observer.

OBSERVANCE OF THE SABBATH.

LAKE CHAMPLAIN, July 27, 1828.

The arrangements of the steam-boats for the conveyance of passengers from Whitehall to St. Johns and the country on this Lake, has heretofore been such as to accord with the feelings of the Christian public, and the resolutions of the "General Union for promoting the observance of the Sabbath." But it is understood that an arrangement has been recently entered into, which will bring the Phoenix, Franklin, and Congress, to run through the Lake on the Lord's day in turn; in accordance with which, the Phoenix & Franklin made their trips yesterday.

By all the friends of good morals, this must be deemed peculiarly unhappy, as it would seem to be an act of open opposition to the numerous public bodies of Christians who have recently passed resolutions on the subject, and pledged themselves to one another, to the public, and to the proprietors of public conveyances, that they will patronize, and use their influence to induce their friends to patronize, such as regard the "General Union." We leave this for those proprietors to settle with their consciences, and a higher Tribunal!

In the mean time, it is gratifying to be assured that the new steam-boat Washington will continue her regular trips from Whitehall to St. Johns, and returning, for the accommodation of passengers, during six days of the week only, (lying by on the Sabbath); and as there is assurance from the proprietors that this arrangement will be adhered to, I conceive it to be my duty, and I feel myself happy in having this opportunity to publish the same to the Christian community, and especially to bespeak the patronage of such as have pledged themselves to the "General Union for the observance of the Sabbath."
Clerk of the Addison Association, (Vt.)

Sabbath Riot.—Last Sabbath, a riot took place on board the steam boat Matilda, while on her way down from Troy to this city. It appears that two of the passengers, who were in a state of intoxication commenced fighting. The captain interfered and separated the combatants, which gave offence to the lookers-on, who being pretty well "filled with gin and full of fight," joined the parties, and the battle became general. Several persons were hurt, but none we believe seriously. There were fifty passengers on board, several of them female. The boat was kept off in the stream, until the arrival of the mayor, who with the assistance of several constables had six of the most turbulent committed. When will men cease to cry bigotry! and unite with the friends of the Sabbath in its outward observance if no more; These poor misguided men are ignorant foreigners, who with bad examples, and the facilities of obtaining liquor and unlawful recreation, are suffered heedlessly to rush into crimes from thence to punishment. The truth is the punishment should be put where it belongs—on the shoulders of those who minister to the depraved passions of men who would probably otherwise keep within the bound of decency. When riots occur in steam boats or grogshops, on the Sabbath, let even-handed justice be meted out, and if it is fine or imprisonment, put it on with an unsparing hand upon the proprietors. They are the true culprits—they are the men to be weighed in the balance.
Alb. Chr. Reg.

Worthy of Note.—Mr. Merrill, the agent for the Pioneer line, at Rochester, in replying to a report that horses for this line had been shod on the Sabbath, says, that he will at all times when such facts come to his knowledge, take prompt measures to dissolve all connexion between the Pioneer line and such individuals as violate the principles and rules upon which it is established. This is as it should be. This noble undertaking, like all others, will undoubtedly in its

commencement, be subject to imposition and abuse, but when the public see a disposition manifested to frown on all attempts at innovation, instead of impairing, it will strengthen their confidence in this contest for principle.—*Alb. Chr. Register.*

ROCHESTER:

FRIDAY, AUGUST 8, 1828.

"As he thinketh in his heart, so is he."
Prov. xxiii. 7.

There are certain passages of scripture, which, from want of attention to their connexion with other passages, are made to speak a language and inculcate sentiments entirely at variance with that intended to be conveyed by the sacred penmen. Among these passages, the one quoted above is a striking instance. It is but lately that we saw it introduced into a newspaper essay, to prove, that man is to be judged by the sentiments which he may have imbibed, whether correct or not, thus making the interpretation which he may give to scripture, instead of scripture itself the standard of truth. How little support such a sentiment may find in this passage may readily be seen by any one who will take the trouble to examine it in its connexion as it stands in the Bible. "Eat not thou the bread of him that hath an evil eye; neither desire thou his dainty meats; for as he thinketh in his heart, so is he. Eat & drink saith he, but his heart is not with thee.—The morsel that thou hast eaten shalt thou vomit up; and loose thy sweet words." Thus, instead of teaching the sentiment that we are to be judged merely by our own ideas of scripture, making our own opinions the standard of truth instead of the word of God, it is obvious that the whole passage taken together contains a caution to us to see what kind of company we keep, and points out the consequence of selecting vicious associates—that the professions of men are not always sincere, and that we have a right to judge of their motives.

We have received a communication from an anonymous correspondent, stating that two barns had been struck by lightning, and together with their contents consumed.—The owners having thus lost their grain, which to secure, they had been engaged on the previous Sabbath in drawing in.

We omit the inference and reflections of our correspondent, and would only remark, that there is no question but the owners in so doing, disobeyed the command "in earing time and in harvest thou shalt rest;"—but whether God "sent down fire from heaven to consume?" their property on that account we must leave to the decision of those who are inspired with the Holy Spirit. The decision is neither rendered more clear, or its merit or demerit varied by a providence of which God has not expressly told us the design. God may have seen good to show to these men and their neighbors, that after all their toil and precaution to secure their property, it could nevertheless "take to itself wings and flee away," and that it is the part of true wisdom to obey and leave events to God.

In the midst of Life we are in Death.

On Tuesday morning last in this village, a man named Henry Cook, an Englishman, while conversing with another person, fell down and almost instantaneously expired. He was in the employment of E. S. Beach & Co. and was supposed to be as well as usual, till he dropped down.

For the Rochester Observer.

SANDWICH ISLANDS.

The editors of the Catholic Miscellany, seem to have had their feelings much excited by an article published in the Observer last spring, relative to Catholic Missionaries at the Sandwich Islands. In that article it was stated, that there were at those islands many unhappy men who had run away from the restraints of civilized society, and who had always opposed the introduction of the Gospel; and that when their efforts to draw off the attention of the natives from instruction, failed, they resolved to invite Roman Catholic priests to settle there for the purpose of distracting the minds of the people, and, if possible, form a party unfavorable to the system of instruction that was pursued.

After quoting the above, the editors of the Miscellany, say;

"Now, a more insidious and unjust charge, the most refined malice could scarcely think of inventing," and goes on to state that "a number of Catholics propose settling in the Sandwich Islands, perhaps for the laudable purpose of ameliorating their circumstances, providing for their families &c. and because they prevail on some disinterested clergyman to attend them in their voluntary exile,—because they thus provide for their religious wants, they are to be branded as unhappy men who have run away from the restraints of civilized society—as lawless ruffians, who wished to disturb the peace of community, by the introduction of anarchy and confusion—as the friends and proprietors of loose and licentious habits." &c. &c.

These sensitive editors will look again at the article published in the Observer, their better feelings being in exercise, they will perceive that there is not the least intimation given that the men who were spoken of as having escaped from the restraints of civilized society, &c. were Catholics. One would suppose the editors of the Miscellany thought it characteristic of Roman Catholics to be the friends and patrons of loose and licentious habits; for certainly they had no other evidence that the persons spoken

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SAMUEL CHIPMAN, EDITOR.

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For the Observer.

Mr. Chipman—Some of your readers have enquired what the Apostle meant by the following words, "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The question is, what is meant by the pronoun it in this verse? to what does it refer? to the blessing or to repentance?—In other words, what was it that Esau so earnestly sought for, but could not find? I answer, repentance. This appears from the very structure of the sentence. For the first clause of the verse is wholly distinct from the last, and is accordingly separated from it in our Bibles, by a colon; and of course, as *metanous* [repentance] is the nearest, so it is the only proper antecedent to the pronoun *auten* [it.] Repentance then, was the object which Esau could not find; no, not "although he sought it carefully with tears." But how can this be consistent, says one, with such scriptures as these:—"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened." Matt. vii. 7, 8. In reply, it must be observed, that the repentance Esau sought, was not in himself, but he sought it of his father; and that, as sought of his father, it was not of an evangelical, but wholly of a worldly nature, and selfish. But to understand this fully, we must go back to the history to which this passage refers. Gen. xxvii. 34—39. "And when Esau heard the words of his father, i. e. his declaration that he had blessed Jacob, and that he should be blessed, he cried with a great & exceeding loud voice or bitter cry, & said unto his father, bless me, even me also, O my father. And he [Isaac] said, thy brother came with subtlety, and hath taken away thy blessing. And he [Esau] said, is not he rightly named Jacob? for he hath supplanted me these three times: he took away my birth-right, and behold now he hath taken away my blessing. And he said, hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, behold I have made him thy lord, and his brethren have I given unto him for servants; and with corn and wine have I sustained him, & what shall I do now unto thee, my son? And Esau said unto his father, hast thou but one blessing my father? Bless me, even me, also, O my father. And Esau lifted up his voice and wept. How early Esau sought repentance in his father's mind, but could not find it, though he sought it carefully with tears. The precise meaning of the original word *metanous*, is, a change of mind; and the evident and sole meaning of this passage, is, that Esau sought to change the mind of his father, with respect to the blessing, and to pronounce the benediction on him, [Esau.] This blessing, pronounced on Jacob by his father, was a temporal one; and had no reference to spiritual things; for with corn and wine have I sustained him, and made him thy lord, or as it may be understood, made him thy superior. W. B.

UNIVERSALISM.

For the Observer.

Why do some ridicule those who believe the word of God, which affirms that the wicked shall be turned into hell, and he that believeth not shall be damned? Why do they declaim against those who are the professed followers of Christ, who desire to keep his holy commands, and that all should glorify God? Are they not moral and sincere? do they not seek peace, and the salvation of sinners? Why declaim against them? why strive to wound their feelings with their false doctrine, by saying and preaching all men will be saved? if they and all mankind are in the sure way to heaven, why trouble themselves about them? Into heaven they will enter, and none can prevent them. Why spend so much time in striving to convince others that all men whether saint or sinner, will be saved and use no arguments to persuade or convince them that they are sinners, and that they must repent of their sins and believe, or forever perish. Does this not plainly show that they are actuated by a desire to support an argument, and procure the honor of a victory in a dispute, rather than to promote the salvation of souls? this will be of little avail to them in Eternity, not far distant when these subjects will be exhibited clearly, when they will view them soberly, judge impartially, and must then acknowledge that God will not clear the guilty. What a loss will they then meet with, at the bar of God?—Justice staring them in the face, a loss, absolutely irreparable—for their souls they can give no exchange; no, nor can angels redeem them. Mercy with her feeble voice, will not reach them. It is painful to hear those who profess to be the ministers of Christ, inculcate the doctrine of universal salvation, a doctrine in direct opposition to his explicit commands. No doctrine did Christ more distinctly teach, or affirm with greater solemnity than that of the future and eternal punishment of impenitent sinners; yet these, his pretended ministers, after the manner of Satan, will assure their hearers that all will be saved, and be forever happy in heaven.—How distressing to hear them teach such doctrines, and more so to see their hearers grasp at them and roll them as a sweet morsel under their tongues, though in the end they will sting like serpents, and bite like adders. No doctrine corresponds more exactly with the desires of the depraved hearts of men, than that they may fulfil the lusts of the flesh, the world, and the devil, while they live in the

world, and be happy when they die. Do we hear them exhort the young to remember their Creator in the days of their youth? or admonish those who are advanced in life, that their time for preparing for death is short, and except a man be born again he cannot enter into eternal life; and that there is no work nor device, nor wisdom in the grave to which they are going? Can such be counted faithful watchmen on the walls of Zion, when they warn not their hearers of their danger, nor persuade them to flee from the wrath to come? Is it not their design to stupefy and lull their hearers to sleep, pacify the consciences of men, and induce them to put far away the evil day; to harden them in indulgences and unbelief, and neglect the things of their everlasting life, peace and happiness, till they are forever hidden from their eyes; how important it is then, to remember the words of Christ, "beware of false teachers, for except a man keep my words," or as it is in the original, "keep my commandments, hath not eternal life." This is not true, say these men who preach universal salvation.—Do what you will my hearers, you will be saved, with an everlasting salvation.

Oh, reader, which are we to believe, Christ or these men? Christ never taught the salvation of all men, in direct and explicit terms. No instance of it can be produced as recorded by the Evangelists. This is of itself, a good and sufficient reason to doubt it, and when any question is doubtful, it is always to be suspected. But on the other hand, we have positive and undeniable testimony, as recorded by the Evangelists,—"These shall go into everlasting punishment, but the righteous into life eternal." To this, the universalists say, not so: so wide is the gate, and so broad is the way which leads to life, that all, sooner or later shall enter in and find life.—Some affect to believe, that after the impenitent shall have sustained a limited punishment for their sins in the future state, they will be released from suffering, and admitted to the blessedness of heaven. This must proceed on the principle, either that sin, though committed against an infinitely great and holy God, is not infinitely criminal, and does not merit an infinite punishment; or that finite beings, of limited capacities, can sustain an infinite punishment in a limited term of time. But if sin be infinitely criminal, and finite beings cannot sustain an infinite punishment in a limited term of time, the sufferings of impenitent sinners will be endless, and they miserable forever. It is also difficult to apprehend, how suffering an adequate punishment for sin, either can give them a title to the blessedness of heaven, or prepare them for the enjoyment of it. If sinners by their own personal sufferings could satisfy divine justice for their transgressions, and be admitted to everlasting blessedness, is it rational to believe, that the glorious Son of God, would have submitted to tortures, scourgings, and to such a painful, ignominious death, to procure their eternal redemption? But as the belief, that sinners will satisfy the justice of God, and be admitted to heaven by their personal sufferings, proceeds entirely on the principle of moral justice, without any respect to the atonement of Christ; for they make the death of Christ void, and of none effect.

Christ says, come, for all things are ready;—but universalists say, we are always ready.—Christ says, time is precious, and souls are of infinite value; yet they say, these are a mere fancy. Christ threatens; but they presume because sentence against an evil work is not speedily executed, though God is forbearing to day, to-morrow the merited punishment may come.

The mercy of God, how wonderful great,
Else sinners for safety would all call too late;
For now they provoke him in anger to swear
You ne'er shall have heaven, but woe and despair.
With boldness they threaten, forever to rise,
Against him who thunders and rules in the skies;
But lo! does the mercy of God still proclaim,
I'll offer the rebel my pardon again
When life's wasting taper begins to grow dim,
No offers of pardon or freedom from sin
Shall reach the offender, remove his dark gloom,
And smooth the rough passage that leads to his tomb.
Acon. W. B.

For the Observer.

Mr. Editor,
If you think the following lines are worth an insertion, you will please give them a place in your useful paper.

MOSAIC WRITINGS.

Having repeatedly seen the writings of Moses slighted and abused, and affirmed to be false by men who have not sufficiently weighed and considered the proofs adduced in favor of them. I thought proper to offer some reasons to show that these writings are not false, but that the history of Moses is true and authentic; and although I shall be brief as possible and may not write more than a sentence where might be pages, yet my wish and desire is, that I may be a humble instrument of checking in some degree the progress of infidelity in this village.

In the first place then, there must have been some Almighty Creator. This proposition every reasonable man will undoubtedly admit, since no substance could have created itself. One thing is formed by another, and that by another, and thus it is traced back to some first cause or power which produced the first creation, and that this cause or power is almighty, is inferred from the works which it has produced. In the works of creation we are lost in wonder and admiration, at the wisdom and power which are displayed in them. It is reasonable to suppose that since God made man the lord of creation & the greatest of all his works, (which is a self-evident truth) he would have given him some account of himself, and of man's origin or creation. And where are we to look for such an account if not in the Bible? And although we have no positive evidence of the truth of the Mosaic writings, (owing to their antiquity) yet the account we have of the manners & customs of different

nations at that age of the world, show very conclusively (although often intermingled with fable) that their traditions and customs all sprang from the Bible; and therefore it is the most ancient book in the world.

The next thing contained in the Mosaic writings after the creation, is, the distribution of time into weeks. The custom of distributing time into weeks has prevailed through all nations and through all ages; and this universal custom shows that it must have been received before the dispersion of mankind, and that this tradition must have been derived from some common source.—And since the writings of Moses are the most ancient which we have, why should it not have been derived from them? The division of time into months, days and years, has arisen from natural causes,—as the annual and diurnal motion of the Earth, & the revolution of the Moon. But the division of time into weeks has arisen from no natural cause. It seems to have been perfectly arbitrary. Again—That man was happy before the fall—several vestiges may be traced in the widely diffused notion, that formerly mankind lived in perfect peace and tranquillity, and had all the comforts and enjoyments which he could wish—that the earth brought forth spontaneously—and that man enjoyed its fruits without subjecting himself to toil and labor to obtain them. And in the garden of the Hesperides, so exquisitely described by Classic Poets; in which were golden apples guarded by the Dragon may be traced the Mosaic Paradise, and the promised Saviour, that should bruise the head of the infernal Dragon.

Again—It has been the custom of some modern philosophers to consider the fall of man as a sort of allegory or moral fable, and not intended to represent a real transaction. But the whole fabric of man's redemption is built upon it, and must stand or fall with it. A figurative fall would require only a figurative redemption. Even Lord Bolingbroke (than whom revelation never had a more subtle opposer) utterly rejects this method of explanation, and says it cannot be admitted by christians; for says he, "if it were, what would become of that famous text, that The seed of the woman should bruise the Serpent's head."—This part of Holy Writ has been ridiculed and insulted by infidels perhaps more than any other. But nothing is easier than ridicule to those who pay no regard to truth, justice, or morality. But it is confirmed both by natural and civil history. Thus it agrees in a remarkable degree with the contending passions of a man's own breast; with trouble, pain and grief, and with all that train of unholy passions which is implanted in the breast of every man, for the origin of which, (if we believe that man was once holy) it is impossible to account, except by the writings of Moses.

The subject of Eve being the origin of evil is strongly corroborated by the *Chthonical* story of the ancients, as afterwards entrusted by Jupiter with a box, with a strict command not to open it: but she with a curiosity natural to her sex, opened it, which as soon as she had done, all sorts of diseases with which it was filled flew among mankind and have infested them ever since; and nothing was left in the bottom but Hope! How beautifully does this represent our hope in a crucified Saviour, through whom alone we can look for mercy and forgiveness!

Although Moses gives us no account of the origin of the Serpent or Tempter, yet we find in other parts of the Bible, that he was made like other creatures; and that through pride or ambition he was thrust from Heaven into Hell.—Of this fall of wicked Angels, it is evident the ancients had some notion, from the story of the Titans and Giants making war against Heaven, and were thrust down to Hell by Jupiter, there to receive the reward of their crimes. Empedocles in some verses cited by Plutarch, mentions nearly the same thing. KAPPA.

[To be continued.]

THE SABBATH.

For the Observer.

Mr. Chipman—I wish to direct your attention to an article in the Boston Recorder, which charges upon "ministers of the gospel the crime of running stages on the Sabbath." I have examined it, and think if the premises are true, the conclusion is inevitable. I wish you would copy the article into the Rochester Observer.

I think it is best for christians to correct their own faults and those of their brethren,—and not wait to be dragged before the world by the "accuser of the brethren." Let us confess our own sins and the sins of the people, and reform ourselves, and then there shall be no occasion for our enemies to pry continually into our concerns. Now in order to be sure that we are not Sabbath-breakers, we had better scrupulously examine into all the economy and order of our arrangements—and see whether we do not in some way or other—either by our personal concerns—our "servants," our "cattle," or the "stranger within our gates," (or under our influence)—or by our property—violate the Holy Sabbath.

Depend upon it, this sin is like the plagues of Egypt, and it comes even "into our very kneading troughs," and unless we are careful, it shall "become blood in all our coasts."

I have great confidence in our ministry, and great confidence in the good spirit of our churches, and only wish ALL to look to it that they do not, *unawares*, or carelessly, as well as culpably, break the Sabbath. EL-NATHAN.

We suppose that the following is the article to which Elnathan refers, and we cheerfully comply with his request by giving it an insertion.

From the Boston Recorder.

SABBATH BREAKING.

While there is so much doing to promote the better observance of the Sabbath, I am told, *yea* and I verily believe it, that in Massachusetts—yes old Massachusetts—ministers of the Gospel run stages on the Sabbath.

And now, Messrs. Editors, I will tell you how

I came by this information. Not long since, I called on a very respectable stage proprietor and agent, to converse with him about the sin of Sabbath-breaking. I found him a professor of religion, and yet justifying himself in carrying the mail on the Sabbath, and running as many extras as passengers who came in his line required, because it was necessary, &c.—And as a salvo to a half awakened conscience, he said Mr.—, a professor of religion is a director of the line, & ministers of the Gospel are stockholders.

Now if this professor has told me the truth, and if any man is accountable for what he does by his servant, then I repeat that ministers of the gospel in Massachusetts run stages, and carry the mail and all the passengers on their line, on the holy Sabbath of the Lord.

I wish you would publish this, as I want to see every man in the community awake to this subject; and I have no idea of screening the guilty, whether he be a humble stage driver, or steam boat servant, or one of the *appointed* priesthood.

NATHAN.

From the Christian Mirror.

Mr. Cummins.—Please to give an explanation of the following question, and much oblige a Subscriber:—

"Is the Sabbath, (excluding the privileges of it,) better than any other day? or, is any other day as good, if it be observed as the Sabbath?"

Does not a parent sometimes lay commands upon a child, for which he can see no reason? and is it the part of a dutiful child to refuse obedience, till he knows all the reasons of his father's conduct? Were the "waters of Jordan" any better than those of Damascus, that the prophet should impose on Naaman the labor and trouble of resorting to the former, and washing in them, as a condition, without which he could not be healed? Was "the clay," with which Jesus anointed the eyes of the blind any "better" than other clay, that his sight was restored? Are the waters, used in baptism, "better" than other waters that spiritual benefits result from the scriptural observance of this rite? Does the use of bread and wine in the sacrament of the Lord's Supper, change their qualities? When the command of God is once known, all inquiries, like that at the head of this article, proceed from a rebellious spirit. Naaman was wroth at the prophet's prescription, and said, Are not Abana, and Pharpar, rivers of Damascus, "better" than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage.—But unless he had allowed his rage to cool, and gone and washed in Jordan, he would not have been healed of his leprosy.—Where the will of God is revealed, such inquiries should have no place. They indicate an unwillingness that the Almighty should do as he pleases.

Through a test of his obedience, or disposition to obey, as the most important moral precept. No one supposes that the beams which enlighten, and the breezes which fan us, on the Sabbath, exchange their natural for moral qualities. The sacredness of the day proceeds, originally, from its being set apart by God himself, and distinguished from the other days of the week; and next, from the sacred employment of the day; and, finally from association. It is connected in the Christian's mind with holy services, holy joys, and holy anticipations. It is the most perfect emblem of the heavenly state with which he is favored on earth. It is this, which renders it "better" than other days, and enables him to sympathise most fully with the psalmist in his esteem of the day and its services, and often to adopt his language,—*"a day spent in thy courts, is better than a thousand"* in any worldly pleasure or employment. "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. I love the habitation of thy house, and the place where thy honor dwelleth."

Though there is nothing in the nature of things independently of its divine institution, and holy employment, to render this day "better" than others, there is no Christian who does not feel it to be better in fact. When he first opens his eyes upon the light of the Sabbath morning, he is conscious of emotions, in some respects different from what he experiences on any other day. He feels a holier awe, a more heavenly frame, and feels himself surrounded, in a special manner, by the all-pervading Deity. Every thing which he beholds, the light which shines upon him, and the air which he breathes, is associated, in his mind, with a sacredness which renders the intrusion of worldly thoughts, and the transaction of worldly business, a sinful profanation of its holy rest; and subjects him to a forfeiture of the blessings promised to its observance, according to the commandment, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the Holy of the Lord, Honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will—feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

"Is any other day as good, if it be observed as the Sabbath?"—No—certainly not, while the divine sanction rests on the day which Christians now observe. He, who is "Lord of the Sabbath," might change it to another day, if he should see fit, and it would be equally sacred with the existing Sabbath. But for man to do it, without a divine warrant, would savor of will-worship, which never can be acceptable to God, as it indicates a state of mind at war with his wisdom: There is no safe and acceptable course, but the path of obedience. There is no other way to obtain the approbation and blessing of Almighty God.

From the Western Intelligencer.

Mr. Editor—Who are those who send Missionaries to "preach the gospel to every creature?"

Who patronize Bible Societies? Who have hoisted the "Bethel Flag," and pointed the thoughtless Mariner to a haven of eternal rest; where no billows roar, nor dangers threaten?—Who carry the light of the gospel into the gloom of the prison, & the darker regions of the earth? Who are touched with kindness toward the widow; and haste to soothe the cry of the orphan? Who speak to the intellect of the deaf and dumb? Who teach our children on the Sabbath "the words of eternal life?" Who stretch out their hand to catch the intoxicating bowl from the mouth of the drunkard? Who publish and send into a thousand lands, their ten thousand little silent messengers of truth? Who labor and pray that the laws of our country, and the laws of God, may be regarded? Who desire to build houses for the worship of God; and assemble with the virtuous and good, to worship before him? Who are proclaiming liberty to the African—pointing the wanderer and desolate back to the paths of duty and peace? Who are comforting the sick, and sustaining the hopes of the dying? I need not tell you who they are, but I will tell you who they are not; they are not Sabbath breakers.

Let every man become a Sabbath breaker; and in less than a quarter of a century, the whole basis of our civil and religious liberty, would quake to its centre. Virtue, Morality, Peace, Plenty, and Religion itself, would soon be banished from our world so much depending on the strict observance of the Sabbath. It would seem from the divine appointment of the Sabbath, at the beginning of the world, that its observance in order to perpetuate a remembrance of the goodness and power of God, was more necessary than the written record. Then a Sabbath was given us, but no Bible. And I verily believe that the Bible, without a Sabbath, would soon become obsolete.

AGONIZING PRAYER.

Extract of a letter from a clergyman in New-England to a gentleman in New-York.

In the calm moments of sober reflection, I am indeed an astonishment to myself. I am astonished at the conduct of Christians. I am astonished at the conduct of those professors of religion who believe in the absolute necessity of Divine influence, connected with human effort, and do not bestir themselves when the sound of a going is heard in the tops of the mulberry trees. Sinners are convicted and converted when saints are wrestling in their behalf. In confirmation of this truth, the following occurred not long since:—A few Sabbaths ago, I preached a sermon showing that the spiritual interests of children must be dear to eminently pious parents. The day after, or the day but few days in Mount Pleasant institution, Amherst, Mass. in which two of my neighbors have each a son; and it was also stated, that one of these youth was distressed in view of his sins. From the other, nothing was heard. The parents of the latter at once became intensely interested in the spiritual state of their child. Though I was absent, both the father and mother came to my house in an agony of spirit, the like of which we had never on any occasion witnessed in them. So soon as I returned, I went to their house, and found them in a state of feeling in which I never expected to find them. Though praying persons, as we trust, their most earnest desire was to be guided aright in prayer. They felt that their prayers were good for nothing. The evening was spent exclusively in conversation in relation to their duty as parents, to their children, and in prayer for these youth. Day after day the struggle with them lasted, until the exhausted nature of one of the mothers imperiously demanded rest. At that period, as I was sitting in my door, this mother came and put into my hand an opened letter, which announced the fact that both of the youth were rejoicing in hope. She fainted; and when she recovered, we mingled our tears together.

A short time since, I heard the following from an authentic source:—A kinsman of mine in the Western part of the State has a large family. Two adults of the family were without hope of an interest in Christ. These children were absent from home for a few days, one in one place, and the other in another. The father was called to attend a religious meeting in another town. As he went from home, he became deeply anxious for the salvation of these children, as did his wife about the same time. Their anxiety on this account deprived them of sleep for two nights. On the third day the father returned, and found that one child had just been brought to rejoice in hope, and the other came home soon after, praising God. The difficulty with your church, and the difficulty with all of us, is, we do not agonize at the Throne of Grace for the salvation of sinners. It is of too little consequence with us whether they are converted or not.—N. Y. Observer.

From Zion's Herald.

Trasburg, Vt. June 5, 1828.

MR. EDITOR.—The Lord is doing wonders in these regions. It may truly be said, The north is giving up. Many are the mighty works which have been wrought in this vicinity. But my design in writing is more particularly to notice the marvellous displays of God's power at a militia training held in this town on the 3d inst. Some mercy drops had already fallen, and through the instrumentality of a four days meeting held in this place, a new and powerful impulse had been given to the work. By request of the commanding officers, who loved God and the souls of their fellow men, the business of the day was commenced by a short address followed by prayer. A solemn silence pervaded the ranks; & all seemed deeply sensible that the eye of God was upon them. The band of music belonging to this and the adjacent town, afterwards paraded & marched to the court house where prayer was again offered. On their retiring, three young men

deeply wounded by the sword of the Spirit, remained behind, whose language was, "Pray for us." We called on God in their behalf, and we trust not in vain. About 4 o'clock, P. M. the militia were dismissed, and the brethren assembled in the court house for a meeting. The soldiers, instead of going to the tavern or grog shop, and there destroying their senses and their souls with intoxicating draughts of intoxicating liquors, came, almost to a man, to the place where prayer was about to be made. An invitation being given, the place, although large, was thronged with weeping mourners, anxiously soliciting an interest in our prayers. Surely it was a sight sufficient to melt the hardest heart to see the soldiers of Vermont, unused to grounding their arms at the feet of an earthly conqueror, laying aside the implements of war & submitting to King Jesus. In their behalf we once more offered our petitions. On the wings of faith our desires ascended. God was pleased to hear and bless. Several for the first time, found substantial bliss, and were ready to exclaim, "How dreadful is this place!" It is thought that nearly twenty of the inhabitants of this town on that day received the joys of pardoned sin. To God be all the glory. E. SMITH.

NATIVE CHRISTIANS IN CEYLON.

A letter from Rev. Miron Winslow, American missionary at Odooville, to a friend in this city contains the following: "Yesterday, a meeting was held, to examine a considerable number of candidates (26 in all) for admission to the church the present month. Some were not present—but 18 were accepted for admission. Thus there is from time to time a little increase. Perhaps, after all, what is done by way of preparation, and the influence which is extending more or less all around in favor of Christianity, should be regarded as securing the greatest good. The seed is sown; and though out of sight, when the time comes, will spring up, and bring forth fruit." We learn by another letter from the same station that of the above mentioned 26 candidates for Christian communion, 19 are adults, and some of them the most respectable school-masters. "Should they all be admitted, it will be a day of more important interest, considering the character of the individuals, than that on which 41, most of them children, professed their faith in Christ." It may be proper to remark, that none are admitted to the mission church who do not exhibit satisfactory evidence of piety.—N. F. Obs.

FEMALE CHARACTER IN INDIA.

Says the same writer as above, I see no evidence that females here are not as capable of improvement as in other countries; and certainly they need it. You can have no correct notion what a Tamil woman is; so ignorant, helpless, degraded,—the slave of her husband, who may be a tyrant, or a brute, or both. I sometimes think they never will be raised; yet I do believe that the universal prevalence of Christianity would raise them. With the blessing of God, our Female Boarding School will have an important connection with the improvement of the female character in India, and the girls in the Common Schools will contribute not a little to the same result. A number of girls from the Boarding School are married, and are living among the heathen, and I believe recommend the Gospel. Preparations are now making for one of them to marry a Native Preacher, and remove twenty miles from her friends, and for another to marry a Native Assistant.—H.

SLAVE TRADE.

Extracts from the 21st Report of the African Institution.

A French vessel, La Perle, Gibbin, master, had landed part of a cargo of 250 slaves at Guadaloupe, when an armed French cutter was observed standing towards her. The brutal captain in order to avoid detection, threw the remainder, 65 in number, overboard, and they all perished. Several bodies of the murdered negroes being washed ashore, some slight inquiries were made, but the authors of this inhuman murder were not apprehended, and they have not yet been brought to any account for it.

One instance is mentioned of a Spanish schooner, of 60 tons burthen, into which 221 slaves were crowded, their only provision being bad yams and putrid water. Thirteen died on the passage, and the rest were landed in a frightful state of weakness and emaciation. The Spanish slavers also act frequently as pirates, sparing none who come within their reach, and sometimes even preying upon their brethren in iniquity. When they seize a slaver of inferior force, they generally murder the whites, and take possession of the living cargo. The slave trade is carried on unblushingly at Havanna among the instances mentioned, is that of the Minerva, which being chased into port by a British cruiser, the slaves were landed whilst the Government were pretending to inquire into the complaint of the British officer who was sent ashore; the authority connived at the landing of the slaves, and screened the delinquents from punishment. Shortly afterwards the British officer, on searching a steam vessel bound to Matanzas, found 14 of the negroes between the bulk-heading, which separated the boilers from the vessel's side and exposed to the intense heat produced by the lighted stoves: these wretched beings thought, at first, that they were doomed to death; but on being undeceived their joy was excessive, and one of them pointed to another part of the vessel, where, after a diligent search, six females were found concealed under a coil of ropes and a hawser. The slave trade to the Brazils is carried on to a great extent, and is frequently attended by circumstances of the most revolting barbarity. From numerous instances of a similar nature, we select the following: The Intrepida, of one hundred tons, when captured, was found to contain three hundred and ten slaves, in a state of great wretchedness and emaciation; seventy of them had died in a passage of 45 days. Another, the Invincible, contained 440 slaves, so crowded together that it was impossible to separate the sick from the healthy or the dying from the dead; their provisions, and water were of the worst kind; the filth and

stench was beyond description; and the dysentery, ophthalmis and scurvy carried off 186 of these poor wretches in less than 60 days.

Extracts from an Address delivered at the Twentieth Anniversary, of the London Religious Tract Society, by Rev. Dr. Henderson.

Effect of a single Tract.

It was now about twenty-three years since he first addressed a letter from a Foreign shore to the Committee of this Society. About that time had elapsed since he gave away a Tract, called—"The Great Question answered," in Copenhagen, which was made the instrument of carrying the intentions of the Bible Society into effect in Denmark, Switzerland, Iceland, and lastly in Russia. In the course of these years it gave him satisfaction to perceive that a change had taken place in the Danish dominions, where, at that time vice reigned almost uncontrolled, & the Bible had entirely disappeared. But what were the circumstances of that country now? He heard it stated with great pleasure, in the Report of another Institution, the other day, that in Denmark, there were no fewer than 100,000 children receiving the benefit of a Scriptural education.

A Parish in Sweden converted by Tracts.

In no country in the north of Europe could he direct their attention to the saving effects of the Gospel more visibly than in the kingdom of Sweden. He would confine himself to one instance. When Dr. Patterson and himself went to Lapland, in 1808, they took a stock of Tracts from Stockholm. There was one place where they distributed several hundreds of Tracts, consisting chiefly of copies of "The Great Question answered." Some years afterward they learned that a great sensation had been produced in the parish by giving away these Tracts. Inquiry was excited, and almost immediately the saving influences of the Holy Spirit were poured out on those who were engaged in reading them. A concern about the immortal interests of their souls became very general among the inhabitants of that parish. The flame which was thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life. But where were they to find them? In the parish Church? Alas! the name of Jesus Christ was never mentioned except in the Liturgy, or those parts of the service previously composed. Those whose minds were brought under a serious concern about their everlasting interests, found nothing but coldness analogous to the icy and adjacent regions of Lapland, they, therefore, met together in a large barn, which was opened for the purpose. In the course of a short time there was not an individual in that parish that did not join the assembly. A persecution was raised against them, and a commission was appointed by government to go down and examine into the affair. It was found that nothing took place in this assembly but the reading of the Scriptures and the sermons of Luther. What was the result? The Clergyman with the band of soldiers were blamed for the conduct they had pursued. At last one of the sermons read; and although he only went out of curiosity, yet the presence of that Supreme Being was there, who said to Zachæus, "Make haste and come down," the Word reached his heart, he made confession of his former ignorance; he began to preach the unsearchable riches of Christ; he took his flock back to the Church, and from that period the doors of the barn were never more opened for such a purpose.

From the Philadelphian. OWENISM.

We have before introduced to the acquaintance of our readers the "Wonderful Owen, of Lanark," the great champion of liberalism, and modern infidelity; who, for his great love to the bodies of his fellow men (they have no souls!) in these western wilds, has braved the perils of the deep, to dissipate the delusions, which, from the beginning of the creation, have bound the human race as "in chains of affliction and iron."—On account of providential circumstances, which, though secret now, will in the great day be developed, he is still permitted to walk up and down through the earth, seeking whom he may devour. He has lately made a visit to the city of New York, where the brethren are making one grand effort to disenthrall the human mind.—We fancy, that his labors (although "labors of love") will not be held in high esteem by the hopeful fraternity there;—for, sure, no human gorge can admit a sop, like that contained in the following interesting extract of a letter, from the Rev. Dr. Ely to his friend in this city, dated New York, July 30th, which we are permitted to publish.

"My hot and dusty ride to this city on last Saturday was diversified by a rencontre with this singular being. From curiosity I had desired to see him; but having once seen him, I had no wish for controversy with him. I even wished to avoid an introduction; but Mr. J.—, a worthy Methodist preacher, brought us into a rencontre, while in a steam boat on the Raritan.—Mr. OWEN began his lecture by showing, in his way, that all mankind, in religious matters, are precisely what their circumstances of birth and education make them; that over these they have no power; and that therefore they are not to be blamed for any of their principles, however false or absurd they may be. Finding him disposed to talk all of the time, I proposed that we should take turns, and each speak ten minutes at a time. He agreed; but having spoken three minutes without contradiction, came to a full stop. The numerous passengers in the boat closed around us, and after I had spoken for ten minutes, we preached alternately to our audience for nearly two hours.

Mr. Owen explicitly avowed these doctrines; that every thing which exists, always was and always will be; that there is no other God but the universe; that the substance of his own beard & remarkable nose is a part of the Supreme Being; that all the opinions, feelings, and practices of men are necessary and perfectly innocent; that we may, in the present state of things, pity men when they are chargeable with murder, thefts,

drunkenness, slander, persecution, and debauchery; but ought not to blame or punish them;—that it is perfectly right to gratify every natural desire;—that all the evils which are supposed to result from those things which are called vices, really result from the religion of men, and the priestcraft of such gentlemen as myself; that the savage and uncivilized, is the natural and happiest state of man;—that infant and other schools ought to be encouraged to teach men to act according to their natural desires; and to guide nature to that which is right, by controlling the circumstances which inevitably fix all their judgments and practices;—that when men die they cease to be, except in the substance of their bodies, which is eternal;—that after death he may himself become a cabbage, a cucumber, a squash, or an ass;—that there is neither heaven nor hell except in a man's present pleasures or pains;—that there is no resurrection, and no future state of rewards and punishments.

His principal arguments in favor of all these dogmas, were these; that he had travelled every where; and conversed with the most distinguished men;—that he had acquired and expended in his efforts to change the circumstances of men about 500,000 dollars;—that he is one of the most happy of men, in his own experience; and that he is now perfectly satisfied in his own mind of the truth and consistency of his views; whereas formerly, when he labored hard to be orthodox in his opinions, his mind was filled with clouds and darkness.

To these main pillars of his ungodly system, which he is preaching wherever he goes, more industriously than most ministers do the gospel, I could only aim a few blows, by telling him and our audience, that I had travelled a good deal also; that I love preaching as well as he does; and that I had enjoyed the privilege of expending \$10,000 in works of benevolence; which might evince my sincerity, as truly as his own monied argument, in which he seemed most to rely, (which is admirable ad captandum vulgus,) evinced his:—that I felt myself to be as happy as he could possibly be; and that as to the truth of my system of theology, I have no more doubt than of my own existence.

I closed with expressing my regret, that he could not, with me, enjoy the good things of this life, and at the same time solace himself under all the unavoidable evils of this present state, with reasonable and scriptural anticipations of endless felicity. I begged him to consider, that if his theory should prove true, I should fare as well as himself; but if my system should prove true he would, but for his want of common sense, in the future life be punished as one of the worst of men. His whole scheme is founded on this false notion, that, because some of our judgments are constitutional, and not under the control of our will, therefore all our judgments and other mental actions are the result of fate, and we are not free agents in any thing.

Mr. Owen is an indefatigable missionary of the devil's kingdom; and my wish is that he may be met every where by some faithful missionary of the Lord Jesus Christ, to administer the antidote, when he gives noxious doses of poison to

TESTIMONY OF A UNITARIAN MINISTER.

The following extract of a letter from a Unitarian clergyman was first published in the Hopkinsian Magazine for April, 1828. The writer "professes to be a Unitarian; but rests his hopes entirely," as he says, "upon the atonement."—He was once a settled minister in —, Mass. and is now settled in —, though not in the ministry. In reply to an earnest persuasion "to become more decided, and to leave behind him, before he left the world, a testimony to the truth," he writes as follows:—*Philadelphian*.

You must let me say, I never did, and, with my present views, I never will, throw my little weight into the scale of the new gospel, the scale in which a denial of all the peculiar doctrines of the Christian system is found. I, in my whole soul, am as much opposed, as sincerely at war, with what is justly termed "the modern system of theology;" as any man on earth. I do not hesitate to say, it is another gospel, and not that which Christ and his apostles preached. But, Sir, it will prevail. It must spread, till arrested by divine agency. It is studiously and ingeniously adapted to the feelings, and wishes of unprincipled men—and such men are pleased with it, give it their support, and readily enlist in its defence. A young man of popular talents, pleasing address, and Chesterfieldian politeness, becoming a candidate for the Gospel ministry, has, in many places, no need of piety, no need of particular respect for religion. Piety would rather injure than assist him. He must write, speak, converse, and bow handsomely, study human nature, make himself agreeable, tell of his charity, rail at Orthodoxy, dine with Herod, praise his wine, admire his situation, and, instead of John's impudence and folly in telling the Governor he must not marry a brother's wife, be more polite, and extol the charms of Herodias, and be enraptured with her divine daughter—the most enchanting figure ever seen on a floor! He will soon be settled handsomely, and Herod will find him wine.

I am justified, fully justified, in saying, that the new system must be popular with a large part of the community, for various reasons. It treats all persons, of decent moral habits, as regenerated heirs of God, & joint heirs with Christ. It utterly discountenances revivals, as the deplorable offspring of ignorance and fanaticism, urging that a regular, orderly course of life leads to glory, with or without a profession of religion—with or without the less startling vices found in common life—with or without any particular attention to religion or its duties. People of this description, attending public worship pretty well, paying their taxes willingly, & never meddling with religious disputes, I certainly know, are, in some places, and I doubt not, in many, spoken of, living, dying, and dead, as those who prayerfully endeavor to follow the Lamb—as vitally interested in Christ. This is not coloring, it is not painting; but a cool, deliberate, unvarnished statement of facts. Where this ministerial course is pursued, clergymen are sustained, carressed, encouraged and eulogized; may more; they are warmly and ardently supported and de-

fended, by men who live without God in the world. These, in some places, (God knows how many,) are the select, the prominent, the confidential associates and friends of professed ministers of Christ.

Spirit of the Pilgrims.

From the Boston Recorder.

OPPRESSION.

It is well known that the Waltham Factory is owned and managed by some leading Unitarians of this city; and feeling their power to be sufficiently absolute, they have exhibited, as we may reasonably infer, in their regulations touching the rights of conscience, the true spirit of Unitarianism. A poor, but I trust pious woman of my acquaintance, entered that factory, that she might there earn by hard labor bread for herself and a dependent child. From conscientious views she hired a seat in the orthodox church where she invariably attended. At the close of four weeks her health failed under the labor, and she was obliged to leave the factory. On receiving her pay, the agent deducted 82 cents; the price of a seat in the Unitarian meeting house for a whole quarter, though she had never entered their meeting house, and could not conscientiously encourage a minister of those sentiments.—Thus this poor woman, with a child to support, had wrung from her about one fourth part of her hard earnings to support a minister whose errors she reprobated, and on whose ministry conscience forbid her to attend! Where is the humanity of that minister who can receive a salary extorted under the rod of oppression and cruelty from poor widows and helpless females? Where is the equity of the owners who have established such a regulation, and yet clamour about "trust-deeds" and liberty of conscience! Astonishing that the "Layman" does not hear the chains clank at Waltham! And what shall we say to the agent who will sell himself to be the instrument of such oppression!

RELIGIOUS FREEDOM.

From the Boston Recorder.

"EXCLUSIVE SYSTEM."

Messrs. Editors,—As I was passing the Tremont Theatre, a few days since, my attention was arrested by a board placed across the door, on which was written in large characters, "No Admittance for Orthodox Sinners." I was really glad to see this, for past experience has told us that that establishment is a very poor "School for Morals," and however many other sinners may continue this mode of reformation, there is no longer any inducement for the attendance of AN ORTHODOX SINNER.

ROCHESTER:

FRIDAY, AUGUST 15, 1828.

In reading the following paragraph in Milner's Church History, relative to the marriage of Luther, we have been strongly reminded of the conduct of a certain class of men at the present day. Setting themselves up for reformers, their object seems to be, to destroy the influence

of those great truths of revelation, which have, as is believed, the most powerful tendency to check and eradicate the baser passions of the human heart, to meliorate the condition of society, and constitute the only effectual barrier against vice and licentiousness. Their next object is, to destroy by the circulation of the most unfounded calumnies, the influence, and to blacken the characters of those men whose standing in society is so far above that of their traducers, that they might with propriety adopt the language of Job, "Whose fathers I would have disdained to set among the dogs of my flock." Indeed, so reckless are they of consequences, and so regardless of truth, that if any one condescends to expose their falsehoods, they unblushingly exclaim,—while attempting to scatter firebrands, arrows and death, "Was not I in sport?"

It is true, that in the days of Luther, his opponents might not have arrived at the sublime height of some of our dandy moralists of the present day, (there are dandies in morals as well as in dress, and the two characters are occasionally united in the same person) who can write so feelingly & eloquently about "priestcraft, priest-ridden editors, and stage coach saints." Perhaps this was owing to a want of originality of genius, or to the poverty of language at that day, which did not admit of such excursive flights of imagination.—Be that as it may, the same spirit is manifested at the present time, which brought a Huss and a Jerome to the stake; but in this age, it is not permitted to produce its legitimate effects. It is true, these opposers of the measures of the reformers were priests, but it matters not;—those who oppose the general circulation of the Bible and the inculcation of its truths, whether priests or laymen, and who would talk about reform in general terms, but oppose particulars,—are in fact the enemies of society and the best interests of their fellow men.

Reform was demanded by Luther and his associates; and the necessity for it was admitted in its fullest extent by their enemies, yet the possession of the sacred volume, or the attempt to enforce its moral precepts, were sure, where the power existed, to afford a passport to the stake or the gibbet. Yet these were the persons who would reform a world without the Bible, exalting above it the opinions and dogmas of men.

But for the extract—When Luther, by his firmness, learning and piety, had been instrumental in producing a reform in religion and morals, determined to throw off the unnatural restraints imposed by a licentious priesthood, and show by his own example, that he believed the scripture declaration, "Marriage is honorable in

all," having united himself in matrimony with a lady of irreproachable character, the liberals of that day seized the opportunity to inflame the minds of the people by misrepresenting his motives, and one of them displayed his wit, his regard to truth and decency, by writing as follows to the President of the Court of Holland. "I told you that the Lutheran Tragedy, would end like the quarrels of princes, in matrimony.—A Monk has married a Nun. That you may know this marriage was contracted under happy auspices, the lady was brought to bed about fourteen days after the bridal song was chanted."

The priests were aware that this act of Luther was a reproof to their licentiousness, and if the marriage of the clergy became general, it would put an end to the promiscuous intercourse in which they indulged. The same motives and the same praiseworthy zeal to put the good people on their guard against priestcraft which prompted the above still exists, and those who the present day are, with more than ordinary success, attacking the strong holds of the adversary; promoting the cause of vital piety and carrying the spirit of reform into every department of society, meet in their progress, the same abuse and are saluted with the same epithets as were Luther and his coadjutors in the 16th century.

If the crown of martyrdom does not await them now, it is to be attributed to the principles of civil and religious liberty which now prevail.

The same spirit which prepared the way for the French Revolution, by burning the Bible, declaring death to be an eternal sleep, and denouncing the Sabbath as an invention of priests, would at this time produce the same results under similar circumstances. This experiment was a fair one. The restraints imposed by the superstitious dogmas of the Bible, were thrown off. The Guillotine enforced the arguments of Voltaire, and the High Priests of Liberalism, and French Infidelity, and they, when power changed hands, themselves felt the effects of that pure and sublime system of morals which resulted from their religious creed.

Let those who prefer the system of morals inculcated in the word of God, to that taught by Paine and Voltaire, see to it, into which scale they throw their influence. The contest at the present time, however it may be disguised by the liberals who acknowledge the necessity of reform, but wage a deadly war against those who would promote it, is the same that it ever has been; between the friends and enemies of Revelation. The subject cannot be too thoroughly examined.

FIVE CARRIAGES.

We have just seen a hand-bill containing a number of resolutions, passed by a meeting of citizens of Utica; the object of which appears to be, to oppose the measures and counteract the influence of the friends of the sanctification of the Sabbath. Joseph Kirkland's name appears as chairman of the meeting; and Kellogg Hulbert's as secretary. One of the resolutions denounces all combinations having for their professed object the enforcement of the moral duties, by attacks upon the business, the interests, and the property of those who may decline to observe such duties in conformity to the prescriptions of such associations, &c. &c.

We have only to remark on this resolution, that if the principles of the General Union, for the observance of the Sabbath, are "destructive to the well being, the peace and harmony of society," we do not exactly perceive how the principles which constitute the bond of union in other societies for moral and religious purposes, can be in accordance with the "well being of society," as they all have their particular rules, their tests by which to try the qualifications of their members, and impose obligations which are not binding upon others, and in their operation, secure privileges to their members, from which others are excluded. But in this case, the design is to enforce a moral duty, and every member of society is at perfect liberty to subscribe to the rules and obligations which constitute him a member of this particular society or not; but his withholding his name cannot exonerate him from moral obligation. If it is alleged that in its operation it is to favor the Sabbath keeping line of stages, we do not see any thing so very alarming or immoral in it. We cannot perceive that the old line have any exclusive right to the public road, or have any better rights to combine secretly to violate publicly and openly, the moral obligation, which in another resolution, they acknowledge, has scripture for its authority, than the friends of the Sabbath have to resolve openly and publicly to keep the Sabbath, and to patronize those public conveyances only, which are established on principles which they believe to be recognized by the word of God. "We ask whether every member of society is not perfectly at liberty to patronize such establishments and such conveyances and such individuals as he thinks proper, on the ground of moral character?"

We take the liberty to inquire whether some of the old stage line proprietors do not reside in and about Utica; and do they not see that the hopes of their gain will be blasted if the com-

munity should think proper to patronize the Pioneer line? Does not their alarm about "the well-being of society" arise from this source?

In another resolution the meeting declare that "the strict principles of retributive justice would perhaps justify a retaliatory system of non-intercourse in business and good offices," &c. &c.—We acknowledge that should we resolve not to associate with the profane swearer, there is nothing in the laws of our land that would prohibit him from resolving upon a system of non-intercourse with us,—in fact, we do not deny that "the principles of retributive justice" might justify such a course,—but whether the principles of the word of God, and the moral sense of this community would, of course, place us on a footing of equality in a moral point of view, we are ready to leave to the decision of all honorable men.

The following resolution is so great a curiosity that we give it entire, as we willingly would the others, had we room in our columns.

Without intending any thing personally, disrespectful to the gentlemen who composed the meeting, we cannot but observe that there is so much equivocation, so much hesitancy in coming out openly and avowing their real principles, so much "good Lord good Devil" in it that we consider it as requiring no comment.

Resolved, That the due observance of the Sabbath by setting it apart to the exercises of religion and the instructions of morality, by an habitual abstinence from all recreations inconsistent with its solemnities, and from all such servile labour as is not essential to the necessary purposes of civil society, is, (independent of its divine ordinance,) an institution eminently conducive to the good order of community and friendly to the cause of humanity. And that it be and is hereby recommended to our fellow citizens so to regulate their customary business and recreations, as shall tend so far as is reasonably practicable, to promote a respectful observance of the Sabbath, and to afford no unnecessary cause of offence to the most scrupulous friends to this institution in our country.

But we have not done with the subject. We are informed by an editorial article in the Daily Telegraph that there was a particular provocation which led to the call of the meeting, that passed those resolutions. We have seen no other account, and shall not question its correctness until we have the account of the other side.

The Editor says that the Rev. Mr. Wisner, as agent for the General Union, had delivered a discourse on the day previous, in which he denounced, in very strong language, all who refused to subscribe to the sentiments of those who were in favor of the principles of the "General Union, &c. &c." That by his manner of treating the subject, and by the great latitude which he carried his principles, he gave great offence.

It cannot be denied that a plain and forcible exhibition of the truths of scripture, especially when in their application, they run counter to the feelings and worldly interests of men, is very apt to give offence, but cannot afford any sufficient excuse to the preacher of the Gospel to neglect to "declare the whole counsel of God." Neither can this afford him any excuse for delivering them in a harsh, dogmatical and dictatorial manner. While he is explicit and decided and undaunted, let him exhibit also, the affectionate solicitude, and the meekness which were so eminently characteristic of his Master.

How Mr. Wisner's friends may represent his manner, on this occasion, remains to be seen.

But the editor of the Telegraph represents Mr. W. as saying that "the principles which they (the friends of the General Union) had adopted must be extended and carried into all the business and relations of life, and that above all they must be carried to the polls—until such only as feared God and respected the cause of the church, were in the possession of our public offices."

We are perfectly aware how easy it is to misunderstand on such a subject. May not Mr. W. have expressed a wish that the principles of religion, the morality of the Bible, might govern our civil rulers—that religion ought to extend into every department of society until our "rulers should be just men ruling in the fear of God."

But it is not our business to conjecture what Mr. W. may have said, or to attempt his justification—this we leave for him to do. Nor do we consider ourselves pledged in any manner, to attempt to justify, palliate, or excuse the conduct, or the sentiments of the friends of the Sabbath keeping measures, any farther than they are justified and supported by the word of God. So far we will go and no farther.

As to carrying religion to the polls, our opinion is fixed. The principles of our government recognize no religious distinctions, or tests, as qualifications for office, and we are thankful it is so. We have already inducements enough to lead professors from the simplicity of the gospel, and make hypocrites without adding that of official patronage, or the lust of power, or the hope of popular favor. Yet we would be far from excluding from the consideration of the elector, the religious character of the candidate. The Jeffersonian test "Is he capable, is he honest?" is acknowledged as a safe guide by every honest politician. When we have found, as we often have done, men who have made no profession of religion, in whom, in all our business and intercourse, we have reposed our confidence, we have never hesitated about giving them our suffrage for any office for which we thought them qualified, because they made no profession of personal piety, or because their religious creed might have differed from ours.

But where we find such men, and in addition to their other qualifications, we have reason to believe that they have an eye to the glory of God, have his fear continually before them, and are aiming to keep a conscience void of offence, we consider that we have additional, real instead of personal security, for the faithful discharge of their official duties. Other things being equal, we should for this reason give such a person a preference at the polls,—and we hope that the time is not far distant—and we trust that the religious movements of the day are contributing to produce such a state of things—when neither in politics or religion, there will be more than one party, and that "A CHRISTIAN PARTY."

We regret to say that the publication of the numbers on the Sabbath, which we have commenced, are interrupted by the illness of the writer; but we hope he will soon be able to resume his pen.

Fatal Accident.—On Wednesday of this week as a Mrs. St. John of Henrietta, was attempting to descend a flight of stairs in the Globe Building, with a child of seven months old in her arms, the heel of her shoe caught on the upper stair, and she was precipitated off from one side where there was no railing, to the floor below. The child was instantly killed—the mother is supposed to have been but little hurt, but the distracted state of her mind rendered it impossible to ascertain the extent of the injury she had sustained.

In noticing last week the contradiction of Mr. Stevenson of the card signed by a number of gentlemen from New Jersey, recommending the Pioneer line of stages, we remarked that we would give further explanation when possessed of the facts in the case. The following explanation is perfectly satisfactory to us, and we trust will be to all.

Your paper was handed to me this morning in which I observed a card signed by some persons from New Jersey, and myself amongst the rest. Above this card I observed a notice signed by H. F. Stevenson, agent of the old line of stages. Now sir, I would remark, that I do not wish to interfere with the concerns of the good people of Rochester, nor with the affairs of the different stage proprietors, runners, &c. I wish them to fight their own battles, but as the aforesaid gentleman of the old line has felt "in duty bound" to expose the falsehood (which he conceives) contained in the card above mentioned, and as my name is attached to the said card, I feel some interest in the matter, and shall therefore take the liberty of making a short statement of facts. But first I would notice the card to the public signed by the agent of the old line of stages, and the candor and spirit in which it is made. He says, "a card appeared in each of the daily papers of yesterday, signed by Mr. Pitt and others of New Jersey, stating that they arrived in the Pioneer line of stages at this place—this is not true," says he. Now I would ask the said honorable gentlemen of the said line to point out any sentence in the card first referred to where it is said, that "they arrived in the Pioneer line of stages at this place." I cannot find any such sentence—all that is there said, is, "we took the line (Pioneer) for Schenectady, and from Utica to this place," now might not this have happened without our all arriving in the same line at this place. What then is not true? Is it not true that we took the Pioneer for Schenectady, and from Utica to this place? This is most certainly true, and it is equally true that we were highly pleased with the polite and gentlemanly treatment which we received, with the despatch in travelling, with the accommodations of the establishment, and with the careful and sober drivers attached to the same. What then again I ask is not true? The answer is obvious! nothing contained in the card referred to by the gentlemen of the old line is untrue, but that language which he has been pleased to put into the mouths of those from New Jersey is indeed untrue, and I for one wholly disclaim it. But as the gentleman of the old line would make us either liars or fools, by saying that we either did not know which line we came in, or else that we had misrepresented, I will make a plain statement calculated for his dull apprehension. And, first on our arrival at Albany in the North America, we were beset by a swarm of stage proprietors, runners, &c. &c. We were disgusted with their impudence—bade them begone, and directed one of our party to make a selection for us. Which gentleman, I presume, has taken the liberty of publishing the card to which my name is attached. He selected the Pioneer line, (of which by the way I would remark, we first heard from the mouths of its opposers, who were reviling it.) We were entirely satisfied with the selection. On our arrival at Utica, we were again beset by a host of (judging from their appearances and actions) ruffians. We however saw no cause to change our conveyance, but continued the same from there to Trenton Falls, and back and from Utica towards this

place. I left the company and Pioneer line at Cayuga bridge, and went up the lake. The "two last mentioned" as he of the old line is pleased to call them, proceeded on to this place, where I presume they left the card referred to without my knowledge, supposing no doubt, that the remainder of the company would continue on in the Pioneer—but I with the rest of my friends had the misfortune at Canandaigua to get into the "old line"—and indeed we did conceive it a very great misfortune, for we found the horses, stages, &c. of the old line "far very far inferior to those of the Pioneer." I regret Mr. Editor that my name was attached to the said card by my friend. Not that I think the statements therein contained untrue, for I have tried both lines and I prefer the Pioneer—but I think that line needs no recommendation from a stranger like myself—let the public try it, and it will recommend itself. I beg pardon Mr. Editor for troubling you with this long communication; it is unpleasant to me, but there was a charge of falsehood made by one who I think had no right to interfere, as there was nothing said in the card against the old line, but only in favour of the Pioneer. The gentlemen who published the card had not tried the old line—I have since tried it and am willing to subscribe to the facts contained in the card. I have been thus explicit, that the gentleman of the old line might not again misunderstand and misrepresent.

I am Sir in haste,
J. B. PITT.
Rochester, August 11th, 1828.

From the Western Recorder.

MR. EDITOR.—When I left your district of country, a short time since, on a Southern tour, which you will say was undertaken at rather an unfashionable time of year, it was my intention to give your readers some few extracts from my memorandum book. So, with your permission, here comes the first parcel.

Took breakfast in Utica, at 8 o'clock A. M. of the inst.; and arrived at New-York city the next day, at half past 7, P. M. besides enjoying a good night's rest at Albany. What expedition in modes of travelling! Our Grandfathers would have taken weeks to perform a journey of such length. They would have laid in a month's stock of provision, and perhaps have sent for a lawyer to assist in making their will!

Five Stage passengers; at least three of them modern free-thinkers; the fourth, a Gallo. Regretted that I could not have availed myself of the contemplated Pioneer Line. The boldest of the three worthies was a southern planter, a would be gentleman, and very talkative. He drew largely from Hume, and Volney, to support his uncontradicted assertions. He thought well of all religions, not excepting Mahomedanism, and the senseless mummeries of pagan idolatry. What a liberal man! But he hated fanatics; and possibly might have supposed, after a wholesome reproof at the end of a few miles' ride, that there was one of them not far off from him. He soon remarked, however, with an affected air of softness and condescension, "I am a free-thinker, and I am the most suitable for mixed company. Query, Who began the discussion? He that commenced de facto the attack upon vital religion; or he that at length ventured to speak out in its defence? He that asserted the fallacy of the christian argument; or he that drew from him the reluctant acknowledgement, that he was very little acquainted with its merits? Who, upon principles of courtesy, must have been the aggressor? He that probably had no real respect for the seventh commandment, or for the virtue of the better half of creation; or he that defended them both? He, that in the midst of temperate society, and himself temperate from choice, could nevertheless recommend excessive drinking in certain desperate cases, to drown trouble and prevent suicide; or he that softly whispered in his ear, that there was a better remedy to be found in the vital essence of pure religion? Alas, for such gentlemen! Lift up the mask, and what are they?"

A fellow-traveller to-day, who possesses real politeness and condescension of manners; a man of wealth and a man of "honor." Yet would any body dare to offer him an insult? The dirk or the pistol alone could atone for it.

The large and beautiful "North-American" passes down the Hudson like a flying palace. Her cabins are, two drawing-rooms, a dining-room and a bar-room. Some hundreds are on board, and the weather mild and delightful. What endless specimens of beautiful scenery! The noise of two busy, hissing and croaking engines, does not prevent your ears from being occasionally assailed by the mouth of profaneness, or now and then gratified by the few nice-fingered touches which a lady, while passing, condescends to bestow upon the piano-forte, in one of the rooms below.

Our passengers exhibit endless diversities of character. Most of them are apparently gay and thoughtless, gliding along down the journey of life with a rapidity which is but faintly shadowed forth by the floating vehicle which contains us. As we pass the spectators upon the shore, a stream of smoke and a few ripples of water are all that we leave behind us. What better legacy will be left by the giddy multitude, as one by one they pass off the stage, and are forgotten.

Some of the passengers are talking of the luxuries and amusements of life, others of its cares and troubles. Here may be seen a group of politicians of the modern cast; there a knot of mercantile speculators. Here is a little company of modish matrons and dashing belles; yonder are grey hairs in masquerade, and in company with beardless exquisites. People of many languages are on board—English, French, Irish, German. Some of them grave, sensible, well informed; others volatile, frivolous and self-conceited. To converse with some is an intellectual feast, rare and delightful. But of how few can it be said, that their conversation is in heaven; that they do not mind earthly things? Some even of these are to be found. Merely to listen to them is like "a feast of fat things" to the famishing soul.

What a story I have heard to day! It appears to be a true one; and though given in

blank, it seems to have reference to the district of country which I have so recently left. Mr. A—, a certain clergyman of high standing, took passage at—, in a canal-boat. At tea-time he approached the table; and observed the passengers to be waiting as if they expected and desired him to impart a blessing from the Author of every good and perfect gift. He did so; and had no suspicion that any one was offended. But early in the morning, Capt. B. came to him in private, to desire that he would desist from taking such liberties at the subsequent meals.—He hoped no offence: But the spirit of the instructions given him by C. D. E. &c. proprietors of the—boats, made it his indispensable duty to prefer a similar request where there was an individual to complain. The clergyman complied. The people, therefore, sans ceremonie, sat down to eat and to drink, and rose up to play cards! It was real gambling for money. The clergyman next took the captain aside, to enter into a modest word of complaint, in behalf of himself and others, who deplored such an outrage. But, alas, the captain's instructions had run out. He talked kindly, but he could not interfere. He had no instructions against gambling. People would do such things. It was useless to oppose them.

This story must be true; for I know the clergyman, I know his character, and have learned the truth of these particulars from his own recital. I call no names; But who is there among the proprietors of our packet-boats that would dare to say or think, that asking a blessing at the table is a greater offence against good breeding and pure morals, than playing cards for money!

New-York city possesses many objects of deep interest to the pious heart; the tract and bible society houses, with their multiplied operations and departments; the asylum for the deaf and dumb; the hundred churches for various denominations; the numerous, large and well regulated sabbath schools. But I will not attempt to describe objects which are so familiar; nor enter them on my memorandum book, however interesting they must be to the contemplation of every visitor. Success to such enterprises.

Your's, &c.
A PASSENGER.

*For further particulars, we refer the reader to Rev. Doct. Rice, of Virginia.—Ed. Obs.

Yale-College.—We are sorry to learn that a serious misunderstanding has arisen between the Principals of this respectable institution and a portion of the pupils, which has resulted in an open rupture, and the withdrawal of nearly one third of the scholars. The circumstances of this unfortunate occurrence, we hear, were these: The scholars had become dissatisfied with their fare at commons, and several times petitioned for an improvement. At length some of them refused any longer to partake, and in violation of the rules, withdrew from the public table. Four of these delinquents were expelled.—This being deemed an act of injustice, a remonstrance was got up and signed by one hundred of the scholars, and threatening in case of refusal to withdraw in a body from the College. The Faculty could not, without a relaxation of their laws comply with this demand, and the resolution of the scholars was carried into effect on Saturday. About forty of them arrived here yesterday morning on the way to their homes. A good deal of excitement prevailed at New-Haven on this subject.—N. Y. Spectator.

Dengue Fever in Charleston S. C.—The Charleston City Gazette, states that the Dengue Fever which made its "appearance in that place two or three weeks since, rages with more violence than ever, and that a greater number are now effected than at any other period. It has made its appearance in our suburbs, and we understand is travelling in every part of our country. It has been stated to us that one gentleman on the Neck had, on Monday last, twenty-three servants down; indeed it is not uncommon to hear of whole families being attacked, (for the disease is no respecter of persons, but once introduced, it never leaves the house until it embraces the whole family,) and many are in such a situation that there is not one among them to assist the others, the black population is more liable to it than any other; the severity is greater with the aged, and it is not uncommon for them to have a second attack. Although the community has suffered much, and is likely to suffer more, we have great cause to be thankful that there is not one solitary instance in which it has proved fatal.

Some of the New-York papers state that two or three cases of the Dengue fever have occurred in that city.

Shocking.—A servant girl named Jones, living in the family of Mr. Cornelius Dennis, of the town of Dover, was on Monday last committed to the jail in this village on the charge of throwing a child of Mr. Dennis, three years of age into the Ten Mile River, by which it was drowned. We are informed that the girl has confessed the horrid deed; she is but ten years of age, and the daughter of Jones, who died in the jail in this county a few years since, committed for dreadfully mauling the children of Mr. Dearn, of the lower part of this town.—Poughkeepsie Tel.

Never judge from manners,' (says Lord Byron,) 'for I once had my pockets picked by the civillest gentlemen I ever met with, and one of the mildest persons I ever saw was Ali Pacha.'

General Scott.—It is reported, says the Providence Cadet, that Gen. Scott has become convinced of the impropriety of his conduct towards the Executive of the United States, and will repair to his head quarters at the expiration of his furlough. We hope this report may prove correct.

On the 15th May, near Vere, France, a Thunderbolt fell on a church, just as a large congregation had assembled to hear mass. Upwards of 150 persons were seriously wounded, of whom, nine died, and many others remained dangerously ill by the falling of stones and mortar.

The Chancellor has issued a writ ne exeat—pro against the proprietor and manager of the Chatham theatre, for contempt in not obeying his injunction on the play entitled Charlotte Temple lately dramatized by a gentleman in Boston; from the novel of that name.—*Journal of Com.*

It is remarkable that in the Third Presbyterian Church, Philadelphia, there are no fewer than 160 widows; who are members in full communion, of that church!—*The Philadelphian.*

New Orleans.—The following note was endorsed on the New-Orleans Post Bill, of July 4, for the office of Washington city, received yesterday. The newspapers of the 3d were silent on the subject.—*Balt. Gaz.*

"The Postmaster and every one of his assistants are sick with a raging fever, called Spanish fever. Half of the citizens in town are laid up with the same sickness;—it is considered the greatest epidemic ever experienced in Louisiana.

The celebrated Mr. Erving preached to a large assemblage on the 15th June, in the church of Kirkaldy, Scotland. The galleries suddenly gave way, from the pressure, and 29 persons lost their lives.

The Orange Bank, in the county of Essex, New-Jersey, commenced business on the first day of the present month. A large amount of money has been made to have its paper redeemed at the Mechanics' Bank in the city of New-York.—*N. Y. Spectator.*

In Middletown and Newport, Rhode Island, it is stated that two hundred and fifty persons have given evidence of christian character since the 1st of May last.

In Camillus, N. Y. twenty-six have been recently added to the Baptist Church—and in Marcellus, fourteen.

A Baptist Minister in Georgia, states that he and a ministering brother have baptized about 570 persons since August last; and that three hundred Presbyterians and Methodists have received this ordinance from ministers of their church.

Maine Bible Society.—This Society received during the year preceding the date of its Report, \$58,779—remitted for books \$50,000.—and still was indebted for do. to the amount of \$6,066

The whole settlement at Monrovia (Liberia) has resolved itself into a Sabbath School—of course the Sabbath is strictly observed.

In Elizabethtown, N. J. an Auxiliary to the General Union has been formed, and the clergy connected with it have resolved to appropriate the third Monday evening in each month, as a special season of prayer for the divine blessing on the efforts made for the sanctification of the Sabbath.

"Good Morals" was received too late for this paper. We sincerely thank him for his communication, and hope that we may hereafter more frequently have the pleasure to acknowledge the receipt of his favors.

The Third Presbyterian Church in this village, will be opened on Thursday, the 21st inst. at 10 o'clock, A. M. with appropriate religious services.

Sale of Peves same day at 2 o'clock, P. M. Aug. 14.

DIED.
At the Deep Cut, Hartwell, U. Canada, on the 26th ult. Mr. John Tharwell, of Pittsford, N. Y. in the 55th year of his age, after an illness of two and a half days. Mr. H. was one of the contractors who constructed what is called the great embankment, on the Erie canal, near his late residence, in the county of Monroe; and was among the first of those enterprising individuals who came from the other side and engaged and continued in the great work of excavating that immense artificial chasm which bears the name above, as the place of his final departure to the world of spirits.—*U. C. paper.*

In Binghamton, Broome county Rev. Benjamin Niles, aged forty one.

NOTICE.
The Synod of Genesee will commence its Annual meeting at Buffalo, on Tuesday the 16th of September next. 3w33.

NOTICE.
The Annual meeting of the Genesee Sabbath School Union will be held at Buffalo on Wednesday the 17th of September next. GEORGE G. SILL, Corr. Sec'y. August 7th, 1828. 3w33.

MODERN.
Wholesale and Retail Boot and Shoe STORE.

The subscriber cheerfully embraces this opportunity to tender his warmest respects to the inhabitants of this village, and its vicinity, for the very liberal patronage he has received during the few weeks he has been resident of the place.

And to assure a generous public that in future unremitting attention will be paid to such as may do him the honor to call, and that no pains shall be spared in selecting the choicest workmen and stock.

I have now on hand an extensive assortment of custom boots and shoes of my own manufacture. Likewise a large amount of sale work, children's coloured Shoes and Bootes, besides a regular assortment of articles in my line. Those in want of the above articles, or others in my way of deal, are respectfully invited to call and examine for themselves at my store No. 13 Globe Buildings. PETER BRACKETT. Rochester Aug. 11th. eop5w33

SAMUEL STONE,
Dry Goods Merchant, Carroll St. Rochester. 32

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

NEW SPRING GOODS.
The subscriber is receiving at his store adjoining the new Bank building, Exchange-st. a splendid assortment of seasonable

DRY GOODS
Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of fancy and staple dry goods, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods from N. York during the summer. EDWARD BREWSTER. Rochester, May 1st, 1829. 13tr.

PICTURE OF SAVAGE LIFE.

In the following lines, from "The Pelican Island," by J. Montgomery, which we copy from the Religious Magazine, the mother murdering her infant, is thus most pathetically expressed.

"I saw a woman, panting from her throes
Stretch'd in a lonely cabin on the ground,
Pale with the anguish of her bitter hour,
Whose sorrow she forgot not in the joy
Which mothers feel when a man child is born,
Hers was an infant of her own scorn'd sex:
It lay upon her breast—she laid it there,
By the same instinct which taught it to find
The milky fountain, fill'd to meet its wants
Even at the gate of life,—to drink and live.
Awful she lay all passive to the touch
Of those small fingers, and those soft, soft lips
Soliciting the sweet nutrition thence,
While yearning sympathy crept round her heart:
She felt her spirit yielding to the charm,
That wakes the parent in the feeblest bosom,
And bids her to her little one forever,
If once completed;—but she broke it off,
For she was brooding o'er her sex's wrongs,
And seem'd to lie amidst a nest of scorpions
That stung remorse to frenzy;—forth she sprang,
And with collected might a moment stood,
Mercy and misery struggling in her thoughts,
Yet both impelling her to one dire purpose.
There was a little grave already made,
But two spans long, in the turf floor beside her,
By him who was the father of that child:
Thence he had sallied, when the work was done,
To hunt, to fish, or ramble on the hills,
Till all was peace again within that dwelling,
—His hand, his den, his any thing but home!
Peace? no—fill the new comer were dispatched
Whence it should ne'er return, to break the stupor
Of unawaken'd conscience in himself.
"She pluck'd the baby from her flowing breast,
And o'er its mouth, yet moist with Nature's beverage,
Bound a thick lotus-leaf to still its cries;
Then laid it down in that untimely grave,
As tenderly as though 'twere rock'd to sleep
With songs of love, and she afraid to wake it:
Soon as she felt it touch the ground, she started,
Hurried the damp earth over it; then fell
Flat on the heaving breast, and crush'd it down
With the whole burden of her grief, exclaiming,
"O that my mother had done so to me!"
Then in a swoon forgot, a little while,
Her child, her sex, her tyrant and herself."

"when the sun is so high in the morning, pointing to a certain elevation in the heavens, we will return her." Mrs. White had heard that the Indians were base and treacherous, and conceived her daughter as having been given in sacrifice to save the family. Mr. White explained his reasons for giving up the child, but the mother, still anxious and doubting, gave way only to grief.—The night was long and sleepless. The day at last broke, but upon eyes that had not been closed, and brought with it increased anxiety. The sun rose, and the anxiety of the family rose with it. At last he reached the point in the heavens, which had been referred to for the period of the child's return, when the anxious and afflicted mother exclaimed "there they are!" Skenandoah and his companions, faithful to their promise, were on the spot—and the little girl, gay and smiling, & dressed out in all the finery of which an Indian lodge could boast, delighted both with her visit and her trinkets. You may feel anxious to know what was the object of those Indians in this extraordinary movement. I will tell you.

"Mr. White had gone among them and settled in their country. He had promised to be friendly; he had smoked the pipe of peace with these people, a most sacred and binding obligation with them, and which they never violate.—But so had others, and these promises and that pledge in them had alike been disregarded.—There was no foundation left for their confidence; 'the white,' said they, 'is deceitful.'—Their object was, to test the confidence of this family in them; and this their method of deciding the question. Give us your child! If, as they doubtless reasoned among themselves, they trust us with their daughter, they will prove that they have confidence in us; and we will then know how to trust them. If they refuse our request, then we shall know that they doubt our sincerity, and this will convince us that they have none themselves. Mr. White fortunately understood the Indian character, but had not had their object explained to him. This was a secret with the Indians. But he knew that their confidence when once established, is ever after hard to be shaken; and he concluded as a rational man would, that to show confidence in them, was the most direct way to secure it for himself. But the hazard was great—the trial was severe and not unlike the demand of old made by the Master of Life to Abraham, to take his son, his only son Isaac, and offer him." &c.

"Capt. White assured me, that from that hour the family experienced nothing but a succession of the kindest offices on the part of the Indians, and one uninterrupted scene of friendship—and that so united did the Indians become in all the interests of the family, that they stood always ready to promote them, and that as to security, they never felt more secure than when surrounded by these people. Skenandoah in particular, continued intimate with this family till his death."

"A friend called to see Skenandoah some time previous to his death, and asking him some questions respecting his health, &c. received the following answer: "I am an aged hemlock. The winds of an hundred winters have withered all my branches. I am now dead at the top. I shall soon die in all my branches. Why I live, the great and good Spirit only knows. When I am dead, I wish to be buried by the side of my minister and friend. (The Rev. Mr. Kirkland.) Pray to my Jesus that I may go up with him at the great resurrection."—Columbian Star.

Ancient Athens.—The Rev. Mr. Brewer, from Constantinople, who recently arrived in Boston, has it in his contemplation to return to ancient Athens, for the purpose of establishing a literary institution. There are ambitious literary men in this country, who would be very willing to accompany him. We hope Mr. Brewer's Journals will be speedily given to the public, as his opportunities of acquiring accurate information, in an interesting section of the eastern world have been very peculiar. Mr. Brewer belongs to Torrington, in the County of Berkshire.—Bost. Trav.

Magnificent Bedstead.—Among the presents destined to the Shah of Persia by the Emperor of Russia, and which are customary in the East after the conclusion of peace, is a bedstead of extraordinary magnificence, and which has been exposed at the Emperor's Palace of Tauride, in the capital, for public view, preparatory to its being sent to Persia. It is entirely made of crystal, and is accessible by steps of the same material, all worked in imitation of large diamonds inserted in solid form. On each side there are spouts meant to eject scented water, which by its murmur, invites sleep. It is crowned by a large chandelier, which spreads light in such a manner over itself, and the rest of the frame as to give the whole the splendored appearance of millions of diamonds reflecting their brilliancy at once. This bedstead, which is perhaps the only one of the kind ever imagined or attempted, has been worked at the Imperial Manufactory of St. Petersburg.

HOW TO GOVERN AND REFORM CON-VICTS.

The facts stated in the following article from a late number of the Boston Recorder, are proofs of the efficacy of religious instruction to the wretched inmates of prisons. Are not Christians criminally neglecting their duty toward this unhappy class of men.—Visit. & Tel.

An old and hardened offender, who had suffered severely at New-Gate, who came to weatherfield, Conn. mad against the whole human race, and whose proud spirit the most severe punishment could not tame, was humbled and rendered obedient and docile by kindness; he had caused much trouble to his overseers, by his frequent and daring attempts to escape; in one of which he severely wounded his hand. The wound was dressed by the surgeon, and he locked up in his cell. At 12 o'clock the warden, like the good Samaritan, bearing wine and oil, entered his cell. The wretched man racked with pain, and his eyes swollen with rage, was kindly addressed, the state of his hand inquired into and relief offered. The features of his face relaxed, tears started from his bloodshot eyes,

and he enquired what his treatment meant, when he expected nothing but the cold irons and the lash. Mr. Pillsbury replied, "Because you are a fallen fellow creature like myself, accountable to the same God, and going with me to the same judgment," and other words of like import. All the terrors of New-Gate had not conquered him—this did; and he has since been ranked among the most orderly and industrious in the prison. Mr. P. was once asked how he could govern so many men, of the character which convicts bear, and render them so obedient cheerful and comparatively happy. He replied, holding up a BIBLE, "I govern them with this." Here is the secret of the excellence of our prison, and its fruit is apparent. A Reverend gentleman belonging to Weatherfield, assured us a few days since, that in the judgment of charity, not less than 20 or 25 of these heretofore desperate characters have been not only won over to duty by the kindness they receive, but subdued in the temper of their hearts by the spirit of the gospel."

When Dr. Dwight entered upon the presidency of Yale College, a considerable proportion of the students, it is said, were infidels; and so proud were they of the distinction, they assumed the names of the principal English and French infidels and were more familiarly known by them than by their own.

Now the infidelity of these young men was not the result of a careful examination of the subject of it—as was proved by the fact, that in the first discussion of the subject, by the President, they became ashamed of their principles and renounced them; but from the natural bias against religion, which, we say, is characteristic of young and inexperienced minds. It was the mere overflowing of pride and self conceit; and this is a source whence it always springs.

There are some young men in this city, we are told, who affect to be infidels; mere striplings in age, and mere dolts in knowledge; and there are many, we know, who have very loose and sceptical views of the doctrines of the Bible. But if these persons search for the origin of their sentiments, they would find that they spring from a cause, which is as great a reproach to their understandings as it is to their hearts.—They have never taken pains to examine the subject; they are grossly ignorant of it; and they are sceptical and unbelieving, just because they are ignorant of it, and do not like that their appetites and passions should come under the restraints of religion.—Haves.

Lightning.—We do not remember to have heard in one season of a tenth part so many accidents as have happened this year by lightning. The number of deaths would make quite a catalogue. Lightning and thunder are the result of natural causes, and are within the control of a Power without whose notice a sparrow cannot fall to the ground. Timidity in some, is constitutional, but with most the effect of exaggerated apprehensions arising from stories of the destructive consequences that have attended the electric discharge. Generally the electric fluid strikes in the highest part of the building, and there can rarely be an injurious result. It must pass from a cloud to the earth, or the reverse, to become destructive. Most people shrink more at the thunder than at the flash which precedes it. He who hears the former may be sure he cannot be injured by the latter. Sound passes about a mile in six healthful pulsations. In this way it is easy, by counting the pulsations between the flash and the report, to ascertain the distance at which the discharge is made, and the probable apprehension of danger. There is scarcely any thing created for man's use or benefit, that may not also work his destruction, and by which more or less of the human race are destroyed. So of lightning, and the injuries it causes are vastly less frequent than those that spring from fire and water, two of the most useful materials in nature. Would it not be extreme folly to tremble at the sight of fire and water? and is it less so to be timidly overcome at the flash and the report of electric discharges? Our sermon, like many from the pulpit, ends with an application wholly unwarranted by the text. In Upton Massachusetts, on the 19th inst. a new house, nearly finished, belonging to Col. E. Stoddard was struck by lightning and entirely consumed. The same day and in the same place the house of Mr. Rufus Johnson, was struck but no person in the family was injured.—Procr. Am.

The following advertisement is copied from the Springfield (Mass.) Journal.

MAN TO LET.
The overseers of the poor of Springfield, will bind out according to law, an able bodied Man, 22 or 23 years old—who only wants a hand over him strong and steady enough to keep him and the bottle apart, to make him an industrious and thriving man. He is of a good disposition and sense, except when he makes himself a fool and a madman. The terms will be entirely satisfactory, and the overseers are very desirous of finding some good man who is willing to try the experiment.

Application may be made to said overseers, or at this office, July 9.

Anecdote of Rev. Robert Hall.
Shortly after Mr. Hall's settlement at Leicester, he formed an intimacy with that excellent man, Mr. Robinson, vicar of St. Mary's. Similar in their views of the great truths of Christianity, equally liberal in their sentiments, and both possessing talents of a superior order, it is not to be wondered that the acquaintance should have ripened into friendship. How free from all selfishness and jealousy it was, appears from one anecdote. Some of Mr. Robinson's hearers left the church, and joined the Baptists; on which the vicar said in conversation one day, "I cannot think, brother Hall, how it is that so many of my sheep should have wandered into your fold." "Oh," replied Mr. Hall, "they only wanted washing, to be sure."

It is much easier to believe, than to know; to affirm, than to prove.

CANAL TRANSPORTATION.
HUDSON & ERIE LINE,
RUNS NIGHT AND DAY on the Erie Canal, between Buffalo, Troy and Albany.
SUNDAYS EXCEPTED.
For Freight or Passage, apply to
JOHN SCOTT, Buffalo,
S. & W. PARSONS, Lockport,
ALLEN & CHAPIN, Rochester,
WRIGHT & SHERMAN, Syracuse,
C. MORRIS & CO., Utica,
PATTISON & HART, Troy,
ALLEN & CHAPIN, Albany,
DOUGLASS & DUNN, No. 19, South-
PLINY ALLEN, street, N. Y.
BIGELOW & BANGS, Boston.

ROCHESTER, APRIL 4, 1828.
Advances taken, made on property left in store when required, and cash paid for Aches, Park, and most kinds of produce.

NEW FASHIONABLE HAT STORE.
No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of
HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,
With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.

They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hating and Shipping Furs. Jan. 26. 5tf

NEW GOODS.—The subscribers have recently received an extensive assortment of
Domestic Goods,
Groceries,
Crockery,
Glassware,
Yellow Ware, &c. &c.
Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—Hf
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

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

1828.
SUMMER GOODS.
HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present season in the market.

MONROE BIBLE SOCIETY.
A supply of Bibles and Testaments has just been received from the American Society.
The Bibles are sold at 50 cents, and the Testaments at 12 1/2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.
Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
LEVI WARD JR. Treasurer.
June 13th.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.
A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, Depository.
June, 1828.

Important to the Afflicted.—The celebrated
ANTI-DYSPEPTIC ELIXIR,
A MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of the warm season, such as
Palpitation of the heart, Sickness of the stomach,
Flatulency and moving of Costiveness,
Pain in the bowels, Pain in the pit of stomach,
Loss of appetite, Bileching up sour water from
Vertigo of the head, the stomach,
General weakness of the Lowness of the spirits.

Indigestion.—This disease is one of the greatest evils of a city life. Whatever can contribute to remove it, will always be anxiously sought. The following certificates speak well for the remedy mentioned therein.
Extract of a letter from a physician of Augusta, dated March 22, 1826.—"P. C. L. Smith: Dear Sir, Since I had the pleasure of seeing you in New-York, during the last summer, I have used every means, and taken advantage of every opportunity to have its virtues fairly tested, and so far I think it has succeeded beyond the recommendations in the directions.
Harrisburgh, Penn., May 8, 1827.—Dear Sir: In pursuance of your request, I am happy to inform you that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could keep nothing on my stomach; I am now using the third and last bottle; my health is hourly improving, the costive state of my bowels has left me, the roaring of wind about my stomach is entirely gone, and I can eat quite a hearty meal without being incommoded; and, sir, I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for five years past— I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON.
I do hereby certify, that I have been for 18 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I take this method to notice it purely for the good of those who are afflicted with this miserable disease. SAML. EDGAR.
Woolster-street, N. Y. 1827.

We, undersigned, having been afflicted for some time with indigestion and weakness of the stomach, for which we have taken the Anti-Dyspeptic Elixir, which has given us complete relief, we feel it our duty to recommend this excellent medicine to all those who are afflicted in like manner.
JOB FURMAN No. 17 Jefferson-st.
THOS. LYON, Lumber Merchant.
JACOB SHARP, No 1 Hester-st.
ENOCH DEAN, 114 Bowery
The above medicine is for sale in this village only by
D. BRACE (agent for the proprietor) at his Drug Store, No. 2, Exchange Buildings.
Rochester, June 7. 6m27

NOTICE.
The Pioneer Stage Office is kept nearly opposite the Rochester House for the present, where seats may be taken in the Eastern Stage for Canandaigua, Auburn, Syracuse and Utica, in the Western Stage for Lockport, Lewiston, and Niagara Falls, and in the Batavia Stage for Scottsville, Caledonia, Le Roy, Batavia and Buffalo.
I. MERRILL, Agent.
Rochester, July 7th, 1828.

Order of the Hon. Moses Chapin, first judge of the county of Monroe, and for the county of Ontario, Notice is hereby given, to all the creditors of Ferrin Batchelor Junior, of the town of Monroe, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the village of Gates, in the county of Monroe, on the 27th day of September next, at 9 o'clock in the forenoon, why an assignment of the said insolvent debtor should not be made, or why the same should not be made, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1813;—Dated this second day of August, 1828.

By virtue of a power contained in a Mortgage bearing date the second day of June 1827; executed by Leander Hamlin to the subscriber, and of the statute in such case made and provided, I do hereby give notice, that on the fifth day of August next, at ten o'clock in the afternoon, all that tract of land situate in the town of Hugs, in the county of Monroe, being lot number ninety six containing one hundred acres and nine tenths of said lot, excepting and reserving, said parts of said lot as had been before by the said first aforesaid, sold and conveyed by the said Leander, being about seventy acres as aforesaid. Dated, July 13th 1828.
REYNOLD PECK,
John Dickson Attorney.

DEFAULT having been made in the payment of a part of a mortgage secured by an Indenture of Mortgage, bearing date the 15th day of January 1827, executed by Asahel Steele to the subscribers, of all that certain piece or parcel of land situate in the four thousand acre tract, so called, in the South part of township number one Shiot range, and in the county of Monroe, and state of New York, and also of the tract of land situate in the town of Gates county of Monroe and state of New York, known and distinguished as the South half of town Lot No. forty six in township number fourteen in the seventh range of townships in the Phelps and Gorham's purchase, reference being had to the several returns of Hrs. Phelps, A. J. 1811; will more fully appear. The said south half of said Lot is supposed to contain 405 acres, be the same more or less.—NOTICE is hereby given, that by virtue of a power of sale, contained in the said Mortgage, and pursuant to the Statute in such case made and provided, the said mortgage premises or a part thereof, shall be sold at public auction, at the court house in the county of Monroe aforesaid on the first day of December next, at ten o'clock in the forenoon. Dated May 30th, 1828.
HENRY CHAMPION, Mortgagee.
E. POMEROY Attorney.

DEFAULT having been made in the payment of the money secured by an Indenture of Mortgage, bearing date the ninth day of September, eighteen hundred and twenty four, executed by Isaac Chichester, and Eunice his wife, and Leonard Adams, of Penfield, in the county of Monroe, and state of New-York, to Henry Champion, of the county of New London, in the state of Connecticut, and NOTICE is hereby given, that by virtue of a power of sale contained in said mortgage, and pursuant to the statute in such case made and provided, the premises or a part thereof, shall be sold at public auction, at the court house in the county of Monroe aforesaid, on the fourth day of February next, at twelve o'clock in the forenoon. August 5, 1828.
ANDREW V. T. LEAVITT,
CHARLES J. HILL,
H. Humphrey Atty.

DEFAULT having been made in the payment of the money secured by an Indenture of Mortgage, bearing date the ninth day of January 1827, executed by Leander Hamlin to the subscribers, of all that certain piece or parcel of land situate in the town of Hugs, in the county of Monroe, and state of New-York, and also of the tract of land situate in the town of Gates county of Monroe and state of New York, known and distinguished as the South half of town Lot No. forty six in township number fourteen in the seventh range of townships in the Phelps and Gorham's purchase, reference being had to the several returns of Hrs. Phelps, A. J. 1811; will more fully appear. The said south half of said Lot is supposed to contain 405 acres, be the same more or less.—NOTICE is hereby given, that by virtue of a power of sale, contained in the said Mortgage, and pursuant to the Statute in such case made and provided, the said mortgage premises or a part thereof, shall be sold at public auction, at the court house in the county of Monroe aforesaid on the first day of December next, at ten o'clock in the forenoon. Dated May 30th, 1828.
HENRY CHAMPION, Mortgagee.
E. POMEROY Attorney.

DEFAULT having been made in the payment of the money secured by an Indenture of Mortgage, bearing date the 12th day of January 1827, executed by Leander Hamlin to the subscribers, of all that certain piece or parcel of land situate in the town of Hugs, in the county of Monroe, and state of New-York, and also of the tract of land situate in the town of Gates county of Monroe and state of New-York, known and distinguished as the South half of town Lot No. forty six in township number fourteen in the seventh range of townships in the Phelps and Gorham's purchase, reference being had to the several returns of Hrs. Phelps, A. J. 1811; will more fully appear. The said south half of said Lot is supposed to contain 405 acres, be the same more or less.—NOTICE is hereby given, that by virtue of a power of sale, contained in the said Mortgage, and pursuant to the Statute in such case made and provided, the said mortgage premises or a part thereof, shall be sold at public auction, at the court house in the county of Monroe aforesaid on the first day of December next, at ten o'clock in the forenoon. Dated May 30th, 1828.
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E. POMEROY Attorney.

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HENRY CHAMPION, Mortgagee.
E. POMEROY Attorney.

Done at the Office of the Rochester Observer.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, AUGUST 22, 1828.

VOLUME II—NO. 31

ROCHESTER, MONROE COUNTY, N. Y.

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AGENTS FOR THE OBSERVER.

- | | |
|-------------------------|----------------------|
| Antis & Little, | Canandaigua. |
| A. B. Hall, | Geneva. |
| Thomas J. Nevins, | Penn Yan. |
| E. Gilbert, | Richmond. |
| Doct. Fuller, | Naples. |
| Samuel Rice, P. M. | Prattsburg. |
| Chester Loomis, P. M. | Rushville. |
| Gurdon B. Fitch, | West Bloomfield. |
| Orrin Gilbert, | Lima. |
| James Richmond, | Livonia. |
| David Parker, | Avon. |
| Jacob Hall, | Geneseo. |
| Lester Kingsbury, | Dansville. |
| Doct. Frank, | Warsaw. |
| Talcott Howard, P. M. | Perry. |
| Rev. J. Baldwin, | York. |
| Willard H. Smith, | Caledonia. |
| G. B. Rich, P. M. | Attica. |
| Rev. Mr. Hunter, | Middlebury. |
| A. P. Parker, | Batavia. |
| Hotchkiss & Starr, prs. | Le Roy. |
| Joel Palmer, | Clarkson. |
| Daniel Hall, | Riga. |
| William H. Hanford, | Scottsville. |
| Hastings R. Bender, | Brockport. |
| William D. Dudley, | Clarendon. |
| O. H. Gardner, | Albion. |
| William Knowles, | Knowlesville. |
| Theodore Cook, | Medina. |
| Rev. George Colton, | Royalton. |
| William Parsons, | Lockport. |
| A. G. Hinman, | Youngstown. |
| Rev. David M. Smith, | Lewiston. |
| Rev. Mr. Parsons, | Niagara Falls. |
| Rev. Alfred Campbell, | Newark. |
| George Palmer, | Palmyra. |
| Ezekiel Folsom, | Buffalo. |
| Benedict Brooks, | Covington. |
| Samuel S. Haight, | Angelica. |
| Anson King, | Olean. |
| John A. Bryan, | Ellicottville. |
| O. Allen, P. M. | East Bethany, Gen. |
| W. Fowler, P. M. | Fowlersville. |
| L. Clark, P. M. | Byron. |
| Rev. R. Clapp, | Bergen. |
| E. Foot, | Gaines. |
| Daniel Holmes, | Willson. |
| B. C. Cook, P. M. | Conhocton. |
| H. W. Rogers, | Bath. |
| Elisha Parish, | South Bristol. |
| Samuel Hulbert, | Oswego. |
| Joshua Linnell, | Pittsford. |
| Martin Goodrich, P. M. | Rush. |
| Justus Brown, | Branfordville, Onto. |

For the Observer.

A VOICE TO PARENTS.

From the Death-bed of Cornelia D.—A sketch
of truth.

Cornelia was the eldest daughter of Col. D. He was a very opulent landholder, possessing a generous soul, and was called by the world a noble and good hearted man. The poor never went empty from his door, and the beggar blessed him as he passed along the streets: he was a kind, affectionate husband, a tender father, and a firm, unshaken friend. But with all these moral virtues, he lacked the one thing needful, even while he deemed himself secure, and, in common with all mankind, travelling on to immortal happiness.

Alas, how prone is the natural heart to fall into this dreadful delusion! It is indeed comfortable to the soul that hath no other hope, to believe that all men will be saved; but it is nevertheless directly opposed to every doctrine of the Bible, and even the impartial dictates of reason.

Col. D. revolved the subject in his mind for some time, and at length settled down into a firm belief of Universal Salvation; nor was he backward in instilling the same fatal principles into the tender minds of his children. He loved them next to his own life, and believing they would be happy hereafter, he spared no expense to make them appear to advantage in this world.—Cornelia was his favorite child, and he looked upon her as a peculiar blessing sent from heaven.

At length, in the midst of hope, and when all around seemed full of life & happiness, the hand of sickness fell heavily upon his beloved daughter, and notwithstanding all the efforts of skill, and the comforts of the kindest attention which were tried, she was soon pronounced incurable; yet from the nature of her disease she would probably continue some weeks. Through the advice of her physician, (who was an infidel) she was not apprised of her danger, lest a knowledge of it should hasten her dissolution, but was continually flattered with the hope that she would recover.

I frequently visited her, and although I felt most deeply for her melancholy situation, I was never allowed to converse with her on the subject, being always charged to appear gay and cheerful before her, and direct her mind as much as possible from gloom and despondency. She seemed inclined to converse about the fashions and occurrences of the day, and at one time discovered much solicitude concerning some new articles of dress which she wanted to have in readiness against she should be able to go out.—Alas, poor girl! At that moment how my heart bled for thee! I would have told thee that ere long the pale shroud would be thy garment, but was denied this mournful privilege.

She now failed rapidly, and growing weaker every day, she enquired the cause of her physician, who attributed it to the effect of the medicine she was taking, and said there was no other means of restoring her to health but by first reducing her very low: but as she continued to fail until she was unable to leave her bed, she became uneasy, and asking if she should recover,

was answered as usual, that she was not at all dangerous. Soon after this, a pious female called and requested an opportunity of conversing and praying with her, but was denied. She returned home, and retiring to her room, she knelt down and continued all night in deep and earnest prayer to God for the dying girl. That night Cornelia failed so fast that her father could not be persuaded to leave her bedside for a single moment. About midnight she opened her eyes and looking anxiously in his face, said—"Father, do you think I will ever get well?" "I hope so, my child," was his reply. "But do you think so?" she continued with deeper earnestness.—He hesitated—she again urged the question,—when finding it difficult to deceive her any longer, he told her he feared she would not. This declaration fell on her soul with all the force of an absolute decree. She had all along been kept, as much as possible, from any apprehension on account of herself, and she had hardly felt that she could die, and then to be told that she must die, or what in her view of the subject amounted to the same thing, filled her with deep distress, and her tears and groans would have melted the coldest heart into compassion.

At length she said, "father, shall I be happy after death?" "I hope so," was again his reply. "But do you know so?" she continued with frantic eagerness. At this moment a conviction shot through his heart that he was wrong, and crying in the bitterness of his awakened soul, "I have deceived myself and ruined my child!" he rushed from the apartment. All without was calm and beautiful. The full moon shone sweetly upon the silent world, and not a breeze stirred the leaves of the dark shade-trees around his dwelling. He looked on the face of the sky and felt himself condemned by his Creator—he felt that he had been greatly deceived, and that there was indeed a punishment for the impenitent after death: his bosom was filled with unutterable anguish when he thought of his dying child, and he was attempting to pray when he heard her voice calling on his name. He flew to her bedside, where she was rolling in an agony and imploring the Saviour of men to have mercy on her wretched soul.

"Oh father," she exclaimed as he approached her, "why have you deceived me so long with false hopes? Why did you not tell me of my danger while I had time and strength to prepare for death!"

On being told that they feared it would hasten her dissolution, she cried out in all the bitterness of despair, "then you valued a few days of existence for this poor, perishing body higher than the eternal happiness of my immortal soul!"

She called for a Bible which she earnestly examined for some time, and then said, "Oh father, how could you ever be a universalist with this book before you? and why did you not tell me to read it and judge for myself, rather than know no reason for believing?"

Col. D. assured his daughter that he was fully convinced of his error, and entreated her forgiveness. She requested to have some pious person called in, when they sent for the female before-mentioned, who was at that moment wrestling with her God for a blessing on the unhappy girl. She came, and after praying long and fervently, she recommended the dying girl to the blood of Christ as her only refuge.

Cornelia seemed to obtain some relief, but she soon sank into a state of insensibility from which she never awoke. She died just as the sun arose in the east, leaving no certain evidence to her almost distracted parent, that she had "passed from death unto life."

For some weeks succeeding the death of his daughter, Col. D. found no relief for his agonized spirit; at length, however, the Lord appeared for him, and gave him "joy and peace in believing." He is now an exemplary Christian, and takes untiring pains to instruct his family in the true doctrines of the gospel. He frequently speaks with horror of the guilt of his past life, which men called so unblamable, and says that nothing but the blood of the Son of God could ever save so great a sinner.

AMICA RELIGIONIS.

For the Observer.

SIX DAY LINE OF STAGES.

Mr. Chipman, I have regarded with much interest, and not a little scrutiny, the effort, from its commencement, in behalf of christian morals, connected with the establishment of the six day line of Stages, from Albany to Buffalo, called the "Pioneer Line." For some weeks past, I have been so situated as to witness, almost daily, its arrangements, operations, and effects; and from personal observation, am constrained to express my full conviction of the wisdom of the plan on which it was started, of the positions it has taken, and of the course it is pursuing.

I have no pecuniary interest in the "Line," and know not what its proceeds may be, but I admire the intrepidity and perseverance of the men, who, against so many obstacles, have fitted it up, with unexampled elegance and comfort to the traveller, and have entered on the bold experiment of testing the moral sense of the community in respect to the Sabbath, and of ascertaining whether the business of staging can be prosecuted consistently with its observance.—Of one thing I am sure,—that this effort is well worthy the patronage of every friend of morality, of his country, and of religion: and that if it is not sustained, and fully sustained too, with a decided and efficient patronage that shall oblige those lines of stages which seem to be conducted with a lamentable want of principle in this respect, from self-interest to give up their system of Sabbath profanation, and become six day lines; it will evince a degree of moral apathy in the public mind, which I am unwilling to believe exists.

Two things obviously grow out of the establishment of this line of Post Coaches, and are seen increasingly to wait upon its movements ev-

ery day and week as it proceeds—two things, either of which is worth all the time, and toil, and money which have been expended in the work:—it awakens a practical inquiry in respect to the Sabbath, and the importance of its sanctification; and it reports as Sabbath breakers, those lines of stages which prosecute their business in disregard of the duties, and sacredness of that day. It awakens the inquiry—Ought not the Sabbath to be sanctified, and our business, and travelling to be done on the six days of the week? And this it does practically and daily in a greater or less degree all the way from Albany to the Niagara frontier, and more extensively too, in different portions of the country. It raises the question in every reflecting man, where shall I as a traveller, bestow my patronage, and my influence, now in the pending of this experiment especially. Shall I incline to the side of christian morals? Shall I patronize the friends of the Sabbath? Shall I show my good will to the command, "remember the Sabbath day to keep it holy," and lend my influence in behalf of that day which is the "organ of heaven's mercy to man," and say I am for it, or shall I report myself against it, and strike hands with those who are trying to prove that this "emblem of eternal rest," cannot be regarded by the owners of public conveyances in the land? and this question goes with him to the stage-office, and as he takes his seat in the coach, and is among the topics, which he agitates on the way. This is now the practical inquiry of many, to my knowledge, and of many too who do not profess personal piety, but who look at the subject in its relation to the benefits of the Sabbath generally, and the cause of christian morals; and while it registers on the "way-bills" of this Line of Coaches, an unparalleled proportion of names of men of intelligence, virtue, and respectability; does manifestly result in the better observance of the Sabbath in the community. There may be, now and then, a rush of "high life below stairs," on the Sabbath, and a call for a few "extras," to prove the truth of the prophecies of a certain memorable "advertisement" of last spring; but for one, I seldom see a vehicle journeying on the Sabbath, upon the high road, except it has written on it some one of the names of the respectable subscribers to that advertisement—and I much regret to see such names employed on the Sabbath, through the country with Post coaches, saying this is our business, and constantly inviting all to ride, who wish, for folly, or pleasure, or business, and thus holding out every facility for the Sabbath's profanation.

It reports as Sabbath-breakers those whose lines of stages do run upon that day. This is the sting in it, that hurts them, and this it does most effectually. It gives notoriety to their disregard of the Lord's day, and exposes them, by resting itself, to the marked attention of the community, as corrupters of the public morals, and they feel that they feel it deeply. Both their desire of that day, and their aversion to the Sabbath, are now to the most inconsiderate driver on the box, they know themselves to be thus reported one day in seven, and that the sober sense of the community accords with the report. As they see, one and another of their old acquaintance, taking their seats in the six day line, they recognize in them the successful conflict of principle, and daily have their memories quickened to the reflection, that they have been too ready to sacrifice principle and conscience in respect to the Lord's day.

In my heart I wish the Pioneer line success, and I believe it is obtaining, and will lay it. Its cause is good, and let its main feature be scrupulously adhered to,—the observance of the Sabbath—and let those concerned in it, with its agents and coachmen, &c. &c. prosecute their well-intended enterprise as men of sobriety and principle—as friends to morality and order, and the best feeling and prayers of the community will be with them, that they may find it a profitable business, and their efforts may be crowned with desired success.

GOOD MORALS.

P. S. I am happy to learn that the mail stage from Canandaigua to Geneseo and westward, which heretofore has run upon the Sabbath, was some time since changed to a six day line. G. M.

A correspondent of the Albany Christian Register, says: Not long since, I took my seat in the Pioneer line, and I not only found comfortable, easy, substantial carriages, but also active young horses and steady sober drivers. One little circumstance I must mention. Our stage being ready to leave Schenectady a few minutes before another line, I was informed that the proprietor there told his driver he must get into Albany first; if he killed every horse he had; and accordingly shortly after we left the half way house between the two cities, the driver did turn off the side of the road and ran his horses till they passed us. The Pioneer driver did not attempt to interrupt him but kept his horses on their usual fast trot. This needs no comment to those who value their lives. I would ask every christian, whether he can conscientiously patronize a line that violates the Sabbath? I have heard some say, I do not travel on the Sabbath, and I cannot help what others do. But let me ask such self-excusers, though they do not drink rum themselves, if they will afford the means or countenance the drunkard to get it.

A TRAVELLER.

A SABBATH BREAKER RECLAIMED. At the annual meeting of the Sheffield and Attentive Auxiliary Religious Tract Society, the Rev. Mr. Jones, one of the Secretaries of the parent institution, in a concluding address, related the following interesting anecdote. He said he lately attended the anniversary meeting of a large tract association in London, where a clergyman addressed the meeting, and said, that some years ago, three commercial gentlemen met on Saturday evening at Rotherham, and as they would have to remain in that neighborhood till the Monday following, they determined to enjoy themselves on the Sunday.—

They ordered their gigs to be prepared in the morning, and started together on their way to Doncaster, intending to make that place the scene of their pleasure. Just as they were ascending the hill on leaving Rotherham, a gentleman in black handed a small tract to him who was in the first gig, and when he observed what it was, he appeared very indignant, and in order to show his contempt for such a present, he tied it to the cord at the end of his whip, and handed it over to his companion behind. The second in like manner, passed over to the third; who, on looking carefully upon it, happened to alight upon a sentence, which forcibly brought to his recollection the prayers and entreaties of a pious parent, of which he had been the object. His mirth and jollity were at an end; the subject occupied his whole thoughts, till the party reached Doncaster. On their arrival he separated himself from them, in order to read and consider the tract. Conviction increased upon him, which, by the blessing of God, ended in his conversion. He shortly after gave up his mercantile pursuit, and entered at Cambridge to study for the church. He has since become a minister of the Church of England, and is now engaged in the metropolitan, in preaching the gospel he formerly despised. The clergyman concluded this interesting narration, by stating to the great surprise and gratification of all present, that the person thus reclaimed and thus employed, was the individual who then addressed them.—Sheffield Iris.

PILATE AND HEROD MADE FRIENDS.

The Editor of the Christian Register (a Unitarian paper published in Boston) has received a letter from a "Hicksite Friend," at New-York, expressing his warm approbation of the Unitarian papers and Tracts. The Editor of the Register is greatly delighted with his new acquaintance and friend, and says—"We greet the friends of Elias Hicks as our friends and brothers."

We subjoin the following account of Elias Hicks taken from a paper conducted by the Orthodox friends, from whom he has succeeded.

Elias Hicks has boldly taken what Pope calls "the high priori road." Whether he will travel so far therein, and "reason downwards" till he arrives at the lowest depth of infidelity; "till he doubt of God," remains to be seen. The advances which he has made towards this frightful abyss, are as astonishing as they appear to have been rapid. He began by spiritualizing away some of the plain facts recorded in Scripture; as he advanced in the path of skepticism he doubted some of these and denied others; the next step in his progress was to deride those who were simple enough to believe them. The whole plan of redemption through Jesus Christ has long been rejected by him as a superstitious and absurd affair. Extending his views according "to the analogy of reason," as he phrases it, he has discovered that there is no evil spirit or hell; that there is no heaven, or place of future reward; that there is no condition of our existence is bounded, like that of the beasts which perish in this terrestrial ball. From this daring avowal of the worst doctrines of the school of Epicurus, the transition is short and easy to atheism itself. Good men, in all ages, have found their only refuge from the wrongs the sufferings, and inequalities of this world, in the assurance; that but a small portion of the plan of Divine government was here unfolded, and that the full display thereof was reserved for a state of future existence, where those wrongs which slept undisturbed upon earth would be punished. If the doctrine, that there is no future state of rewards and punishments, is to be classed among the "all unbelief" into which the followers of Elias Hicks are to be initiated, what will the Christian world say to so monstrous a heresy? What substitute shall we find for that greatest safeguard of morality? Where are the ties to bind society together, if this unbelief become a popular doctrine, and be taught under the guise of a refined and spiritualized religion?

Cruelty and folly of Infidels.—Could the wishes and attempts of infidels succeed, they would throw the whole human race back into all the darkness and horrors of heathen idolatry; into an utter ignorance of the true God, and of the worship which he requires; and an utter uncertainty of a future state of existence. There is in these attempts a wanton cruelty, which is not easy to characterize as it deserves. Wretched and hard hearted men! Why will you seek to rob the miserable, of every name, of the best alleviation of all their sufferings? Why will you attempt to deprive some of the excellent of the earth of that which constitutes their highest happiness? Infidels usually avoid our assemblies, and in speaking as I do, I am perfectly aware that what I say is not likely to strike the ear of one of their order. Nor do I seek, Christian brethren, to stir you up to hate or persecute these men. No; verily; but I would stir you up to pity them, to pray for them, and with Christian zeal, mingled with meekness, to labor, in every proper way, for their conversion; and I would stir you up to guard the young and the unwary against their arts and their delusions; as against a moral pestilence, poisonous to the very vitals of social happiness, and leading to all the horrors of the second death.—Rev. Dr. Green's Sermon in National Preacher.

When Constantine was chosen emperor, he found several Christians in his office, and he issued an edict requiring them to renounce their faith, or quit their places. Most of them gave up their offices to preserve their consciences;—but some cringed and renounced Christianity.—When the emperor had thus made full proof of their disposition and character, he removed all who thus basely complied with his supposed wishes and retained the others, saying, "that those who would desert or deny their divine Master, would desert him, and were not worthy of his confidence."

CHILD AND HER GRANDFATHER.

The following conversation took place between a Sunday School child, of five or six years old, and her grandfather, with whom she was on a visit. The old man was then in a declining state.

Child. I think you very ill, grandfather.
Grandfather. Yes, my dear, I am very ill.
C. Where do you expect to go when you die?
G. To heaven, I hope.
C. I hope you will; but if you do, you must leave off swearing and saying bad words; and if you don't you will go to a bad place, and there be tormented with wicked and miserable creatures; but if you go to heaven, you will be happy with God and Christ forever. But you must pray, and keep on praying; and if you awake in the night, you must pray.—Grandfather, do you ever pray?

This last question, put with all the honest simplicity of infancy, touched the old man's heart, and melted him to tears. Nothing could have been said more pointed and seasonable; and I have reason to believe that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him, and had the satisfaction of hearing the following lamentation from his lips: "What a sinner I have been! What means I have sinned! What a vile creature I am!" He also showed a great deadness to the world. "Oh," he said, "I have done with the world. The little time I may be spared, shall be spent in mourning over my sins, and seeking an interest in the blessed Saviour!"

He died, I trust, in peace; and who knows but at the last great day, it will appear that this was a brand plucked out of the fire, through the means of a little child, belonging to a S. School!

REVIVAL IN LOWELL.

From the Boston Recorder.
— July — 1828.

The prosperity of religion in Lowell furnishes a lesson of peculiar instruction and encouragement. The revival there began nearly three years ago; and it has continued until, with the increase of the population, the number of persons hopefully pious in the place has probably increased more than ten fold. The Congregational church, organized about two years since, and composed partly from the fruits of a revival promoted through the instrumentality of private Christians, with the occasional but very important assistance of a neighboring minister, contained about seventy members, and the whole congregation amounted perhaps to 250, when their present pastor began to labor with them on the Sabbath. In less than one year from that time, and in little more than six months after his settlement, the number of persons hopefully pious in his congregation became double the number of worshippers at the commencement of his labors; and both his church and congregation were increased fourfold in that short space. In little more than one year about 320 were added to his church, and his organization two years ago about 400. It is not to be calculated, however, the fruits of a revival among a population so transient; but more than 400 have probably been hopefully converted in Mr. Beckwith's congregation, besides a very large number of hopeful converts in other congregations. Among Mr. B's people it has not ceased for a single week; since last January it has gone on with greater power than ever before; it still continues with an interest somewhat increased of late; and its prospects of indefinite continuance are quite as encouraging now as they ever have been.

It is difficult for us, at a distance, to imagine through what obstacles the revival in that place has held onward its even noiseless course. No one, not personally acquainted with them, can know, or even conceive half the difficulties with which an evangelical minister, and a revival of "pure and undefiled religion," must contend in most of our manufacturing villages. Their character is, at first, formed under circumstances so unfavorable; their transient population come from the four winds with views and feelings so diverse; they are, for the most part, so young, so easily led astray, and exposed to so many bad influences; and all denominations are so mixed in every factory room, and in every boarding-house, that it really requires the patience of Job, and the prudence of Solomon, all the wisdom of the serpent combined with all the harmlessness of the dove, to do much good, and especially to promote a powerful revival without awakening the jealousies of the different sects, and the prejudices of a world either ignorant of revivals, or incurably prejudiced against their very name. Scylla is on one side, & Charybdis on the other; and fortunate indeed must that pilot be who steers the ark of God safely through the Sicilian straits.

All these dangers, however, the revival in Lowell has out-lived; nor do I see but one reason to fear that it may not continue even down to that day when the kingdoms of this world shall become the kingdom of our Lord. Its very prosperity may prove its ruin by lulling Christians into the slumbers of spiritual sloth and pride.—Keep the church right, and the revival will be in little danger of ever declining; but let Christians once feel a sort of complacency in what they have done; let them come to think, that they have already gained the whole object of their prayers and efforts; let them lower down their high standard, and begin to relax their exertions, and abate the holy fervor of their prayers for an impenitent world, and soon, too soon will God withdraw the special influences of his Spirit, and leave them to weep in bitterness over the desolations of Zion. I hope, however, and confidently expect better things of a church so highly favored.

I should have been glad to ascertain more fully than I could during my short stay there, by what means the revival has been continued so long, and with a power so steadily increasing.—A few features, however, I could not fail to observe. The fervor manifested in that revival is not the transient scorching heat of a flash, of a

flame; but the all-pervading heat of a coal roughly ignited, and steadily burning. The church seem to be generally, heartily and deeply enlisted. They co-operate promptly with the pastor in all his efforts, and sustain him by their unceasing prayers, and warm-hearted sympathies. They have also a distinct field of labor for themselves which they feel their duty and privilege to occupy and improve. They are prudently kept down from that preternatural excitement, and ever dissuaded from those excessive exertions which must inevitably exhaust ere long both body and mind. They seem to be forming what might be called revival habits; and they converse, and pray, and act as if they expected the revival never to stop.

REVIVAL IN GREENWICH, CONN.

From the N. Y. Observer.

Messrs. Editors—It may be gratifying to some of your readers to learn that there is a pleasing work of divine grace at this time in Greenwich, Conn. in the congregation for many years, under the pastoral care of Rev. Dr. Lewis, and more recently under that of his son, Rev. J. Lewis.

There have been some favorable indications for three or four months past, and some few instances of awakening and hopeful conversion. Several weeks since, the church invited Rev. N. C. Saxton to labor with them. Soon after he commenced, the work assumed a more decided character, and numbers were anxiously inquiring what they should do to be saved. Meetings were multiplied in various sections, visitation of families was generally attended to, and the excitement soon pervaded the whole congregation; so that there are but few families where some of the members are not either rejoicing in hope, or in some degree seriously impressed.—At present there are about one hundred who cherish the hope that they have passed from death unto life, and probably about the same number, more or less anxious; and the work is still progressing. The writer has had the privilege of witnessing its progress for two or three weeks. Its character is remarkably still and solemn, though there is evidently deep feeling, and in some instances intense anguish of mind. Mr. S. generally preaches twice on the Sabbath, and meets those who are anxious and the young converts in the evening. Sabbath evening before the last, about two hundred and sixty were present at a meeting of this kind; while the church were convened in a different apartment for prayer. He also lectures in different sections of the place nearly every other evening, besides attending several neighbourhood meetings, and visiting families in the course of the week. The means that appear to have been followed by the special blessing of God, are very plain exhibitions of the doctrines of grace, urging the requirements of the Gospel pointedly upon the consciences of the hearers, concerts of prayer for the special effusions of God's Spirit, great plainness of address in family visitations, and an interesting Bible class for the youth. This last exercise has been remarkably accompanied with the divine blessing. The mode of conducting it is as follows—A lesson of fifteen or twenty verses is given to the class; which usually consists of from eight to one hundred. After opening the meeting by prayer, the lesson is read. About ten minutes are occupied in questioning individuals; a short exposition is then given, which is followed by a searching and pungent appeal to the heart and conscience. It has been remarked that most who have joined the Bible class unconverted, were soon after found at the Inquiry Meeting.

No circumstance has more strongly marked this revival than the desire of the people to attend on the means of grace. Many go from 3 to 5 miles in the evening, when the weather is not pleasant, to attend meetings, and give very solemn attention; indeed, most appear as though they were hearing for their lives. It does seem as though no one could long witness the work without saying that God is indeed in the midst of that people, with the reviving influences of his Holy Spirit.

A VISITOR.

Revivals in Rhode Island.—In Middletown & Newport, we are credibly informed, 250 persons have probably obtained a good hope since the first of May. About 50 have joined the 2d Baptist Church in Newport, and perhaps the same number have united with the 1st Baptist Church. The good work proceeds happily.—Chr. Watch.

From the Western Recorder.

Granby, Oswego Co. N. Y.—A correspondent writes us, under date of the 18th ult. that a work of divine grace has commenced in one of the school districts of that town. Several are rejoicing in hope; and there is scarcely an individual in the district, who remains an unconcerned spectator.

In Camillus, N. Y. twenty-six have been recently added to the baptist church—and in Marcellus, fourteen.

Virginia.—A letter from Prince Edward co. Va. published in the Washington Register, mentions a revival as in progress there, under the preaching of Mr. Nettleton. In an adjacent county, also, about 60 have been added to the church since the spring.

EXTRACT FROM DR. DWIGHT'S SERMONS.

"There is but a small distance in the scale of being between a mite and me. Although that which is food to me is a world to him, we mess, notwithstanding, on the same cheese, breathe the same air, and are generated much in the same manner; yet how incomprehensible must my actions be to him! He can take but a small part of me with his eye at once; and it would be work of his life to make the tour of my arm. I can eat up his world, immense as it seems to him, at a few meals. He, poor reptile! cannot tell but there may be a thousand distinct beings, or persons, such as mites can, conceive, in so great a being. By this comparison I find myself vastly capacious and comprehensive, and begin to swell still bigger with pride and high thoughts; but the moment I lift up my mind to

God, between whom and me there is an infinite distance, then I myself become a mite, or something infinitely less; I shrink almost into nothing, I can follow him but one or two steps in his lowest and plainest works, till all becomes mystery and amazement to me. How, then, shall I comprehend himself! How shall I understand his nature, or account for his actions? In these, he plans for a boundless theme of things; whereas I can see but an inch before me. In that he contains what is infinitely more inconceivable, than all the wonders of his creation put together; and I am plunged in astonishment and blindness, when I attempt to stretch my wretched inch of line along the immensity of his nature. Were my body so large, that I could sweep all the fixed stars, visible to this world in a clear night, and grasp them in the hollow of my hand; and were my soul capacious in proportion to so vast a body; I should, notwithstanding, be infinitely too narrow-minded to conceive his wisdom, when he forms a fly. And how then should I think of conceiving of himself? No; this is the highest of all impossibilities. His very lowest work checks and represses my vain contemplations; and holds them down at an infinite distance from him."

The following remarks are the more valuable, as coming from an old inhabitant of this city, who is also one of the Editors and Proprietors of a long established and highly respectable Daily-Paper.

[N. Y. Obs.]

Messrs. Editors—Having frequently read with interest your remarks on Theatres, I take the liberty of stating a few facts in reference to Theatres in this city; and if any person should question their accuracy, you are perfectly at liberty to name the writer.

As I have been a resident here for a number of years, I well recollect the time when the Park Theatre was the only one in the city; and though business was prosperous and productive, this "school of morals" was so little encouraged, that performances were not held daily, as of late years, and the establishment barely existed.

Within a few years, as is well known, besides a number of temporary Circuses and Theatres, there have been no less than four new Theatres erected in this city, and one at Brooklyn. This great accession of new, and in some instances showy buildings, has led many to suppose that the theatrical cause has been gaining ground among us to an alarming extent;—and for a short time there was indeed great occasion for anxiety. But notwithstanding the owners and patrons of these establishments have prevailed upon several Editors of our Daily Papers to publish notices and puff articles, stating that their performances were attended by immense crowds when the reverse was the fact;—notwithstanding on one occasion, the Mayor of the city was induced so far to descend from the elevation of his office, as to consecrate one of these temples of morality by his own hand and speech;—and notwithstanding a young man of shining talents, but degenerate habits, was employed to introduce to the public, through one of the papers, the French style of dancing in the same Theatre; yet after all, they have been as unprofitable to the proprietors, as they have been injurious to public morals. Their expense, that of some of them has been met occasionally from necessity, and also changed hands, till it has become a losing business, not only to the persons immediately concerned, but to many of our citizens who have unfortunately been their creditors. Many with whom I am acquainted, would gladly sell their demands on some of our Theatres, at 50 per cent. below par.

The embarrassments consequent upon the increase of these establishments, have indeed led to the reduction of the price of admission, so as greatly to increase, it is feared, the number of visitors among the lower classes of society; but, at the same time, the effect has been to lessen the patronage of the more respectable part of the community.

An English gentleman, a merchant of this city, informs me that in the flourishing town of Liverpool, though its population is nearly equal to that of New York, and its wealth greater, there is but one small Theatre, and that is opened but a few months in a year. This gentleman expresses his regret that Editors of Papers, who are generally men of information, and many of them husbands and fathers, should lend their aid to prop up the falling credit of establishments, evidently ruinous to the morals of the community, and especially so to the young and inexperienced. The many melancholy instances of young men whose attendance at these places, and the drinking and gambling establishments adjacent, has resulted in the ruin of their characters and morals, have induced not a few who formerly patronized them, to withdraw their support and use their influence against them; and if I am not greatly mistaken; the most interested and the most intriguing plans that can be devised, will be found insufficient to gain and preserve the patronage of this enlightened community in favor of those haunts of frivolity and vice.

Extract from Letters from Europe, to one of the Editors of the N. Y. Observer.

A few days before I arrived in London, the melancholy catastrophe took place of the falling of the Brunswick Theatre. I have been to the spot, and seen the frightful mass of ruins, beneath which at least eleven poor mortals were crushed, and almost in the twinkling of an eye, sent to their final account. The event, awful as it was, has not imposed even a momentary check on this corrupt and corrupting institution. It has been noticed in several pulpits, and once or twice in my hearing, in a very suitable and impressive manner. I am happy to learn, by the way, that theatrical amusements in London are evidently on the decline. I have heard it accounted for partly from the increasing influence of evangelical religion, and partly from the fact that the higher classes dine at too late an hour to permit them to attend. It is, of course, chiefly as the former cause operates, that the effect can be considered as indicating a favorable change in the state of public morals; as it may fairly be presumed that people who are absent from the Theatre for no better reason than that the play

interferes with their hour of dining, will seek some other amusement whose influence on society is scarcely less to be deprecated.

I expect to-morrow to take leave of London, with almost an assurance of never seeing it again. But the few weeks which I have passed here have been weeks of great interest, and fruitful in incidents, the recollection of which will, I trust, be to me a rich source of pleasure, while I live. I leave behind me many of the kindest and best people whom I ever knew; for it is a fact which I should not omit to state, that in the circle into which I have been provisionally thrown, not only the standard of hospitality, but the standard of piety, is exceedingly elevated. I leave them with feelings of deep regret, but it is a regret chastened by the reflection that in respect to nearly all of them, I may hope ere long to meet them in a world, where painful separations will be unknown, and Christian friendships will be eternal. I am, Dear Sir, With sincere regard, Yours, &c.

In giving place to the following essay in favor of the Seventh day Sabbath, we have the same object in view as in publishing one previously on the same subject, from the same writer—viz: to elicit discussion. The cause of truth cannot suffer from fair argument. We trust Junius will be answered with the same temper that characterizes his remarks. The Sabbath is a subject which excites more than ordinary interest at this time, and let it be brought before the public, and its nature and obligations be examined in all their bearings, and we do not believe that the great majority of the christian world will be led to change the day which is now observed as the Lord's day, for that which the Jews regarded & commemorated with reference to the work of creation.

Mr. Editor.—That the institution of the Sabbath is a subject of great importance to be rightly understood, is, I apprehend, generally admitted, by all the spiritual Israel of God; and on whose account in particular, I therefore beg leave to make a few remarks out of many that might be advanced against the arguments brought forward by your correspondent, M. A. in the Observer of 25th July, and 8th August, in his 2d and 3d Essays on the Sabbath—as it regards the change of the Sabbath alone. In other respects, particularly on the perpetuity and sanctification of the Sabbath, it is probable we are agreed.

Referring to my observations on the Pentecost in the Observer of 20th Jan. signed B. R. wherein I informed you I was brought up under the influence of popular opinion, and had only lately been convinced that the first day Sabbath was of Popish origin, and that no part of the Decalogue hath been abrogated, nor the ancient seventh day Sabbath changed by our Saviour or his Apostles. And as I then said, I now say again; if I am wrong, let some one with a clear head and friendly heart, set me right, and it will be gratefully acknowledged.

Respecting the phrase in Rev. 10. 10. and others make the principal argument for the first day Sabbath. This passage is the only one and a solitary instance where such a phrase occurs in the New Testament, or any thing in accordance with it. It is, as Mr. Burnside of London observes, "an unique, and an unparalleled case, and can only be determined by cases that are most similar to it, in human, and more especially in divine writings. In human writings and practice it may denote only a new name given to a day accounted memorable; but as we have no information from the Apostle John, nor any of the Evangelists or Apostles regarding this new phrase, which Mr. Burnside says, "that he is fully persuaded that the Apostle John did not write the words "on the Lord's day," and that they are an interpolation, and that a very late one." It seems very strange, and contrary to the usual practice of Holy Writ, to employ language, seemingly indicative of some important fact or duty, as in the passage before us; at the same time leaving us wholly uncertain what it means. There are instances of this respecting a motive to duty, but never so far as I recollect, respecting a duty itself. See Mat. xviii. 10.—1st Cor. vii. 14.—xi. chap. 10. If the Apostle John had written the expression, and had meant by it the weekly first day, would he not have called it by this new name in his gospel, which it is agreed on all hands he wrote after the Revelation? There was the more occasion for this, as his fellow Apostles and the other Evangelists had never done it." When speaking of Mary Magdalene visiting the sepulchre, he says it was "early, when it was yet dark," on the first day of the week, same as the other Evangelists, without any explanatory clause, such as "now called the Lord's day; or now appointed to be the weekly Sabbath, in lieu of the old seventh day Sabbath now abrogated." Had the Apostle made this short remark, it would have effectually prevented the Asiatic and other christians from continuing to keep the seventh day Sabbath and with all imaginable reason we might have expected this, from such an inspired writer as the beloved Apostle, who so often guards us against misconception, by translating Hebrew words into Greek, as for instance, Cephas and Siloam, which he informs us by interpretation are, Peter, and Sent."

Morer, a Rector of the establishment in London, who (A. D. 1701) published several dialogues on the Lord's day, dedicated to the Bishop of London, (of course he was a writer in favor of the first day Sabbath) when he informs us [p. 46] "that the Syriac translation of the Scriptures, instead of saying the first day 1st Cor. xvi. 2. saith "on every Lord's day," and when the Apostle speaks thus chap. xi. 20. "when you come together therefore into one place, this is not to eat the Lord's body."—The Syriac version adds to it, "you do not eat the Lord's body, as becomes the Lord's day."

But the repeated attempts at interpolation and alteration did not succeed so well in the Epistles of Paul, the divine authority of which was never questioned. But is there not too much

reason to suppose, that the same attempt was renewed with too much success in a book, which, though long after the other, was finally received into the canon of the New Testament, which hath also without just cause since the 3d century been the subject of much controversy." The same writer tells us in the same page "that Beza declares, that in an ancient Greek copy of the New Testament, he found "after the first day of the week" these words, "the Lord's day," as exegetical, but the abruptness of the parenthesis in which the explanatory clause is mentioned gives it very much the appearance of copyist having added to it the manuscript he was transcribing, solely by his own authority,"—in defiance of the awful denunciations against such as shall add unto or take away from the word of God, recorded in the last chapter of the Revelations, 18th & 19th verses. The fact is, that such attempts have been made; but in how many instances I do not pretend to say. Some may say this was before the Papal See was in existence. Be it so. The Apostle Paul gives us a portrait of a personage, whom he styles the Man of Sin, the Son of Perdition, the Mystery of Iniquity, whom he saith, doth already work. See II. Thess. ii. 3 to 12 v.—and this was written in the year 52. Dr. Hawker (a late Episcopalian Divine) says, "all who have commented on this, have uniformly declared it to be the Church of Rome, notorious for selling indulgences, pardons and grants, with a long etcetera of abominations," and who is also designated in the Revelation by "Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth," and in Dan. vii. 25, speaking of the same monster of iniquity, designates him as, "thinking to change times and laws," viz. "the time of the Sabbath and the law of the Sabbath—meaning its sanctification; which as far as Popish influence has extended over the professing christians of the west, is universally set aside with the exceptions of a few Sabbatarians. The Seventh Day being now devoted to business more than any other day, commencing earlier and continuing business frequently until midnight, the latitude taken by your correspondent opens a very wide door to all manner of error and superstition. That there were many things said and done by our Lord and his Apostles, that are not recorded in the New Testament, I freely admit—that they were known to certain people—many of them communicated by speech and perhaps by writing, to contemporaries—that from them they passed to the next generation—and some of them to a third, without determining when the transmission would fully cease. I also admit that some of the particulars might be handed down with accuracy. But as it is impossible to tell which of these particulars contained in human writings are truly stated, and which are not, there is no safety but in rejecting them altogether; in estimating what God would have us believe or do, and more so as the Apostle Paul informs us, the mystery of iniquity was then at work. It was not every thing even that our Apostle said or did, which could it have been verified, would be binding on our faith and practice: and we may be certain, that the Holy Spirit who superintended the writing of the Holy Scriptures, and hath ever since preserved them, would have given us all things necessary for faith and practice, which he ever intended, and which are able to make us wise unto Salvation through his blessed teachings. The Bible, and that only, is the religion of Protestants, which they formerly admitted to be a perfect rule of faith and practice, and would not consent to associate tradition with revelation as your correspondent does; neither can I admit antiquity, a sufficient proof of purity in a tradition; for no tradition relative to the first day can be more ancient than the Mystery of Iniquity just referred to. But your correspondent cannot bring any proof from any source, on which any dependence can be placed regarding the observation of the first day as the Sabbath during the apostolic age, or even the second or third centuries. As to what dependence can be placed on the ancient fathers shall be considered hereafter. Bernard says, "the fact of the interpolation (Rev. i. 10.) appears more than probable," in that Ignatius, the most eminent of the Christian Fathers, is represented as urging the christians in the strongest terms to shew particular regard to the first day in honour of Christ's resurrection; but although the contemporary of the Apostle John for 30 years and his disciple, when calling Sunday "Lord's day" (if ever he did so) never once pleads the authority of his Master for this practice. It is incredible, that a man so celebrated for talents, learning and piety, which were thought so much of, as to be the means of exalting him to a Bishopric, to be the ecclesiastical sense of the terms—this holy Martyr, should call the first day "Lord's day," and the "Queen of days," without ever mentioning the word as quoted from the Revelation; which had they been there in his days, he must have known, and would have availed himself of a plea, so much more to his purpose than any that he advances." If he could have quoted this phrase, and commented upon it in his Master's name; the comment could not have been received as equivalent to inspiration, by any consistent protestant; but it would have tended to promote the design, far more than all the eulogies and vehemence that are fathered upon him.

(to be continued.)

A Missionary Field.—The town of Montgomery situated on the river Ala, in Alabama, contains about 1200 inhabitants of which five or six only are professors of religion. They have a meeting-house which is not yet finished, though commenced several years ago; they have no regular preaching, sometimes none at all for five or six weeks together. The Bible is seldom seen or used by the inhabitants except in courts of Justice where it is used in the way of business, as if a sight of the holy book would operate as a charm to bind the conscience while its truths and sanctions are unknown, and unheeded. As to religion or morality there is little of either in the place. These facts are derived from a source on which we rely with confidence. The condition of this town is an index of the moral state of many places in the South and West, where the people perish because there is no vision. Rich. Vis.

Scriptural use of the word Forty.—This numerical, which occurs so frequently, and in places where its introduction is manifestly at variance with passages that precede and follow it, is in the East constantly used as a general term, implying, "many," or an infinite number, as we use the words "score" and "dozen or two." A ruined palace at Persepolis is called "Chelminar," or the "forty pillars" though it has but nineteen standing, and when perfect had two hundred and six. The Arabs also use one thousand and one in a similar manner. Thus Moses was in the mount "for forty" means many days. The Israelites lived many, not "forty" years in the Wilderness. This meaning explains numerous difficulties in Scripture history; and Persians, Arabs, and Turks, still use the term "forty" in this sense.

ROCHESTER:

FRIDAY, AUGUST 22, 1828.

A few plain Questions to men of common sense. What benefits have resulted to community from the writings, on moral and religious subjects, of Voltaire, Hume, Bollingbroke, Paine, and the whole host of Infidel writers?

How much have they added to the sum of human happiness?

Where do they rank in the scale of usefulness, with such men as Luther, Calvin, Wesley, Whitefield, Edwards, &c. &c.

Where has society been benefited, by those who have opposed the doctrine of future rewards and punishments?

Where has the savage been taught a pure system of morals, and been led to adopt the habits and practices of civilized life; been taught to do to others as he would that they should do unto him"—by those who discard those doctrines, or by those who oppose missionary efforts?

In what age, or in what place, have great advances been made in the condition of man which have not resulted from the religion of the Bible, and where have its principles prevailed, to any considerable extent, and have not produced a missionary spirit?

Where has a reformation of morals been effected by declaiming against vice in general terms but where reformation has been opposed in particulars?

Where is the society that has made rapid progress in civilization and morals, that has not observed the Sabbath as being of divine appointment?

Where are the writings which have been so eminently instrumental in restraining vice and promoting the happiness of man as those of the Prophets and Apostles?

Indeed, what writings have had this effect in any degree whose principles were not in accordance with those of the Bible?

How ought those publications to be esteemed and treated, which deny the truths of revelation, or so explain the promises & threatenings of the divine law as to make them mere allegory?

A few more questions which every man in society should thoroughly examine, and be able satisfactorily to answer?

Is it right that public conveyances, should rest on the Sabbath?

If it is, is it not right also to show the reasons for it? and endeavor to convince the public of its propriety?

And if this is proper, is it not also proper for any person to determine not to patronize any others; exercising his privilege to give his support to such only?

And if it is right for an individual, is it not equally so for any number of individuals?

And does it not follow that, they have an undoubted right by public meetings and by passing resolutions, to make known their determination and their reasons for so doing?

Is it right for those only who acknowledge the utility of observing the Sabbath, and that it is of divine appointment, to meet & resolve that they will not support those public conveyances that obey the fourth commandment?

Which course is most consistent, and best accords with the principles of morality?

If it is "trammelling the consciences of men" to resolve to obey an acknowledged command of God, what is it to resolve not to obey such command?

If it is a money making business to run stages and boats on the Sabbath, how can those be influenced by mercenary motive who do not run on that day?

If those are hypocrites who profess to regard the Sabbath as of divine appointment, and act agreeably to such profession; what are those who also make the same acknowledgement, and yet not only violate the command themselves, but hire others to do it, and pocket the money which is made by their stages and boats on that day?

If the observance of the Sabbath, even when viewed as a mere human institution, is conducive to the best interests of society, which of the two classes, those who rest or those who labor and travel on that day, are setting the best example, and are most deserving the confidence and patronage of the community?

If in London, the greatest and most commercial city in the world, the Post Office is never opened on the Sabbath—if no mails are made up or arrive, or depart on that day, what is there in the circumstances, or business of the U. States, to render it indispensable here?

How is it consistent to represent men who are actually benefiting community, by the employment of their capital in a particular business, as being (contrary to their professions,) actuated by the hope of gain, and at the same time represent them as losing money, and predict their failure? When these questions are satisfactorily answered, we may propose others of a similar kind.

DEDICATION.

The Third Presbyterian Church in this village was opened yesterday for religious worship with the religious exercises usual on such occasions. The divine blessing was implored, the Scriptures read, and the introductory prayer made, by Rev. Mr. Penny, of the First Church; Sermon from Job xxxviii. 7.—“The morning stars sang together and all the sons of God shouted for joy,” by Rev. Mr. Parker, of the Third Church, and concluding prayer by Rev. Mr. James of the Second Church.

The following Hymn, composed by H. Humphrey, Esq. for the occasion, was sung by an excellent choir, under the direction of Mr. Clark. The music was in good style, and performed with spirit, adding much to the interest & pleasure of the occasion.

HYMN.

From each city, field and wild-wood,
‘Neath a far, far distant sky,
Where the sunny hours of childhood
In their silent course went by—
Where thy works and word had taught us
All the wisdom of thy fear,
Thy protecting hand has brought us
To a land of beauty here!

Gratitude each bosom swelling
For Thy love a boundless sea,
We have reared an earthly dwelling,
Our eternal God! for Thee—
Here, while oft our lips adore Thee,
Let our hearts in worship bend;
While our hymns ascend before Thee,
Bid our souls with these ascend!

If rich blessings hourly falling
Soft as manna from above,
Upward our affections calling,
Kindle all our souls to love—
Then from off this altar surging,
If bright clouds of incense rise,
Heaven-wand still their high course urging,
Let them “sweeten all the skies!”

If Thy Terrors frowning o’er us,
Plague and famine through our way,
Guilt behind, and fear before us,
Darken all life’s fleeting day—
From this altar then ascending,
If our prayer before Thee come,
“Awful Thou,” Thy kind ear bending,
Call Thy frowning Terrors home.

MOSCOW STAGE.

This stage, which runs from Canandaigua through Genesee, Moscow, Warsaw, & Sheldon to Buffalo, not long since, commenced running daily, (as far as Warsaw) but has now changed to a six day line. This we understand was effected by the firm and decided stand taken by some of the proprietors; by the refusal of some of the drivers to drive on the Sabbath, and by the refusal of the Post Masters and assistants on the road, to open the mail on that day. This is the way in which we wish to see the evil of running stages and the transportation of the mail on the Sabbath corrected. Let it be done by public sentiment instead of legislative enactments and we may hope that reformation will be lasting.

We understand too, (and let it be remembered to the credit of the people on the route) that the stages ran nearly empty on the Sabbath.—It ought to be noticed too, that this line has for years, maintained a very high reputation for the goodness of its horses and carriages, and the carefulness and sobriety of its drivers.

AN IMPORTANT FACT.

A proprietor in one of the forwarding lines on the canal, has just assured us that their line has not brought more than one fifth of the quantity of ardent spirits the present, as in previous seasons, in proportion to the quantity of other articles of merchandize.

What has produced this diminution in the quantity of this article? Have cold water societies? “He that runs may read.” The spirit of reform is abroad—its effects are seen.

We learn from the “Savannah Georgian” that a society to promote the more strict observance of the Sabbath, was formed at the Episcopal Church in Savannah, on the 21st July last. Truly, “a little leaven, leaveneth the whole lump.” The good work extends, unconfined, to any particular section of country, or to any particular denomination. All denominations of evangelical christians in this country, begin to act as if they believed that the fourth commandment of the decalogue had not been abrogated, or was to be considered as a dead letter among the other precepts of the moral law.

The Importance of time, especially of the Sabbath.

The following fact, showing the hostility of some business men to the strict observance of the Sabbath, is too good to be withheld from the public.

A gentleman who has for years been pretty

extensively engaged in business which gave considerable employment to the canal transportation lines, was lately applied to for his forwarding business by a proprietor of the Sabbath keeping line of Boats; but the gentleman assuming an air of importance, assured the forwarder, that he could not in conscience encourage men in such puritanical notions—that he valued time as too precious to be thrown away by lying on the Sabbath—that if he should neglect to transact business on that day, he should expect to lose all his profits; and refused the application with a great deal of contempt, and some very sage advice about bigotry and superstition.

The gentleman had a son engaged in the mercantile business, for whose special benefit the father went to the eastward and agreed with a number of respectable merchants to accept his sons drifts, with his own security, to the amount of about twenty thousand dollars, in anticipation of the produce &c. which would be forwarded to them during the season. But mark—after having drawn for, and received the \$20,000, one Sunday, father and son, with their families, bag and baggage, took themselves off, leaving no trace behind by which their course could be ascertained, and without even a message to console their eastern creditors.

Now who can doubt the propriety of doing business on the Lord’s Day? What a loss this gentleman and son must have sustained, had they indulged themselves in the superstitious whims of some of our enthusiasts of the present day by neglecting to travel on the Sabbath—More especially as their business, at that particular juncture, must have been not only highly important, but of rather a private nature, and the Sabbath is a time when the good people are less apt to see and enquire into the business movements of their neighbors.—It is a time too, when civil process cannot be served, and therefore those who have important business to transact, which requires despatch, are less liable to interruption from our officers of justice.

Queer. If men are permitted to travel, or even to run away, on the Sabbath, might it not be proper to allow civil process to be served on that day; However this may be, one thing is obvious from the above facts, that if the gentleman had adopted, and acted upon, the principles which the forwarder did, that made application for his forwarding business, he would undoubtedly have lost all, or much of the profits of his business, as the Sabbath was to him the most important day of the seven, without which indeed he could hardly have carried his extensive business plans into operation.—In fact they seem to have been laid with direct reference to such a day.—Who then would be so bigoted and superstitious as not to travel on the Sabbath for—

TWENTY THOUSAND DOLLARS.

At the late session of the county court in Newark, an association was formed, composed of members of the Bar in the county of Essex, who in the hope of promoting their own welfare and that of the country, entered into, and subscribed the following pledge.

“The subscribers, members of the New Jersey Bar in the county of Essex, in view of the evils of Intemperance that are now afflicting our country; that are sapping the foundation of morality, and destroying the best hopes of virtue; and under a deep sense of our duty, to unite our efforts and influence in arresting the ravages of this scourge, do hereby pledge ourselves to each other, that we will individually abstain from the use of ardent spirits, in all cases, except for medical purposes; and that we will exert our best influence to repress the habits that lead to this vice, and by our counsel, example, and all proper means, promote the virtues of temperance and sobriety.”

This pledge was subscribed by nineteen members of the Essex Bar.—National Philanthropist.

For the Observer.

Bloomfield, August 14, 1828.

MR. CHIPMAN.—Men have consciences, consciences in respect to the Sabbath, too; and I rejoice at every evidence of it, even in those who seem to be chartered for the work of Sabbath profanation. The following conversation was related to me by the gentleman to whom it was addressed. A stage driver in the “old line” who boarded with him, and whose route was to be run on the Sabbath, recently said to him, “well deacon, it is time for me to go for my team, but I dislike this business as much as you do. I don’t like to drive on the Sabbath, and I mean to leave this ‘line,’ as soon as I can get into the ‘Pioneer;’ but as yet, it is the way I get my bread—my employers require it, and I must go.”

I trust there are more of this abused class of the community, who feel it to be wrong to drive stages on the Sabbath, and who feel their need of the religious privileges of that day as well as other men, and I believe it to be a sin in their ‘employers’ to require their time on the Sabbath, and thus systematically be shutting them out as a class of men from the observance of it, and training them to an habitual neglect of the institutions of religion and morality.

CONSCIENCE.

About the first of May, a Brazilian brig called the Defender of Peter, was run ashore on the Island of Cadiz. A part of the crew remained in Cadiz for some days, but happening to drop certain expressions which awakened suspicion

when they were immediately arrested and put into confinement. They had no books or papers, and the accounts they gave were not satisfactory. About the end of June, they were brought to confess that they were pirates. The brig sailed from Rio Janeiro and lay off the coast for some days as the Captain was sick on shore. While lying here the crew concluded to take possession of the vessel, though a number of them who could not consent to it, left the vessel in the boat and were drowned before they reached the shore, as it was a boisterous time. Still they could not agree among themselves who should take the command, and four more were murdered. They then set sail and fell in with a Boston ship, returning from China, and richly laden. They murdered every soul on board, took possession of the most valuable articles, set fire to, and left her. The name of the ship they never learned, or did not recollect. The Topaz, of Boston, we understand is missing. Their second prize was an English ship called the Morning-Star. The shocking barbarities committed on board this ship have already transpired through the English papers. They also confessed that they had robbed eight more vessels mostly English, and murdered all on board.—The brig then discharged her cargo, mostly composed of specie and silks at Corona. The specie alone amounted to \$140,000. They confessed that they ran the brig on shore at Cadiz on purpose, it being the only way they could dispose of her without exciting suspicion: When the Fabius left Cadiz they were in chains, waiting we hope for justice.—Journal of Commerce.

From the N. Y. Spectator.

PASSAGE OF THE DANUBE.

The official bulletin, from the Camp at Satonnowa, of the 8th June, N. S. details the operations connected with the passage of the Danube. The Turks had thrown up entrenchments near the gates of Isaktscha, planted cannon and made show of resistance. The position was advantageous, and commanding. These batteries opened on the Russians; the Turkish right was protected by an impassable morass; the left by the fortress of Isaktscha. It was necessary to force this position, and to effect it a brigade of Chasseurs, on foot, was embarked at Ismail; and ascended the Danube in merchant ships, escorted by a part of the flotilla. At another place, two divisions under the command of General Rudzich, made a junction at the point where the river was to be crossed, and on the 7th of June, his majesty joined them. After delivering his orders, he repaired to the encampment of the regiments of Tschemigoff and Poltova. A solemn Te Deum was sung; and on the 8th at 1 o’clock, the Emperor took his post on an eminence at the commencement of the dyke which led to the Danube. At dawn, a battery of 24 twelve pounders erected to silence the fire of the Turkish batteries, opened a cannonade in concert with the flotilla. The Turks answered with vigour; but the embarkation was effected. The Ataman of the Zaporogue Cossacks, proffered his light batteaux and his Cossacks for the Emperor’s service, and displayed most zeal and useful activity at this moment. In crossing the Turkish bank of the river, the Russians had to sustain the enemy’s cannonade, and to cross a deep marsh, both which obstacles were overcome, and the right shore of the Danube gained.

The Commandant of the flotilla, though wounded at the commencement of the action, did not quit his post. At eleven o’clock, the Turkish batteries, one of which had been undermined and exploded, killing and wounding thirty men, were in the power of the Russians.—Eight battalions and several cannon were disembarked, and the Turks were in full retreat towards the fortress of Isaktscha, of which they set fire to the suburbs. They lost 12 cannons and 2 mortars. Their loss was not known; that of the Russians was less than might have been expected. It was supposed that a bridge would be completed over the river in a few days.

Camp of Satonnowa, June 11th.—The embarkation of the Russians continued, after the passage of the Danube was effected. The construction of the bridge was carried on with rapidity. On the 9th at 11 o’clock, the remaining suburbs of Isaktscha were consumed by the Turks. In the afternoon, the Emperor crossed to the Turkish side, conducted by the Zaporogue Cossacks, late subjects of the Porte, and after visiting the posts which had been occupied, returned.

On the 10th, a letter from the Pacha d’Isaktscha announced his intention to surrender. He was allowed until 10 the next morning to accept the capitulation offered. On that morning two Turkish deputies approached to give notice that the terms were accepted, and the fortress ready to surrender. At three o’clock two pachas, Evoul the commandant of Isaktscha, and Hassan who had been driven to take refuge there after the defeat of his troops on the 7th, paid their respects to the Emperor. The town was occupied by the Russians; who found the shops all open, and the inhabitants ready to receive them, mingling peacefully with the officers and soldiers.

The garrison and the two Pachas had permission to retire at liberty. 85 pieces of artillery, 17 standards, the munitions and provisions of the fortress, which were considerable, fell into the hands of the Russians. On the same day news was received of a battle which took place on the 9th, near Brahilow, between the two flotillas.—The Russians had seventeen barks of all sizes; the Turks, thirty-two. The fight commenced in the morning and was very brisk; but the Turkish admiral soon struck his flag and after some hours twenty-five other vessels were taken, sunk, burnt or run aground. The six that remained took shelter under the guns of the Castle of Matchine. This victory rendered the situation of Brahilow still more critical. The bridge on the Danube was completed. A brigade of cavalry was crossing at the latest advices; and the whole army was to follow.

We learn from the Russian Bulletin of June 13th, published in the Gazette of France of the 30th, that between the 30th May and 3d June, the works in the trenches were pushed on with success, and the third parallel was about to be opened. On the 2d the fire of all the batteries of the Russian right flank was increased, and at

seven in the evening, a bomb thrown from a mortar caused the explosion of a large powder magazine behind the central gate. Different parties of Turkish infantry made a sally on the Russian left at seven o’clock in the morning, and forming in an irregular mass to the number of 800, proceeded in the direction of one of the batteries. They were repulsed after a gallant resistance, carrying off their dead and wounded—except 7, left on the field. The Russians lost 5 killed and 23 wounded.

N. B. The dates, in the Bulletin of the descent before the fortress of Anapa, are old style. Twelve days should be added to rectify them.

Attempt of Murder.—The Albany Argus of the 7th inst. says:—“Considerable sensation was produced yesterday throughout the city, by the report of the assassination and death of our much respected friend and fellow-citizen, Gen. John E. Wool, inspector-general of the United States army. We are happy to be enabled to state, that, although he was shot and wounded, on Monday, whilst in his residence, he was not seriously hurt. Gen. Wool resides at Nassau, Rensselaer Co., twelve miles east of this city.”

The Cherokee.—A person from Lovely’s Purchase, who passed through the Cherokee nation last week, informs us that the people of that nation show the strongest signs of their disapprobation of the late treaty. Present appearances justify the belief that their delegation will lose their heads as soon as they return. There appears to be one general murmur against them. Poles have been erected in front of the houses of the Delegation, on which their heads are to be exhibited as soon as they return.

We understand that Mr. John W. Flowers, who acted as Counsellor to the Delegation at Washington in making the treaty, returned home some weeks since; but after stopping a few days, and finding things assumed rather too squally an appearance for him, he decamped in a hurry and has not since been seen in the nation.

Little Rock (A. T.) Gaz.

SUMMARY.

We are informed that many farms on the Rideau River, are almost inundated with water, in consequence of the recent heavy rains.—Sir George Murray, the new Secretary of State for the Colonies, served in Upper Canada at the close of the late war, and was President of the Province for a short time.

In Danville, Vt. there are 4 stores where ardent spirits are not retailed in any quantity, and the other two sell less than formerly. The two taverns sell to the people of that town less than three pints a month.

Superstition abating.—There have been three legal decisions given in France within a few months, establishing the legality of marriages among the catholic clergy.

A public dinner was to be given to the venerable Doct. Holyoke, of Salem, by the physicians of that place, on the 13th inst. it being the one hundredth anniversary from his birth. He was the first President of the Massachusetts Medical Society incorporated in 1782.

In Philadelphia, Northern Liberties; 119 persons have been added to the church since the revival commenced.

Methodists in England.—On Sunday, the 4th of May, 89 Sermons were preached for the Society, in 43 Chapels of the Wesleyan Methodists in and near London. There were also three missionary sermons during the week.

At Amherst N. H.—We are happy to learn that the running on the Sabbath of the line of stages through this place, is dispensed with.

Lord Chief Justice Hale, remarks, “that of all the persons who were convicted of capital crimes, while he was on the bench, he found a few only, who would not confess, on inquiry, that they begun their career of wickedness, by a neglect of the duties of the Sabbath, and vicious conduct on that day.”

The quackery of signs is pushed even farther in Germany, than at London or Paris. A druggist at Berlin designates himself “privileged mouse-destroyer to his Majesty.” It is said, however, that a member of the royal family refused to a turner permission to assume the title of a “maker of wooden legs to his Royal Highness.”

Mr. William Clark, his wife, a son about six years of age, and another child about two years old, died on Friday, in Union Town, in this state, from having taken poison in some food. How administered, or by whom, it is not known. A cat and dog, which had eaten of the same victuals, died also at the same time. “In the evening after the funeral,” says the Union Town Democrat, “we saw a relation, to whose care it had been committed, conveying away the only survivor of the family, an infant unweaned from its mothers breast.”

A few days since a swarm of honey bees lit upon the hub of a carman’s cart in New York. They were taken, put into a keg and sent into the country.

A man charged with an attempt to rob the U. S. Mail, near Morrisville, was committed to Doylston jail, last week. He was discovered by the guard while cutting the boot.

Chauncey Stone, has been appointed Post Master, at Centre Gorham, in the place of M. Loveland, resigned.

MARRIED.

At Troy, Truman Hastings, Esq. of Genesee, to Miss Elizabeth Vail.

In Canandaigua, Mr. William Sanburn, to Miss Mary Gibson.

DIED.

In Edinburgh, Scotland, on the 17th of June, Professor Dugald Stewart, one of the greatest philosophers of the age, and who has largely contributed to raise the literature of Scotland to the high rank it now holds in the estimation of other countries, aged 75.

At Lancaster, Penn. William S. Cardell, Esq. formerly of New-York; author of the new System of Grammar, and several other valuable School books.

At Cambridgeport, Mass. on the 4th inst. Mrs. Mary Draper, aged 58, wife of Simeon Draper, Esq. of Brookfield.

In Canandaigua, on the 14th inst. Mr. John Burgess, aged 36.

In Utica, after a long illness, Mrs. Elizabeth Burchard, wife of Mr. Gordon Burchard, aged 56. Mr. Thomas Long, printer, in the 21st year of his age.

Monroe County Sabbath School Union. The annual meeting of the Monroe County S. S. Union, will be held in this village on Thursday the 11th Sept. next.

The different Schools are requested to form under the direction of their superintendents, and to be on “Johnson’s Square” at half past 9 o’clock precisely. From this place they will proceed to Court Square where the business of the annual meeting will be attended to.

As many of the Schools as can make it convenient are earnestly invited to join in the celebration. The superintendents of each are requested to give notice to Mr. Z. Freeman of this village. Arrangements will be made to accommodate such schools as attend from the different towns.

The superintendents of each school in the County are reminded of the importance of forwarding their Reports as early as possible—at all events three or four days previous to the annual meeting. They may be addressed to Mr. Freeman, Rochester, Aug. 21, 1828.

NOTICE.

The Synod of Genesee will commence its Annual meeting at Buffalo, on Tuesday the 16th of September next. 3w33.

NOTICE.

The Annual meeting of the Genesee Sabbath School Union will be held at Buffalo on Wednesday the 17th of September next.

GEORGE G. SILL, Corr. Sec’y.
August 7th, 1828. 3w33.

RELIGIOUS MAGAZINE.

OR
Spirit of Foreign Theological Journals & Reviews.
This popular work is published every month, by E. Little, No. 58, Chestnut Street, Philadelphia. Each No. contains 96 pages making 2 volumes a year of 576 pages each, closely printed matter; selected from the most religiously conducted Foreign Religious Journals & reviews. Every article before publication is submitted to the inspection of distinguished clergymen of the Episcopal, Baptist, Presbyterian & Methodist Churches, and nothing inserted which is not approved by them. The work is highly spoken of by the New-York Observer, Christian Advocate & Journal, Pittsburgh Recorder, N. Y. Daily Advertiser, and the most respectable papers in general throughout the United States.

The price is \$6 a year in advance or \$7.50 if not in advance. Specimens of the work may be sent at this office, where subscriptions will also be received. 24-

STATE OF NEW-YORK, SECRETARY’S OFFICE.
Albany, August 12, 1828. Sir—I hereby give you notice, that at the next general election, a Governor and Lieut. Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in place of Samuel Wilkeson, whose term of service will expire on the last day of December next.

And, that an elector of President and Vice-President is to be chosen for the Twenty-seventh Congressional District.

And also, that a Clerk of the County of Monroe is to be elected in the place of Simon Stone, 2d deceased.

A. C. ELIOTT, Secretary of State.
To the Sheriff, [Clerk or First Judge,] of the County of Monroe.

SHERIFF’S OFFICE,
Rochester, Aug. 18, 1828.

The above is a copy of a notice received by me from the Secretary of State. J. SEYMOUR, Sheriff of Monroe County 33

Modern Wholesale and Retail BOOT & SHOE STORE.

THE subscriber cheerfully embraces this opportunity to tender his warmest respects to the inhabitants of this village, and its vicinity, for the very liberal patronage he has received during the few weeks he has been a resident of the place.

And to assure a generous public that in future unremitting attention will be paid to such as may do him the honor to call, and that no pains shall be spared in selecting the choicest workmen and stock.

I have now on hand an extensive assortment of custom boots and shoes of my own manufacture. Likewise a large amount of sale work, children’s coloured Shoes and Booters, besides a regular assortment of articles in my line. Those in want of the above articles, or others in any way of deal, are respectfully invited to call and examine for themselves at my store.

No. 13 Globe Building.
[Footnote and address information]

Important to the Afflicted.—The celebrated ANTI-DYSPEPTIC ELIXIR.

A MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of the warm season, such as Palpitation of the heart, Sickness of the stomach, Flatulency and moving of Costiveness, wind in the bowels, Pain in the pit of stomach, Loss of appetite, Bloating up sour water from the stomach, Vertigo of the head, Lowness of the spirits, &c.

Indigestion.—This disease is one of the greatest evils of a city life. Whatever can contribute to remove it, will always be anxiously sought. The following certificates speak well for the remedy mentioned therein.

Extract of a letter from a physician of Augusta, dated March 22, 1826.—Dr. C. L. Smith: Dear sir, Since I had the pleasure of seeing you in New-York, during the last summer, I have used every means, and taken advantage of every opportunity to have its virtues fairly tested, and so far I think it has succeeded beyond the recommendations in the directions.

Harrisburgh, Penn. May 8, 1827.—Dear Sir In pursuance of your request, I am happy to inform you that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could keep nothing on my stomach; I am now using the third and last bottle; my health is hourly improving, the costive state of my bowels has left me, the roaring of wind about my stomach is entirely gone, and I can eat quite a hearty meal without being incommoded; and, sir, I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for five years past. I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON.

I do hereby certify, that I have been for 18 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I take this method to notice it purely for the good of those who are afflicted with this miserable disease. SAML. EDGAR.

Wooster-street, N. Y. 1827.

We, undersigned, having been afflicted for some time with indigestion and weakness of the stomach, for which we have taken the Anti-Dyspeptic Elixir, which has given us complete relief, we feel it our duty to recommend this excellent medicine to all those who are afflicted in like manner.

JOB FURMAN No. 17 Jefferson-st.
THOS. LYON, Lumber Merchant.
JACOB SHARP, No 1 Hester-st.
ENOCH DEAN, 114 Bowery.

The above medicine is for sale in this village only by D. BRACE (agent for the proprietor) at his Drug Store, No. 2, Exchange Building.

Rochester, June 7. 6m27.

In considering the congregated world as assembled on the day of judgment, the following is Pollock's delineation of

THE HYPOCRITE.

Great day of revelation! in the grave
The hypocrite had left his mask; and stood
In naked ugliness. He was a man
Who stole the livery of the court of heaven.
To serve the devil in; in virtue's guise
Devoured the widow's house and orphan's bread.
In holy phrase transacted villanies
That common sinner durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touched holiest things.
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o'er the dying man,
Whose infant children, at the moment, he
Planned how to rob; in sermon style he bought,
And sold, and lied; and salutations made
In scripture terms: he prayed by quantity,
And with his repetitions long and loud,
All knees were weary; with one hand he put
A penny in the urn of poverty.
And with the other took a shilling out.
On charitable lists—those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them sounding;
He blazed his name, more pleased to have it there
Than in the book of life. Seest thou the man!
A serpent with an angel's voice! a grave
With flowers bedrestred! and yet few were deceived.
His virtues being over-due; his face
Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently, and out of time
With serious phraseology—were vents
That in his garments opened in spite of him.
Through which the well accustomed eye could see
The rottenness of his heart. None deeper blushed,
As in the all piercing light he stood exposed,
No longer herding with the holy ones;
Yet still he tried to bring his countenance
To sanctimonious seeming; but meanwhile
The shame within; now visible to all,
His purpose balked:—the righteous smiled, and even
Despair itself some signs of laughter gave,
As ineffectually he strove to wipe
His brow, that inward guiltiness defiled.
Detected wretch! of all the reprobates,
None seemed madder for the flames of hell:
Where still his face, from ancient custom, wears
A holy air, which says to all that pass
Holla by, I was a hypocrite on earth.

From the Religious Intelligencer.

MR. WHITING.—In one of my late excursions
I was in one of our eastern towns, where there
was at that time a considerable religious excitement,
and it happened so that I could conveniently
attend one of their church prayer meetings,
—accordingly I went in with a friend. The
meeting seemed to be very solemn. After a
considerable pause, the pastor requested a member
to open the meeting with prayer; and after
prayer there was a few minutes spent in meditation,
after which the pastor requested any member
who wished to speak to offer. One, I observed,
that spoke was a very aged man. He called the
attention of the church to the great exertions that
were now making in the cause of religion. God had,
he observed, by his blessing upon the means used,
told us how the kingdom of the Redeemer was to be
extended, viz. by human means. This church had
frequently met for a concert of prayer. We united
with other Christians in praying that God would
pour out his spirit on the whole human family. Our
Christian friends with whom we thus united,
contributed of their substance to promote this great
cause, and the means used was blessed.—The
attention of pagans in many parts of the world
was called up, and they begin to lend a listening
ear to the religion of the Bible. We had done but
very little in a pecuniary way towards promoting
this great cause. It is said that there are on this
globe eight hundred millions of inhabitants, and but
two hundred million nominal Christians, and of
those only eight millions really so; and these six
hundred million are to be brought into Christ's
fold by human means. The Christian world
seemed to be waked up. Great things were
doing in many parts of our country, and we
are asleep! Let us do something besides pray,
but by no means neglect this great duty. Let us,
said he, educate a pious young man for the
ministry. I am with you, brothers and sisters,
in any exertion of this kind that you may make.
After the old gentleman ended, there was a
considerable pause. I was anxiously expecting
to hear the proposition seconded, but to my great
surprise, the pastor observed, it was a very
serious time with them, the attention of many
was called up at that time, and a subject of that
nature might have a tendency to check the
progress of the work. It would probably operate
in its consequences similar to his preaching on the
subject of baptism, which would evidently have
a tendency to stop the work of grace. Thus
ended the subject—not a single observation was
made in favor of it.

This scene made me think of the young man
in the Gospel. When our Saviour told him he
must keep the commandments, he says, "All
these I have observed from my youth." And
when he was told he must sell his possessions
and communicate, "he went away sorrowing."
Thus these good people seemed to think that
praying was their whole duty, and when they
were called up to give of their substance they
went away sorrowing.
Is not this too much the case with our churches
—they are willing to meet together for prayer,
but when called upon to communicate of their
substance, they go away sorrowing! If the
churches in our land were disposed, how easy
it would be for each church to educate a young
man for the ministry. There seems to be a
great call for missionaries, and how can these
calls be answered without greater exertions
are made by Christians? I think that those
Christians who really have their hearts sanctified
by divine grace, will wake up and be willing
to contribute, according to their ability, towards
qualifying young men for the ministry, and in
sending the glad tidings of salvation to the dark
corners of the earth. A TRAVELLER.

PASTORAL VISITS.

From an aged Missionary.

"My visits in the course of the season (and
chiefly Pastoral) were more than two hundred,
and were always well received. On this score I
have been usually favored; though I have every-
where called the families together, and ex-
pounded the Scriptures, and prayed, in places
where I have heard of missionaries being insulted
and maltreated in various ways. I was once
in a parlor with a genteel circle, passing an evening,
where I was laboring as missionary, and at
eight o'clock, I remarked, that Dr. Doddridge's
hour of family prayer had arrived and no doubt
the company would be happy to unite in this
duty, and asked the father to read a chapter,
which, after getting the Bible, he put upon me;
and I read, and strove to make the most of the
occasion, and prayed. Some of the guests were
from other towns. One of the gentlemen arose,
and observed to the company, "I have spent what
I called some very happy evenings in this par-
lor, but never one so well as this"—and seemed
much affected; and this same gentleman not
long after, became a professed follower of Christ.
I have resolutely pursued this course, for nine
seasons in succession, and the Lord has sustained
me in it. I name it for the encouragement of
young men who go on missions, that they may
be valiant for the truth, "wise as serpents and
harmless as doves."

HARVARD COLLEGE.

Among the candidates for the Presidency of
this College, the name of no orthodox man is
seen. "HOLLIS," in the last Boston Recorder,
states that more than four-fifths of the funds of
the institution "have flowed from the fountain
of orthodox benevolence," and that more than
four-fifths of the state are orthodox.—Philadel-
phia.

Why then (says he) I ask is no orthodox gen-
tlemen held up as a candidate for the presidency
of Harvard College? Has that denomination who
bestowed nearly all the funds no title to a rep-
resentation in the government? no claim to a voice
in the disposal of those funds? In the board of
Trustees I am not aware that there is one deci-
dedly orthodox man and the same may be said
of the board of overseers, so far as it is clecive.
As for the executive government of the Col-
lege, the Harvards, the Oakeses, the Chanceses,
the Colemans, and the Hollises, are most un-
gratefully expelled from every chair of instruction.
The eye of orthodox honesty is permitted
to look on the perversion of these funds only at
a distance. In order to secure and perpetuate
this Unitarian ascendancy in 1810, as is believed
in violation of the constitution and laws of the
commonwealth, the character of the College
was so altered, that the board of overseers was
made elective, with the exception of the Govern-
or, Lieutenant Governor, Council, Senate, and
Speaker of the House of Representatives, who
as before, for time being, are members of the
Board ex-officio. But lest when the public should
awake to the abuses of Unitarianism, a majority
of orthodox men might be thrown into the Sen-
ate, they contrived to elect, by a majority of
twenty new members nearly all from the Unitarian
ranks. Now they say the spoil is ours;
Cambridge shall be "the bulwark of Unitarianism"
for ever. But let them remember, He that
taketh the wise in their own craftiness, and
carrieth the council of the wicked headlong, and
abhorreth robbery for burnt offering; still sitteth
in the heavens.

The celebrated Robinson, of Cambridge, once
said, "We had in our congregation a poor aged
widow, who could neither read the scriptures,
nor live without hearing them read; so much
instruction and pleasure did she derive from the
oracles of God. She lived in a lone place, and
the family where she lodged could not read; but
there was one more cottage near, and in it a little
boy, a shepherd's son, who could read, but he,
full of play, was not fond of reading in the
Bible. Necessity is the mother of invention.—
The good old woman determined to rise one hour
sooner every morning, in order to spin one half
penny more, to be expended in hiring the shep-
herd's son to read to her every evening a chapter,
to which he readily agreed. This little advantage
made her content in her cottage, and even say,
"The lines are fallen to me in pleasant places."
"You little boys learn to read," added the preacher,
"and read the Scriptures to comfort the old
people about you."
This little anecdote teaches us the value of
the heaven-inspired book to the happy subject
of true piety; and also proves, that in the giddy
years of boyism, we may contribute to the hap-
piness of our fellow creatures, and smooth the
rough path of tottering age.

A STRANGE IDEA.

If we had repeatedly offered a very valuable
gift to a neighbor, and he had as often rejected
it; if we had visited his dwelling to confer this
favor upon him, and he had shut his door against
us; if, when we knock at his door for entrance,
he had told us that we might come again, and
perhaps, he would attend to our offers, should we
not discontinue our friendly solicitations?—
Would not every reasonable man acknowledge our
conduct to be perfectly right? Yet there are
men who seem to think that it would be cruel
for God to withdraw his mercy from sinners at
death, though they have slighted him for years
together. God has again and again invited them
to accept a title to eternal glory on the easy terms
of the gospel. They have repeatedly said, vir-
tually at least, "go thy way for this time," we
must heap up riches, enjoy our pleasures, and
seek after honor, a little longer. God has cried
aloud, "Behold I stand at the door and knock,"
yet they have chosen, for a guest, sin, the ene-
my of God and man, the offspring of hell, in pre-
ference to the Father of mercies. After having
persisted in this obstinacy for, perhaps, 40 years,
the sinner goes into eternity. And some theo-
logians contend, that it would be unjust in God,
then, to say he shall "not enter into my rest."
—Strange idea!—Kingston Rel. Adv.

It much easier to insinuate, than to explain;
to confute, than to convince.

TEMPERANCE ANECDOTES.

A physician in New England, of a facetious
disposition, who had long practised, according to
the customs of the day, giving & receiving wine
and spirits in the social circle, became convinc-
ed of the evil of such a course about a year ago,
and took the following method of arresting the
influence of custom. Having several friends one
day at his house, he had his decanters produce
as usual, and said to the company, "Gentlemen,
will you help yourselves? Here is wine, and
brandy, and gin, and arsenic; all are poisons—
some slower in their operation than others, but
equally sure: take your choice."

From the Kingston Gaz. & Rel. Adv.

Port Hope, July 27, 1828.
Sir: I was this evening called upon by a late-
ly returned member of the Provincial Parlia-
ment, to accompany him a mile or two down the
shore of Lake Ontario for the humane purpose of
casting a sheet over a female, who was drowned
three weeks ago, by the upsetting of a log canoe
with herself and two men: the men got safe to
shore, but she could not be found after the strict-
est search, till this day, when her remains were
accidentally discovered on the beach. As there
is reason to believe the catastrophe was occa-
sioned by intemperance in the men, who could
not be prevailed upon to put her previously a-
shore by her most earnest entreaties, though one
was her husband, and the other her brother, it
calls with an awful voice to all the intemperate
to "cease to do evil and learn to do well." Oh
when will men cease to sport with human life?
If they are themselves determined to run head-
long into ruin, they ought to take care not to
drag along with them, innocent victims.

From the fifth number of the Quarterly Jour-
nal of the American Education Society which
has just come to hand, we make the following
Extract;

"Estimating the present population of Maine
at 371,671, one College student is furnished for
every 3,260 inhabitants. The population of
New-Hampshire at 268,536, one student for
every 2,114 inhabitants; of Vermont at 253,411,
one for 1861; of Massachusetts at 571,602, one
for 1,103; of Rhode-Island at 89,703, one for
2,636; of Connecticut at 286,258, one for
1,244.

"The number of college students in the six
Eastern States, with a population of 1,800,000,
is 1,154; in the four Middle States, with a pop-
ulation of 3,500,000, is 821; of the six Southern
States, Dist. Col. and Florida, with a population
of 3,600,000, is 733; of the eight Western States
and two Territories, with a population of 3,700,
000, is about 400.

"Estimating the whole population of the United
States at 12,665,362, there is one college
student for every 3,117 inhabitants.

"Massachusetts furnishes about 100 students
more than any other State. New-York is the
second, Pennsylvania probably the third, Vir-
ginia the fourth, Connecticut the fifth. Did the
whole United States furnish as many as Massa-
chusetts?

"Connecticut furnishes a larger number of
students in proportion to her population, than
any other State.

"Of the 34 Presidents of colleges named in
the preceding list, 31 are clergymen, and 3 are
laymen. Of the Clergymen, 20 are Presbyteri-
ans or Congregationalists, 4 are Baptists, 5 are
Episcopalians, 1 belongs to the Dutch reformed,
and 1 is a Roman Catholic."

The Libraries in the Theological Institutions at
Andover and Princeton are 6000 volumes each.
Mr. Edward Robinson, now in Germany, is au-
thorized to purchase 1000 volumes for the
former Institution.

The whole number of clergymen whose
deaths are recorded in the Journal for the year
ending July, 1828, is 121; their average age 59.
As there are reckoned to be 8,196 ministers in
20 denominations, exclusive of Roman Catho-
lics, Quakers, and Local Methodist Preachers,
the number of deaths is nearly as 1 to 67. But
doubtless more deaths occurred than are record-
ed in the Journal.

Singular Circumstances.—We understand that
a short time since a little child, between one
and two years of age, at Elmira in this county,
crept out of the house unnoticed by its parents
and sat down upon the ground a short distance
from it, and whilst playing with a pair of shears
the little speechless innocent had its attention
arrested by the appearance of a Rattlesnake, and
not aware of any danger, the child struck the
animal with the shears—he coiled and sung by
the infant's side—the child gazed with the great-
est intensity upon the beautiful though venomous
reptile—and for a long time, as the child re-
peated the strokes, the serpent would hiss and
rattle, without attempting in the least, to injure
the child. The snake was between 4 and 5 feet
in length.
Tioga Pat.

The Immortal Band.—It is said that a Persian
king had in his army a corps called The Im-
mortal Band; it was kept in existence and in full
vigor, by supplying immediately the place of any
one removed by death. So it is, said the Rev.
J. A. James, with the missionary cause. Those
engaged in it are the IMMORTAL BAND! The
Directors die—the Missionaries die—the Con-
tributors die; but the vacancies are quickly fil-
led—for the enterprise is under the guidance
and protection of the King Eternal, Immortal,
Invisible—the Fountain of Life.—Vermont Chron.

GLASS.
Pliny informs us, the art of making glass was
discovered by the following circumstances: As
some merchants were carrying nitre, they stop-
ped near a river issuing from Mount Carmel.
Not readily finding stones to rest their kettles on,
they employed some pieces of their nitre for that
purpose. The fire gradually dissolving the nitre,
it mixed with the sand, and a transparent matter
flowed, which in fact was nothing else than
glass.

It is certain we are indebted to chance, more
than genius, for many of the most valuable dis-
coveries.

SAMUEL STONE,
Dry Goods Merchant, Carroll st. Rochester. 32

MEDICAL NOTICE.

DOCTORS J. W. SMITH & H. GRAHAM have formed
a connection in business—Office one door west of
Blossom's Tavern. July 4, 1828. 27-1f

NEW SPRING GOODS.

The subscriber is receiving at his store adjoining the
New Bank building, Exchange-st. a splendid assort-
ment of seasonable

DRY GOODS

Comprising many desirable articles for Ladies summer
dresses &c. with his former stock, renders his as-
sortment of fancy and staple dry goods, Complete. He
is offering them at a very small advance from city prices.

He will frequently receive fashionable goods from N.
York during the summer. EDWARD BREWSTER.
Rochester, May 1st, 1828. 18f

CANAL TRANSPORTATION.

HUDSON & ERIE LINE,
RUNS NIGHT and DAY on the Erie Canal, be-
tween Buffalo, Troy and Albany.

SUNDAYS EXCEPTED.

For Freight or Passage, apply to
JOHN SCOTT, Buffalo,
S. & W. PARSONS, Lockport,
ALLEN & CHAPIN, Rochester,
WRIGHT & SHERMAN, Syracuse,
C. MORRIS & CO. Utica,
PATTISON & HART, Troy,
ALLEN & CHAPIN, Albany,
DOUGLASS & DUNN, No. 19, South-
street, N. Y.
HART, HERRICK, & CO. Boston.
PLINY ALLEN, ALLEN & CHAPIN.
BIGELOW & BANGS, Rochester, April 4, 1828.

Advances always made on property left in store when required,
and cash paid for Axes, Pork, and most kinds of produce.

NEW GOODS.—The subscribers have recently

received an extensive assortment of

Domestic Goods,

Groceries,
Crockery,
Glassware,
Hollow Ware, &c. &c.

Which they offer for sale low for cash, or in exchange
for Country Produce. Jan. 4, 1828.—11f

MURDOCK & COFFIN,
Main street, opposite the Globe Building.

W. H. WARD & CO.

Marble Building—Carroll Street.
Offer for sale at low prices, a full supply of

DRY GOODS, CROCKERY,
GROCERIES, HARD-WARE,
AND HOLLOW-WARE. 24f

June, 13th 1828.

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings.

VAN KLEEF & DIVOLL, respectfully inform their
friends and the public in general, that they have
commenced the manufacturing of

HATS.

On an extensive scale, in the village of Rochester, and
are now opening at their establishment in the west corner
of the Globe Buildings, a general assortment of
gentlemen's beaver, Castor, nuttany and

imitation Beaver HATS,
With a general assortment of Youth's and Children's
Fancy Hats of the latest and most approved fashions;
together with a variety of Men's Youth's and Children's
Fur, Seal, Hare and Cloth CAPS, for Collars, Buffalo
Robes, &c. which will be sold as low for cash, or ap-
proved paper, as they can be had in the state.

They have also on hand, and offer for sale, a general
assortment of Stock and Trimmings, to which they in-
vite the attention of Hatters generally.

Hats of all kinds made to order, and on the shortest
notice. Cash, and the highest prices paid for all kinds
of Hating and Shipping Furs. Jan. 26. 51f

THE NATIONAL PREACHER.

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

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

Rochester July 18th 1828.

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

DEPOSITORY OF BOOKS,

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

A large supply of BOOKS has been received
this spring, and additions to it are constantly
making. L. A. WARD, Depository.
June, 1828.

MONROE BIBLE SOCIETY.

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

The Bibles are sold at 50 cents, and the Tes-
taments at 12 1/2 each, to those who can pay for
them. Persons not able to purchase are furnis-
hed gratis.

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

LEVI WARD JR. Treasurer.
June 13th.

LA MOTTE'S COUGH CURE.

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

A timely use of these CURES may be considered as a certain
cure in most cases of common Coughs, Influenza, Whooping
Coughs, pain in the side, difficulty of breathing, want of sleep arising
from debility, phlegm of the throat, hoarseness, pain in the
breast, bleeding of the lungs, and in spasm of the diaphragm, singling
in effluvia. Particular attention to the directions for using is es-
sential. Each bottle contains about fifty drops.—Price \$1.

To THE PUBLIC: Doctor Snow's Cough Cure.
Mr. Samuel A. Hildes, Merchant of Stillport, Genesee Co. N. Y.
applied to me some time in 1827 for advice, he having been for more
than two years afflicted with a dry Cough, distressing his more par-
ticularly at night, said he had tried a variety of remedies (having
restored America's Cough Drops) with only partial and temporary re-
lief, and feared it would terminate in Consumption, I recommended
La Motte's Cough Drops, and by using two bottles of them he found
himself perfectly relieved, and has often expressed a willingness
that his case should be published for the good of others. I have
used in my Dispensary and used in my practice about one
gross of La Motte's Cough Drops in little more than 18 months, and
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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, AUGUST 29, 1828.

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For the Observer.

MOSAIC WRITINGS. No. 2.

In my last number I attempted to prove that the creation, the fall of man, and the origin of evil, as described by Moses, were true. In this, I intend to offer a few reasons, in continuation of the history, to corroborate the statements made by Moses. The natural inclination of man to sin, has been a subject of universal complaint, among all the ancient philosophers and heroes: Pythagoras calls it "a natural companion which is born with us;" Socrates, "a propensity to evil which is born with mankind;" Plato "natural wickedness;" Aristotle, natural opposition to reason; and Seneca says, that "man is born in such a condition that he is not subject to fewer diseases of the mind than of the body, that all vices are in all men;" Horace, that "it is an evil principle from which no man is free, although some may possess more of it than others;" and Juvenal affirms, that "men are as naturally inclined to evil, as bodies are to attract to their centre;" from this we infer, that the depravity and corruption of man were well known to the ancients: And now from whence could this have originated, if we believe that man was created holy, (as they most assuredly did, as we attempted to prove in the last number) from whence I say, could this propensity to sin have originated, if not from the Fall. There is perhaps no custom which has been more prevalent throughout the world, than the offering of peculiar sacrifices to atone for sin, and to appease the gods, and many times the sacrificing of bulls, and of goats, were not sufficient, nothing less than the shedding of human blood could appease their offended deities: and consequently torrents of human blood have been poured upon the altar of heathen gods. Thus the children of Israel passed through the fire to appease their gods, and one of the kings of Moab offered up his only son when in danger from his enemies. Neither did this custom belong to those nations alone who bordered upon the countries of Canaan, but it has been practised by almost every nation upon the earth. Homer informs us, that a whole hecatomb of lambs, was not an uncommon offering for his countrymen. The Peruvians were also in the habit of offering their first born to their deities: and now the question may be asked, from what could this widely diffused notion have originated—but from a deep consciousness of sin, and for some perverted tradition, that the anger of their gods could be appeased, and a reconciliation effected by the offering of some sacrifice; which custom it is very easy to perceive was drawn from the promise of a Saviour, who should be offered for the sins of the world; again, the translation of Enoch, may be traced in the widely diffused notion of the translation of heroes of many different nations—Thus Hesperus, and Astreamoud the Greeks were supposed to have been taken up to Heaven, and to have become evening stars: as also Dhruva among the Hindoos, and Buddha among the Calmucs of Siberia, were fabled to have ascended to Heaven. The longevity of man as described by Moses has also been denied by some; but his assertions are

corroborated by many ancient historians, by Josephus, in particular, who in speaking of them says, that what he has written is mentioned by all the writers of antiquity, both Greeks, and Barbarians, and he immediately subjoins; "Manetho, who wrote an account of the Egyptians, and Berosus, who collected the Chaldean Monuments, and Mochus, and Hestius agree here to what I say. Hesiod also; and Hecetius and Hecetanus, and Niculous, and many others, affirm that the ancients lived a thousand years." The Giants, also, who are described by Moses may be traced among the fabulous monsters of the Greeks; as Hercules, Polyphemus, and many others; besides, they are mentioned by many historians, who have written the antiquities of the ancients. These proofs we think ought to silence the petty cavils of those, who object to the size of Og's bedstead, and many similar things. Josephus says, that he himself saw, in his time, bones of an enormous size, which were found buried in an old sepulchre. Besides some allowance must be made for royal vanity. Alexander when he went on an expedition, commanded his soldier's bedsteads to be made two feet longer than was necessary, in order to impress the natives with an idea of the great strength of his army.

To be continued.

Remarks of JUNIUS continued.

In all modern writers on the first day Sabbath, the phrase in Rev. i. 10. "on the Lord's day," invariably exhibits a conspicuous figure, as well as in your correspondent's essays. But Ignatius is the only one of the ancient Fathers, who is thus palmed upon us as making use of this phrase "Lord's day." The Apostolical canons, (as they are falsely called) makes use of this phrase also, but not as quoted from the Revelations; but this work is by no means so ancient as the title imports. Justin Martyr (beheaded 167) calls the first day, Sunday, and never intimates that it ought to go by any other name. He neither mentions nor produces the passage in Rev. i. 10. to support the authority of the religious regard, which, according to the writings attributed to him, was paid by the Christians of Rome, to a part of the first day. Had this passage been in existence at that time, is it likely he would have omitted quoting it? The most learned advocates of the first day amongst the moderns in applying Rev. i. 10. to that day, never refer to any writer earlier than the 4th century that quotes it; which they certainly would, if they could have found any whose testimony would bear scrutinizing. That the interpolation of the phrase "Lord's day," was made after, or perhaps in the reign of Constantine the great; in order to support his edict for observing the first day as a feast; prohibiting all servile labor in the cities, but allowing in the country and villages as usual, is very probable.

Thus the importance of Sunday, but only as a saints day first commenced by an imperial edict, A. D. 321, and afterwards adopted by the Christian Sabbath; from which period the ancient 7th day Sabbath gradually became disregarded by the Western Christians—at least by most of them; but many Eastern Christians to this day observe the ancient 7th day Sabbath, and have done so from the Apostolic age, as Dr. Buchanan and others testify; and there have always been some in various parts of Europe.—In England formerly they were considerable numbers; and tho' there are but very few churches there now, there are some—in the United States, Mr. Burnside mentions one church in Rhode Island that numbers more than 900 members;—and there are 10 or 12 churches in this state.

The scriptures inform us of our Lord and his disciples frequenting the synagogue and Temple worship on the Sabbath: and after his death it is recorded in the Acts, that the Apostles, (particularly Paul and his companions) on the 7th day Sabbath attended the Jewish worship, resorting to the Synagogues of Salamis, Antioch, Iconium;—and on the Sabbath to a river side, where prayer was wont to be made, and speaking at the Synagogue of Thessalonica three Sabbaths,—at Berea, Athens, Corinth two years,—Ephesus three months,—speaking at the Synagogues on the 7th day Sabbath, and never once giving the most distant idea of the ancient Sabbath being translated to the first day, but with the plainest evidence to the contrary. For these reasons, I cannot infer, as your correspondent M. A. does, that a command or precept was ever given by the great Head of the Church to his disciples and by them to the churches which they established, to observe the first day of the week for the Christian Sabbath.

The scriptures do not say the Redeemer rose on the first day, nor that the extraordinary outpouring of the Spirit, recorded in 2d Acts took place on the first day. Dr. Brown, (an eminent Presbyterian minister of Scotland) says that Pentecost fell that year on Saturday, and quotes Lightfoot's Commentaries on 2d Acts in confirmation. From the circumstance related in 20th Acts 6th & 7th v. myself and many others infer that after the worship of the ancient Sabbath was over, and the day closed with the setting sun, (which Josephus, Philo, and others testify) the disciples came together to break bread, and Paul preached unto them, ready to depart on the morning, and continued his speech until midnight, &c. &c. The first day commenced at the termination of the seventh, and as the Apostle was about leaving them with a probability of their never seeing him again in the flesh, naturally accounts for this meeting after the Sabbath was closed. At all events, with what propriety such a circumstance (together with the passage in 1st Cor. xvi. 2.) can be construed into a precept for translating the 7th day Sabbath to the 1st day, I leave at present for the candid consideration of your numerous readers, and close these remarks with quotations from R. Robinson's Ecclesiastical Researches.

"It is an odd observation, that of all history, Ecclesiastical is the worst written. Such an thro' successive ages with his disciples, ought to exhibit bright examples of virtue. It should shew a succession of men contending (if contend they must) for something worth contending for. Instead of this, every century proceeds from bad to worse, each opening deplorable scenes of all the ills that afflict society, till in the end Christianity becomes doubtful to philosophers, while statesmen consider the profession of it as a matter to be restrained & regulated by government for the safety of the state. The mistake is natural, and the opinions of such respectable objectors, may be admitted without injury to Christianity, on condition the subject be properly explained. Want of precision in ecclesiastical history is one chief cause of the gloom that involves the divine religion of Jesus, and while this confusion remains, a cheat is put upon the reader, and a long time elapses before he discovers, that what had been given him for an history of good men, and the very disciples of the son of God, was an history of counterfeit, disciples of the world, and regulated only by its maxims. Ecclesiastical history may also be so written as to serve the interests of parties, while the disguise remains: but to serve the cause of truth and virtue at large, the covering must be taken off, for either that or the cause must go to decay.—Council, as it is generally understood, stands for an assembly of Divines having universal legislative power under the authority of the Bishop of Rome.—Nothing can be less true. Some were meetings of four or five self-elected Monks; some were associated delegates from independent congregations; some were congregations of chapters; some were diocesan synods; some national assemblies; some Patriarchal & Metropolitan; as in Italy and the East, and not only independent of Rome, but hostile to it. The Spanish councils were all independent of the Bishop of Rome for 800 years. The first general council of Nice was imperial, and not the Bishop of Rome, but Ossius Bishop of Cordova in Spain was president. Some were not published at all. Some were published in countries where the people enjoyed both civil and religious liberty, and had no operation as law on any except at their own discretion. Some were incorporated into the laws of the state, &c. &c. In spite of all these facts, and in defiance of all truth of history, all councils are now collected and embodied in our vast code of Law, dated by the years of the Popes, and palmed upon the world, as proof of the universal dominion of Rome, and quoted even by Protestants as evidence of universal practice. Beneath this vast pile of fraud, the truths of church history groans for relief.—An investigator should guard against the injudicious application of terms, which have the nature of epithets, and by which ecclesiastical writers confuse subjects by false coloring; also be careful in admitting testimony.

of heretics, that God was not to be feared, and thence he infers they were given up to all kinds of licentiousness. He ought to have represented their doctrine fairly, which was, "That God was not to be feared, but to be loved only," inferring that licentiousness was as improbable in a man who loved, as in one who feared him. One manifest proof of the falsehood of the charges brought by the Fathers against the ancient heretics, is, that they are precisely the same which the Pagans brought against the primitive Christians. The article of Forgery should also be remembered. Whoever recollects the state of writings, before the invention of printing, will at once perceive the facility of forgery; the state of keepers of Archives will account for the practice; and whoever observes the avidity of collecting manuscripts, and fashion of publishing them when printing first came in vogue, and when the reformation threw all parties, who were not satisfied with the scriptures, into agonies for arguments, will naturally suspect, that though much spurious matter hath been discharged, yet there is some dross mixed with the gold of antiquity. Andrew Demarius, a Greek merchant of Epirus, rendered himself rich and famous by this traffic. He more than procured manuscript copies in Greece, to sell to princes and prelates in the West; he manufactures them, and by frauds of this kind, raised a fortune out of the Western taste for founding and enriching Libraries. His efforts have since found a great deal of work for learned men, who have not heartily execrated him for his pains. It would be easy to multiply examples; but it is not necessary here. Over the history of the Eastern primitive Christian churches, gloom, both natural and artificial spreads itself. Remoteness of time, distance of place, paucity of authentic writers, and difference of customs necessarily render the subject obscure; but an injudicious artifice hath thickened the darkness, so that it seems almost impenetrable. The historian ravel in the night, and if he be not armed at a points against the witchcraft of words, he will undoubtedly lose his way."

to be continued.

From the Philadelphia Recorder.

Something novel.—We have lately seen an account of a singular meeting held in London, in which the subject of the prophecies was taken into consideration, and apparently very largely and freely discussed. It appears that a gentleman of some note in the religious world, invited Rev. Edward Irving, Lewis Way and others, to spend a few days at his house in the country for the purpose (not then known by them) of engaging them in a discussion on the prophecies, particularly relating to the restoration of the Jews and the millennial reign of the Messiah. Much time was spent in discussion, and much in prayer, and the conclusion to which the subject was brought may be thus briefly stated.—That the Jews in their present uncourted state will be gathered in their ancient Holy City—that they

will then be miraculously converted by some special manifestation of the Lord Jesus Christ; and then made instrumental in the conversion of the Heathen. We have thought that some of the late attempts to unravel, before its time, most presumptuous speculations; and when we observed the elements of which the meeting above alluded to was composed, we were at once prepared for conclusions marked by equal presumption. Such men as Irving and Way, seem to be little aware of the injury they may do to the cause of Christ, by the promulgation of sentiments which would seem to give a sanction to those who delight to oppose the great evangelic operations of the age. Irving, it is said, from the peculiar circumstances connected with the meeting, claims for the conclusions to which they arrived, an authority little short of inspiration; and it is further stated, that the effect has been already visible in the diminished receipts of several religious societies. If the conclusion be correct, then all efforts for the conversion of the Jews, and the enlightening of the Heathen, nothing worth. The study of prophecies is becoming of amazing importance, but they surely stretch themselves beyond measure to presume to speak with certainty on prophecies of which God himself has not yet given the solution in the clearest lines of history. We shall look with great anxiety for the arrival of our next importation of London periodicals, and shall present our readers with the earliest information we can obtain as to the results of these opinions on the public mind.

The following remarks of Sir Isaac Newton might be useful to the gentlemen above named.—*Ed. Obs.*

A Seasonable Hint.—Sir Isaac Newton in his "Observations on the Apocalypse," modestly says, "If I have done any thing which may be useful to following writers, I have my design. The folly of interpreters has been to foretell times and things by this Prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the Prophecy itself also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things; but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world."

THE GREAT MORAL CONFLICT.

"As the moral conflict of the great day approaches, friends and foes are mustering in consolidated masses. Between these powers there will not be an inch of neutral territory, and in the mighty conflicts there will be no merely local interests. Every indiscretion of the friends battle-axe that smites upon Zion's gate, will ring throughout the whole circumference of the city of God.

"We stand or fall on the event of one great conflict. Our glorious Captain surveys with unerring wisdom the whole field, and whosoever he calls to any part must go. Ease and personal sacrifices are out of the question. What the Lord hath need of he must have. There is but one church in the land—one city of salvation around which the enemy walk, and tell her towers, and mark her bulwarks, and lift up the cry, "raze it, raze it to the foundations!" But her King is also in the midst of her, marshalling his host, appointing his officers, and stationing his guards. Does he not know how to conduct his holy conflict?"—*Dr. Beecher.*

PROFANE RIDICULE.

Nor sitteth he, whom the psalmist describes, in the seat of the scornful. There is a grave and delusive reasoning which causeth to err—there is an example of sin which is more seductive than sophistry—but there is a third, and to many dispositions a yet more formidable mode of seduction; arising from evil communication. It is the fear of ridicule; a fear so much engrafted on our nature, that many shrink with apprehension from the laugh of scorners, who could refute their arguments, resist their example, and defy their violence. Their has never been an hour or an age, in which this formidable weapon has been more actively employed against the Christian faith than our own day. Wit and ridicule have formed the poignant sauce which infidels have seasoned their abstract reasoning, and voluptuaries the swinish messes of pollution, which they have spread unblushingly before the public. It is a weapon suited to the character of the Apostate Spirit himself, such as we conceive him to be.—It is the enthusiasm of religion nor of praise, but striving to debase all that is excellent, and degrade all that is noble and praiseworthy by cold irony and contemptuous sneering.

From the Sabbath School Treasury.
Extract from a letter of SAMUEL ADAMS, former Governor of Massachusetts.

The best formed constitutions that have yet been contrived by the wit of man, have, and will come to an end—because the "kingdoms of the earth have not been governed by reason." The pride of kings, of nobles, and leaders of the people, who have all governed in their turns, have disadjusted the delicate frame, and thrown into confusion. What then is to be done? Let divines and philosophers, statesmen & patriots, unite their endeavors to renovate the age—by impressing the minds of men with the importance of education of their little boys and girls—of inculcating in the minds of youth, the fear and love of the Deity, and universal philanthropy; and, in subordination to those great principles, the love of their country—of instructing them in the art of self government without which

they can never act a wise part in the government of society, great or small—in short, of leading them in the study and practice of the exalted virtues of the Christian system, which happily tends to subdue the turbulent passions of men, and introduce that golden age, beautifully described in figurative language, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together, and a little child shall lead them."

From the National Philanthropist.
ROBERT OWEN.

This atheistical and visionary reformer, who has rendered himself conspicuous in the eyes of the world, by virtue of his zeal to enlighten and disenchant the human mind from the impositions of moral and religious despotism, and his expensive and quixotic attempt to establish a little "heaven upon earth" in the wilds of the West, has consented to leave his earthly paradise for the purpose of visiting the great city of "Gotham," ably illuminated by the rays of his stupendous intellect.

We are not disposed to ridicule the benevolence and humanity, which have actuated Mr. Owen to devote his talents and property in the commendable work of revolutionizing the world; but the method upon which he proceeds in order to accomplish his object, is impious in the extreme, and deserves nothing but derision and contempt. He, in the first place, usurps the throne of Deity, and, after annulling all the laws of heaven—all the sacred obligations and duties which the bible enjoins—modestly proposes for our acceptance and rule of conduct certain dogmas, which he conceives to be of infinitely more importance to the welfare of mankind, than the sublime and merciful doctrines and precepts of the Prince of Peace.

To say nothing of the absurdity and futility of all schemes which do not embrace in their essential properties the distinctive principles of the gospel, Mr. O. in one other particular places himself in a very ludicrous attitude. He has the consummate vanity and ignorance to imagine, that the peculiar doctrines which he is laboring so assiduously to disseminate, originated with himself; when, in fact, they have been embraced and openly avowed for at least two centuries, and their utter inadequacy to meet the wants of society, repeatedly exposed.

EFFECT OF POPYRY.

A recent traveller in Mexico (Captain Lyon) gives some painful details respecting the frequent robberies and murders committed in many parts of that country. He attributes this to the ignorance which so generally prevails; "the Spaniards having denied to the people the most common instruction beyond that which was necessary for containing them in the state of barbarous idolatry which served to rivet their shackles." On the arrival of his arrival in the second city of that state, inhabited by 80,000 persons, he learnt that at nine o'clock, while the streets were full of people, a party of robbers had attacked the shop of a merchant, and that a battle had taken place with knives and fire arms, in which the thieves were beaten off. In a noble hospital he found 160 patients, one third of whom, women as well as men, were suffering from stabs or other wounds received in quarrels. In the burying ground of the hospital the bodies of five persons were lying for interment, three of whom were murdered men, all stabbed in the head and neck; and he was told, that as many as 15 victims had sometimes been brought for burial in one morning, yet no inquiry is made for the assassins.

In the neighborhood he stopped at the chapel of San Gonzalo de Amaranite, better known by name of El Baylador (the dancer); here he found three aged women repeating prayers very rapidly, and at the same time actually dancing before the image of the saint, who is celebrated for curing colds, rheumatism, and agues. At intervals they repeated the following prayer in verse;

"San Gonzalo de Amaranite, who canst wile the fish out of the sea,
"Relieve me from these my distresses, which bring me thus dancing to thee."

This they continued to do for six or eight hours, and is it surprising that the violent exertions of this exercise and its effects cause rheumatic joints to recover their former powers, all of which is ascribed to the saint; and many hundred wax models of human limbs are hung about the chapel in token of gratitude! It is said this saint used to go to the river side and call the fishes, who flocked to his hands, and he distributed them to the poor. He once struck a rock and a rivulet of wine gushed forth: at another time, being displeased with a loaf of bread, he excommunicated it, and it became so hard as to break a man's back.

It is, indeed, a most singular and horrid consequence of popish ignorance. Great exertions, however, are now making for the instruction of the rising generation; and there is reason to hope, that the light of life will, ere long, shine in that benighted land. Oh, let us be thankful for the English Reformation; and when we hear the false sophistries of papists respecting it let us direct them to those lands where popery still rules with an iron sway.

PROTESTANTISM IN FRANCE.

Notwithstanding the thoroughly Catholic sentiments of the French king, there appears to be, at the present time, a remarkable degree of indulgence extended to his Protestant subjects.—The February number of the Archives du Christianisme mentioned with exultation, that the religious affairs of the Protestants in that country had been committed to a Protestant, viz. the celebrated Baron de Cuvier. "We expect from this measure," says that respectable journal, "the most favorable consequences."

The April number of the same publication re-

For the Observer.

THE DEITY.

Immortal Thou! Where is thy dwelling place—
Thine awful habitation—hast thou fixed
Thy throne beyond the stars? Or dost thou dwell
Low in the mighty deep? Or dost thou pillow
On the dark raging tempest?—Oh! I feel
Thy home is every where. Thy dwelling place
Is no where fixed in all the Universe,
But present every where.

Be thine my hope,
My guardian thou, and my eternal all.

AMICA RELIGIOSA.

NOVELS.

A Novel was a book

Three-volumed, and once read; and oft crammed full
Of poisonous error, blackening every page;
And oftener still of trifling, second-hand
Remark, and old, deceased, putrid thought,
And miserable incident, at war
With nature, with itself, and truth at war:
Yet charming still the greedy reader on,
Till done—he tried to recollect his thoughts,
And nothing found, but dreaming emptiness.
These, like ephemera sprung in a day,
From lean and shallow soiled brains of sand,
And in a day expired: yet white they lived,
Tremendous oft-times was the popular roar,
And cries of—Live for ever—struck the skies.

Tallock.

From the Connecticut Observer.

And when the hour of sleep comes, and I wrap myself
up in the drapery of my couch, I am almost ready to
wish that the sleep of the grave had come, that I might
never wake again."—Wilcox's Memoirs.

And it has come—the last long sleep of death
Has eased that aching brow: the lyre is mute
Whose mournful notes once echoed to the song
Of earthly hopes and fears—and weeps unstrung.
No sound is heard, save the light winds of heaven,
Whose plaintive melody comes stealing round
The sepulchre of death.

But there are sun-beams resting on the clouds,
Which press thy weary forehead, and write upon
The charnel house, "thrice blessed are the dead
Who rest in humble hope"—Mid scraps bright
And in seraphic strains, that heaven-taught lyre
Now breathes again—Oh! that its tones might break
Upon this slumbering world. Once it aroused
Its listeners from the lethargy of sin,
And many in their nightly orisons
Have blest this "servant of the living God."
His wish is granted. On his lowly couch
"Wrapt in its drapery," lies in quiet sleep
That faded form—but for the active mind
Earth has no resting place—Oh! I can see
That spirit mounting to the highest heaven,
Welcomed by kindred spirits, and at last
Take refuge in the bosom of his God—
Its "drapery" the Saviour's righteousness,
Itself employed in ceaseless adoration—
There shall our thoughts ascend, and leave the dust
With dust to mingle, till th' archangel's trump
Shall wake us all.

Increase of Christian Influence in Calcutta.

Says a correspondent of the London Baptist
Magazine—Having mentioned to the late Ch's
Grant, Esq. on the 26 November; 1814, the
receipt of a letter from the Rev. Dr Carey, which
showed the increase of Christians in Calcutta, I
observed, how different this was to the period of
1783, when Mr. John Thomas advertised in the
Calcutta Gazette for a Christian.—Mr. Grant
said, "I was in India at that time, and resided
at Malda. About seven years before the arrival
of Mr. Thomas, I lived at Calcutta, and was
brought under deep concern about the state of
my soul; there was no person then living in Cal-
cutta from whom I could obtain any information as
to the way of a sinner's salvation. I at length
went to the Dutch Missionary, (the same who
had built what is called the old church,) but he
had outlived his zeal, and I suppose was a man
destitute of religion. I found him lying on his
couch: my anxious inquiries as to what I should
do to be saved, appeared to embarrass and confuse
him exceedingly; and when I left him, the
perspiration was running from his face in conse-
quence, as it appeared to me, of his mental dis-
tress. He could not answer my questions, but
he gave me some good instructive books. Some
time after this, my friend, Mr. C. came round to
Calcutta; we became acquainted. You have heard
of Mr. Udney and Mr. Harrington. They both
came out to India under the influence of
strong infidel prejudices, and were both brought
to the knowledge of the power of religion in my
family. After Mr. Thomas had been for a little
time in Calcutta, I & my friend Mr. C. became
acquainted with him, and proposed to him that
he should continue as a missionary in India: his
support cost me five hundred pounds at least be-
fore his return to England, when he was first en-
gaged by your Society."

The writer well recollects how feeling by this
good man expressed himself respecting the con-
version of a wicked Irishman in India. "The
conversion of such a man as L." said he, "and
his call to the ministry, gives one an overwhelm-
ing idea of the divine mercy." It was on this
occasion Mr. Grant very strongly recommended
that the Baptists should send out missionaries to
New South Wales. "That century," he says, "is the
setters lose nothing of the European enterprise;
have all the Eastern nations at its feet: it is a
country, therefore, which should be well supplied
with Christian instructors."

From the Conn. Observer.

MAY NOT THE HEATHEN BE SAVED?

In attempting a reply, I must begin by in-
quiring—What do you mean when you ask, "May
not the heathen be saved?" There is a vague-
ness in the question, of which, possibly, you
are not sensible. When you say, may not the
heathen be saved?—do you mean to ask whether
all the heathen may be saved, whatever have
been their principles, and whatever their char-
acter? I will not suppose that you can mean
this. It would be an insult to your good sense.
The doctrine that would make salvation independ-
ent of present principles and present char-
acter in the case of the heathen, must of neces-
sity (if those who maintain it would be consist-
ent with themselves) make salvation independ-
ent of principles and character as to all man-

kind. And with a doctrine such as this,—if
any shall be found so foolish and so presumptu-
ous as to entertain it,—we have at present
nothing to do.

Again, then, I ask—Do you mean by the
question, whether, if a heathen can be found,
who has thought, and felt, and acted, fully up to
the light which he has enjoyed,—who has in
every thing lived agreeably to that light, what-
ever the measures of it may have been,—wheth-
er that heathen may be saved?—then I answer,
without the hesitation of a moment, YES—most
assuredly. The text clearly implies it. We
know that if those who had the law, kept the
law perfectly, then they would have been saved
by it; for the Scripture expressly saith, "The
man that doeth these things shall live by them."
Such persons would have been sinless in their
circumstances. And if any one of those who
are "without law," were found sinless in his
circumstances, he could not perish; for the text
lays down the principle, that it is only such as
shall sin, in whatever circumstances, that
shall perish. It clearly follows, that if a heath-
en be found, who has, in all respects, lived
according to the light he has enjoyed, he shall
not perish. Point out the man, and we have
divine authority for pronouncing him safe. The
doctrine of the text is, that he is to be judged
according to his circumstances,—according to
what he hath, and not according to what he hath
not:—in the case supposed, he comes up to
this test:—he cannot, therefore, be condemned,
he cannot perish.

But there is still another question. Even
those who believe the gospel, are not by the
faith of it perfectly freed from sin; they are only
delivered from its predominant power, from the
love and the indulgence of it; so that, with var-
ious degrees of remaining corruption, prevailing
holiness becomes their distinguishing character:
is your meaning, then, whether if a heathen
were to be found, understanding and believing
those views of God which nature teaches, humbly
and seriously feeling their influence, and
living accordingly, not a life, as in the former
supposition, of sinless conformity to his princi-
ples, but, as in the case of the Christian be-
liever, a life of such predominant goodness as
the lessons which he actually has, the truths
which he has learned from the volume of nature,
are fitted to produce; whether, if a heathen
were to be found, he might not be saved? I
freely answer, I am not prepared to deny that
he might. And if any shall think these terms,
in such a case, unduly cautious and measured,
I will go a step further, and say, the spirit of the
text appears to imply, if its words do not distinct-
ly express, a principle that should warrant our
answering this question too in the affirmative.—
Divine instruction is contained, if I may so ex-
press myself, in two volumes, the volume of na-
ture, and the volume of revelation. The text
expressly declares, what accords with the dic-
tates of reason and with every natural sentiment
of justice, that they who are not in possession of
the latter, are not to be judged by it. If, there-
fore, any one can be found, who learns aright
what is taught in the only volume he has, and
who is rightly and habitually, though not per-
fectly, influenced by what he learns, (for to in-
sist on the perfection of such influence would,
than is required in the case of the believer of
the lessons of the other volume, the volume of
revelation.) I see not, in such a case, how either
the spirit or the letter of my text could justify
me in affirming his condemnation; for then, in
opposition to what the text so plainly teaches us,
his sentence would proceed on the ground of
his not being influenced by what he had no oppor-
tunity to know.—Dr. Wardlaw.

THE GOSPEL, PRECIOUS TO THE HEATHEN.

Timeo.—Some of the chiefs of this far distant
Isle of the Sea, were overheard, by Mr. Ors-
mond the missionary expressing their sense of
the blessings conferred on them by the introduc-
tion of Christianity, in the following simple, yet
highly figurative and expressive manner.—Phil.

"But for our teachers, our grass on the hill,
our fences and houses, would have been fire-ashes
long ago." But for the Gospel, we should
now have been on the mountains, squeezing
moss for a drop of water; eating raw roots, and
smothering the cries of our children by filling
their mouths with grass, dirt, or cloth. Under
the reign of the Messiah, we stretch out our feet
at ease, eat our food, keep our pig by the house,
and see children, wife, and all at table in the
same house." "We do know our ancestors,
our kings, and our parents; and we were all
blind, till the birds flew across the great expanse
with good seeds in their mouths, and planted
them among us. We now gather the fruit and
have continual harvest. It was God, who put
into the hearts of those Strangers to come to us.
We have nothing to give them. They are a peo-
ple who seek our good; but we are a people of
thorny hands, of pointed tongues, and we have
no thoughts." "If God were to take our teach-
ers from us, we should soon be savage again.
They are the great roots to the tree on the high-
land, and they strike it, twist it, but cannot
level it to the ground." "Our hearts delighted
in war, but our teachers love peace, and we now
have peace."

SUCCESS OF THE GOSPEL.

The Rev. Mr. Coulart, Baptist missionary in
Kingston, Jamaica, writes as follows, under date
of March 17, 1828:

On Easter Sunday we hope to baptize about
seventy persons, who have been seriously exam-
ined as to their faith and practice, some of whom
have given us pleasing satisfaction as to their fit-
ness for the fellowship of saints. One old man
was asked if he ever prayed? His reply was,
"Yes, massa, how can me lib (live) without
pray?" Many do live, it was remarked, who
never pray; and you once did not pray. "Yes,
lib if me do not pray." "I am glad to hear you
say so: well, you can make me hear what you
say when you pray to God." "Yes, massa wish
before my vision still, his hands lifted up and
clasped in each other, his wrinkled and tattooed

face looking towards the holy dwelling-place of
God, his eyes shut, and his tongue most devout-
ly telling Him who hears prayer, that he is a
poor neger, and did not know how to speak to
one great God who make all things. "But do, oh
do great God, cut de string of dy poor neger's
dumb tongue, dat him may speak de trut (truth!)
Oh open him blind eye, dat him may see into
him own heart! Lord open him deaf ear, dat
him may hear a Jesus speak to him, an take Je-
sus, de Son of God, into him heart! Oh Lord, dy
poor neger come to dee, neber let him go again;
hold him fast, hold him fast, good Lord, for Jesus
sake!"

EDUCATION IN HEATHEN LANDS.

As there are some who duly appreciate the
advantages of education, while they cannot see
the need of so much ado about religion, we will
state, as one of the advantages of sending mis-
sionaries to the heathen, that there are now, as
by their last Reports, under the patronage (more
or less direct) of the

Church Missionary Society 12,574
London Miss. Soc. between 16,000 and 17,000
American Board more than 30,000
Wesleyan Miss. Soc. between 16,000 & 17,000
Total under four Societies 76,574

If to these be added the children under in-
struction at the stations of the Baptist and other
Missionary Societies, the number will be swel-
led quite above 100,000; nearly all of whom are
the children of heathen, and would otherwise
have grown up in the darkness of ignorance.—
N. Y. Obs.

THREE THOUSAND DRAM SHOPS IN ONE CITY.
It has been stated in the Report of a Com-
mittee of the Common Council, and is an un-
questionable fact, that in the city of New-York
there are not less than three thousand licensed
drum-shops.

Now, as many of these shops are devoted in
part to the sale of other articles, we make the
low supposition that only one-third of the profits,
on an average, are derived from the sale of li-
quors: which would be equivalent to 1000 shops
devoted exclusively to this purpose. The aver-
age rent of these shops we will suppose to be
\$150 per annum; and the average expenses of
the occupants, (many of whom have families,)
apart from their business affairs, to be \$450.—
Total expenses of each shop, not including the
purchase of liquors, \$600. This sum, multi-
plied by 1000, makes a joint aggregate of \$600,000.
Now, as the "Best of liquors" are retained "at 3
cents per glass," (and we will make no deduc-
tion for inferior liquors, such as cider brandy and
whiskey,) this sum would pay for 20,000,000
glasses,—equal to 250,000 gallons.

But it must be remembered that 600,000 is
only the gross profits—even supposing that no-
thing more is realized than sufficient to pay for
rent and expenses of living. If we suppose the
gross profits to be one quarter of the money re-
ceived, then, instead of 250,000 gallons sold, we
shall have four times this quantity; or 1,000,000
gallons; which, estimating our population at
200,000 souls, is 5 gallons to an individual, or
25 gallons to a family of five.—N. Y. Obs.

On the first Sabbath of this month, eighteen
converts, subjects of the late revival in this city,
under the care of Rev. Mr. Merwin. On the
same day eleven were received to the Church
under the care of Rev. Mr. Bacon—four to the
church in the third Congregational Society—and
eighteen or twenty stand propounded for ad-
mission to Mr. Merwin's Church at the next month-
ly communion; making, together with with those
admitted in July, about 90. Some have been
admitted to the Baptist Church, but we do not
know the number.—Rev. Intel.

MR. ASHMUN,

Agent of the American Colony at Liberia, ar-
rived in this city on the 10th inst. in the brig
Stranger, from one of the West India Islands.—
While at St. Christophers, his health had con-
siderably improved, but we are sorry to state,
that the voyage hither has not proved beneficial.
He still labors under severe infirmities, brought
on by accumulated cares and unremitting exer-
tions in the cause of benevolence. We hope
his valuable life may still be spared, and that the
change of climate will contribute to his speedy
restoration to health.—Jb.

A Man drowned by a Cat.—The Weedsport
Advertiser relates the following singular story,
the incidents of which are stated to have occur-
red in the town of Cats, at Cross Lake.—Spect.

"A young man named Stockwell, son of a
widow woman of that name living in the town, af-
ter repeated threats to kill a favorite cat belong-
ing to the house, in order to vex his mother, at
length undertook to carry them into execution.—
In the morning he took the cat and started with
her into the woods, telling his youngest sister that
he was going to destroy it. They were absent
until afternoon, when he came home, appar-
ently looking as though she had been in the
water. But little was thought of the circum-
stances, however, until night, when the family
finding the young man did not return, became
alarmed. The next morning a party was muster-
ed to go in search of him. They went through
the woods searching diligently, and finally came
to the body of water called the Cross Lake, when
they discovered his clothes in a heap on the
bank. A boat was procured, and went off on the
lake to make search for his body, and it was dis-
covered just rising to the surface of the water
from the bottom. The face and one shoulder of
the young man were badly scratched, as if done
by the claws of a cat, which, taken in connexion
with the object of his leaving home, left no doubt
but that he drowned in attempting to destroy the
animal in the lake. The corpse was immedi-
ately removed to the house, where, it is stated,
another proof was given, of his unfortunate end be-
ing brought about by this animal; for the instant
the body was brought into the house, the cat
sprang towards it, as if determined to commit vi-
olence; and it was with difficulty it could be
kept away. It is supposed that he took the cat
off into the lake for the purpose of drowning her,
when her resistance brought about the mel-
ancholy catastrophe."

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

NEW GOODS.—The subscribers have recently
received an extensive assortment of
Domestic Goods,
Groceries,
Crockery,
Glassware,
Hollow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange
for Country Produce. Jan. 4, 1828—11f
MURDOCK & COFFIN.
Main street, opposite the Globe Buildings.

W. E. WARD & CO.

Marble Building—Carroll Street.
Offer for sale at low prices, a full supply of
DRY GOODS, CROCKERY,
GROCERIES, HARD-WARE,
AND HOLLOW-WARE.
June, 13th 1828. 24f.

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their
friends and the public in general, that they have
commenced the manufacturing of

HATS.

On an extensive scale, in the village of Rochester, and
are now opening at their establishment in the west corner
of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Castor, Military and
Imitation Beaver HATS,
With a general assortment of Youth's and Children's
Fancy Hats of the latest and most approved fashions;
together with a variety of Men's Youth's and Children's
Fur, Seal, Hare and Cloth CAPS, for Collars, Buffed
Robes, &c. which will be sold low for cash, or approved
paper, as they can be had in the state.

They have also on hand, and offer for sale, a general
assortment of Stock and Trimmings, to which they in-
vite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest
notice. Cash, and the highest prices paid for all kinds
of Hating and Shipping Furs. Jan. 26. 5f

CANAL TRANSPORTATION.

HUDSON & ERIE LINE.
RUNS NIGHT and DAY on the Erie Canal, be-
tween Buffalo, Troy and Albany.

SUNDAYS EXCEPTED.

For Freight or Passage, apply to
JOHN SCOTT, Buffalo,
S. & W. PARSONS, Lockport,
ALLEN & CHAPIN, Rochester,
WRIGHT & SHERMAN, Syracuse,
C. MORRIS & CO., Utica,
PATTISON & HART, Troy,
ALLEN & CHAPIN, Albany,
DOUGLASS & DUNN, No. 19, South-
PLINY ALLEN, street, N. Y.
BIGELOW & BANGS, Boston.

ALLEN & CHAPIN,
Rochester, April 4, 1828.

Advances always made on property left in store when required,
and cash paid for Ashes, Pork, and most kinds of produce.

LA MOTTS COUGH DROPS.

This valuable remedy for Coughs and other prevailing disorders,
recommended by several respectable Physicians, and is rapidly ac-
quiring a general popularity.

A timely use of these DROPS may be considered as a certain
cure in most cases of common Coughs, Croup, Influenza, Whooping
Coughs, pain in the side, difficulty of breathing, want of sleep aris-
ing from debility, and in all cases of spasmodic Asthma, is singularly
efficacious. Particular attention to the directions for using is ne-
cessary. Each bottle contains about fifty drops.—Price Six
Cents.

THE PUBLIC. Doster, Aug. 17, 1828.
Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y.,
applied to me some time in 1827 for advice, he having been for some
time afflicted with a dry cough, distressing him more par-
ticularly at night, said he had tried a variety of remedies (among the
rest the La Mot's Cough Drops) with only partial and temporary re-
lief. He finally terminated in Consumption, and I recommended
La Mot's Cough Drops, and by using two bottles of them he found
himself perfectly relieved, and has often expressed a willingness
that his case should be published for the good of others. I have
since stood in my private practice about one hundred cases of
this kind, and have seen the La Mot's Cough Drops, and by using
them my own observation and the testimony of those relieved, by
them are satisfied that they are a very valuable remedy for Spas-
modic Coughs, and indeed in most kinds of Chronic Coughs, where
there is not much fever.

S. O. ALMY, M. D.
Le Roy, Genesee Co. N. Y.
July 21st, 1828.
Having been concerned with Doctor Almy in the DRUGGIST
BUSINESS during the year 1827 I cheerfully concur in the above
statement as to the efficacy of La Mot's Cough Drops. I have
also used said Drops in one case where I was afflicted with an in-
fluenza and found speedy relief after having used other medi-
cine. Le Roy, July 21st, 1828. D. D. TUTTILL.

Sold wholesale and retail, by G. Hitecock, O. E. Gibbs, Wm. P. Kin-
g, and Wm. Worcester, Druggists, Rochester, and by druggists
generally.

Important to the Afflicted—The celebrated
ANTI-DYSPEPTIC ELIXIR.

A MEDICINE of the highest virtue to persons laboring
under indigestion, or debility of the stomach from
the relaxing effects of the warm season, such as
Palpitation of the heart, Sickiness of the stomach,
Flatulency and moving of the bowels, Costiveness,
Pain in the pit of stomach,
Loss of appetite, Bitching up sour water from
the stomach,
Vertigo of the head, Lowness of the spirits,
Fetor of the breath, and
Wholeness of the whole system.

Indigestion.—This disease is one of the greatest evils of
a city life. Whatever can contribute to remove it, will al-
ways be anxiously sought. The following certificates
speak well for the remedy mentioned therein.

Extract of a letter from a Physician of Augusta, dated
March 22, 1826.—Dr. C. L. Smith: Dear sir, Since I had
the pleasure of seeing you in New-York, during the last
summer, I have used every means, and taken advantage
of every opportunity to have its virtues fairly tested, and so far
I think it has succeeded beyond the recommendations
in the directions.

Harrisburg, Penn., May 8, 1827.—Dear sir: In pursu-
ance of your request, I am happy to inform you that the
Anti-Dyspeptic Elixir has almost performed miracles in
my case. Before I began to take the first bottle the pal-
pitation of my heart and continual vomiting were so dis-
tressing that I could keep nothing on my stomach; I am
now using the third and last bottle; my health is hourly
improving, the costive state of my bowels has left me, the
roaring of wind about my stomach is entirely gone, and I
can eat quite a hearty meal without being incommoded;
has done more for me than all the skillful physicians I have
consulted for five years past. I am, with heartfelt grati-
tude, your humble servant, DAVID B. WILLIAMSON.

I do hereby certify, that I have been for 18 months com-
pletely cured of indigestion by the use of the Anti-Dyspep-
tic Elixir. I have felt nothing of the disease until a week
or two past it has attacked me partially. A recurrence
to the Elixir again has completely removed it. I take this
method to notice it purely for the good of those who are
afflicted with this miserable disease. SAM'L. EDGAR.
Wooler-street, N. Y. 1827.

We, undersigned, having been afflicted for some
time with indigestion, and weakness of the stomach, for
which we have taken the Anti-Dyspeptic Elixir, which
has given us complete relief, we feel it our duty to recom-
mend this excellent medicine to all those who are afflicted
in like manner.

JOE FURMAN No. 17 Jefferson-st.
THOS. LYON, Lumber Merchant,
JACOB SHARP, No. 1 Heater-st.
ENOCH DEAN, 114 Bowery.

The above medicine is for sale in this village only by
D. BRACE (agent for the proprietor) at his Drug
Store, No. 2, Exchange Buildings,
Rochester, June 7. 6m27. 3

1828.
SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. Hill,) have
commenced receiving their stock of Goods for the
summer, which will be very extensive. Prices will be ac-
commodated to the present pressure in the money market.
Rochester, May 12, 1828. 20f

By order of the Hon. Moses Chapin, first judge of the county
of Monroe, in and for the county of Monroe, Notice is hereby
given to all the creditors of Ferrin Bateheller Junior, of the town
of Mendon, in said county, an insolvent, to show cause, if
any they have, before the said Judge, at his office, in the City
of Rochester, in the county of Monroe, on the 27th day of September
next, at 9 o'clock in the forenoon, why the assignment of the said in-
solvent's estate should not be made, and his person be excluded from im-
prisonment, pursuant to the act, entitled "An act to abolish impris-
onment for debt in certain cases," passed April 7, 1818.—Dated this
second day of August, 1828. 6m22.

By virtue of a power contained in a Mortgage bearing date the
second day of June 1827, executed by Leander Hill, deceased, the
subscriber, and of the statute in such case made and provided, I
shall sell at public auction at the house of Daniel Fenwick, Inspec-
tor, in the village of Rochester, on the fifteenth day of January
next, at one o'clock in the afternoon all that tract of land situated
in the town of Riga, in the county of Monroe, being lot number ninety six
containing one hundred acres and nine tenths of an acre, siting in
said town of Riga, and containing the same premises on which
said Steele now resides.—NOTICE is hereby given that by virtue
of a power of sale contained in said Mortgage, and of the statute in
such case made and provided, the above described premises
shall be sold at public auction at the house now occupied
by Thomas Noye, in the village of Rochester, in the county of
Monroe, on the fourth day of February next, at twelve o'clock in the forenoon.
August 5, 1828. ARTHUR V. T. LEAVITT,
CHARLES J. HILL.

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next, at 9 o'clock in the forenoon, why the assignment of

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, SEPTEMBER 5, 1828.

VOLUME II—NO. 36

ROCHESTER, MONROE COUNTY, N. Y.
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ELISHA LOOMIS.
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Buffalo-street Bridge.

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AGENTS FOR THE OBSERVER.

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|------------------------|--------------------|
| Antis & Little, | Canandaigua. |
| A. B. Hall, | Geneva. |
| Thomas J. Nevins, | Penn Yan. |
| E. Gilbert, | Richmond. |
| Doct. Fuller, | Naples. |
| Samuel Rice, P. M. | Prattsburg. |
| Chester Loomis, P. M. | Rushville. |
| Gordon B. Fitch, | West Bloomfield. |
| Orrin Gilbert, | Lima. |
| James Richmond, | Livonia. |
| David Parker, | Avon. |
| Jacob Hall, | Geneseo. |
| Lester Kingsbury, | Dansville. |
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| H. W. Rogers, | Bath. |
| Elisha Parish, | South Bristol. |
| Samuel Hulbert, | Oswego. |
| Joshua Linnell, | Pittsford. |
| Martin Goodrich, P. M. | Rush. |
| Justus Brown, | Mourocville, Ohio. |

point of view, as a suspicious character. They would advise her to stay at home, amid her private duties, and have nothing to do with the affairs of the commonwealth.

But if there is any one in community, who is bound to the exercise of all his rights and privileges, as a citizen of a free government, it is the real Christian. If there is any one who possesses legitimate and powerful motives to activity, it is he. If there is any one who can exert an influence, which is at once efficient and unexceptionable, it is the man who has benevolence for his ruling motive, and real purity of heart for the basis of his integrity.

It may indeed seem to be modest in such a man, to retire from all participation in political affairs, even to the practical abandonment of the right of suffrage. It may seem quite prudent and discreet in him, since infidelity accuses him of sinister motives, to withhold his influence altogether from the concerns and interests of the commonwealth. But the eye of Omniscience regards it in a far different point of light. In his view, it is doubtless entirely wrong! It is stupid insensibility; it is unfaithfulness; it is base desertion.

It is agreed on all hands, that virtue and intelligence are indispensable to the stability of an elective government; and that the sanctions of religion are no less so, to the continuance of such a government. Shall then the special votaries of religion, and the sincere patrons of virtue and intelligence, who share equally with others the rights and responsibilities which are intimately connected with the choice of rulers, and the preservation of public morals—shall they withhold their influence in the commonwealth? Or is the precious cause of civil and religious freedom safest in the exclusive hands of those whose characters are marked by indifference to religion, and looseness of moral principle? Let common sense and common honesty decide the question; and let Christians act accordingly. Let them by no means become aspiring or dictatorial; but let them be faithful, courageous and persevering.—For certainly if they withhold the proper exercise of their influence—if they withdraw themselves from all participation in the affairs of the commonwealth—the nation is ruined; the very form of our republic will speedily be annihilated.

Away, then, with every false notion of delicacy and forbearance, on this subject. In such times as the present, true discretion, as well as duty, requires the Christian to seize upon his own legitimate rights and privileges. Not one of them is to be abdicated or doubtfully maintained.

What, then, are these rights and privileges? So far as the present discussion is concerned, they are—

1. A participation in the whole business of choosing rulers, embracing the items of nomination, defence of candidates, giving of votes, and exercising the functions of any office conferred by a vote of the people. This is too obvious to need illustration.

2d. The exertion of moral and religious influence, by example, by precept, by argument, by exhortation, both in private and in public, according to the dictates of an enlightened conscience. This, also, will not be denied.

3d. The choice of individuals who are to receive patronage in business. The Christian here claims no more than he gives. To his God he is accountable for the proper exercise of this privilege. His country can demand no reasons from him respecting it, if only it be exercised in his individual private capacity. Nor can she complain, if he chooses also to publish and to advocate his own views before the world. It may not be wise or expedient for him, in ordinary cases, to do so; yet by doing it, he commits no offence against the commonwealth, where perfect freedom of opinion is enjoyed.

4. Nor is this all. There are cases, when it is his duty to form a business combination, which is in some respects of an exclusive character.—For instance, should an acknowledged band of sharpers open an extensive company of stores throughout the country, for the sale of goods, which there was every reason to believe had in some way been unlawfully obtained; and should the government at the same time fail to detect them in the fraud, or think it most prudent to wink at the offence, while yet it was evident to every one that the mischief was daily increasing; then the course of duty would be plain. Every honest man and sincere patriot, to say nothing of the Christian would be bound to separate himself from such an iniquitous combination.—The more wealthy, powerful and influential the sharpers might be, the more imperious would be the duty of arraying the influence of public opinion against them. And who would say that the giving of a public pledge, in favor of all dealers who were not generally suspected of such dishonesty, was a step unadvised or uncalled for by the circumstances? And who but a rogue, who is de facto a conspirator against the commonwealth, would complain of any such proceeding?

Or suppose that in time of war, a company of smugglers were to offer extensive sales of contraband articles, respecting which the government should be unwilling to interfere, on account of public sentiment—who would dare to say that a business combination formed against such men was to be considered as any offence against the state? Would it not merit and receive the praise of patriotism? Would not every worthy citizen commend such a procedure, even though it should embrace a public pledge in favor of the exclusive patronage of such as were, or might be engaged in a lawful species of traffic?

Once more. Suppose an extensive collection of groceries were to be so connected with the same number of brothels, as that giving patronage to the former, either directly or indirectly, would necessarily tend to the support of the latter; and suppose further, what is very often the fact, that the public authorities would think it inexpedient to interfere in the matter—would it not then be the duty of every virtuous citizen to

withhold his patronage entirely from such establishments? Would it not be right to array against them a combination of patronage? And what if these grocers had also acquired wealth, power and influence, and had been greatly instrumental in corrupting the morals of the people—so much so that many were apprehensive that the whole district of country would become polluted by them—would it then be wrong or inexpedient to give a public pledge in favor of the patronage of better establishments? Who but a vagabond or a profligate would have a syllable to offer against it? No Sir! All this, and even more, might be done, without incurring the least censure. And it is easy to conceive of circumstances, where it would be the imperious duty of every virtuous man thus to unite his influence with the counteracting combination.

Now, Mr. Editor, is it not obvious to perceive, that the whole force of the objections against the Sabbath pledge is predicated on the supposed smallness of the offence of Sabbath breaking.—Combinations may be formed against swindlers, smugglers and brothel-mongers, whose regular business is carried on in open violation of the laws of God and man, and all will be well; all will be deemed praiseworthy. No decent man will have any scruples at all to offer. But let so much as the mere shadow of a combination be formed against the regular business of a Sabbath breaking establishment, and all is suspicion; all is tumult. What! a combination against such a small and doubtful offence as that of Sabbath breaking! How preposterous! Where will the principle end? Where will it lead to? Is not this mixing religion with politics? Yes, Mr. Editor, on this single point is in reality suspended all the sophistry, all the argument, and all the railery, too, which can be arrayed against the lawfulness or expediency of the Sabbath-keeping measures proposed by the General Union. If, in my next, I can show that Sabbath-breaking is in reality a more serious evil in community than any I have intimated—an evil more certain, extensive and deadly in its consequences, than either that of swindling, smuggling, or systematic prostitution, I shall then have erected a barrier, against which all the sophistry, the argument, the abuse of an unthinking community, will be arrayed in vain. Thus much, peradventure, I may be enabled to accomplish. Yours, &c.

ANTI-SOPHISTER.

From the N. Y. Observer.

STAGES ON THE SABBATH.

Messrs. Editors.—Having recently travelled through the valley of Connecticut River, I was pleased to learn that a large proprietor of stages in Vermont had come to the resolution not to suffer a single horse, owned by him, to travel on the Lord's day; and the resolution is put into practice. This proprietor is a member of the Baptist Church. He told me he had long felt the impropriety and inconsistency of permitting his horses and stages to travel on the Sabbath; but as he was a mail-contractor, he did not know how to avoid it. The measures taken by the General Union had, however, taken hold of his feelings and conscience, and he easily found a way to avoid the evil, which was, to dispose of his mail contract—and be a Christian freeman. Let others go and do likewise. S. A.

CHRISTIAN MISSIONS.

The world now presents to the Christian's eye a noble and animating prospect; yet it is one which furnishes abundant ground of warning and caution, and of deep humility before God our Saviour. It is obvious, to all who look around, that this is, in the first place a day of great excitement.

It is the duty of every Christian to rise with the leadings and calls of Providence, and to awake to his share in the right feelings of the church of Christ. To sleep among sleepers is evil; but it is aggravated criminally to sleep when multitudes are awake and active. It is not however, enough to participate in the excitement of the day in which we live. It is our duty to see that the excitement of our mind is the genuine zeal of a Christian. Religious excitement in a servant of God must be regulated by his word; and we must never forget, that whenever good is in progress, the enemy watches to pervert it to evil. In a day of excitement like our's evil principles will be busy and active. Vanity, ostentation, self-complacency, party-spirit, self-righteousness, all low and selfish motives and mere natural passions—these are temptations and snares to the real Christian; but they are a worm at the root of a mere profession.

The genuine exciting cause of every Christian movement of our minds in the work of God, is zeal for his glory in the salvation of a lost world. All must spring from his Spirit; all must be directed to his praise! And ever must we watch and pray against the secret working of self, in mingling its own feelings and ends with humble and holy zeal for Christ and the salvation of souls.

But the day in which we live is not only a day of great excitement—it is a day of enlarged exertions.

The excitement of mind which we have witnessed has put itself forth in varied and vigorous action.

With the political movements of the world, we as a religious society, have nothing to do, but to pray that God would direct and overrule them all to his own glory in the present and everlasting good of mankind; and to avail ourselves of every opportunity of prosecuting our great work, which he opens for us by the counsels and measures of the rulers of nations. And this is a fit subject for our watchful notice as Christians; and will be found to furnish continual cause to adore the wisdom and goodness of God, who maketh men that "mean not so as he means," to be instruments of his most holy and gracious will.

It is an animating object for the Christian, to see the nations agitated with unwonted feelings, under the influence of principles which are root-

ing up inveterate prejudices, and demolishing the bulwarks of superstition throughout the world. It is an animating object for the Christian to witness the vast movements of men's minds towards the acquisition of knowledge. Because, though he knows these things to be full of dangers from the depravity of man and the malice and power of the enemy, yet we know that he who is "God over all, blessed for ever," has ordained this state of excitement and exertion, and is directing it to his own ends.

In respect of the exertions of this day, more particularly as connected with religion, look at those three mighty engines—education, the press, and the ministry.

A system of education by mutual instruction, has been discovered and perfected in this favored land, which is actually proved to be adequate, at an expense within reach, to the instruction of every human being! And, for the press, who can adequately estimate its power! And who can duly appreciate the actual use which has been made of that power, in the single instances of the 20 millions of copies of the Scriptures, or parts of Scriptures, which have been put into circulation by the Bible Societies! In reference to the ministry, as employed for the salvation of the heathen world, it will be found, that probably from six to seven hundred missionaries, a great portion of whom were married, have left their respective homes, in christian lands, since the awakening which we witness, in order to "preach among the Gentiles the unsearchable riches of Christ."

From the Anti-Universalist.

MR. EDITOR.—In your number for March 5th, it is admitted that pious people may be found in the ranks of Universalism. Upon this subject, I wish to make a few remarks. The real Christian no doubt may fall into great errors and great sins; but he cannot continue in them, and depart to give up his account before the tribunal of his Judge, without a return to the path of truth and duty. David was a man distinguished for piety before he was guilty of the crimes committed in the matter of Uriah; and after his fall, his repentance was as conspicuous as his sins, and his confession was made as public as his transgressions. The same remarks will apply to the case of the apostle Peter. Their repentance and restoration are recorded for an example and encouragement to all the children of God that backslide, and dishonor their holy profession. To admit that a true believer may live and die in the belief of Universalism, a subject of that strong delusion which is a lie, is more than is true, or than the Scriptures will warrant. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. Ps. 37: 23: 24. A just man falleth seven times, and riseth up again. Prov. 24: 16. Very few among the Universalists, give any kind of evidence of piety, and these few ought to be considered as doubtful characters, or, if real Christians, fallen into a state of backsliding out of which they must be recovered before they can be saved. A pious Universalist! a pious heretic! sounds as uncouth and as unchristian, as a pious adulterer, a pious fornicator, a pious idolator, a pious witch, a pious drunkard, or a pious murderer. See Gal. 5, 19, 20. We may talk of benevolent thieves and robbers, and serious and devout liars and blasphemers; but we ought to remember the woe denounced against those that call evil good and good evil; that put darkness for light and light for darkness, bitter for sweet and sweet for bitter. This brings to my recollection the account which Robert Bruce gives, of the pictures in the churches of the Abyssinians, when he travelled through their country. "Among the rest," he says, "they had Saint Balaam and his ass; St. Pontius Pilate and his wife." To this number we can easily add more—St. Cain, St. Pharaoh, St. Ahab, St. Jeroboam, and St. Judas: and, to close the catalogue, St. Beelzebub and St. Apollyon.

Yours' Respectfully,

From Zions Herald.

ON SLEEPING IN CHURCH.

It is a matter of record (no matter where) that about one hundred years ago, an Indian was conducted by a discreet city Burgess, to visit the services of the sanctuary on the Lord's day. When these services were finished, the citizen, on their way homewards, in order to impress upon the mind of his tawney friend the superiority of christianity over heathenism, entered into a detail of the money appropriated by the congregation of which he was a member for the support of public worship, erection of the house, the salary of the minister, &c. To all this the son of the forest, who had observed the drowsy disposition which pervaded the assembly, replied—"Umph!—Indian sleep just as sound under a tree, and no pay any thing."

From the Note Book of a Parish Minister.

"Why did you never tell me these things before?" said an unconverted man, dangerously sunk, to his minister, who was urging on him the duty of immediate repentance. "My dear sir," said his minister, "I have often told you these things." How true is it of many in the days of health and prosperity, that "hearing they hear not," even the most faithful instructions on their danger and duty. This man recovered his sickness, and lived much as he did before!—another proof that the alarms of the sick-bed, or death-bed, do not of course end in conversion to God.

Mrs. —, has expressed to me a faint hope that her kinsman, Mr. —, is a Christian.—I hope she will keep the thing a profound secret; I fear it would put the notion, that they too are Christians, into the heads of fifty other men in the parish, just like him—of whom I fear, "that they are the enemies of the cross of Christ."

Detecting rogues.—Our once famous Mr. Morehead is said to have declared in his pulpit that he

knew of a man in the congregation who stole his neighbor's wood, and that he was determined to throw his bible at the suspected thief, whereupon, a certain man immediately dodged his head to avoid the blow. There is also a story of Nathaniel Ames, of Dedham, the well known almanac maker. It is said, but we do not vouch for the truth of the story, that in a jovial company of his neighbors, one of them declared he had lost a small sum of money, and believed that some one of the persons present had stolen it. Ames told him he could identify the thief, if he was present, without searching the pockets.—He ordered the large kitchen pot to be brought into the room, the old cock to be brought from the hen roost and placed in it with the lid on. The room was then made perfectly dark and each person was then directed to rub his hand on the bottom of the pot. If any one was guilty of the theft, when he touched the vessel Ames said the cock would crow. The ceremony was finished, but the cock gave no token of the approach of the criminal. Come, said the astrologer, here must be some mistake, there is no thief among us; but let us look at your hands. On examination with a light, it was found that one person present had not rubbed his hand on the pot. The inference was too strong to be resisted, and the culprit pleaded guilty to the charge.—Boston Courier.

From the Providence Literary Cadet
Horrors of Piracy.—The people of this country, have become so familiar with the name of piracy, that the almost innumerable accounts which we find in newspapers of the commission of this crime, are now scarcely read, or noticed. But very recently, we were witnesses to a circumstance which brought forcibly home to our mind the shocking reality of the distress which this crime commonly brings on the sufferers and their relatives. An elderly and accomplished lady of our acquaintance, called on us in deep affliction at the intelligence she had just received, of the death of her only son, who was said to have been lost overboard on his passage to a foreign port. He had sailed as supercargo of a vessel from New York, being part owner of both vessel & freight, and had been nearly 2 years in trade between different countries. Principally on his exertions depended the livelihood of his mother, and an amiable sister of about twenty, to whom he had made frequent remittances of money, accompanied with assurances of his affection and determination to continue his exertions in their behalf. He informed them that his business was profitable, and that he should shortly return in opulence. It was in the fond anticipation of again meeting the enterprising young man, who had officiated in the treble capacity of father, son, and brother, that a letter was put into the hands of our female friend, bearing the marks of one written and sent from a foreign port, (the name of which, for reasons we now forbear to mention) at, or near the time of his expected arrival. Our readers may judge of the shock received by the poor mother, when she read the contents, which were as follows:

—, July 18th, 182—.
Madam—This will inform you that your son was lost overboard, on the 1st inst. on our passage from — to —. Wishing you a long life and happiness, I am, very respectfully, yours, &c.

It was on this occasion, that we visited the disconsolate mother and sister, to lend what little assistance we were able, and if possible, to alleviate the overwhelming grief consequent on this dreadful and unexpected intelligence. On perusing the letter, we were surprised at the cold brevity of the writer, who, we were informed, became master of the vessel after the death of the person above alluded to. There was something that did not appear entirely right, though we forbore to make any mention of this circumstance. Nothing now was to be done but to preserve the property of the deceased, so soon as the vessel should arrive, which was daily expected, and this duty we were respectfully requested by the friends to take on ourselves, in conjunction with three others. We had learned that he had sold both vessel and cargo, with which he commenced his voyage, and reduced the principal part of the proceeds to cash. At the time of his death, he was in another's employ, and commanded the vessel which was to transport him home. An agent, therefore, was immediately despatched to meet the vessel on its arrival, and demand the property. This was promptly attended to, by the person selected for the purpose. As soon as the ship came into the harbor, he went on board and made known his business. The different trunks and packages which were said to contain all the property of the deceased, were produced by the master and laid before him, with the assurance that there was no other on board. The officious cabin-boy, however, ran to the cabin and brought forth a square wooden box, which he told his master he must have forgot, observing that he well knew it to belong to the former commander. The countenance of the man changed to a deadly paleness at the sight of the box, and once or twice he attempted to claim it as his own property; but the evidence of its identity coming so sudden, strong and conclusive, his hesitancy did not prevent it from being immediately removed, with the consent of the custom-house officer, together with the rest of the baggage, all of which, in a few days was safely transported to the dwelling of the bereaved parent and sister. We were present at the house when it was opened. It was a sad sight to behold the poor lady wistfully examining the different articles of apparel belonging to her son, many of which she, herself, had with much labor, put together, while she gave vent to many a bitter sob at the recollections they had brought to her mind of him she loved so well. The papers were all carefully filed in good order, although it was found that some leaves had been cut from different books relating to business, which were written in the manuscript of the deceased. There was, however, no

money to be found in any of the trunks or packages, nor a document which contained evidence of property. These were supposed to be stowed away in the square box which we had before mentioned. Accordingly the screws were drawn immediately from the cover and the examination of the inside submitted to the sister. The poor girl bent over it, while the big tears rolled down her beautiful cheeks, and drew out one article after another, which she recognized to be the property of her dear brother. They were articles of much more value than the others in proportion to their bulk, consisting of a gold watch and a variety of costly trinkets, but still no money appeared. At length she came to the bottom of the box and pulled out a piece of linen which was very closely folded together and jammed in one corner. On looking at it her eye caught the well known initials of her brother's name sewed on the edge of the cloth. "This," said she "is the very identical shirt I made for William just prior to his departure, and these," she proceeded to say, as she unfolded the garment, "are the letters which I wrought with a needle, and—" and here she dropped the linen, uttered a dreadful piercing shriek & fainted!

The shock we received at this sudden and wild burst did not prevent us, while hurrying to administer relief, from discovering the damning cause. The shirt from the collar down more than half of the back, together with one sleeve was dyed with blood! On examination afterwards, two places between the shoulders and near the neck were found cut apparently with a knife. The evidences of horrid and foul murder were here laid open to the day, and exposed a tale from which human sympathy will recoil. We shall never forget the sensations of that terrible moment.

Measures for a pursuit of the detestable murderer were immediately taken, and a messenger despatched to the port where the vessel last arrived. But he had fled; and report has since reached us that he very shortly after was seized with an epidemic in a southern port, and died a horrid death, invoking the vengeance of heaven upon his own head, for the crimes he had committed. It has also been ascertained that the crew, who were on board the vessel at the time the captain was said to have been lost, were soon after all discharged, except the cabin-boy, in Europe, and a new set of men shipped. None could be found of the number, who were all foreigners. The cabin boy could give no account of the matter, as he was asleep at the time the murder must have been committed.

We have purposely avoided mention of names and places, as investigation is now making to discover what became of the property, of which the unhappy victim was the possessor at the time of his death.

Extract from Miller's Journal, on the Internal state of Greece.

"The wretched state in which this country is at present, renders it almost impossible to keep a detailed account of all the articles as I gave them out, or to describe the individuals to whom I gave them. Many of the bundles and articles of clothing contained sentiments and directions with which it was entirely out of my power to comply. The man of business will understand me, and I hope all will excuse me for not being more particular, when they are informed that I have no one to write in English but myself, and this I do while sitting on a mat with my desk upon my knees, and often surrounded by a hundred beings of the grade between the pretending gentleman and the downright knave, more ravenous in their disposition than Virgil's Harpies—too lazy to work, and too cowardly to fight; and who are constantly laying plans to induce the Government to persuade me to fill their maws with food designed for honest men.

"Oh! what a goodly outside falsehood hath."

"Twice I have detected these fellows, just as they were on the point of deceiving both the Government and myself."

"The remainder of the afternoon was spent in the laborious occupation of distributing personally to those of whom a list was delivered to me in the morning by the government."

"Opened the box of clothing from Orange, New-Jersey, and began distributing to those who were nearly naked. In half an hour, there were collected around my quarters at least a thousand women and children. In order to prevent any deception, on the part of those to whom I should give, I placed several soldiers outside of the door, who selected those who were naked, and passed them into the house, where, with the assistance of two old women, they were clothed and passed out, the soldiers taking care that they did not come a second time."

"It was a novel sight to see the young Helens, rigged out in the Frank dress. Some of them were so much pleased with the checkered cotten dresses, that they would fairly laugh out when we were putting them on. The Greeks, amid all their distresses, are ever fond of jokes; and many pleasantries occurred to alleviate my feelings in witnessing so much misery."

"Among the many real objects of charity presented to-day, there was one woman who was well dressed, but being in a situation which naturally excites compassion, she importuned me a great while to give her something to make her comfortable at the birth of her child. The naked remonstrated against her petitions, saying, that she had clothes and they had none. At length I found some suitable garments, which I gave her; upon which, the ragged multitude raised such a shout of disapprobation, that the woman went away, and troubled me no more."

"The gown pattern, presented to some fair Miss of Greece, by two young men of New-Jersey, I gave to an Athenian girl, who had lost her father and all her property in the recent fall of Athens. She was indeed beautiful; and if the young men who contributed to relieve her wants, had seen her in her new costume, I doubt if there would not have been a contest for her favor. I believe her charms would have produced a simultaneous expression in the words of Byron—

"Maid of Athens! ere we part,
Give, Oh! give me back my heart."

"I finished the distribution of all the ready

made clothing in the boxes from Orange, in New-Jersey, and the boxes of shoes from Newark."

"In the evening I took a long walk upon the Peloponnesian side of the Island. After walking some distance in the mountains, I found a family under a tree, the mother of which was sick of a fever, with four children round her. Having nothing else with me, I gave the mother two dollars, at the same time telling her that it was a donation from the ladies in America. The poor creature was overwhelmed with joy. She called upon God to bless the souls of those who had so liberally supplied her wants."

"The little girl which I had adopted was sent to the United States with captain Proctor, in the brig Jean, under the care of Dr. Howe and Mr. Stuyvesant. This afternoon the step-father called, and pretended much sorrow at having sent his child away; but as I knew that the scoundrel had, on his second marriage, endeavored to kill the child, and had gone off and left her without a para (1-5 of a cent) for six months in Poror, I gave him a sound flogging with a cowskin, and sent him about his business."

From the Columbian Star.

A REMARKABLE ANSWER TO PRAYER.

In the town of A. there lived remote from a village, two pious females who had been recently united with husbands opposed to the Gospel of Christ. These young women beheld with the keenest sensations, the dear partners of their lives pursuing a path which must soon end in everlasting death. Each had often carried her troubles and sorrows to the throne of Grace, and laid them before One who knew the anxiety of her heart, and each had often shed the silent tear. As a great intimacy existed between these young females, they unbosomed to each other their feelings, and jointly agreed to spend one hour daily in praying for their husbands. They continued this praying for seven years without any visible effect. At length, with hearts full of anguish, they met to mingle together their sorrows. Their inquiry was, shall we no longer pray for our dear partners—must they, *O must they be forever miserable?* They concluded that although their prayers had not been answered, yet they would persevere even unto the end of life, in the course they had adopted, and if their husbands would go down to destruction, they should go loaded with their prayers. They moreover resolved to renew their strength, and to pray more earnestly than ever. Thus they continued for three years longer: About this time, one of them was awakened in the night by the mental distress of her husband. Sleep had departed from his eyes; distress and anguish had seized his soul, for the prayers of these females had come up in remembrance before the throne of God; and the man who could once ridicule the tender anxieties of a distressed wife, was now upon his knees in the greatest agony. Now with earnestness, he intreated her to pray for him, for said he; the day of grace is almost over; and the door of mercy is ready to be closed against me forever. His distress, and the hope of his wife continued to increase, as soon as the day dawned she went with an overflowing heart to tell her praying companion, that God was about to answer their petitions. But great was her surprise, to meet her friend coming on the same errand to tell her what God was doing for her own husband.

Thus after ten years perseverance in calling mightily upon God; these christian females had the unspeakable satisfaction of seeing both their husbands brought on the same day, to realize their undone condition, and about the same time to accept, as it is hoped, the offers of mercy.

UNITARIANISM.

There are several Unitarian churches in this city [London] and vicinity, the most flourishing of which is perhaps that at Hackney, and which has successively been under the care of Price, Priestly, Belsham, and now of Aspland; all of whom, I understand, unless Price be an exception, (and I know not whether he is,) were once orthodox. These churches are said, for the most part, to be thinly attended, though by a large proportion of opulent people. Few, if any, of their ministers, I am informed, are accustomed to public extemporaneous prayer; inasmuch that one of the most distinguished of them, being some time since at a friend's house, and requested to lead in family devotions, declined on the ground that he had been so long accustomed to a form that he could not pray without it. Belsham is quite superannuated, and is pretty much laid by. His translation of the Epistles seems to have had just about the same effect in the cause of Unitarianism here, as a certain celebrated dedication sermon he had in America—while its friends think that it admits of no answer, others are of opinion that it requires none. I have not the means of forming a decided opinion on the question whether or not Unitarianism is gaining ground in this country; though I am informed that one of its leading advocates lately expressed some depending feelings in respect to the progress here, but pointed to America with great confidence as the theatre of its noblest triumph. One of their ministers, a Mr. Gilchrist, has lately abandoned the system, and published his renunciation of it in a pamphlet. It is said that he now faithfully preaches the Gospel, which he formerly opposed.—*N. Y. Obs.*

EVANGELICAL RELIGION IN PRUSSIA.

All accounts from Berlin, the capital of the Prussian dominions, give pleasing testimony of a growing evangelical piety among the most influential persons in that metropolis. Mr. Smith, one of the missionaries of the London Jews Society writes under date of Berlin, Dec. 17, 1827, as follows:—*N. Y. Obs.*

I was much delighted to find so many truly excellent people in this metropolis. At a prayer-meeting which I attended on the Sunday evening I was there, and which was held at a nobleman's house, I met above thirty persons of the first rank, among whom were the two aide-camps of the Crown Prince. "That which makes my residence so sweet in this town,"

said one of these aid-de-camps to me, "is the great number of Christians who are seeking salvation and holiness with their whole soul."—The Professors at the University now are most of them men of sound piety and distinguished attainments; the Clergy are men fearing God and working righteousness, zealous for the glory of his name, and the extension of his kingdom upon earth.

Many officers of the army, whose acquaintance I had the pleasure of making, I shall ever remember with affection for their truly Christian spirit. The aid-de-camp of the youngest son of the king, whom I saw often, is a young man of very distinguished piety.

SILENT BUT RAPID PROGRESS OF THE REFORMATION IN IRELAND.

Reports have been circulated that the Reformation is not going forward in Ireland so rapidly as we know it is. At first it was thought advisable that the names of persons reading their recantations in the churches should be published in the newspapers, and many were so published; but we found that, in consequence, those who recanted were exposed to much personal danger and persecution: we thought it therefore, best to go on quietly; and though you do not now hear so much of public recantations being read, I can assert that the Reformation is going forward more rapidly than ever. I know, personally, numerous instances of individuals coming over in a quiet way, who were discouraged from making an avowal of their change of opinion; and if a man is become a true Christian, that is sufficient for us; without any outward parade. The number, so far as I can judge, who came over in the course of the last year, is about ten thousand; and the greater part of them, not less than three out of four, came over quietly, and without any public notice being taken. I know many servants, who, having lived where family prayer was observed, have discovered that the Roman Catholic doctrines are false, and have professed themselves Protestants in a quiet way; and a great number of Catholics in the Army and Navy are coming over quietly, without any record being kept of them. This is encouraging; and I may add, that the general feeling throughout the Catholic population is in favor of inquiry, and the spirit of inquiry is wonderfully on the increase.—*Earl of Mountshel, at the Wesleyan Miss. Anniversary.*

Sunday School Society for Ireland.—At the formation of this Institution in November 1809, the number of Sunday Schools in all Ireland, so far as can be ascertained, was only 73. On the 5th of January last, there were in connexion with this Society alone, 2117 schools, and 173, 913 scholars; of whom 80,998 were reported to be reading in the Bible, and 28,853 to be adults. The Society has circulated, since its formation, 17,007 Bibles, 510,882 Testaments, and 536,331 Spelling Books.

New-York City.—A letter says "A very great Reformation has already taken place, and I believe that seven eighths of the stores and shops which were formerly opened on the Sabbath are now closed, and we hope soon to see the other 8th do the same. We endeavor by every mild means possible, to persuade them to close their stores, and only in the last instance (when all other means have failed) do we resort to complaint and prosecution."

GOOD ADVICE.—Captain Harding, of the ship Franklin, lately lost on her passage from Liverpool to Portsmouth, N. H. in a postscript to a letter giving an account of the shipwreck, says,—"I would remark, for the benefit of any one who may have the misfortune to suffer shipwreck, that as soon as I discovered the ship would be lost, I ordered all the ardent spirits on board the ship to be thrown overboard—the consequence was that the men were orderly and obedient throughout the whole of that distressing scene, to which I attribute, under Providence, our preservation."

A tavern keeper of Orleans county, Vt. has requested all the *tavern keepers* in that county, to meet at Irasburgh on the 27th inst. to take into consideration the subject of retailing ardent spirits. He has addressed them in a very argumentative manner to convince them that while other classes of the community are doing so much to promote temperance, they ought to do something. We are sure that no conscientious man among them can refuse attention to his request. The proposition is a noble one.—*Gen. Tem.*

Sandwich Ms.—A writer in the Philanthropist informs, that a new furnace has been erected at the Sandwich Glass factory without the use of ardent spirits. It has long been considered indispensable, in building a furnace for any of those establishments which employ for the purpose from 12 to 15 hands for about as many days, that a free and unlimited use of ardent spirits be allowed, and in an undertaking of this kind, from fifteen to thirty gallons are generally consumed. [*Boston Recorder.*]

Revivals in Kentucky, Ohio, and Indiana.—The revival still continues in the congregation of the Rev. S. G. Lowry, in Decatur co. Indiana. 26 have been added to that church.

Forty have been added to the church in Louisville, Ky. in a late revival.

A letter dated Cincinnati, August 14, published in the Western Luminary, says, "We are still, I trust making some progress in the great work going on. At Pleasant Ridge; 8 miles from us, 45 were added last Sabbath. A considerable number at Springfield every week are coming forward. The same in our place. The Infidel is confounded, and the Head religionist is in great difficulty. The Lord be praised his work goes straight forward."

A correspondent of the Pandect, (published at Cincinnati) says, "At a late meeting in Montgomery, about FIFTY were added to the communion of that Church. O how changed is the aspect of that congregation! The opposer, the swearer, the gambler, the drunkard, &c., now sit at the feet of Jesus with angelic serenity."

Another brother writes thus—"I can truly say I have no rest; yet I never was so happy.—The work of the Lord is going on at Springfield. FIFTY have been added to the Church in two weeks. Several others have come to a decision to join, and many more are anxious.

ROCHESTER:

FRIDAY, SEPTEMBER 5, 1828.

COMPLAINTS OF POLITICIANS.

Complaints of the depravity of man are as old as the history of our race, nor have they been confined to a particular class of men—to those embracing a particular moral or religious creed—all are equally disposed to complain at the perfidy of their fellow men, when their own individual interests or rights are invaded. Every one has, or professes to have, some standard of moral rectitude by which he tests the character, and judges of the conduct of others.

Moral honesty is so essential to the well being of society, so indispensable in our dealings and intercourse with each other, that the most abandoned profligate, the unprincipled sharper, and the arch hypocrite are equally ready to acknowledge its importance, to profess abhorrence at its violation, and to laud its praises. All this is so common that it excites no surprise. What we see daily, we expect to see again.—It becomes familiar, and we pass it by with indifference, or regret or silent contempt, and place it to the account of necessary evils, which, because they have always existed, must necessarily continue to exist; and our viewing them in this light, often contributes to increase them; as it paralyzes our efforts in the application of the appropriate remedies. However prevalent a particular vice, or class of vices, may be, it need not operate as a discouragement from attempting to suppress or eradicate them. Of the truth of this remark, we need no other evidence than the difference in the moral character of particular societies, at different times, and an inquiry into the causes which have produced this difference. Vice, in its most hideous forms, and uncontrolled dominion, has been checked or exterminated, by the judicious and persevering application of moral remedies.

We have been led to these reflections more particularly by the complaint of our friend, who is an active, zealous and able politician. He is himself honest in his dealings, and we would hold him up as a model of highminded stern integrity in his political course. He believes with us, that to separate *moral* and *political* honesty, is doing violence to every principle of sound morality; as attempting to "sunder what God has joined together." Our friend having been long and ardently engaged in the political contests of our country, and having been often disappointed in his most sanguine expectations, by the tergiversation and double dealing of professed parizans, and not infrequently having been, as he says, disappointed in his calculations by the perfidy of *professed christians*, his mind has become soured towards them, and his feelings strongly biased against every thing bearing the christian name. But what appears almost unaccountable, in a man of his mind and talent for fair and logical reasoning on most subjects, is, that while he acknowledges the truth of revelation, & that the only unerring and universal standard of morality is to be found in the Bible, he takes the ground of those who oppose its doctrines and treat them as a fable;—while he acknowledges that if mankind would live agreeably to its requirements, dishonesty, deception and double dealing would be unknown, his conversation and contempt for christians and the pleasure which it appears to afford him to expose their faults and inconsistencies, is the surest method which he could pursue to destroy the influence of the truths of scripture; thus, instead of promoting reformation he is "striking hands" with those who oppose it and is continually increasing the evils which he professes to deprecate. He would think a man mad, who, when groaning under a burning fever, should, instead of using the approved remedies for relief, pertinaciously persist in a course directly calculated to increase it, and should rave about the the medical profession, and pronounce them all a set of quacks, and the materia medica a curse to mankind, because he did not obtain relief. Should he see a military fortress invested by a superior force, and the enemy making constant advances, destroying the outworks and weakening the defences, if the commandant should himself, not merely neglect to repair the breaches, but should aid in widening and extending them, and should complain of the want of means and of the neglect and improvidence of government, we are confident he would set him down for a mad man or traitor, and would consider him, instead of an object of compassion, a fit candidate for the straight jacket or the halter.

My friend would not be deterred from undertaking the accomplishment of an object because there were difficulties to encounter; instead of it, the greater the obstacles to be overcome, and the difficulties to be surmounted, the greater the glory, and the more merit in the achievement.

How then can he reconcile with his own avowed principles the contempt which he attempts to cast upon the preachers of that same system of religion and morality which he pro-

fesses to appreciate so highly, mere ly because the natural depravity of the human heart,—its alienation from God, and its proneness to sin, present difficulties so numerous and obstacles so difficult to overcome, that with all their labor & toils and trials, so little is accomplished? Is this the way in which he treats those who spend their lives, and sacrifice their property and their ease to effect some object of highest moment in which he is individually interested, and which is to result in the benefit of the whole human family? And what greater good can the politician or the philanthropist propose than to inculcate and enforce those principles which most directly tend to produce national and domestic peace and tranquility; and to secure the observance of the golden rule, "Do unto others as ye would that others should do unto you?" And yet this is the acknowledged tendency of the religion of the Bible—and should this universally prevail, we believe that the honest politician would have little occasion to complain of the violation of pledges and of plighted faith—of bribery & corruption, of coalition, of bargain & sale—he would not be under the necessity of reading columns of personal abuse—reiterations of oft refuted falsehoods and of spending months & perhaps years in persuading the electors to attend to their true interests and guard with argus eyes their own rights. Where there should be no disposition to mislead the public mind, there would be no necessity for this anxiety and care and vexation to keep it right.

What then is the course which pure philanthropy and a sincere regard for the public good would point out? would it not be to strike a blow at the root of the evil and cordially co-operate in all those plans of benevolence whose object is the moral improvement of the people?—Instead therefore of heaping contempt and confusion on that class of men whose business it is to inculcate those moral truths which lie at the root of public and private happiness—instead of opposing those institutions which have for their object the dissemination of the sacred volume—the instruction of the rising generation in its principles—instead of denouncing those societies, and the donations of charitable individuals which have for their object to educate and qualify for the sacred ministry, those whose poverty or limited resources would exclude from this arduous, useful and responsible station, ought not such men as my friend, ought not every friend to his country, every friend to his species, every honest and enlightened politician to unite in promoting them and further them by his personal influence and his pecuniary aid? Ought he not to do this, or deny, in order to be consistent, that the christian religion is a benefit to society? Ought he not to do this, or forever hold his peace about political dishonesty & cease to rail about political corruption? Let him cease to talk about the hypocrisy of christian professors; let him first cast the beam out of his own eye; let him candidly inquire whether that man does not possess at least a spice of hypocrisy who professes to reverence the scriptures, the purifying effects of their principles and acknowledges their indispensable importance to the well being of society; and still continually opposes their circulation, treats them with contempt, and lends his influence to the cause of infidelity. Is there no hypocrisy in this?

When will those who rail about the illiberality of christians, take some other method to exhibit their own liberality and the tolerant nature of their principles, than by *misrepresentation*, cavilling and scurrility? When will they learn that their not professing allegiance to the Creator, cannot excuse them from obedience to his requirements? *That moral character cannot alter moral obligation?*

T. Reeve Chipman, is now on a tour in Ontario, Seneca and Yates Counties, for the purpose of obtaining subscribers and making collections for this paper, and it is hoped that those who wish to take a Religious newspaper, will feel disposed to extend their patronage to the Rochester Observer.

We take this opportunity to remind our subscribers that payment for the present volume, is due, and that we may be enabled to fulfil our engagements it is necessary that they should fulfil theirs—Our town agents are requested to attend to the subject and forward to us any monies that may come into their hands as soon as received. And when doing this we hope they will also forward to us the names of *additional* subscribers. If the Observer is worthy of their patronage, they certainly may with propriety recommend it to their neighbors—If it is calculated to promote the interests of religion, will they not advance the cause by extending its circulation? Let our subscribers reflect upon the subject and enquire whether duty, as con-

ected with religion, may not require them to take some pains to give circulation to a paper which they feel justified in paying their money to procure for themselves and families.

SABBATH SCHOOLS.

The beneficial effects of Sabbath School instruction cannot be fully developed during the present generation. As our foreign missionaries must labor until those who have grown up in ignorance, whose knees from infancy have been taught to bend in the worship of idols, have passed away, and their children, having been taught to appreciate the benefits of education, and having learned to read the word of God, on arriving to years of maturity, are capable of judging of the comparative benefits of the heathen and Christian religions—their minds rise above the narrow prejudices of their fathers,—the manacles of superstition fall from around them, and they begin to see christian churches rising up and shedding rays of divine light amid the gloom of pagan darkness—so in these schools, our teachers, having not been instructed in infancy and childhood, and the parents themselves ignorant of the scriptures, cannot be expected to impart or appreciate the value of instruction, in divine things. But when the rising generation, having had their minds early impressed with divine knowledge, shall themselves become teachers and parents, they will not only shudder to see their children grow up in ignorance of the word of God, but will be qualified to instruct them and bring them up in the nurture and admonition of the Lord. Then shall the treasures of wisdom and knowledge be opened, and streams shall issue making glad the city of our God.

A Sabbath Association has recently been formed in Canandaigua, N. W. Howell, Esq. President, and Wm. Antis, jr. Secretary.

It will be seen by reference to the Notice of the Monroe Sabbath School Union, that the time of the Annual Meeting is adjourned to the 23d inst.

The Conference of Churches, West side of the River, was last week erroneously stated to be on the 4th. It should have been on the 9th inst.

For the Observer.

MR. EDITOR—The cause of Sabbath Schools, I look upon to be one of the greatest engines (if I may so speak) ever devised by man, and blessed by God, to impress the tender minds with the duties of our duty, and to bring them to feel in a great degree the realities of Eternity. But before we can expect a blessing upon the instructions imparted to the children, we must look for faithfulness and prayer in the teacher, and without these qualifications he is unfit for the duties of his office. I have been nominally a teacher in some Sabbath school for ten or twelve years, and I now see that I have been almost wholly, if not entirely, disqualified for the duties of my station; while the object of the Sabbath school viz "the salvation of the soul" has been beyond my reach; and permit me to ask, are there not teachers in our schools at the present day, whose object is not "the salvation of the soul?" if so, I would ask them how they will answer God in the great day of reckoning when they will be called for an account of their stewardship. And while I have overreached the end I have neglected that preparation of heart which is indispensable to a faithful discharge of my duties. I have been to the Sabbath school without prayer, and indifferent to the eternal interest of my pupils, and in this state have attempted to teach the truths of the Bible, and direct the infant mind to a Saviour, while my heart did not feel the force of those words uttered from my lips, and, oh, are there not thousands in our land at the present day who are attempting to teach the youthful mind the way to heaven, while they themselves are strangers to it—if so I would say to them; let us not trifle with this subject; the day is not far distant when we shall feel that the trust reposed in us has not been of little consequence. And let us now awake to duty; let us humble ourselves before God and pray for that spirit without which all our instructions will be in vain: And then shall we see the fruits of our labor, and many children will be made to rejoice through the instructions imparted to them by

A TEACHER.

For the Observer.

Coercion—a matter of fact.

MR. CHIPMAN—The real design of the orthodox in their recent movements is no longer to be questioned, since the formidable scheme of coercing men to do what is generally acknowledged by all parties to be duty is going into full effect. Lately on board of one of our public conveyances, a gentleman who had made the important discovery, that the Koran was better than the Bible; but who was, notwithstanding, disposed to dissent from his prophet, in respect to the use of intoxicating liquors—approached the bar, and with an air of satisfaction, peculiar to the real brethren, on such occasions, remarked that the superstition, so prevalent in the present day had not there imposed a nonintercourse with the deceiver: No replies the captain—seizing with pleasure the opportunity to discover his loyalty to Bacchus—"we do not belong to the cold water society;" and by a very natural association added an apology for the fact that he did not travel on Sunday—there was "no profit in it." Friends of liberty awake! There is now no

excuse for misapprehending the purposes of our modern Puritans. They indeed deny that they would employ coercion, but I would know by what perversion of language they will justify such a denial in the face of the fact above stated. Here is a public conveyance which its proprietors would prefer to employ on the Sabbath, to accommodate the business, or the pleasure, of their fellow citizens, compelled to rest on that day, because the public sentiment withholds the patronage necessary to produce a "profit!" This sentiment they are attempting to render universal—that all the generous servants of the public shall be deprived of their Sunday profits. After this practical development of their scheme, we hope the candid public will understand that the true purpose of these men will be accomplished when all who "have their wealth" by their industry on the Sabbath shall "be broken down" by a public sentiment that shall compel men to respect the best institutions of society, and the laws of God. "A word to the wise" from
A Friend of Religious Liberty.

For the Observer.

MR. CHIPMAN.—In the New-York Observer of August 30th, it is stated that President Adams left New-York on Saturday afternoon, arrived at Providence, and attended public worship the next morning, and in the afternoon set out for Boston. In noticing this subject, I am admonished by the injunction, "thou shalt not speak evil of the ruler of thy people." But at a time when the friends of morality and religion are making a special effort to promote the sanctification of the Sabbath, when the example of those who are in high places will exert a special influence, it is much to be regretted, that the weight of such an example should be thrown into the wrong scale. There is small hope of extensive reform, while the conduct of rulers encourages the profanation of the Sabbath.

Would it not be better, either that religious journals should refrain from noticing such examples, or should notice them in some suitable terms of disapprobation? They need not fear the charge of being influenced by the consideration of party politics. The friends of reform have a higher object. Though they revere chiefly the authority of God, they have the truest claim to the credit of being the best friends of their country and its wholesome laws.

ELIJAH.

For the Rochester Observer.

CONVENTION AT AUBURN.

The Convention adjourned on Aug. 1827, met pursuant to adjournment in Auburn, Wednesday, Aug. 20, 1828. The Rev. John Keep, of Homer, was called to the chair, and the Rev. A. D. Eddy, of Canandaigua, appointed Secretary. The subject of adopting some efficient measures, to promote the more extensive circulation of correct religious sentiments, was ably presented and urged upon the consideration of the Convention by Dr. Lansing, of Auburn, the Rev. Messrs. Wisner and Strong. The following, as the result, is from the minutes of Convention: In the view of this Convention, the subject is one of the deepest interest to the salvation of souls and the advancing interests of the Redeemer; and they cannot view with indifference the efforts of the enemies of truth, to destroy its salutary influence.—Nor can they look on the apathy of professed christians, but with deep solicitude, while they who are opposed to the more important and distinguishing truths of the gospel are ever active to subvert the faith it reveals. They are convinced the time has come for the friends of those truths which God has clearly revealed, to effect the reconciliation of the sinner to his government, and the sanctification of the soul for heaven, by judicious and decided measures, more and more to exhibit their importance and thus to oppose and counteract the ruinous influence of those errors which so eagerly claim alliance to the gospel only to subvert its faith.

They are persuaded, that there is much to animate christian zeal in the Catholic feeling of the present day, yet at the same time, the friends of religion on both continents, have felt and expressed the fear, that there was rising a disposition to lay aside the more full illustration of the great and precious doctrines of salvation by grace. They rejoice that christians, who have long been separated by their sectarian sentiments and feelings, can now unite their energies and their prayers in carrying forward the great designs of benevolence—at the same time they cannot but wish to guard against every thing which may tend to cast into the back ground, or cause to be undervalued, those precious truths of the Bible which place God our Redeemer on the throne, and the sinner at his footstool. They would rejoice to meet their brethren of other denominations on common ground, when it does not require them to walk over the sepulchre of those doctrines which were the glory of the Reformation. From the fact that these doctrines so necessary to give keenness to the sword of the Spirit, do not, in their estimation, hold that prominence which their importance demands, in the publications of the present day; they feel called upon by Him who commands his servants "to contend earnestly for the faith once delivered to the saints," to attempt to save these doctrines from neglect and forgetfulness, as well as to defend them from perversion and abuse. They cannot but wish that they may stand before the world in their unveiled glory; that they may exert their subduing power on the human heart, which in its natural state cannot love them, but when renewed by the Holy Spirit, at once rejoices in them as giving the brightest exhibition of the Godhead.

Therefore, Resolved, That the purity, prosperity and glory of the church, at this time, demand a Monthly Journal, in which the more distinguishing truths of the gospel and doctrines of the Reformation shall be plainly exhibited & defended; and their paramount importance in the christian system maintained.

Resolved, That the publication of a series of doctrinal Tracts, of like character with the journal, is required by the exigencies of the times, which no existing institutions are prepared to supply.

Resolved, That the Rev. A. D. Eddy, of Canandaigua, C. Eddy, of Penn-Yan, H. P. Strong, of Phelps, Wm. Wisner, of Ithaca, S. C. Aikin, J. F. Schermerhorn of Utica, S. Van Vechten, of Schenectady, John Frost, of Whiteborough, Dr. G. Spring, of New-York, Dr. David Porter, of Catskill, H. P. Dwight, of Geneva, Dr. Beeman, of Troy, Geo. S. Boardman of Watertown, S. H. Hotchkiss, of Prattsburgh, Joel Parker, of Rochester, and John Keep, of Homer, be a Committee to see the above resolutions carried into effect.

Resolved, That this Committee be requested to meet in the village of Utica, on Wednesday the first of October next, at 10 o'clock, A. M. to devise means to secure the speedy publication of the above named Journal and Tracts.

Signed, JOHN KEEP. Chm.

A. D. EDDY, Sec'y.

Missionary Intelligence.

A letter from the Rev. J. Minor Missionary at Green Bay, to the editor of the Western Recorder, dated Stateburg August 1, 1828, says: We arrived safely at Green-Bay, on the 20th of June; found our Indians from New-Stockbridge in health, and were very cordially received by them. I rejoice to inform you that some tokens of divine mercy have been manifested since our arrival. One of the natives from New-Stockbridge who went out with us, a young lady of twenty, has hopefully become a convert to Christ. She is a person of good education, and I have employed her to teach the Indian school here this summer. She is very faithful to the children, to instruct them in religion and pray with them. Her brother, who is the principal counsellor and composuit in the tribe, is also indulging a hope that he has become a follower of Christ. He has publicly manifested his feelings, and declared his determination, by divine grace, to walk in the narrow way. A young married woman, who was seriously concerned for her soul when I left this place last fall, has since our arrival manifested a christian hope, and appears seriously engaged in religion. Three other young women, an elderly man, and a youth about 16, have all manifested concern for their souls, and a determination to seek earnestly an interest in Christ.—Some of them are indulging hopes. We have no doubt that the Spirit of God is striving with them, and we hope it may soon appear that they are the subjects of his grace. A considerable number of the church appear fervently engaged, and much encouraged and rejoiced in view of the mercies of God towards their people. Five (not of those just mentioned) were added to the church at the communion on the 20th of July.

We hope and believe that the friends of Christ and of missions will pray for the continuance of this work of divine mercy, and that many may be gathered from this wilderness into the fold of Christ. I write in haste, and have only time to subscribe myself your friend and brother in the gospel.

JESSE MINER.

New-York, August 30th.

By arrivals at this port Liverpool papers have been received to the 16th of July.

SURRENDER OF BRAILLOW TO THE RUSSIANS.—An express from Paris has brought an official bulletin of the Russian army, announcing the surrender of the strong fortress of Brailow on the Danube, on the 20th June, after a siege which cost the Russians a great many men. On the 15th an unsuccessful attempt was made to storm the town, and the Russians were compelled to retreat, with the loss of two generals and 640 men killed, and 1435 wounded. The Turks capitulated on the 20th. The following details are from the bulletin. "The bridges having been deemed practicable, it was resolved to attempt to take the place by storm, on the 15th. All the mines were to be sprung at once, and immediately after the explosion the troops were to mount the breaches. One of the mines, however, blew up too soon; its explosion buried the officer who was to fire the second mine, which did not blow up; the third did blow up, but, amidst the clouds of dust and smoke which arose on all sides, it was impossible to distinguish the state of the breaches. The columns rushed forward to the assault; all the officers and generals were at their head, with the volunteers, who had offered to be the first to scale the enemy's rampart. Those on the right, to the number of 120, succeeded in scaling the walls; but as they could not be supported, they were all killed, except a subaltern officer, who threw himself into the Danube.—On the left the same obstacles appeared, and after a most desperate action it was necessary to sound a retreat, which was effected in great order, but with considerable loss, for the fire of the Turks, which was equally heavy and well directed, redoubled when they saw our troops retreat, and desirous of profiting by the success to destroy our works, they made six sallies against the regiment of Cazan, which, repulsed them all, and killed many of the enemy. At half past eleven our troops occupied the same position as before the attack, and the enemy had not been able to carry or damage any of our works. On the 16th, the mine, which could not explode the day before, was blown up by order of the Grand Duke Michael, and on the 17th, Turkish envoys came to ask an armistice for ten days, promising them that the place should be surrendered if not relieved by that time. The Grand Duke granted them a truce for only 24 hours, which they accepted.—The 15th, saw our generals and troops rival each other in bravery, but our loss was severe. Major General Wolf and Major General Timoth were killed, and 640 men. Among the wounded are one general, three colonels, sixteen superior officers, and seventy-five other officers, and 1,340 subalterns and privates; many of whom, however, will be able to return to their ranks in a few days. The Turks defended themselves with a courage worthy of the highest praise. Their loss in killed was, however, sensible in the sallies which they made.

Col. Bibikoff, Aid-de-camp to the Grand Duke Michael, has this moment brought to the

Emperor the keys of Brailow, which surrendered at the expiration of the truce. At the same time news arrived of the surrender of the fortress of Matchin."

The Ship Topaz.—It appears now to be almost certain that the Boston ship Topaz was captured by the pirates, as before reported, off the island of Ascension. The captain's name was Martin Brewster, of Kingston, Mass. There were two mates and thirteen seamen, two of whom were blacks. There were also on board a supercargo, by the name of Austin, (of Boston,) his brother who acted as clerk, and an English Missionary. There is no doubt but all on board were BRUTALLY MURDERED! The property, supposed to be \$110,000, and the vessel, valued at \$18,000, were fully ensured.

PIRATES ARRESTED.—Accounts from Gibraltar state that on the 4th of July, a man, supposed to be one of the piratical gang who destroyed the Topaz, was arrested, and after examination, committed for trial. There was no doubt of his guilt in the minds of those who witnessed his examination. Several articles were found in his trunk, supposed to have been plundered from the Morning Star and Topaz. On the 6th, another of the gang, as was supposed, was arrested. Accounts from Cadiz state that those who have been arrested there, had been tried, found guilty, and executed.

The banks of the canal recently gave way in five different places between Utica and Seneca river; and so sudden were some of them, that one boat near Canastota, was taken several rods into the woods, and two or three without the banks. The water was over the Dyke at Utica, and several bridges carried away.

SUMMARY.

A house, on Ford street, in this village was burnt on Friday evening last. The fire originated in the house which it burned, two of the inmates, a man and his wife, being intoxicated.

ELISHA H. BURNHAM, Esq. has been appointed Postmaster at Black Rock, in the place of James L. Barton Esq. resigned.

A Bethel Flag has been hoisted in the port of New Haven, Conn. at the head of Long Wharf, where divine service will be performed every Sunday, by some one of the clergymen of that city.

Among the other extraordinary circumstances of the age, an Universalist paper published at Plymouth, Mass. has taken the title of Spirit of the Pilgrims, and an Unitarian Society in the same state has the name of the Evangelical Missionary Society.

On Sunday afternoon, a boat returning to the city of New York from New Jersey, with two men, two women and a girl 6 years old, was accidentally overset and the child drowned.

Joseph F. Plumhart, the celebrated bank robber, has escaped from the penitentiary in Pittsburgh. A reward of \$250 is offered for his apprehension.

A duel was fought near Calais, in the latter end of June, between Mr. Long Wellesley and the Reverend Heaton W. Crespiigny, a relative of the late Mrs. Wellesley—the rev gentleman being the challenger.

Mr. O'Connell a Roman Catholic, has been elected a member of Parliament from Ireland. Effects of the Canal.—Goods have recently been forwarded from New York to Little Rock, Arkansas Territory, via Erie Canal, Lake Erie, &c.

New York Market.—On the 30th ult. a parcel of Genesee Wheat was sold at \$1, 22 per bushel. Western flour, \$5,75 a \$6,00. Ashes, pots, \$103,75. Whiskey, 22 cts. per gallon.

Counterfeit Twenty-Dollar Bills, of the U. S. Bank, are said to be in circulation, payable at Charleston, S. C. New-Orleans, Hartford and Middletown, so accurately executed as to require the strictest examination to detect them.

New England Palladium.—The proprietors of this valuable semi-weekly, who have devoted themselves with a commendable industry and zeal to its interests, for thirty-five years, are about to transfer the establishment to Mr. G. V. H. Fors, editor of Zion's Herald.

The Rev. I. S. Spencer, late of Canandaigua has accepted the call of the church at Northampton (Mass.) to become their pastor. His ordination is to take place on the 11th inst. The late venerable Samuel Blatchford, D. D. of Lansingburgh, in his last will, has bequeathed to the Theological Seminary at Princeton, N. J. the sum of twenty-five hundred dollars, to found a scholarship in that Institution.

A few evenings since a fire destroyed 10 or 12 buildings situated between Oak and Plum-streets, and Crab and fifth-streets, in Southwark, near Philadelphia. At the court of General Sessions, held in Buffalo, last week, the following convictions took place.—Wm. Bradshaw, grand larceny, 6 years to the state prison, at Auburn; Samuel M'Dolland, do. 3 do.; Duncan Campbell, do. 4 do. Ebenezer Drall, alias Wm. R. Davis, was convicted of petit larceny, and sentenced to ninety days confinement in the county gaol.

The exemplary amount of \$4,000 damages was recently given by a jury in Harrisburg, Penn. in a case of seduction—the largest verdict ever rendered in the County in a similar case.

Monroe County Sabbath School Union. The annual meeting of the Monroe County S. S. Union, will be held in this village on Thursday the 11th Sept. next.

The different Schools are requested to form under the direction of their superintendents, and to be on "Johnson's Square" at half past 9 o'clock precisely. From this place they will proceed to Court Square where the business of the annual meeting will be attended to.

As many of the Schools as can make it convenient are earnestly invited to join in the celebration. The superintendents of each are requested to give notice to Mr. Z. Freeman of this village. Arrangements will be made to accommodate such schools as attend from the different towns.

The superintendents of each school in the County are reminded of the importance of for-

warding their Reports as early as possible, at all events three or four days previous to the annual meeting. They may be addressed to Mr. Freeman.

Rochester, Aug. 21, 1828. N. B. The time of the meeting is adjourned to Tuesday the 23d Sept. next.

The next Conference of Churches west side of the River, is at Brockport, on Sept. 9th.

NOTICE.

The Synod of Genesee will commence its Annual meeting at Buffalo, on Tuesday the 16th of September next. 3w33.

The Annual meeting of the Genesee Sabbath School Union will be held at Buffalo on Wednesday the 17th of September next. GEORGE G. SILL, Corr. Sec'y. August 7th, 1828. 3w33.

The Annual Meeting of the Am. Board of Com. for Foreign Missions will take place at Philadelphia on Wednesday 1st of Oct. next.

MARRIED.

In Canandaigua, by Rev. A. D. Eddy, Mr. John Cushman, to Miss Livinia Hitchcock.

DIED.

In Salem, Mrs. Rebecca, wife of the Hon. Timothy Pickering, aged 74. In Lexington, Mr. Amos Locke, aged 83, one of the remaining few who met the British troops on the plains of Lexington, 10th of April, 1775. In New-York, Henry J. Feltus, D. D. Rector of St. Stephen's church, aged 53 years. In Buffalo, Mr. George Weed merchant. At Washington City, Col. Josiah Snelling.—

ROCHESTER MARKET.

WHEAT,	- - - - -	per bushel,	75	1,09
Rye,	- - - - -	- - - - -	45	- - -
Oats,	- - - - -	- - - - -	22	25
Corn,	- - - - -	- - - - -	37	- - -
Flour,	- - - - -	bbl.	\$5,00	5,50
Butter,	- - - - -	lb.	13	16
Beef, fresh,	- - - - -	cwt.	3,50	4,00
Pork, fresh,	- - - - -	cwt.	3,50	4,00
- - - - -	- - - - -	bbl.	12,00	- - -
Salt,	- - - - -	- - - - -	1,75	1,87
Cheese,	- - - - -	cwt.	5,00	8,00
Tallow,	- - - - -	- - - - -	7,00	- - -
ASHES, pot,	- - - - -	ton,	87	92 1/2

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of E. Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as Sofas, Bureaus, Sideboards, Tables, Secretaries, Bedsteads, &c. — ALSO — Copal Varnish, a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves. Rochester, Sept. 1, 1828. 35ct

DRY GOODS MERCHANT, Carroll st. Rochester. 32

RELIGIOUS MAGAZINE,

OR Spirit of Foreign Theological Journals & Reviews. THIS popular work is published every month, by E. Little, No. 88, Chestnut Street Philadelphia. Each No. contains 96 pages making 2 volumes a year of 576 pages each, closely printed matter; selected from the most ably conducted Foreign Religious Journals & Reviews. Every article before publication is submitted to the inspection of distinguished clergymen of the Episcopal, Baptist, Presbyterian & Methodist Churches, and nothing inserted which is not approved by them. The work is highly spoken of by the New-York Observer, Christian Advocate & Journal, Pittsburgh Recorder, N. Y. Daily Advertiser, and the most respectable papers in general throughout the United States.

The price is \$6 a year in advance or \$7,50 if not in advance. Specimens of the work may be seen at this office, where subscriptions will also be received, 34. Contents of the August No. Memoir of Robert Raikes, esq. From the Imperial Magazine. Retrospect, from the Spirit and Manners of the age. Letters from Italy, from the Congregational Magazine. The Offering up of Isaac, from the pulpit. Russia—Petersburg, from the Pulpit. Christian Ethics, from the Spirit and Manners of the Age. A Ramble among the Mountains of Scotland, from the Christian Guardian. Evening Hymn, from the Home Missionary Magazine. Omniscience, from the same. An Inquiry as to the Propriety and Importance of the Christian churches possessing more decidedly a Missionary character, from the same. Smith on the sacrifice and Priesthood of Jesus Christ, from the Congregational Magazine. The Druids, from the Spirit and Manners of the Age. Judea Capta, from the Jewish Expositor. Dr. Lardner's Works, from the Congregational Magazine. The Perfection of the Divine Glory manifested in the Moral Creation, from the same. Lothian's Expository Lectures, from the same. Leslie's Vision of the Heavenly World, from the Baptist Magazine. Perverse Disputings, from the General Baptist Repository. The process of Historical Proof, from the monthly Review. On the Hebrew Government, from the Critica Biblica. The Divine Legation of Moses, from the Monthly Lectures. Philip's Researches in South Africa, from the Electric Review. The fall of Popery and Mahomedanism not just at hand, from the Edinburgh Christian Instructor. The Old Maid, from the same. Of the Olympic Games, from the Critica Biblica. On the religious character of Dr. Johnson, from the Edinburgh Christian Instructor. Declaration to the Lutheran Churches, from the Electric Review.—Propheetic Description of modern Infidels, from the New Baptist Miscellany. Arran, a Poem, from the Edinburgh Christian Instructor. Fortitude of heathens and magnanimity of Christians contrasted, from the New Baptist Miscellany. Burder's Lectures on Religion, from the Electric Review. The Irreparable loss, from the New Baptist Miscellany. Stanzas, from the same. Gipsy Camp, from the Home Missionary Magazine. The Harp of Judah, from same. Fidelity to the dying, from the Wesleyan Methodist Magazine. A Discourse on Justification by Faith, from the New Baptist Miscellany. Write a text in my Album, from the Christian Obs.

ing the characters of good, though imperfect men. Consider the eternal injury you inflict upon those you embolden to continue their impotent warfare "against the Lord and against his Anointed," lest he break you "with rod of iron and dash you like an earthen vessel," "and you perish from the way when his wrath is kindled but a little." "Be wise therefore," and "repent of thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee; for I perceive thou art in the gall of bitterness and the bond of iniquity."

PHILANTHROPOS.

For the Observer.

Whenever doctrines are promulgated which tend to destroy or pervert the christian's faith, it becomes the duty of every christian to endeavor to counteract the effects of such doctrines as far as the sphere of his influence extends. With this view I have been particularly gratified in reading in the columns of the Observer, extracts from an excellent document issued by the late yearly meeting of Friends held in New York, testifying against certain antichristian opinions published in the sermons of Elias Hicks, and in the Berean; and I think that the Observer is laudably engaged in one of its legitimate functions while thus lending its aid in the support of christian doctrines against infidelity and in farther extending to the public the knowledge of a document which shows in the most incontestible manner that the society of Friends never held, nor in the least degree countenanced those antichristian doctrines which have been palmed upon the world as its fundamental principles by those who have departed from the christian faith.

The extracts given in the Observer show in a few words the faith of the society of Friends respecting our Lord and Saviour Jesus Christ, and from their full belief in the doctrines of the holy scriptures must necessarily follow: but as there are several quotations from Hicks and the Berean derogatory to the sacred writings, I think the reader will be interested in contrasting them with the following declaration of George Fox & some other Friends published in 1671.

"And as concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the scripture itself declares, 2d Pet. i. 21.) spake as they were moved by the Holy Ghost. We believe they are to be read, believed, & fulfilled (he that fulfills them is Christ) and they are profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2d Tim. iii. 16: and are able to make us unto salvation through faith in Christ Jesus. And we do believe that the Holy Scriptures are the words of God, for it is said in Exod. xx. 1: God spake all these words, saying, &c. meaning the ten commandments given forth upon Mount Sinai: and in Rev. xxii. 18: saith John, I testify to every man that heareth the words of the prophecy of this book: if any man add unto these and if any man shall take away from the words of the book of this prophecy (not the word) &c. So in Luke i. 20: Because thou believest not my words.—And so in John v. 47 and John xv. 7: John xiv. 23, John xiv. 24. As the Holy Spirit of God, as Christ and the Apostles called them and holy men of God called them, viz. the Words of God. G. Fox's Jour. Folio ed. p. 359.

For the Observer.

SKETCH OF A SABBATH SCHOOL.

Some time since, I was called to pass a few months in a town where there were many wealthy and well educated people, yet from some cause, which I could hardly account for, they had established no sabbath schools, notwithstanding they were situated within about three miles of a large and flourishing village where there were many of these excellent institutions. The great number of children which I frequently saw in the streets on Sundays, among whom were some who possessed but very limited means of improvement, induced me to project the plan of establishing a sabbath school, which, after some reflection & consultation on the subject, was actually accomplished. After a few weeks, the number of teachers increased to 14, and also the scholars to above 100. Various books and tracts were purchased and distributed among them, & the progress of most of the classes was very flattering. It was soon observed that some of those boys, who had formerly disturbed the quiet of the neighborhood by their noisy, rude conduct, now manifested an uncommon degree of sobriety and were even heard to rebuke others for their unbecoming behavior, particularly on the holy day of the Lord. Those tongues which had so lately fearlessly profaned the name of their Creator, were now employed in repeating passages from his blessed word, and in singing hymns to his praise.

Oh, it was a beautiful sight to behold so many dear children, coming regularly to the house of God, each class following its respective teacher, and all wearing serious and attentive countenances. Parents were greatly delighted with the improvement of their children, and teachers feel that their labors are not altogether without a blessing.

In this school were two little boys whose parents were so extremely poor as to be unable to procure decent clothing for them: With this however, they were provided by the sabbath school society. On their first entrance, they could read and spell but very imperfectly; but they made such rapid progress as soon to be able to read correctly in the bible and repeat many chapters of it. They grew very thoughtful and said much about their miserable condition as unregenerated sinners and enemies to God.—At home, they would steal away into some lonely spot to converse about their souls, and pray to God to have mercy on them. At length they both found pardon and peace, and were filled with joy unspeakable and full of glory. Their father was a very wicked man, and they were so deeply grieved at the idea of his sinning against so holy and merciful a being as God, that they determined to tell him of his dreadful situation, and entreat him to flee to Jesus while he still had an opportunity. One day when they

were sitting at dinner, they began to tell him about the astonishing love of God to sinners;—but he ordered them to silence, and they went out and prayed earnestly that the Saviour would have mercy on him. When they were both on their knees, their father discovered them, and they softly approached to ascertain what they were doing. He heard them repeat his name with great tenderness, and entreat heaven to pardon his sins, and make him a good & righteous man. His words made a deep impression on his mind, & he returned to his house greatly troubled, & he returned to his house greatly troubled, & he returned to his house greatly troubled. When his little boys came in, he conversed much with them & anxiously inquired what he must do to be saved. "Pray to Jesus, dear papa," replied the eldest;—overjoyed at the great change in his parent,—"he died for poor sinners, and he has promised to have mercy on all who will come unto him."

The father retired to a secret place where he remained several hours, in deep and earnest prayer, but could find no relief for his awakened soul, he continued in great agony of mind for some time, till at length the Saviour's pardoning smile dispelled the dark clouds that had gathered about him, and he found great joy and consolation in believing. He immediately forsook his vicious practices, engaged in a lucrative employment, and soon raised his family from the most abject poverty to a state of ease and respectability. He gave much to the sabbath school society, for he said it had been the means of saving him from wretchedness in this world and eternal misery in the world to come.

There was a colored boy in this school, about twelve years of age, who had never before received the least instruction. He soon became a very attentive scholar, and appeared extremely anxious to learn something about heaven and what he should do to reach that land of blessedness. He had formerly habituated himself to the frequent use of profane language; but now he abhorred the idea of taking in vain the name of that glorious Being, who not only gave him life and continued it to him, but also bestowed on him every blessing which he enjoyed.

Many children became hopefully pious, and so great was the change produced by the sabbath school, that many began to anticipate a general reformation, which actually occurred a few months after. I had, however, been absent from the place some time, and have not since visited it.

I write this little sketch merely to show the importance of instructing children in the things of religion, and more particularly the advantage of Sabbath Schools. AMICA RELIGIOSA.

For the Observer.

ON CONFERENCE MEETINGS.

Turn in pilgrim, christian; and you too, impenitent sinner. It is here that christians love to meet. It is here that they enjoy some of their sweetest moments. It is here that they pour out their souls in prayer & praise, and hold social and profitable discourse. Yes, they are the nurseries of heaven, for what christian has not often felt them to be a Bethel, when in the fulfilment of that gracious promise, "Where two or three are met together in my name," the blessed Jesus has been in the midst and blest them. The songs of Zion are heard, as it were, on the threshold as it were, of heaven—

Come ye that fear the Lord,
And listen while I tell,
How narrowly my feet escap'd
The snares of death and hell.
My drooping head he rais'd,
My bleeding wounds he heal'd;
Pardon'd my sins, and with a smile,
The gracious pardon seal'd.
O may I ne'er forget
The mercy of my God,
Nor ever want a tongue to speak
His loudest praise abroad.

Those who love them, and all should come on an errand of christian improvement and growth in grace, and while they are seeking heavenly blessings in Christ, the arrows of conviction are preparing to dart into the heart of the impenitent. They have darted. What wonders of God's grace have been wrought in a conference meeting. How many thousands and thousands have been born there. To eternity, they will with joy, remember this and that conference meeting. In this way the christian "desires to be useful, and becomes a blessing to society.—He has nothing to boast of, nothing to glory in. He does not appear the self-conceited Pharisee, or the loquacious but empty professor. He is humble. In this way he diligently makes use of every means. Gratitude constrains him to testify to others the obligations he is under to his God." His speech is with grace. He tries to make it a word spoken in season. He is not ashamed. He boldly stands as a witness for Christ and rejoices in the midst of a scoffing world.

I would direct your attention, Christians to the Circular Conferences of the Churches, in this region, which become interesting and important in proportion as they are attended and the divine blessing sought. Let male and female professors attend. Let none omit them, who can possibly attend in the Providence of God; for they are designed to be general. Have your eye and your anxiety also on the evenings appointed for conference in your particular neighborhood. Who knows but the Saviour is on his way there before you? Meet him—fail not to meet him, for he has promised to manifest himself unto his disciples as he does not to the world. If your soul is in darkness, still hasten. If doubting, still hasten. If discouraged in former attempts, still hasten. If but a little number, still hasten. If you do not meet with a blessing, charge it not upon your Saviour, for he will bless the humble, sincere, engaged believer. O that they were more and yet more prized, and greater good & more copious blessings would attend them and be poured out upon the souls assembled, and upon the congregation at large. How many revivals have here their date. Go over our land, and read and trace the greatness, the happy and glorious effects which have followed a little breath of prayer there offered up; for to that, the prayer of faith, the promises are annexed. I leave this thought, christians, with you; reminding you that the prayer of the closet, in a child of God, always goes before the services

of the sanctuary and the conference. Finally, to whateise is christian drought, spiritual desertion, a worldly mind, a sordid feeling, a stupid and dead frame in the things of religion, when the mind of the professor is all alive and active in the things of the world, to be ascribed? To what, but to the neglect of secret prayer.

For the Rochester Observer.

MR. EDITOR—As it is a given point that public sentiment has a powerful influence over the habits and practices which prevail among men; it is highly important that every good example which adds to the weight of influence arrayed against the whelming sin of intemperance, should be made public.

Not long since, I had the following account in substance, from a worthy farmer in the town of Bethany, (Genesee Co.) He had the present season in addition to the common quantity of grass to cut, one hundred acres of wheat to harvest. Before engaging the necessary help, he resolved; and, I believe, gave out word that he intended to go through his harvest without using or furnishing any ardent spirits; but that he would make good and ready pay to his hands for their labor.

The result was as follows:— He had no want of laborers, although he employed a considerable number. He had no difficulty in keeping them perfectly subject to his directions. They conducted and labored like sober, rational men, and not like intoxicated mutineers. They labored faithfully, steadily, and ambitiously, without the bobbling and idleness which ardent spirits uniformly produces. With the free use of milk, milk and water mixed, cider and water, molasses and water; and, I believe, small beer, for drinks—their bodily strength and vigor held out during the day; whereas they always flag by the use of ardent spirits before night.

His harvest throughout he declares was never before done in so fine order, and so perfectly to his mind. Neither did he put forth a finger to his work on the Lord's day.

Now all this is as it should be; it is rational; it is philosophical; it is for one's own interest as well as for the good of his laborers.

Such drinks as are named above, nourish and strengthen the wearied system, while ardent spirits invariably leave it lower than they found it. These facts are demonstrable, and in the scale of sober judgment, outweigh the whole amount of argument which can be brought in favor of using ardent spirits. Let farmers and others be wise and consistent, and expel intoxicating drinks from common use; and a mighty influence will be raised against that species of excess which threatens to deluge our land with drunkenness. J. BALDWIN.

From the Western Intelligencer.

Another Solemn Warning to Drunkards.

MR. EDITOR,

The following melancholy fact forcible teaches the evil of following strong drink. A Mr. Chittenden of Middlefield, Geauga Co. was an industrious, hard laboring man, and had entirely abstained from spiritous liquors, might have been a very useful man in Society. Mr. C. for several years frequently had seasons in which he would drink to such excess, as to be entirely unable to help himself, or perform any of the active duties of life. Many times has he been exposed to immediate death, while in fits of intoxication. His friends remonstrated with him for his conduct in vain. There were seasons however when his conscience was somewhat aroused; and he would resolve, and actually avoid drinking for a considerable time. A friend was once conversing with him upon the evils of drinking, and Mr. C. said, if you will give me a five Dollar Bill I will not drink a drop of spiritous liquors for a year. The friend knowing he had no Bible in his family, told him he would give him a Bible if he would abstain from drinking for a year, and that that might be better for him than a five dollar Bill. To this proposition he at length agreed. The Bible was given him, and it is thought he kept his promise for one year, but after that returned again to his old practice.

On Thursday the 14th inst. he went in company with a Mr. Davis to Parkham where they procured a barrel of whiskey, of which they both drank freely. Mr. C. was so intoxicated that he could with difficulty sit in the cart in which he rode. He was left by his companion within about a quarter of a mile of his own dwelling to stagger home. He arrived within about 30 or 40 rods of his house, where a dry hickory tree lodged against another, was burning at the butt. Here he pulled off his coat and stockings and shoes and laid them aside. Whether he then laid down or fell against the burning tree is not known. But in the course of the night or the next morning he went into his house dreadfully burnt about his hips and back. He told his neighbors repeatedly while lying on the bed, that he had been scalded while sitting on the hearth playing with his children by the fire. But after two or three days of the most excruciating pain, and when he saw that death was actually approaching he acknowledged the truth, and professed sorrow that he had told a lie, and that by intemperance he had brought himself to this miserable condition. He exhorted others not to live as he had done. He died on Monday the 18. Instant P. M. in great distress. His last conversation was with his wife in which he requested her "To bring up the children in a proper manner and have them go to meeting." This he himself had neglected to do. He has left a wife and six children to lament his untimely and dreadful death. Let them who have an interest at the throne of grace remember them in their prayers.

New-Haven, August 30, 1828.

MR. ASHMUN.

Died in this city on Tuesday morning, the 26th inst. J. Ashmun Esq. late Agent of the American Colony at Liberia, in Africa, aged 34 years.

Mr. Ashmun arrived in this city about a fortnight before his death, (as we have already notified) via. the West-Indies, laboring under se-

vere bodily infirmities. He was immediately placed under the care of the best medical skill, and had every attention which sympathy and friendship could render. For a few days he appeared to be much refreshed and strengthened by the change of climate, and was enabled to ride out several times, and hopes were entertained that he might recover. But his complaints had been of long standing; and his constitution which had endured many hardships and uncommon trials, was so far broken down, that human skill could not renovate it, or friendship shield him from the grave. He had filled up the measure of his days, and was called by a Holy Providence in the midst of his usefulness to give up his account; and it is a source of gratification to his friends, that he was permitted to return to this christian land, where he rests in peace.

We have admired the character of Mr. Ashmun, as it has been developed to the world, in his public transactions as the Agent and Governor of the little colony of freemen, planted and fostered by his paternal care on the coast of Africa.

He appears to have been eminently qualified for the station to which the Providence of God had called him. Dignified in his appearance, and graceful in his manners, he was fitted to command. He possessed naturally strong powers of mind, and great energy of character, which seemed to prompt him to noble enterprise, and these qualities were refined by a liberal education, and controlled by the fear of God.

Mr. Ashmun was prepared for the Gospel ministry, and sanctified, we trust, by grace, for that holy office. But "Ethiopia stretched out her hands unto God," and his philanthropic heart could not resist the call. He volunteered his life, and the sacrifice was accepted. He arrived on the burning shores of Africa, about the time that the remnant of the colonists, who had survived the deadly damps of Sherbro, had been removed to the more healthy station of Liberia.

He found them feeble, houseless, disheartened, and defenceless; soon after his arrival, the colony which could muster only 28 effective men was attacked by more than 800 armed savages. By his energy and prowess they were driven back, but determined on the extermination of this little band of Pilgrims, the attack was renewed in a few days with increased numbers and redoubled fury, and again the enemy was repulsed. But we cannot in this brief obituary notice, give a history of the Colony. It is enough to state that under the management of this great, this distinguished man, the little feeble band has become a nation in miniature. From a chaos of heterogeneous materials, he has formed a well organized community of more than 1200 freemen. Like the patriarchs of old he has been their captain, their law-giver, judge, priest and governor. They are now enjoying the blessings of freedom, for which he has sacrificed his life; and he is reaping the rich reward of his labors, we have no doubt, in heaven.

From the little opportunity we have had with Mr. Ashmun since his arrival in this city, we have formed a high opinion of his piety. He manifested great humility of soul—"I do not know "he remarked," of any such thing as self-righteousness. I am a great sinner; I can rely only on the righteousness of Christ."—"I have come to this country for no other purpose but to regain my health; I have a great desire to recover, (and I don't know as it is sinful) that I may see my parents and kindred, and be able to go back to Africa. I think I can be more useful there than almost any one else—but God knows what is best." At another time he said, "I think I am almost entirely reconciled to the will of God—I don't know but I am quite." A little before his death he was asked, if he could still rely upon the mercy of God in Christ. He replied, "Yes I do."

His patience and endurance were remarkable. Though rolling and changing with pain, he never complained, or alluded to his sufferings, but would often apologize to those around him for his uneasiness. He was much affected with every little act of kindness and attention, without remembering what he had done for others. He had seven times buried the last white man in the colony; yet when he was coming to this place, he was much depressed. "I had been," said he, "for a long time confined to my cabin with my little African boy, and felt in low spirits. Although I had received much kindness in the West Indies, yet the thought that I was going to be cast among strangers; where I knew no one, distressed me, and I wept like a child. But to receive so much kindness and attention is quite overcoming."

Mr. Ashmun was much affected and comforted by an unexpected visit from Rev. Mr. Pettengill, of Salem, his "spiritual father and early instructor," as he called him—"under whose preaching my attention was first called to the subject of religion, and with whom I fitted for college." He was also much affected at meeting Mr. Gurley, the Secretary of the American Colonization Society, who arrived from Washington the day before his death. He appeared to be sensible that his end was near, and gave directions about his worldly concerns, with great composure and precision, till within two hours of his removal to another and a better world. And having finished his work, which was well done, he went gently to sleep upon the bosom of his Saviour.

On Wednesday his funeral was attended by a large concourse of citizens, the Faculty and Members of Yale-College, a number of the neighboring Clergy, and the Governor of the State. His remains were carried to the Centre Church, where an appropriate Sermon was delivered by Rev. Mr. Bacon. The interest of the scene was considerably increased by the arrival of the afflicted mother of the deceased, after the services in the church had commenced. She hastened from the shores of the Champlain to see her son once more. But she was too late. She could only be permitted to join in the last sad tribute of affection: The solemn procession moved to the place of interment, where the burial service was performed by Rev.

Mr. Crosswell, and an eloquent, feeling address, delivered by Mr. Gurley, on the spot where a monument will be reared to the memory of this Friend of Africa.—Relig. Intelligencer.

AFRICAN COLONY.

The following notice of Mr. Ashmun's departure from Liberia is from the Colonial Journal. It evinces the high estimation of his character and worth at the Colony.

The Colonial Agent, J. Ashmun, Esq. went on board the brig Doris, March 26th, 1828, escorted by three companies of the military, and when taking leave he delivered a short address, which was truly affecting; never I suppose, were greater tokens of respect shown by any community on taking leave of their head. Nearly the whole (at least two-thirds) of the inhabitants of Monrovia, men, women and children were out on this occasion, and nearly all parted from him with tears, and in my opinion, the hope of his return in a few months alone enabled them to give him up. He is indeed dear to this people, and it will be a joyful day when we are permitted again to see him. He has left a written address, which contains valuable admonitions to Officers, Civil, Military and Religious. The Brig sailed on the 27th. May she have a prosperous voyage.

Thursday March 27.

Feeling very sensibly my incompetency to enter upon the duties of my office, without first making all the officers of the Colony well acquainted with the principal objects which should engage our attention, I invited them to meet at the Agency House on the 27th, at 9 o'clock, which was punctually attended to; and I then read all the instructions left by Mr. Ashmun without reserve, and requested their cooperation. I stated that it would be our first object to put the Jail in complete order, secondly to have our guns and armaments in a proper state, and thirdly to get the new settlers located on their lands, as this was a very important item in my instructions. This explanation will, I think, have a good effect; as by it the most effective part of the Colony is put in possession of the most important objects of our present pursuits; and I trust through the blessing of the great Ruler of events, we shall be able to realize all the expectations of Mr. Ashmun, and render entire satisfaction to the Board of Managers, if they can reconcile themselves to the necessary expenses.

ROCHESTER:

FRIDAY, SEPTEMBER 12, 1828.

We have read a "Report of the Trustees of the AFRICAN CHURCH, in the village of Rochester, from which we learn the following facts.—That in 1827, a few individuals of the African population began to interest themselves in the establishment of a Church and School,—that it was deemed advisable that the colored population should be formed into a church having a pastor of their own color. Proposals for such a measure were issued and subscribed by most of the clergy of the different denominations, and many of the most respectable and influential individuals in the village. Subscriptions for defraying the expenses of erecting a church were opened, and the sum of \$572 was subscribed by the African population, of which \$208 has been paid. And by benevolent individuals of the village of Rochester \$1441, of which \$1276 has been paid to the Trustees,—making the whole amount subscribed \$2013—paid \$1484. The expense of the church lot on which it is erected \$2599.

The Trustees make the following appeal (drawn by one of their number) to the benevolence of their fellow christians, and the public generally, for donations to enable them to discharge the debt thus incurred,—and we hope that their appeal will not be unheeded.

TO THE PUBLIC.

The Trustees of this Church, formed under such favourable auspices and respectable patronage, after making the above expose of her history and finances, feel compelled in her aid to make a further appeal to the generosity of a philanthropic community. And they flatter themselves that, when the peculiar circumstances of this infant church and society are duly considered, this appeal to a generous and discriminating public will not be in vain.

Slavery—that accursed relic of barbarism—we trust in God, is fast fleeing away from this republic before the mingled light of religion and liberty. Yet she has left within the borders of these free states, which have rid themselves of this foul blot upon their honor, and incubus upon their prosperity, a numerous, poor and hitherto oppressed and degraded population, in no way naturally disqualified from fulfilling the highest moral destinies of man, and between whom and their paler brethren "Our Father" shall make no difference in the awards of Eternity.

Of the descendants of those who forced our parents from their native land, reckless of their ties to country and to kindred, we ask—How came we here—and does not our very existence among you, poor and uneducated, impose upon you an obligation to extend to us, the descendants of those injured Africans, the means of mental and moral improvement? Of patriots we ask—Do you not, like Jefferson, tremble for your country, when you think of the wrongs Africa has received at her hands, and reflect that God is just, and that you yet withhold every atonement within your power? To christians we appeal, by the brotherhood of Christ, and by their own hopes of being found united in him, to extend to us the means of religious knowledge—Give us, in the name of disciples of your abundance—give us, as God has blessed you, for our souls lack bread.

These are unanswerable appeals which we have to make in common with our injured race throughout the land. But we ask your attention to the particular situation and wants of the

colored population of Rochester. And here we are happy to remark, that the unity and zeal with which so many—we may say the mass—of the respectable and well disposed citizens of Rochester, of all denominations in religion, have espoused the cause of our infant church, while it proves to us that our claims upon society are not entirely disregarded, is at the same time a pledge to the public, that we solicit their aid for an object worthy of their liberality; since those who know us best as individuals, encourage most this attempt to organize a religious society, under our own government.

The colored population of Rochester is estimated at five hundred. This number of human souls till within the last two years, have been utterly destitute of the means of education, to preserve them from crime, and to elevate their character and pursuits in life—and almost equally destitute of religious light and knowledge, to direct them to a happier hereafter.—For they had no schools; and the scanty and contemptuous provision made for a few of them, to hear the preaching of the gospel in some of the churches, can never be said to have extended to them as a people the means of grace. Nearly two years ago, a few benevolent individuals commenced a sabbath school for the instruction both of the adults and children of our neglected race. The fruit of this heaven-aided effort was a spirit of enquiry generated among our people. Light and knowledge rent away the fetters of their minds, as liberty had already stricken the chains from their hands. This spirit of enquiry has produced the union and energy with which this church and society have been formed and aided on by every means within our limited power. This result, so gratifying to the generous souls of those who, prompted by their own kind hearts alone, first kindled this light among us, is a glorious earnest of the good that may be expected to issue from well directed efforts to instruct our man-forgotten race. Has not God peculiarly recognized this as his own work—and who shall refuse to become a co-worker with Him?

These are, in brief, then a few of the reasons we have to urge for your charitable aid, in completing our church, and relieving us from the pecuniary embarrassments which threaten to hinder the good work so prosperously begun. The good of society requires that so large a portion of its members should not be permitted to grow up in the midst of you without knowledge or education. It is not for freemen to fetter the minds of any of her free citizens—the slaves of despots only are rendered more servicable subjects by ignorance. The worth of immortal souls, do we plead, before a christian-public, as a reason why you should not withhold your charity; for souls are ready to perish from this christian land, for lack of knowledge. Too long, has this criminal neglect of the religious claims of the Africans among them, been indulged by professing christians. "They were thirsty and ye gave them no drink," is a part of that sentence of eternal wrath on those who never aided the cause of Christ on earth, and are to be thrust out of his kingdom in heaven. Let it never be urged before the judgment seat, that you refused to a "thirsty race, the waters of that fountain which God intended for the healing of the nation." This attempt is the unbarring the gates of knowledge and religious light to a whole race of men already numerous among you: And may it not be reasonably hoped that the light, let in upon this portion of our number, shall spread and increase until our whole people shall be redeemed from the moral darkness that now envelops them? And lastly if good may be done by the permanent establishment of a church and religious society among us; we are poor and unable to furnish the necessary means, and, of course, dependant on the charities of the charitable to effect the object. We have not spared ourselves, we assure you. Our utmost ability and resources have been put in requisition.

To you, then, we appeal, ye patriots, philanthropists, and christians of our country, to determine whether this laudable work shall be stayed in its course, or whether the light now kindled for our benighted race shall be sped on its shining way, till all the Africans within your borders shall be gladdened by its beams.

A. STEWARD,
B. BAKER,
A. HAGERMAN, } TRUSTEES.

For the Observer.

MR. CHIPMAN.—Having travelled through the Line of Pioneer Stages from Albany to Buffalo, permit me through your columns to say, that in comfort combined with expedition in travelling, they go beyond any line of coaches now on the road. The line in all its parts is better organized than could reasonably have been expected taking into consideration the obstacles it has had to surmount. If it will adhere to the principles on which it was started the same patronage will be continued that it now realizes, and the proprietors will not be disappointed in depending on the moral community for a support.

A TRAVELLER.

Hamilton College.—The annual commencement at this institution took place on Wednesday last. The exercises were attended with more than usual interest. The performances of the young gentlemen afforded much gratification; and the President followed them with a baccalaureate address. The degree of A. B. was conferred on fourteen young gentlemen; and the degree of A. M. on seven.—W. Rec.

Middlebury College.—The annual commencement at this institution took place last Wednesday week. The exercises are said to have been generally well received, and several of the performances to have possessed much merit. The degree of A. B. was conferred on eighteen young gentlemen; and the degree of A. M. on ten.

"We have pleasure in stating, (says the Vermont American,) that the pecuniary concerns of Middlebury College were never on so good footing as at present; and the prospects of an increasing number of students were never better. Since the last commencement, the college title of extensive tracts of land bequeathed by Mr.

Hunt, and estimated to be worth \$12,000, has been confirmed; the munificent bequest of Mr. Burr, amounting to \$12,200 has been made; and a fund of \$750 per year for five years, has been secured by the exertions of the President, for the establishment of the professorship of chemistry and natural history; and from a number of students who were examined for admission the morning before commencement, it is believed safe to calculate that twice as many will enter this institution the coming term, as have annually left it."

SABBATH RESOLUTIONS.

The following among other resolutions were lately passed by the Penobscot Conference which held its session at Brownsville Maine.

Resolved.—That this Conference view with sentiments of decided approbation, the efforts which have been recently made in various parts of the country to promote a better observance of the Sabbath.

Resolved.—That we pledge ourselves as a Conference, and as individuals, to co-operate, by our example and our influence, with the friends of the Sabbath generally, in rescuing that sacred day from profanation.

"WETTING COMMISSIONS."

MR. CUMMINGS.—On Tuesday last, there was a collection of the male inhabitants of this town, for the purpose of choosing military officers; and accordingly a Captain, first, and second Lieutenants were chosen, and not a drop of spirituous liquors drank on the occasion. A large number of persons from out of town, who were present to witness the above transactions, retired without being able to obtain any thing stronger than water to assuage their thirst. If you think the above worth the public attention, you may insert it in your excellent paper, and oblige,
Brownville, Aug. 23, 1828.—Chris. Mir.

"TASTE NOT."

The Portland Rifle Company, as we learn from one of its members, on a late excursion into a neighboring town, which occupied two days, carried with them several gallons of spirits, and brought the whole back again unbroached.—*ib.*

From the New-York Spectator.

AFFAIRS OF PORTUGAL.

The Paris papers announce the arrival of the Portuguese Constitutional troops, to the amount of 4,500, in Spain, where their reception probably exceeded their hopes, though not our own estimate of the Spanish character. On their arrival they were disarmed, as is the usual custom in such cases; but, at the same time, a month's pay and provisions were granted to them, with an intimation from General Egna, that they might remain till their fate was decided upon by the Portuguese government.

The usurper, Miguel, pursues his tyrannical course with a high hand. He has refused to enlarge Sir J. M. Coyle, and has caused another gentleman to be arrested—and a Mr. Young, an Englishman.

Letters from Bayonne, of the 13th July, say, the Marquis de Chaves had left the day before, to return to Portugal. His passports, however, were given him only to Madrid, where he will doubtless find others.

Captain Midmay, from Oporto, had had an interview with the General commanding the Miguelite army, and had received assurances that the lives and properties of the refugees should be respected, and no insult offered to the flag of the British or merchant vessels.—About 7,000 men marched into Oporto, and the current opinion at Oporto was, that it fell for want of officers to head the troops, who meant to defend it. Three Portuguese corvettes are cruising off the bar. It is said that one of the gentlemen landed belonging to the Junta.

AFFAIRS OF THE GREEKS.

The Augsburg Gazette announces that the President Count Capo d'Istria, President of Greece, having represented to the Allied Powers that he could not maintain himself in Greece without money, England had refused a subsidy, but that France and Russia had engaged to furnish 1,000,000 per month, till further orders, and that France has destined for this purpose 8,000,000 out of the loan of 80,000,000.

The Turks made an attack on Samos, but were defeated, chiefly through the bravery of Admiral Miaulis, and the Greek fleet—they left 1500 prisoners, besides killed and wounded.

The operations in Greece have not of late been of much importance. The war has languished on both sides. The last accounts, however, state that the Greeks have lately attacked the Turks in Athens—they took the town, but were obliged by the Turkish batteries of the Acropolis to evacuate it. The attempts of General Church against Anatolico and Missolonghi, have failed. An unsuccessful effort to effect a landing on Samos by the Turks, cost them many men—1,600 were made prisoners by the Samiots. Of three vessels which sailed from the Morea with sick and wounded Egyptians, for Alexandria, one was taken by the Russian frigate Stasar.

The Seraskier, Hussein Pacha, has fixed his head quarters at Schoumla, whither fresh troops are constantly marching. The Greeks have made an unsuccessful attempt to land on Negropont; the Pacha who commands there, has sent several heads, as trophies, to Constantinople.

The Courier de Smyrne, of May 31, publishes a letter from Egina, of May 20, which expresses a wish that France and England would contribute to accelerate the organization of Greece, as the best and the only means of hindering the aggrandizement of Russia; by making the new Greek State strong enough to dispense with foreign protection. Austria itself, say other writers, must desire this, since the independent existence of Greece is the only means to put an end to the state of trouble and disorder which has disturbed all Europe. The writer appeals to the Treaty of the 9th of July,

to remind France and England that it is time to complete the work they have begun, and to accomplish their promises by the final organization of Greece.

It is singular enough that a paper printed under the eye of the Turkish authorities, should call indirectly for the Independence of Greece, under the auspices of England and France.

Seventeenth Bulletin of the Russian Army.

The fortress of Anapa has surrendered at discretion to Vice Admiral Greig, and Prince Menzikoff. The success of the action of 9th June had enabled the latter to surround the place with a strong line of circumvallation, which intersected the neck of land on which Anapa is situated, and extended on each side to the sea. In a few days the works were advanced to the Glacis, and three breeches having been made on the 22d of June, the Pacha was summoned for the last time to surrender.—At first he insisted on leaving the place with arms and baggage, declaring that unless this was granted, he would defend himself to the utmost. The negotiations were broken off, preparations were making to carry the place by storm, when deputies again came from the Pacha, offering to surrender at discretion.

On the 23d, at noon, the fortress was occupied by our troops, but we must do the Turks the justice to say they had bravely defended themselves for forty days, and that when they capitulated, all their means of resistance were exhausted. The garrison consists of 3000 men, 85 cannon, and large quantities of ammunition and provisions have fallen into our hands.—Vice-Admiral Greig and Rear-Admiral Prince Menzikoff, who directed the siege in the most perfect understanding with each other, and have displayed great ability and bravery, have been promoted by his Majesty, the first rank of Admiral, the second to that of Vice-Admiral. Prince Menzikoff is finally appointed Chief of the General Staff of the Imperial Marine.

We have this moment received the news of the surrender of the fortress of Tulcea (or Tultsch), with a garrison of nearly 2000 men, and 91 cannon on the ramparts.

At Brailow we found 278 cannon, 17,000 poods (36 lbs. per pood) of gunpowder, two timber magazines, which will suffice for all the repairs that our artillery may need, an immense quantity of cannon balls of all sizes, and provisions amply sufficient to supply the whole army for a month.

The campaign commenced on the 7th May, and up to the 1st July, we have occupied Moldavia and Wallachia; passed the Danube at Isakteh under the fire of the Turks; and destroyed their flotilla on that river; advanced on the right bank of the river to the wall of Trajan, taken seven fortresses, viz. Isakchi, Brailow, Matchin, Hirsova, Kustendchi, Anapa, and Tulcea; and taken in those places and in various actions with the enemy, above 800 cannon. This morning we shall celebrate *Te Deum* to return thanks for the manifest protection we have hitherto enjoyed, and improve the continuance of it.—*Prussian State Gazette, July 15.*

Extract of a letter from a gentleman in London to the Editors of the Commercial Advertiser, dated June 30, 1828.

"Russia seems to make progress (but slowly) towards the heart of Turkey. The issue will probably be that after much loss and confounded fight, the Turks will patch up a peace with the Autocrat, under the mediation of other governments, with liberal concessions, and that Greece will attain her independence. But what will be her situation, after she is liberated, is a very serious inquiry. As for England, with a national debt of nine hundred millions sterling, on one hand—six millions of exasperated Catholics, on the other—with discontent among the commercial and manufacturing classes at home, and O'Connell canvassing in Ireland for a seat in Parliament to the exclusion of a cabinet minister—her condition is delicate, if not perilous, in the extreme. But on these topics I will write more to my next."

NEW ORLEANS.

Considered in a commercial point of view, the situation of New Orleans, is, perhaps without a rival on the face of the globe. Although 109 miles from the sea, its position is peculiarly favourable for an immense, and indeed, unparalleled trade, which in due course of time it will most probably enjoy.

"Standing on the extreme point of the longest river in the world, New Orleans commands all the commerce of the immense territory of the Mississippi, being the stable pointed out by nature for the countries watered by this stream, or by its tributaries—a territory exceeding a million of square miles. You may travel on board a steam boat of 300 tons and upwards for an extent of 1000 miles from New Orleans up the Red river; 1500 miles up the Arkansas river; 3000 miles up the Missouri and its branches; 1700 miles up the Mississippi to the Falls of St. Anthony; the same distance from New Orleans up the Illinois; 1200 miles to the north east from New Orleans on the Big Wabash; 1300 on the Tennessee; 1300 on the Cumberland, and 2300 miles on the Ohio up to Pittsburg. Thus New Orleans has in its rear this immense territory with a river 4200 miles long (including the Missouri) besides the water communication which is about to be completed between New York and the river Ohio. The coast of Mexico, the West India Islands, and the half of America to the south, the rest of America on its left, and the continent of Europe beyond the Atlantic.

SUMMARY.

The late Mr. William Shaw, who died at Raleigh, N. C. on the 27th of last December, left \$500 as legacies to the following Institutions, viz.—To the North Carolina Bible Society, \$150; to the Female Missionary Society, \$150; to the Presbyterian Missionary Society, \$150; to the Raleigh Female Tract Society, \$50.

We are happy to learn that the running on the Sabbath of the line of stages through this place is dispensed with.—*Ambl. (N. H.) Cal.*

Seamen in New-Haven.—We learn from the Intelligencer, that Bethel meetings have been established in New-Haven, on the Sabbath; to be conducted by the several clergymen of the city.

During the month of July ult. there were added to the First Presbyterian Church in Cincinnati on examination, three hundred and twenty persons.

A fragment of gold, weighing upwards of 16 pounds, has lately been found in North Carolina. It is now deposited in Philadelphia.

LONDON PUBLICATIONS.

News papers, 3 times a week 4.
" " 2 " " 6.
" " 1 " " 42.
" " Daily, " 15.
Magazines and Reviews, 147.

Early in July the very extensive cotton spinning mill, belonging to Messrs. Mulhollands', Belfast, Ireland, was consumed by fire.

The ship Alexander, at Philadelphia, has brought for Col. Powel, an extraordinary improved Durham short-horned Cow, which produced in England, as appeared by certificate, 31 quarts of milk a day, in June last, and afforded from the milk of 7 days 19 1-2 pounds avoirdupois of butter.

A letter from the commander of the U. S. schooner Porpoise, dated off Cape Madapan, May 21st, states that the plague, of a highly contagious nature, was then raging at the Islands of Hydra and Spezzio, and in their vicinities.—This information was given by the Count Capo d'Istria, President of Greece, to Sir Thomas Staines.

The mate of a vessel lying at Marseilles, killing the captain in a quarrel, destroyed himself, together with two health officers on board, by setting fire to a cask of gunpowder.

Governor Ray.—The Cincinnati Gazette of the 23d ult. says, "We learn from a source upon which we rely, that this gentleman died suddenly, one day this week, of a bilious cholera. We have no particulars. Very shortly before his death, it was ascertained that he was re-elected Governor of Indiana.

The communication of Publius on the late Anti-Sabbath meeting at Auburn was received, but after our paper was made up. We extremely regret that we are compelled to defer it to next week.

DIED.

At Smithville, N. C. Thomas Callender, Esq. aged 75, an officer of the Revolutionary army. At Staunton, Virginia, on the 23d ult. Rev. Enoch George, one of the Bishops of the Methodist Episcopal Church, aged about 60 years. At Hartford, Conn. on the 28th ult. Enoch Perkins, Esq. aged 68; a gentleman of great respectability and personal worth.

At East Caln, Chester County, Penn. Mr. Robert Taylor, aged about 60 years. On Wednesday preceding his disease, Mr. Taylor was crossing one of M. Torbert's fields, when he was attacked by an irritated bull, which knocked him down, and then tossed him up with his horns. The old man not being able to make resistance, or get out of the way, was attacked by the ferocious animal three several times.—His ribs were broken and forced from the breast bone inwards; the horns of the animal passed into the cavity of the chest; his collar bone was fractured, and his body otherwise injured. He survived about two days.

In Livonia, Livingston Co. on the 21st ult. Mrs. Nancy Spencer, consort of Mr. Zachariah Spencer, aged 42 years, formerly of Goshen, Conn.

In West Bloomfield, Nancy, aged 4 years—daughter of widow R. Buglabass.

In Richmond, Ont. Co. on the 4th inst. Mrs. Mehetable Dixon, consort of John Dixon Esq. on the anniversary of her birth, aged 32 years.—She had been sick near five years, a great part of which time she had been confined to her bed, & severely exercised with pain. A disposition naturally amiable, and improved by the purifying influence of religion, had endeared her to a large circle of friends and renders her loss to her family and society irreparable. On the day of her death she was permitted to enjoy what she had so long ardently and prayerfully desired—the presence of her God and Saviour. She retained her reason perfectly to the last, and when the power of utterance failed her, she signified by signs to those around her, her firm and unshaken confidence of a happy exchange of worlds. If her afflicted family can receive any alleviation of their sorrows, any consolation from the sympathies of others, and from a consciousness that they are not the only ones who feel & deplore her loss, they may find it in the assurance that in every one who knew her, & knew how to appreciate her worth, they find a sincere mourner.

A CARD.

The trustees of the African Church in Rochester, acknowledge the receipt of twenty dollars from the Hon. Charles H. Carroll, our worthy Senator for this District, in the Senate of this State since the publication of our Report.
Rochester, Sept. 7th 1828.

NOTICE.

The Synod of Genesee will commence its Annual meeting at Buffalo, on Tuesday the 16th of September next. 3w33.

NOTICE.

The Annual meeting of the Genesee Sabbath School Union will be held at Buffalo on Wednesday the 17th of September next.
GEORGE G. SILL, Cor. Sec'y.
August 7th, 1828. 3w33.

The Annual Meeting of the Am. Board of Com. for Foreign Missions will take place at Philadelphia on Wednesday, 1st of Oct. next.

1828.

SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market.
Rochester, May 12, 1828. 201

ROCHESTER MARKET.

WHEAT,	per bushel,	100	1,06
Rye,	"	45	
Oats,	"	20 to 22	
Corn,	"	37	
FLOUR,	bbl.	\$5.50 to 5.75	
Butter,	lb.	13 to 16	
Beef, fresh,	cwt.	2.50 to 3.00	
Pork, fresh,	"	2.75 3.25	
" mess,	bbl.	13.00 to 15.00	
Salt,	"	1.75 to 1.87	
Cheese,	cwt.	5.00 to 8.00	
Tallow,	"	5.00 to 5.50	
ASHES, pot,	ton,	82 to	

Fashionable Hair Manufacture,

(Sign of the Golden Eagle Exchange st.)
J. ROBINSON, Proprietor of this establishment, respectfully informs the citizens of Rochester and the public in general, that he makes up to order all articles in the above line, warranted equal to any in this country. He keeps constantly on hand Wigs, Scapels, Tupees, Bands, Bandoes, Puffs, Flat Curls, Grecian Robes and Ringlets. The proprietor flatters himself that at his establishment Visitors can be better accommodated than at any other in the state; as he devotes his whole attention to the business. Old Curls dressed over at short notice.
A constant supply of Fresh Perfumery and Fancy Goods.
September 10. 371f

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as
Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.
—ALSO—
Copal Varnish,
a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.
Rochester, Sept. 1, 1828. 361f

DEPOSITORY OF BOOKS,

For the GENESSEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.
A large supply of BOOKS has been received this spring, and additions to it are constantly making.
L. A. WARD, Depository.
June, 1828.

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods,
Groceries,
Crockery,
Glassware,
Hollow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—11f
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

W. H. WARD & CO.

Marble Building—Carroll Street.
Offer for sale at low prices, a full supply of
DRY GOODS, CROCKERY,
GROCERIES, HARD-WARE,
AND HOLLOW-WARE.
June, 13th 1828. 241f

NEW SPRING GOODS.

The subscriber is receiving at his store adjoining the new Bank building, Exchange-st. a splendid assortment of seasonable

DRY GOODS.

Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of fancy and staple dry goods, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods from N. York during the summer. EDWARD BREWSTER.
Rochester, May 1st, 1828. 181f

SAMUEL STONE,

Dry Goods Merchant, Carroll st. Rochester. 32

MEDICAL NOTICE.

DOCTORS J. W. SMITH & H. GRAHAM have formed a connection in business—Office one door west of Blosson's Tavern. July 4, 1828. 27—1f

OLDRIDGE'S BALM OF COLUMBIA,

FOR SALE BY
J. ROBINSON, Hair Cutter, Exchange street.

TO THE Nobility, and Ladies and Gentlemen, of Rochester, this Balm is most respectfully recommended by their humble and obedient servant,
JNO. OLDRIDGE.

This discovery was made only about two years since, and J. Oldridge feels much elated at the unparalleled success that has attended it, although thousands have experienced its restoring effects, and many have tended their Signatures, Affidavits, and Affirmations: he has thought proper to abridge the list, and present to the public only six of the many signatures he has in his possession, with one Affirmation, considering them amply sufficient to satisfy the most incredulous of its utility.—The aged and those who persist in wearing wigs, may not always experience its restoring qualities, yet it will certainly raise its virtues in the estimation of the public, when it is known that three of the following Signers are more than fifty years of age, and the others not less than thirty.

We the undersigned do hereby certify that we have used the Balm of Columbia, lately discovered by Jno. Oldridge of Philadelphia, and have found it serviceable not only as a preventative against the falling out of Hair, but also a certain restorative.

Jos. L. Inglis, John D. Thomas, M. D. John S. Furey, Hugh Macurdy, John Yard, Jr. William Thacher, Sen. Methodist Minister in St. George's Church.
Commonwealth of Pennsylvania City of Philadelphia.
It is thought unnecessary to give recommendations of character to this gentleman as his office gives credit to his Signatures.

I, Robert Wharton, Mayor of the said city of Philadelphia, do hereby certify that I am well acquainted with Messrs. Jos. P. Inglis, John P. Furey, and Hugh Macurdy, whose names are signed to the above certificate, that they are gentlemen of character and respectability, and as such full credit should be given to the said certificate. In witness whereof I have hereunto set my hand and caused the Seal of the city to be affixed, the sixth day of Dec. A. D. 1828. ROBERT WHARTON, Mayor.

I, John Perry, of Rochester, Monroe County, do hereby certify that I was apparently becoming bald, from the falling out of my hair, when I was advised to make use of "Oldridge's Balm of Columbia," after an application and before I had used the amount of one bottle, my hair became perfectly set, and increased in thickness, which I attribute solely to the virtues of said Balm, and would advise all persons afflicted in like manner to make an application confidently believing that their most sanguine expectations will be realized.
Aug. 29. JOHN PERRY.

By Order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Isaac Evans, of the town of Canaan, in the county of Tompkins, now a prisoner in the goal of Monroe County, an insolvent debtor, to show cause if any they have before the said judge at his office in the village of Rochester on the first day of November next at ten o'clock in the forenoon: why an assignment of the said insolvent estate should not be made and he be discharged pursuant to the act entitled "an act for giving relief in cases of insolvency" passed April 12, 1813, and the acts amending the same. Dated, September 8, 1828. LEVENS, Town-clerk.

A PICTURE OF WRETCHEDNESS.

It can give pleasure to no feeling mind to read such details as those that follow. We should never make them public, but to excite the prayers & humanity of christians. There is no doubt much happiness and opulence in Ireland, but the aggregate of misery preponderates, and the affliction of our species there, can find no parallel in the sufferings of any other people. The account here given is addressed to a member of the English Parliament by one of his friends, and published in the May No. of the SPIRIT AND MANNERS OF THE AGE.—Col. Star.

"I live within nineteen miles of Dublin, and personally know nothing of the most wretched parts of Ireland; yet what I see here you would scarcely credit. This is quite a corn district, which of course, is favorable in affording employment; the neighboring fishing towns, altho' they have but few boats in comparison to what you might suppose their proximity to the Dublin market would support, still maintain a considerable number of families, so that any thing I can relate to you will, in fact, convey no sample what really is the degree of suffering poverty in Ireland. I believe some political economists say that the Roman Catholic religion is productive of mendicity; whether it is so or not, I shall not examine; but it most undoubtedly fosters a degree of charity which is equally striking as the want which it relieves. I am told nearly all the families of the men who go to England & Scotland for the harvest, live, during the absence of their husbands and fathers, by begging, and I can well credit it from what I see here. You will meet a woman with scarcely any other cloths than a patched and ragged cloak, followed by three or four children—generally, indeed, with one of them on her back—a tin kettle and a small sack carried by the biggest;—she tells you her husband is gone to look for work; she has tired out her own people; or she has none to look to her; and she is walking the world, begging her bit for God's sake; and she will often return at night to the temporary lodging she has secured, with her sack full of potatoes, which may have been collected from the farmers, or by twos and threes at the houses of the poorest inhabitants. I know several widows who have, for a constancy, entirely existed, together with their children, on the benevolence of their neighbors. 'Looking their bit,' is a regular phrase to denote this way of living. But imagine what it is!—the scanty meal of cold potatoes, or the wretched fire, which is made of 'sprigs,' (that is, bits of furze pulled from the fern fences that offer green that,) and morsels of manure, which have been dried to supply the fuel necessary to boil the small refuse potatoes which they glean, if I may so term it, from the general digging of the neighboring crops!—Think of such a family, on a winter's day, wandering along the country, with not always the degree of covering necessary for decency, never that sufficient for warmth;—look at the bare legs, mottled blue with cold, and scarred with burns which they have scarcely felt, when in their eagerness to profit by the permission to warm themselves, they have almost put their limbs into the fire!—The mother deploring the existence of her children, and looking with double sadness at the indelicacy of a day of storms, when they must remain within their cabin, destitute both of food and warmth—their bed, on which they try to sleep away some of the hours of misery, a heap of worn-out straw, without any other covering than the tattered cloak, a piece of old sack, or, may be, the remains of a blanket, which you would think too vile a rag to hang out amongst your peas as a scarecrow! This is no fancy-drawn picture—I know several families equally destitute.

"We have heard much of late of the evils of sub-letting, and a bill, I believe, is in force to remedy some of them. It has not fallen within my means generally to investigate the tenures or which the poor inhabitants hold their own cabins; for, where I cannot relieve, I shrink from questioning the poor—their wretchedness I respect. But I know the great majority tell me they 'live under a poor man,' they often give, as rent, the heap of manure which they have collected and made with a diligence and success that you English could not comprehend might be achieved, where the proprietor of this source of profit possesses no animals but a few hens, or perhaps a pig. This dunghill, which, therefore, you need not wonder is placed at the door, for it is their riches, will frequently procure them land on which to set potatoes that will chiefly support them through the year. Farmers give their worn-out quarter or half-quarter of an acre of land to those who can manure it; and if, by labor and the sale of the pig, the rent of the cabin has been paid, & enough potatoes procured for seed, the man is in a thriving state, and his family; though in the spring of the year they may have subsisted on one meal a day, and are never half clad, may still be considerably well off.

"The scantiness or abundance of the potato crop is the chief criterion of the degree of starvation which is to be the lot of the majority.—The farmers give in proportion; and the poor who have them of their own, or who purchase them, equally depend for comfortable subsistence on their abundance. In years when they have failed, I have known families, of which the father enjoys constant employment every day in the year, reduced to one meal in twenty-four hours. What, then, is the degree of starvation of those who, in abundant seasons depend on charity? Last spring, though there had not been an absolute failure of potatoes, they were very dear; and I will give you one instance of the sufferings endured by a family consisting of a man, his wife, and five children, the eldest a girl about twelve years old. The man, whose name is Donogh, usually works with a farmer, who feeds him, and gives him seven-pence a day; but in the scarsest part of the spring, the farmer diminishes his number of laborers, and this poor man could find no employment. He left home to seek work, and at the end of three weeks returned scarcely able, through weakness from want of food, to crawl to his door. His wife was not in a much better condition;—begged from their neighbors, but what they got was

only sufficient to preserve them from actual famine;—they constantly passed two days without food—their children would, as she expressed it to me, 'get megrims in their heads through emptiness, and then would fall down on the floor, sleep—but they would groan in their sleep, and their father would cry out, Well, thank God, they will die, and be out of their pain before morning, and I shall not hear those heart-breaking moans any longer.' The father could scarcely endure his home where he witnessed such things. What did the mother feel? She regretted that she was a wife and mother, and all the fond overflowing warm feelings of nature, the best emotions of the heart, were turned to bitterness and despair;—she wished to stand alone in the world, she hugged her infants in agony, and prayed God would take them! But they lived through their sufferings. Summer came, and with it employment; hay-making, gleaning, and above all, the potatoes. They lived through their sufferings, to endure them probably again, or, if not equal misery, something very nearly approaching to it. At this moment, I am supporting a family where the father is in an ague, and the wife lying-in with her sixth child. You would think her cabin not good enough for a cow-shed;—the bed the poor woman lies on is not as warm as the litter in your dog-kennel.—Their landlord is a man who holds an acre and a half of ground, and finds it difficult enough to support his own family; yet he is very patient for their rent, (a pound a year), which I cannot imagine how they ever pay. You would scarcely take this woman to belong to the United Kingdom;—her hair hangs in the jagged locks which you see represented in prints of the Esquimaux women;—filth begrines her, till her naturally fair complexion is imperceptible;—her large blue eyes look wild and haggard with misery;—her tone is that of hopelessness. You cannot imagine the dead sad tone of voice which accompanies this state of destitution.

"The women suffer far more than the men,—they are worse clad, though exposed equally to the hardships of the weather; for, they do not labor for the farmer, they are employed in collecting fuel—in making up the heap of dung—in begging. And toil of bringing up their children adds to their physical sufferings, as much as to their moral: they generally suckle their children upwards of two years. I have never met any human beings that moved my compassion so much as the female peasantry of this country; their appearance often excites disgust; nor can you wonder that misery should be careless of arranging rags that no care could make decent. Cold and wretchedness must produce dirt and neglect; their features quickly acquire the sharp lines of habitual sufferings, their persons all the tokens of squalor, their characters the recklessness of despair. Yet have their warmer feelings of relationship than any other people. I have found what might even be termed sentimental delicacy of feeling, amongst those who have only not been reduced to the last stage of living by 'begging their bit.' I have known a wife hide her illness and suffering from her husband, 'that he might not fret,' or spend his money to get her bread, when she was unable to swallow potatoes. I have known them to give up the likelihood of permanent employment in a distant part of the country, in order to stay & watch the last years of their helpless parents;—as my poor woman at Balrothery said to me, 'Sure I would not leave my mother, if the paving stones were made of silver,' and I have seen an old miserably blind blind man cherished more than the 'laying pullet,' whose eggs were to purchase the only new clothing that was to cover the child;—I have seen this hen helped to her perch near the fire, because it had been the mother's hen—the last remaining token of the parent who had been buried ten years ago!"

REMARKABLE CONVERSION.

The following account of a remarkable case of conversion which occurred in one of the towns in New-Hampshire last winter, was communicated to the Committee of the General Assembly of the Presbyterian Church at their late session in Philadelphia, by the representative of the New-Hampshire General Association.—N. Y. Ob.

One instance of divine grace exhibited the winter past in my immediate vicinity, & which fell under my own observation, I will, with permission, relate. The subject of this change was an Attorney at Law, the son of a pious clergyman. He had been emphatically the son of many prayers, and his childhood had been endowed with all needful moral and religious instruction. But as he grew up and went out from the government of his father's family, he apostatized from his early education and from morality; became a companion of the vile and a terror to those who would do well. At this time he entered into an agreement with a brother by which they were mutually bound, that the first called from this world should return and inform the other of the invisible state, if permitted.—The brother not long after was drowned in the Connecticut, and as soon as this survivor received the intelligence, he hastened to the place where the deep and dark wave still rolled over the lifeless body of his brother, and there in the hour of retirement, he called aloud, and voice echoed from bank to bank, for that departed brother to fulfill his engagement, but there was no voice, nor any that answered. And he relates that he repeated the same over his brother's grave, after the body was found and received a common burial in the churchyard. But he remained unshaken in his infidelity; and the Saviour's Divinity was his favorite theme for sarcasm and blasphemy. Being a popular advocate in his profession, he in a few years accumulated a large estate, but he had no bowels of compassion, no breathings of benevolence. About eighteen months ago, his father desired him to carry his annual contribution of fifty dollars to the Treasurer of the Board of Foreign Missions, which he did, and said to the Treasurer, "I bring you fifty dollars from my father to aid the objects of this Board, but I had rather throw it into the sea." It however pleased God the last season to take from him a beloved child by death, and for the first time his life did he realize that this world is shadowy

An Act of Royal Munificence.
We are authorised to state that his majesty the King of Prussia has caused the sum of 100 Ducats (about 220 dollars) to be paid (by his minister to the Court of Holland, the Count of Waldbourg Truchsen) into the hands of Mr. Merle d' Aubigne minister of the Evangelical Church at Brussels, which sum has been received in this city and is by order of the Royal donor to assist in erecting the French Evangelical Church in New-Orleans.—N. Y. Obs.

A late English paper says, "The bishop of Lincoln will give a splendid supper of eighty covers in the hall of Christ college on commencement Monday." Eighty covers!! His Master had no where to lay his head!

On Wednesday a colored man named Thomas Coster, stole from some person, we did not learn who, his Savings Bank book, carried it to the bank on the same day and obtained \$196— in the evening Hays arrested him, and on the following morning the grand Jury found a bill against him, and within an hour he was tried, convicted, and sentenced to three years hard labor in the penitentiary.—N. Y. Journal of Commerce.

and resuscitated. The impression grew upon him, and he soon felt that all would ere long be taken from him, and nothing remain to him but the ghosts and penalties of millions of sins; sins of the most aggravating kind. He strove to conceal his distress, but strove in vain. He at length confessed his condition, and sought the prayers of those people whom he had so lately despised. For some weeks he bowed like the rush without mire, and his morning was like the morning of Hadadrimmon in the valley of Megiddon. But the hour of release came, for he was a chosen vessel unto God, and oh he was like those that dream. He bowed to Prince, Emmanuel; he became as a child, and openly & fearlessly espoused the cause of him whom he had persecuted. Like Zachaeus, he gave public declaration, that if he had defrauded any man in the course of his business, he would make them amends to the amount of fourfold if it was required. At this time he recalled his saying to the Treasurer of the Board of Foreign Missions, that "he would rather throw the fifty dollars into the sea than pay it to them." He could not rest until he had made a written confession to the Treasurer, and in that letter the Treasurer found a hundred dollar bank note.— A reformation succeeded this conversion, and spread through the town, and many have been added to the cause of Christ.

From the Anti-Universalist.
EFFECTS OF UNIVERSALISM.

London, July 4th, 1828.

Mr. Editor, Sir—Believing the cause in which you are engaged to be good, and feeling a desire for your success, and the suppression of the evil which you have undertaken to refute, I send you an account of the shocking effects of it, which is at your discretion to publish. A gentleman by the name of Hubbert, Pawlet, Rutland Co. Vt who had been a respectable citizen, some time ago embraced Universalism; which had similar effects upon him as upon others. He afterwards gave way to all the corruptions of nature, and became a pest to society. But in the midst of his career, he possessed the most unshaken confidence of reaching heaven at last. His wife was a respectable person, and much esteemed by her acquaintance generally, and afterwards embraced religion, which so exasperated him that he parted with her and his family; and while in this state, he was often heard to say he really wished himself dead, his troubles being more than he could bear, which arose mostly from the fear of his family's getting religion, and especially his eldest daughter, whom he intended to make a lady. But at length he was thought to become more rational, and had agreed again to live with his family; and the time was agreed upon, and he provided a team to move his goods, and loaded and went and wrote a letter to his wife, giving her directions concerning his family, what was his desire concerning them; and having some days previous presented the clergyman of the society with a sum of money, telling him he would soon know what it was for, and stating in his letter that it had long been his intent, he went and hanged himself with his handkerchief on the 30th April last.— Thus ended the life of a respectable citizen in the full assurance in his own mind of reaching heaven; but under the awful denunciation of the Most High; that no murderer bath eternal life abiding in him. May this be a warning against others embracing this hell-born scheme, and suffering the death that never dies. Yours, with respect,
EZRA SPRAGUE.

A DEIST DUCKED.—Rev. B. Allen, of Philadelphia, in giving an account of his late voyage across the Atlantic, says,—"An incident occurred, deserving of some note. A young, un-informed man, who was among the steerage passengers, avowed to some on board, that he was a Deist. As such he expressed an unwillingness to attend public worship. To get out of the way of my voice, he went and sat with a book in his hand, behind a small room built on deck, and occupied by the mate. His position, at the extreme end of the quarter deck, directly under the taffrail rail, seemed most of all defended from the sea; which occasionally broke over the sides of the ship, and wet the passengers.— While we were engaged in worship, there appeared great danger of our being wet, for the motion of the ship was great, and the waves frequently broke over forward. Providentially, however, a solitary wave came over where the young man was, wetting him thoroughly; while not a spray touched one of us; and in no other instance had a wave come over that part of the ship, where he then sat, before. He acknowledged that he had better have been with us at church."

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

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S. O. ALMY, Physician.
Rev. Genesee Co. N. Y. July 21st, 1828.
Having been conversed with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Motte's Cough Drops. I have used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success.
D. B. FULTON.
No. 105, July 21st, 1828.
Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. P. Kirk, and Wm. Worcester, Druggists, Rochester, and by druggists generally.

CHRISTIAN ALMANAC,
FOR 1829.

THE subscribers have in press, and will publish on the 15th September, the Christian Almanac, for 1829. The calculations are for the meridian of Rochester—the matter chiefly selected, and the whole forming an interesting little manual, not inferior to any of its predecessors. Booksellers and others who intend to supply themselves with this work, will please to send their orders at an early period.

Just published, and for sale in any quantity the BEST TERRY ALMANAC for 1829. E. PECK & CO. Aug. 27, 1828. 35-3v

Modern Wholesale and Retail
BOOT & SHOE STORE.

THE subscriber cheerfully embraces this opportunity to tender his warmest respects to the inhabitants of this village, and its vicinity, for the very liberal patronage he has received during the few weeks he has been a resident of the place.
And to assure a generous public that in future unremitting attention will be paid to such as may do him the honor to call, and that no pains shall be spared in selecting the choicest workmen and stock.
I have now on hand an extensive assortment of custom boots and shoes of my own manufacture. Likewise a large amount of sale work, children's coloured Shoes and Boots, besides a regular assortment of articles in my line. Those in want of the above articles, or others in my way of deal, are respectfully invited to call and examine for themselves at my store
No. 13 Globe Buildings.
Boots and shoes made to answer measures in short order.
PETER BRACKETT.
Rochester Aug. 11th. eep5w33

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society. The Bibles are sold at 55 cents, and the Testaments at 12 1/2 cents, to those who can pay for them. Persons not able to purchase are furnished gratis.
Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
LEVI WARD JR. Treasurer.
June 13th.

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of
HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Castor, Military and
Ladies' Beaver HATS,
With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hair and Cloth CAPS, for Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.
They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hating and Shipping Furs. Jan. 26. 51f

Important to the Afflicted—The celebrated
ANTI-DYSPEPTIC ELIXIR,

A MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of the warm season, such as Palpitation of the heart, Sickness of the stomach, Flatulency and moving of the bowels, Pain in the pit of stomach, Loss of appetite, Bitching up sour water from the vertex of the head, The stomach, General weakness of the system, and Lossness of the spirits.

Indigestion.—This disease is one of the greatest evils of a city life. Whatever can contribute to remove it, will always be anxiously sought. The following certificates speak well for the remedy mentioned therein.
Extract of a letter from a physician of Augusta, dated March 22, 1826.—Dr. C. L. Smith Dear Sir, Since I had the pleasure of seeing you in New-York, during the last summer, I have used every means, and taken advantage of every opportunity to have my virtues fairly tested, and so far I think it has succeeded beyond the recommendations in the directions.
Harrisburgh, Pa., May 8, 1827.—Dear Sir, In pursuance of your request, I am happy to inform you that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could keep nothing on my stomach; I am now using the third and last bottle; my health is hourly improving, the costive state of my bowels has left me, the roaring of wind about my stomach is entirely gone, and I can eat quite a hearty meal without being incommoded; and, Sir, I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for five years past. I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON.

I do hereby certify, that I have been for 18 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I take this method to notice it purely for the good of those who are afflicted with this miserable disease. SAML. EDGAR.
Woonster-street, N. Y. 1827.

WE, undersigned, having been afflicted for some time with indigestion and weakness of the stomach, for which we have taken the Anti-Dyspeptic Elixir, which has given us complete relief, we feel it our duty to recommend this excellent medicine to all those who are afflicted in like manner.
JOB FURMAN No. 17 Jefferson-st.
THOS. LYON Lumber Merchant.
JACOB SHARP, No. 1 Hester-st.
ENOCH DEAN, 114 Bowery.

The above medicine is for sale in this village only by
D. BRACE (agent for the proprietor) at his Drug Store, No. 2, Exchange Buildings.
Rochester, June 7. 1y27

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STATE OF NEW-YORK SECRETARY'S OFFICE,
Albany, August 12, 1828.

Sir—I hereby give you notice, that at the next general election, a Governor and Lieut. Governor are to be elected.
And also, that a Senator is to be chosen in the Eighth Senate District, in place of Samuel Wilkeson, whose term of service will expire on the last day of December next.
And, that an elector of President and Vice-President is to be chosen for the Twenty-seventh Congressional District.

And also, that a Clerk of the County of Monroe is to be elected in the place of Simon Stearns, 2d deceased.
A. C. FLAGG, Secretary of State.

To the Sheriff [Clerk of First Judge,] of the County of Monroe.
SHERIFF'S OFFICE,
Rochester, Aug. 18, 1828.

The above is a copy of a notice received by me from the Secretary of State. J. SEYMOUR, Sheriff of Monroe.

BY order of Moses Chapin, Esq. first judge of the county of Monroe, in and for the county of Monroe—Notice is hereby given, to all the creditors of Benjamin Baker, an insolvent debtor, in the county of Monroe, in said county, to show cause, if any they have, before the said judge, at his office, in the town of Biga, in the county of Monroe, on the 18th day of October next, at ten o'clock in the forenoon of said day, why an assignment of the said insolvent's estate should not be made, and his services be exempted from the payment of debt in certain cases, passed April 7th, 1828.—Dated the 21st day of July, 1828. 6m28

BY virtue of a power contained in a Mortgage, bearing date the second day of June 1827, executed by Leander Franklin to the subscriber, and of the statute in such case made and provided, I shall sell at public Auction at the house of Russell Ensworth, in Keeseville, in the county of Essex, in said county, at ten o'clock in the forenoon of the 18th day of October next, at ten o'clock in the forenoon of said day, why an assignment of the said insolvent's estate should not be made, and his services be exempted from the payment of debt in certain cases, passed April 7th, 1828.—Dated the 21st day of July, 1828. 6m28

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DEFAULT having been made in the payment of a part of a sum of money secured by a Mortgage, bearing date the 13th day of January 1827, executed by Ashbel Peck, do the subscribers of all that certain piece or parcel of land situate in the fourth and sixth ranges of townships in the County of Monroe, and in the East lot of lot number thirty four (34) in said tract, to be set off from the east part of said lot, and to be divided into two parts, one part to be drawn North and South through the centre of said lot, and the other part to be drawn East and West lines of said lot—the said piece of land situate in the fourth and sixth ranges of townships in the County of Monroe, and in the East lot of lot number thirty four (34) in said tract, to be set off from the east part of said lot, and to be divided into two parts, one part to be drawn North and South through the centre of said lot, and the other part to be drawn East and West lines of said lot—the said piece of land situate in the fourth 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E. C. Allen

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, SEPTEMBER 19, 1828.

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For the Observer.

Mr. Editor.—There are three practices which I wish to advert to, which exist in some of our churches, and ought to be corrected. The first practice is, for many to attempt to get out of the church in too great haste before the blessing is pronounced by the minister. I have seen some snatch up their hats—half open the door—get on their way out: others who have a little more respect, yet showing something like the same indecent haste, in an attitude of leaning forward and of hurrying out of the pew, scarcely giving time for the blessing to be pronounced; while in another part of the church, perhaps up gallery, or in a corner below, a parcel of boys are rattling and impatiently running forward. This practice, I need only say, is irreverent, showing an indecent impatience, and always exhibiting a low bred and vulgar education, whether in men or boys.

The second practice to which I would advert, is one which is common amongst a certain class in cities and sometimes in the country, and that is, those who go in the morning or a part of the day, and stay at home the other part. When I see this, I can't help thinking that these persons are trying to pacify their consciences by a half way service, and expect to throw over the glorious eye of Omniscience the veil of a disguised, hurrying and irregular performance; or should not such attempted pacification of conscience be their whole design, it indicates some listless and worldly inclination to go away from the sacred services of the sanctuary, and to show equally their disrespect and irreverence to the institutions of piety and the solemn services of the Most High. The day is sacred—The arrangements on the sabbath properly and conveniently adjusted, and the time allotted no encroachment upon their personal convenience or any thing at home—but home they must go. A part of God's day is all that they can give to him, and like the child too full after too hearty a dinner, or impatiently running home to get a meal before the proper time, they hurry away before the service, and determine to loiter or pass away the time intended for God's house in an indolent or criminal indulgence. Let me ask such persons, will their excuses avail them in sickness and death? In a few days and nights let them imagine themselves standing before the supreme tribunal, and hear the judge of quick and dead call them to account for the disregard of this precept from the mouth of his Apostle, "For sake not the assembling of yourselves together, as the manner of some is."

The third practice is, for people to stand out doors or loitering and sitting about the front door during the time of divine service. This is a violation equally (for I will not say more) of the rules of decorum as the former, and shows a wicked and deliberate intention to neglect & contemn the solemnities of divine worship.—Let them ask themselves what they go to church for, and consider that their conduct is to their own master they stand or fall.

As the above three practices are common, subversive of the order and the injunctions of the word of God, and destructive to peace of conscience, I have designed and forwarded to you this exposition. But my fear is, that although your paper has an extensive circulation, and is the happy and bold champion of good morals and sound bible religion, and as such, becomes a timely beacon against many evil practices in society and in our land, yet that it will not reach the very persons for whom I intended them. Could I stand before every one of them, I would say gently, *thou art the man*.—I must therefore propose to some one of the Elders in each congregation within the sphere of your circulation, or to some other respectable member of the church (not the minister) to have the goodness to read this out loud, some time at the close of the meeting, (I mean morning) that the correction, if possible, may be as extensive as the evil exists. I fear that my labor will be lost if this is not done. To others I would say, take the method lately recommended in the piece in your paper entitled the "happy man," and paste it publicly on the door, or in some part of the house where it can be seen and read, at home or abroad. This will prevent its lying like idle monitors shut up in the book-case, or some useful tract on the dusty shelf at home. In addition, I subjoin the thoughts of a pious man;—they are my thoughts, and O that they might be the thoughts of every one who reads as he runs. "I have thought that I am the creature of God, passing through this life, as an arrow through the air. I am a spirit, come from God and returning to God; just hovering over the great gulf, since in a few moments I am seen no more; I drop into an unchangeable eternity. I want to know one thing,—the way to heaven. How to land safe on that happy & eternal shore. O give me the book—my bible, my bible; this tells me of a Saviour. On the brink of the ocean of eternal pleasure, I read my title to eternal life on the terms of repentance and faith through the blood of the Lamb. What is the world to me, if my being, my life is not secure in the happiness which God alone can impart. All else is sinking sand, bursting trifles, images of a fleeting scroll, false glare of unreal good or glory of sinful mortals, darkness, death, the grave,—eternity without God, devils my company, a hell of misery my dwelling place. O, rise; this breath decides the momentous choice. To God I give my being. I fly to Christ my refuge.—I am safe. Rejoice O my spirit forever more.—Rejoice ye friends of mine, whom God has given to me in this valley of tears, lovers of Jesus.

friends of Immanuel, all hail! I know not what shall yet betide me;—but come persecution, reproach, ridicule, the mock of fools; come trial, sickness, death. My life is rolling to its ocean of boundless joy. I shall stand on the summit of the everlasting hills. I shall see God. I shall awake and be ravished with the voice of angels and hear the sound of unnumbered harps praising God and the Lamb forevermore. Pity, O pity my friends who know not Christ. Pity, O pity the delaying & perishing multitude. What thou depest, O christless man, do quickly. Repent, pray, turn;—come and delight in the paths of Providence; come see the swift triumphs of the "Word," and enter in at the marriage supper of the Lamb. For the door, for the door will presently be shut."

For the Observer.

To Henry Polhemus & Barnabas Smith, Esqrs. Gentlemen—Your own acts in placing yourselves before the public as the organs of the anti-sabbath meeting in Auburn, on the 23d ult. must be an apology for any member of the community, tho' otherwise a stranger to your persons and characters, for publicly addressing you, and bringing your principles and conduct to the bar of public opinion.

The public is deeply interested in those proceedings, and the subjects to which they relate. Your own proceedings show that you are deeply interested—those whom you oppose believe that the best interests of the country are involved in the issue. Both you and they may fairly be considered as appealing by your proceedings to the judgment of the public and waiting their decision.

And now, gentlemen, do you believe that the American people will be hurried or hoodwinked into a decision on a subject involving their deep interests by mere allegations without proof, & by a show of prejudice, instead of an examination of merits? *ten thousand* instead of "one thousand men" should meet and resolve that they hate the constitution of the United States, or that the Declaration of Independence was a cunning trick to get power to some ambitious party,—or that our laws against piracy and murder are attacks upon the liberty and property of those who choose to make a livelihood in that way and decline to comply with the views of their fellow-citizens as expressed in the laws. Do you indeed think the people of the United States would consider the question settled, and tamely yield their judgments and their submission to these bold resolutions?

No, sirs; the people of this commonwealth are not yet so far degenerated. Where great questions of national good are concerned, they will pause before they judge. They will look at facts, they will hear reasons. If, as you allege, there be an association in the country formed to "prescribe and dictate to other" in a way "subversive of the rights of conscience," *that* is the measure on foot with a view to "unite church and state," and for the "destruction of the liberties of the people"—they will hear your evidence, and if proved, will condemn them. But if the association in question be no such thing, but one in accordance with the first principles of national good, the best interests of the country, and the duties of good citizenship,—then the public will condemn your allegations as slanderous, untrue and at variance with the public good.

It is not to be denied, that so far in this controversy, your side of the question entirely fails in these essential matters of reasons and proofs, while those whom you oppose have at least attempted to give both. They have thought due to a thinking public to state the grounds of their proceedings. You seem to think your *accusation* should be taken for law,—yet you accuse them of "dictation."

Let us then, for a moment, look at the merits of the case. And first, the object in view by the General Union for promoting the observance of the sabbath. What have you to say against the regular and general observance of the sabbath. It is an institution inseparably connected with the existence of the Christian religion,—and by its means our forefathers cherished the principles that led to all our *liberty of conscience* and political freedom. The fathers of American freedom, were nursed in the lap of the sabbath—from the sabbath drew the manly and independent principles to which you owe it this day that you are permitted to worship God according to the dictates of your own consciences. Would you have this institution brought into general neglect? Then let the public judge who are the friends of liberty of conscience.

But there is a difference of opinion as to the way of observing it. Yes, some would make it a day of pleasure and travelling, and traffic—and some would have it sabbath more than one day in seven. Both these views were embraced by the arrangements in France, during their revolution. But as all this is totally different from what the Fathers of American liberty thought sabbath-keeping—so the result proved that it served a very different purpose. Blood and slaughter, and the prostration of all the rights of man were soon found to be a part of the system, that, under pretence of asserting religious freedom, abolished the sabbath. Do you mean to take the same ground? Then let the public know it.—Speak out plainly, and let us hear what your scheme is.

The keeping of the sabbath is enjoined by the law of God. The fourth commandment enjoins it, as the sixth forbids to kill. Do you acknowledge the authority of that code, or do you "define it"? If the latter, then honestly avow your principles,—that this christian commonwealth may know it: if not, be consistent—tell us that any association who should combine to prevent "killing" is guilty of "dictation and proscription" not to be endured. This, and such like rules every man must observe in his own way, because we enjoy "liberty of conscience." Oh spirit of true and lasting liberty, forbid that ever such spurious doctrines should pass under thy name!

But gentlemen, it is the combination that of-

friends you. Well, here too, the public want to be informed, and to consider before they make up their minds. Is combination always wrong to effect any cause? If you say yes—then away with that odious combination that gave strength to our country in the day of its peril—dissolve every social compact, and let every man do what seems right in his own eyes, & by his private example maintain the public good. Shameful inconsistency! Away with the Auburn Convention to oppose the General Union—for it is not only a combination, but is so, contrary to its avowed principles.

But this is trifling. Every child knows that the character of any combination is good or bad, according to its object & the means it employs. The General Union is instituted, to promote a good object—the observance of the laws of God and of our country—the maintenance of a spirit that led to our liberty, while other nations were enslaved by suppressing it. The Union has no secrecy in its proceeding, having nothing to conceal—nothing that shuns the light of public investigation. On the contrary, their object is to have men think and talk of this subject, assured that truth will prevail and prejudice give way. In this point of view your meeting has done good as far as it has done any thing,—while your charges of secret purposes are as harmless as they are absurd.

Your resolutions take for granted a coercion of their fellow citizens and "attacks upon their interests & property," as included in the means employed by the General Union. How is it consistent, gentlemen, with the candor and respectability which you claim, to echo charges so unmeaning and unfounded? Does it not argue a bad cause and bitter prejudice, to repeat what is disavowed and disproved without a word of discussion. Be assured, this course will prove as weak as it is indecent towards the tribunal to which you appeal. Where is the coercion? A man becomes convinced in his conscience that he ought neither to violate the sabbath nor be partaker with them who do, and accordingly travels and forwards in those conveyances that respect the sabbath. Has he not a right to do this? Would you forbid him, or lay him under pains and penalties of character at least—branding him with the charge of moral injustice, faction, and designs against his country's liberty. This you do; and the public will judge who in this case are the friends of liberty of conscience. But some folks mean by liberty of conscience only a licence to do wrong and slander his neighbors. You shall hear further on this subject from your humble servant.

PUBLIUS.

Vermont Election.—The annual State election took place in Vermont on the 2d instant.—Messrs. Craft and Oliver were elected Governor and Lieutenant respectively, with little opposition. The Hon. R. C. Mallary has been re-elected to Congress by an almost unanimous vote.

Distressing Steam-Boat Accident.—A letter from New-Orleans under date the 13th ult. states that on the day preceding, as the Steam-boat Grampus was towing two vessels up the river, her six boilers burst, and not a vestige of them remained. Seven persons were killed, five missing, and four wounded. The two vessels were also much injured.

INFIDEL CLUB DISPERSED.

He knew, by happy experience, that the most important results had followed the distribution of Tracts. A Lady connected with a northern branch of the Christian Instruction Society, went along a little street where there was a synagogue of Satan. In one of the humble dwellings of that street, met ten or twelve infidels on the Lord's day, to read the infidel publications, and to strengthen each other in their blasphemous opinions concerning God and the Christian religion. It would have been a noble work if a band of Ministers had dispersed the assembly, and especially if they had brought their leader to the throne of grace. But it was the honorable task of an humble, widowed Christian lady to achieve the work. She left a Tract at the house; it was read by the individual who acted as the chaplain of the party. He fell before the evidence contained in the Tract; the Spirit of God applied the reading of it to his mind; he communicated his views to the others; the meeting was dispersed, and the man who was a notorious blasphemer, now assisted at a prayer-meeting, and was one of the active co-operators in that work in which the Society was engaged.—Rev. J. Blackburn, at the Anniversary of the London Tract Society.

Much has been said in the eastern papers the season past, relative to ministerial exchanges on the Sabbath. We have not noticed them in the Observer because we were not satisfied with the views which they took of the subject. They appeared to us calculated to raise doubts & perplex the mind without giving data or fixing upon any principle by which the mind of the inquirer could arrive at any satisfactory conclusion what was and what was not a violation of the rest of the Sabbath, as enjoined by the fourth commandment. But the following article from the Connecticut Observer, we think, has laid down the correct principle, by the application of which all doubts & difficulties may be removed. Let the object in view in travelling on the sabbath be brought to the test of impartial inquiry, and we believe that all embarrassing doubts on the subject will be removed. We recommend the article to an attentive perusal.

There is some diversity of opinion respecting the lawfulness of a minister's going out of his own parish on the Sabbath to exchange the services of the sanctuary with one of his brethren. There have sometimes been uncharitable, not

to say unchristian, feelings exercised towards those ministers who have felt it to be not only right and proper in itself, but often a duty; and that too, although not a few ministers of the first respectability for piety and intelligence, have been of this number. I have repeatedly considered the reasons—so far as they have reasoned—of those who have condemned the practice; but their reasons are far from satisfying me of its unlawfulness or inexpediency in a large proportion of instances. If you are of that number, reader, allow me to say to you in the language of the Grecian chief *Pataxon men akonon de*, (strike, but hear me.) Will you give me a patient and candid hearing, whilst I present to you reasons of another kind?

No one will pretend that it is unlawful in itself, for ministers to exchange the labors of the Sabbath. And in cities, where they may not have to go much farther than to preach at home, I suppose no objection is made against it. The difficulty seems to be felt with respect to crossing the boundary lines between parishes or towns. But I could name many instances in New England, in which ministers have to cross the boundaries between towns in order to exchange, who do not have to go more than one or two miles: and I can see no good reason why the former should be right and the latter wrong; crossing the mathematical line notwithstanding. But when we consider that many hearers always have to go two, four or six miles, and even more, to attend public worship; what can make going to preach unlawful? If the sin lies in going that distance; then many hearers must violate the Sabbath whenever they attend public worship. If it consists in crossing a boundary line; there must be some stronger reasons to prove it, than mere assertion. I am not maintaining the propriety of riding to "distant parishes" on the Sabbath, to make an exchange. The proper object of exchanges, can ordinarily be accomplished without it. Nor will I attempt to fix upon the exact distance, beyond which it would be unlawful. The Bible does not talk to us in this manner, and circumstances in divine providence may, to some extent, alter cases. I shall speak of the principle so far as it relates to exchanges with ministers of adjacent societies. And I can see no reason why such exchanges made on the Sabbath, for the purpose of preaching the gospel, should be pronounced unlawful. But I have not done.

Some have placed the sacred duties of the christian ministry on the same ground with ordinary worldly business; and if it is unlawful to go a few miles on the Sabbath to perform the latter; they infer it to be so, to discharge the former. It has been said, and published too, that "if a merchant may not go to the next parish upon business" on the Sabbath, a minister may not go there to preach the gospel. But such reasoning makes preaching and praying and leading sinners to Christ, a mere worldly profession,—a mere business to get a living. Going beyond the bounds of the parish to preach the gospel, and point sinners to a bleeding, dying Saviour, is no more lawful, than going the distance to buy a flock of sheep! What views are these of the christian ministry?—The argument is this; and its fallacy may easily be detected. Preaching is the business of his calling; and it is no more unlawful for a minister to travel a few miles to perform the duties of his calling, than it is for other men to travel to perform theirs. The argument altogether overlooks the radical difference between religious duties which belong to the Sabbath, and common worldly business, which is forbidden on that day. The argument would be good, in application to minister's worldly business; and here is the deception. They make no distinction between secular business and religious duties. It is no more lawful for a minister to travel to perform his [worldly] business, than it is for other men to travel to perform theirs. Grant it. But this by no means proves it to be unlawful for him to go beyond the bounds of his parish to perform the appropriate duties of the Sabbath; which he is required to perform on that day, some where; whilst the merchant is forbidden to transact the common business of his calling on that day, any where. But the argument proves too much. A minister may not go out of his parish to preach, because it is the business of his calling. Then he may not go to his own church to preach, for the same reason; any more than "a merchant" may go the same distance to buy a store of goods, or a drover, to buy a flock of sheep. And he may not preach when he gets there; because it is the business of his calling;—mark it, for this is the argument. If any minister makes his profession a mere trade; it is unlawful for him to go out of his parish to preach; or to preach at home. He has no business in the ministry.

But it is said, the fourth commandment forbids travelling on the Sabbath; and is there anything in a ministerial exchange which makes it "an exempted case?" The fourth commandment forbids only worldly business, amusements, and things of a worldly nature, and traveling for such purposes. But preaching and praying are not of a worldly nature; and riding a few miles to perform these appropriate duties of the Sabbath, is not of a worldly nature; and it is not pleaded as "an exempt case." It is no more of a worldly nature, than riding for the same purpose within one's own parish. The act is the same, and the object is the same, in both cases. It is the object which the agent has in view, that renders many things—not all things—lawful on the Sabbath. It is granted on all hands that the people may travel five or six miles, in the place where they live, to attend public worship; but they may not travel that distance to make a bargain. The former is lawful, but the latter unlawful; not, however, because the former is "an exempt case;" but because the object is suited to the Sabbath;—whereas, the object in the latter case is unsuited to the day, and therefore the travelling is unlawful; as well as the object itself. The application of this reasoning is obvi-

ous; and it will require something more than mere assertion, to prove that it is "nothing to the purpose."—But though I do not rest the lawfulness of a ministerial exchange on the ground of its being explicitly made in scripture "an exempt case; yet its lawfulness may fairly be inferred from the reasoning of Christ with the Pharisees, who complained to him that his disciples had broken the Sabbath, by plucking the ears of corn to eat. He said to them, among other things, "Have ye not read in the law, how on the Sabbath days the priests in the temple profane the Sabbaths, and are blameless? The priests in the temple were busily employed in killing & dressing the animals for sacrifice; which, according to the reasonings of the Pharisees, was a breach of the Sabbath; and in those who should have done the same thing for the common purposes of life, would have been so; But Christ says they were "blameless." Now if the priests might do that for the service of the sanctuary and be "blameless," which might not be done for other purposes; why may not the ministers of Christ go to a neighboring society to perform the service of the sanctuary, and be "blameless;" when other men may not go there for pleasure or secular business? It is evident that doing a thing for the service of the sanctuary under the former dispensation, was lawful; when doing the same thing for other purposes, was unlawful. It really appears to me that some of the objections against ministerial exchanges on the Sabbath, are very much of a character with those of Pharisees; and that if Christ were on earth, he would silence those who make them, on similar grounds; and tell them they should "not condemn the guiltless."

But the practice in question is dignified with the name of travelling; ministers travel on the Sabbath, and travelling is lawful! It is not material what name you give it, except that what is implied and taken for granted in the name, is the very thing in question. Ministers travel,—to use that term,—and other people travel, who attend public worship; and many of them travel as far for that purpose, and much farther too, than some ministers do who exchange. It may be called travelling, or riding, or going. Giving it a name implying that it is unlawful, does not prove it to be so; and all the force which this argument possesses, is derived from what logicians call "petitio principii,"—begging the question.

I know it is said, that people in general are not accustomed to nice distinctions, and that they will not see any reason why a minister may go five or six miles to preach, and they may not travel as far on a journey, or to transact some worldly business. But people find no difficulty in seeing a difference between going that distance to attend public worship in their own parish, and going the same distance to make a bargain, or collect a debt. It does not strike them as a very nice distinction, but as a very palpable one. And it is not worth while for any one to pretend that he can see no difference in the former case; unless he chooses to "see not," though he "has eyes." It is, indeed, no more lawful for a minister to travel on a journey upon the Sabbath, or for worldly purposes, than it is for other men. He has no peculiar worldly privileges of this kind granted him. But the case in hand is not of a secular kind, and cannot, without gross perversion, be compared to journeying for business, or pleasure, or worldly convenience. It is a case peculiar to itself, and must stand or fall by itself. I know it is thought by some that ministerial exchanges are a mere matter of personal convenience; that it is done "to save a week's study," so that he may live at his ease. But such persons have very inadequate views of the multiplicity of duties and arduous labors of the faithful minister. The fact is, unless he is so situated as to have a great deal of assistance, occasional exchanges are absolutely necessary to every minister's, and especially every young minister's, highest usefulness. Such are his duties and labors, that he will be a better and a more useful minister to the Church, to exchange occasionally with his brethren, than he would be, always to preach at home. Without some such aid, besides diluting their services, most young ministers would sink, as many indeed have sunk, under the weight of their accumulated labors.—It is not therefore a mere matter of private personal accommodation,—"to save a week's study,"—but of duty and usefulness; a duty which appropriately belongs to the Sabbath; namely, that of laboring for Christ and the salvation of souls. But you say, if he must go, let him go on Saturday. When circumstances will admit, he shall have my hearty consent to do so; and such is my practice. But there are cases not a few, in which it is wholly impracticable, and others in which he cannot do it without neglecting important duties. The interference of storms, funerals, the ill health and other circumstances of his family, often render it impracticable and unjustifiable for him to go before the Sabbath. These cases have not unfrequently occurred, both in my own experience and observation.

Some place this subject on the same ground with going to hear the gospel; if hearers may not go from home on the Sabbath to hear, preachers may not go to preach. When there is no meeting at home, or where a minister preaches heresy, it may be not only justifiable, but a duty, for people to go elsewhere to meeting on the Sabbath. Probably this will not be questioned. Why then should it be thought unlawful for a minister to do the same, when his duty to the church calls him to preach in a neighboring Society? But in the ordinary circumstances of hearers, their case and that of a minister in ordinary circumstances, are radically different. They can as well worship God at home as abroad; and indeed, much more consistently with their other duties. But with respect to ministers, as we have seen, this oftentimes is not true. They cannot, as well or as usefully, always preach at home, as they can

occasionally to exchange. Besides, many hearers are in the habit of going to neighboring societies and attending meeting, when their express, and often their avowed object is, to see friends, or to make a bargain, or to have a ride, or to make arrangements for a party. Attending meeting is a thing by the by,—to help on us to conceal their real object. They do not go to worship God. Both their object and their travelling to accomplish it, are unscriptural to the Sabbath, and a palpable and gross violation of it. These cases are radically and obviously different from those of hearers mentioned above, and from ministerial exchanges; as the dullest optics cannot fail to see. A few things on the subject of expediency, and I shall have done.

As we copied into the Observer, some weeks since, the article in the Advocate and Journal, to which the following alludes, as having drawn forth the animadversion of political men, we rejoice to avail ourselves of this, as giving our sentiments fully on the subject of which it speaks—as we shall not enter into political controversy, or express in any way our predilection; in relation to the opposing candidates for the Presidency, neither will we be deterred from speaking of their acts which are disconnected with politics, whenever they are calculated to have an important effect, either favorably or unfavorably, on the morals of community.—We will only add that we have not yet seen a single religious paper which has not expressed its disapprobation of the President's travelling on the Sabbath.

VIOLATION OF THE SABBATH.

To suppress sabbath-breaking we believe to be the duty of every Christian. In our church it is made a term of church communion, and it is therefore considered binding on all the members of the church to keep it religiously. We do not consider it an arbitrary appointment of man that the sabbath should be honored, but the obligation arises from the command of that God who rested from all his works on the seventh day, and sanctified it, and afterwards incorporated the command to keep the sabbath holy among the precepts of the moral law. If, therefore, there be any moral obligation to keep any part of this law, the same obligation exists in respect to the sabbath. Neither age nor station is exempted.

In our 103d number we copied an article from a Providence paper respecting the gratulations of the citizens of that place on the landing of the president of the United States, on the Christian sabbath, and added a few strictures on the impropriety of such conduct.

We learn with no little surprise and regret that the article in question has been construed, by some of our readers, into an attempt to influence the minds of the community on the presidential question now so much agitated in our country. Whatever opinion we may entertain respecting the two personages now before the people as candidates for the presidential chair, we can assure our readers that when the article alluded to was penned it never entered our thoughts that it could be supposed to have any bearing on the political question at issue. It was never so intended, nor do we think that any thing short of strong political excitement could put such a construction upon it.

For Mr. Adams, as a statesman and public servant, we have no hesitation to express our sincere and respectful regard, and have not intended to say one word either to promote or to prejudice his election, or that of his antagonist, with which our paper has nothing to do. We believe it will appear evident to every candid mind that our observations were designed to bear harder upon those citizens who so far forgot their duty to God on this occasion, than on Mr. Adams, though we designed at the same that he should bare his share of our remarks; for we are very far from thinking that office alone is to shield a man from censure, if he sin against the laws of God and his country. The higher the office a man holds, and the more influential his character, the more deleterious is his example if evil; and, if we judge from Scripture, the more heinous the sin in the sight of God. We have, therefore, no apology to make for having published what we did in this respect, and shall feel ourselves at perfect liberty to reprove sin in high as well as in low places, regardless of the consequences.

At the same time we beg leave to say, that if we turn aside from our duty as the conductors of a religious paper to enter the vortex of political squabbles—with which our country is sufficiently tormented without our adding one stroke to increase her misery—we shall deserve all the rebuke which good men may give us, and shall justly forfeit the confidence of the church whose servants we are. And we cannot help observing here, that it is our belief that if those who have censured us had not been more under the excitement of political than religious feeling, they never could have discovered a ground of censure in what we have said.

To our country we profess to be friends. To the preservation of its institutions, civil and religious, we cannot be indifferent. To its rulers, and especially to its chief magistrate, we are bound both by Scripture and conscience, to be respectful. That we may respect them most cordially, we wish ever to see them adorned with wisdom, with every political, civil, and religious virtue. If the people ever become so lost to their dignity and happiness as to select men from choice whose principles are corrupt, whose lives are profligate, and who stoop to low and mean arts for the purposes of self aggrandizement, instead of marching forward in the openness of an independent integrity and dignity of deportment, seeking the public good alone, then, indeed, we may tremble for our beloved country. And this we say without any reference to the two distinguished individuals now before the public, and who—alas for them!—are passing through an ordeal from which every honorable man might well wish to be delivered. In our present views no provocation will tempt us to deviate from this course. The

Christian Advocate and Journal will not lend its influence to either political party. If any of the partizan papers quote from our columns to promote the election of their favorite, we cannot help it, but we say it is against our wish and consent. We never have said, nor will we knowingly say, one word to favor either the one or the other. But neither shall we so far prostitute our own independence as to shrink from reproving sin in our public men, when we feel it a duty to do so, for fear of bringing down the wrath of those whose political partialities may be wounded.

In our public labors we are neither Adams men, nor Jackson men. We are for the present and future happiness of them, and all their friends. And let who will come into office, our prayer shall be, "Let those that rule be just, ruling in the fear of God." Let them be "a terror to evil doers, and a praise to all that do well." Then shall our land be blest, and we shall be a people favored of the Lord.

BULL FIGHT AND THE VIRGIN MARY.

We have heard in this Protestant republic, of lotteries for building churches, and of theatre-exhibitions for the benefit of charitable institutions, but we must go to Catholic Portugal for a still greater abomination,—we mean,—a Bull fight, on Sunday, with the Royal approbation, to defray the expense of the feast of the Virgin Mary.—The following is a translation of a Portuguese advertisement, published at Lisbon, announcing a bull fight on Sunday, the 4th of September, 1825. We copy it from the Journal of Mr. Wolf who recorded it as he received it from an English lady of rank at Malta.—N. Y. Obs.

His Most Faithful Majesty the King our Lord, by his most august magnanimity and munificence, has granted his Royal approbation to the feasts of the devout brotherhood of the blessed lady of Nazareth, of the Royal Chapel of Quelez, to exhibit on Sunday next a most brilliant and pompous bull-fight in the appropriate square of Salatiere. The benefit derived from the sum, to be applied towards defraying the expense of the solemn and devout feast of the most Holy Mary, in the sacred temple situated in the place called Nazareth.

The feasts, ever grateful and thankful to such a beneficent and pious monarch, have determined to exhibit this evening to the very respectable public of this populous capital, a most brilliant spectacle, which they hope will meet the concurrence and approbation of the audience—not so much altogether for the grandeur that will be displayed, as for the pious end to which it is dedicated, which is, to God in person, in behalf of the Virgin Mary, for the manifold mysteries, revelations and benefits which we have received in the most critical emergencies, having condescended to protect the famous and illustrious Portuguese nation.

Sixteen chosen bulls will be exhibited by his most magnanimous Sovereign mandate, in the square of Salatiere. There is no exaggeration if we affirm, that their equal strength, and ferocity, have never been seen in the Salatiere before; we feel happy in the expectation that the spectators will be highly entertained and gratified. The entertainment to commence precisely at half past four in the evening; and as soon as the very respectable and well-deserving inspector makes his appearance, there will be a grand display of fire-works, after which the celebrated Neto will make his appearance with his dancers, and having paid his devoirs by various equilibria, will retire, and then come forward, introducing that renowned and intrepid cavalier Sr. Joze Vincence Tinoco. The bulls, destined to die, will be equipped with crackers and fire-brands; and any person who has bull-dogs, may lose them at the cattle that are to die.

The produce of this evening's entertainment is dedicated to such a just end, that it requires no recommendation; the well-disposed and religious Portuguese are well acquainted that the blessed Virgin Mother of God has always protected our happy nation, and has co-operated towards aggrandizing the same, and therefore we owe a sacred debt that we never can repay.

Long life to the magnanimous and just king of Lusitania, long life to the Royal family descended from the high and powerful house of Braganza, and long life to the illustrious Portuguese nation.

THE UNIVERSALIST BIBLE.

Answer Universalism according to Itself
THE SECOND EPISTLE OF PAUL THE APOSTLE,
TO TIMOTHY.

1. There was no need of my enduring all things for the elect's sake, for they would have obtained the salvation which is in Christ Jesus with eternal glory, had I not endured all things.
2. If we be not dead with him, we shall live with him.
3. If we do not suffer, we shall reign with him.
4. If we deny him, he will own us.
5. Of these things put men in remembrance, that they govern themselves accordingly, and enjoy peace in their wicked ways.
6. The Lord knoweth them that are his; and as all are his, he knoweth all: hence the force of the declaration, He knoweth them that are his, is destroyed; and hence the passages which represent him as not knowing some, are mistakes.
7. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing; yea, and to all who do not.
8. The quick and the dead have been already judged, for they were to be judged at the appearing and kingdom of the Lord; and he appeared at the destruction of Jerusalem.—Anti-Universalist.

It is much easier to provoke, than to pacify; to do an injustice, than to pardon, or atone for one.

NAVAL OFFICERS.

To the Editor of the Sailor Magazine, London.
SIR,—Having heard it frequently said, that it was only "the old women" of the Navy who were taking any part in the great work of religion which appears to be going on among our Seamen, and a doubt arising in my mind as to the truth of this, I thought the best way to satisfy myself was to ascertain whether the assertion was false or not. I took a Report of the Institution, and I selected the number of naval men who were either actively employed on the Committee, as donors or subscribers, and, to my astonishment, I found their number to be one hundred and sixty three, viz. 27 Admirals, 95 Captains, 32 Commanders, 29 Lieutenants, and 10 Purser and Surgeons. This number led me to exclaim, What! 136 "old women!" In looking over the names of those officers, to my very great joy, I found the majority of them were those who had signalized themselves in the defence of their country, and were those who, when placed in peculiar and trying situations, had proved their nautical skill and ability in extricating themselves from extraordinary difficulties.

From the New Sailor's Magazine.

"The Pious Admiral."—From the west of England, was lately seen on a Sabbath morning at the Mariner's Church. The place was filled. After the sermon he came to the altar, and solemnly partook of the memorial of a Saviour's love, in company with a pious sailor from Sunderland, and others. After singing the last hymn, the Minister entreated he would kindly implore a blessing upon the ordinance and the Institution. The Admiral knelt down, and with great fervour and piety, implored the richest blessings on sailors, and the exertions made to promote religion among them. It was a most solemn and interesting scene; and the Minister, on viewing the Admiral, and sailors and their families thus on their knees, was struck with this thought, "If any person thirty years since had told me I should see an admiral of the British navy on his knees, thus praying for sailors and with sailors I should have said with the unbelieving lord of Samaria, 'If JEHOVAH were to open windows in heaven can such a thing be?' The Admiral afterwards met the Committee in the vestry, with great affability and kindness, and contributed £2 to the Institution, in addition to £55 lately sent up to the Society. He afterwards dined with a member of the Mariner's Church Committee on board the Floating Chapel."

From the Vermont Chronicle.

Interesting Missionary Meeting.

Many of our readers will doubtless recollect the Manchester (Eng.) meeting of last year, at which, after the usual collections had been made, a subscription of 1,377l. was raised to supply the deficiency in the receipts of the London Missionary Society. A meeting of the same Society was held the 6th of June last. The collections amounted to about 700l. The meeting was held at Mr. George Hadfield, a lawyer of Manchester, rose and said a few words in a manner that indicated that he was not quite assured that what he was about to do would be approved by the meeting. "All knew, and felt, that whatever the words might be which sounded from that pew, they would be accompanied by deeds correspondent," and the indications of satisfaction to see Mr. H. up were so general, that he proceeded in a very happy manner to repeat the proposition he had made last year—that, if the meeting would raise 1,000l. towards supplying the deficiency still existing in the Society's funds, he would give 100l. of it. Other individuals immediately followed with their 100l. and 50l. and 25l. each and many with less sums. After about an hour, the chairman cast up the account, and found that 1,048l. 10s. had been subscribed; which was announced, "to the astonishment of Dr. Wardlaw, who said, he ardently wished to see such an excitement in his cool country, and to the unbounded delight of Mr. Ellis, the missionary, who was on the platform."

While the subscriptions were going on, some one proposed that persons should be sent round to receive smaller sums from those who could not afford larger ones, and who might not wish to give their names. "No, no," exclaimed a gentleman who had sent in his name for 100l. "it is the rich who ought to make exertions like these. The poor do, and have done, wonders; their donations are magnificent when compared with their means; ours never have been at all in proportion; their gifts are sacrifices, and in your collections they have been always freely and most largely offered. Let the rich give now; from them even sums like those we have heard of to-night deserve not the name of sacrifice; they are offerings from our abundance."

"Sums," says the Manchester Gazette, "were announced for the wives and children of those who had subscribed; and certainly some of the families were of almost patriarchal size. We thought of Malthus and his theory, but soon forgot him in the recollection of another, who sang in a different strain when he said, 'Children are as arrows in the hand of a mighty man; happy is he that hath his quiver full of them.'"

Within a short time twelve ladies belonging to the Presbyterian Congregation in Bridgeport, Conn. have become life members of the American Tract Society, by the payment of \$20 each. This effort was made for the purpose of sending Tracts to the West.—Vt. Chron.

LETTER FROM CINCINNATI.

A gentleman belonging to the first Presbyterian Church in Cincinnati, writes to his daughter in this city, under date of August 10th, as follows: "Our Churches commune every two weeks, at which season the additions are from forty to fifty new members. On the Sabbath we have service three times, and regular through the week; prayer meetings in different parts of the city almost every evening; the Baptist Church have their baptisms every Sabbath morning, and seldom less than 25 to 40 persons. They have purchased the Theatre and are converting it into a Church; and our Second Congregation

is rapidly progressing with their new Church, which will be large and commodious, thus you see my dear S—, the progress of the Redeemer's kingdom in this western region; here we find that blessed prediction fulfilled, viz. "the wilderness shall blossom as the rose." We have added to our church since the commencement of the revival 343 persons, so that now this church counts upwards of 700 communicants. We know an instance or two in which a Theatre has been thus converted. The citizens of Cincinnati may soon say, "Our theatre is a School of Morals."

ROCHESTER:

FRIDAY SEPTEMBER 19, 1825.

BIBLE CLASS.

The Faculty of Amherst College, we learn, have concluded to incorporate into the regular course of College studies, the STUDY OF THE BIBLE. Freshman year, the scholars will attend to the historical writings; Sophomore, to the prophetic and poetical; Junior, to the doctrinal, and in the Senior year, they will attend to lectures on the evidences and doctrines of Revelation.

We are gratified with this as we have long believed that the study of the Scriptures has been grossly neglected, that it should be the first instead of the last subject attended to in acquiring an education. If the command to search the scriptures is to be obeyed—if they are the sword of the Spirit—if they are able to make men wise unto salvation—if this is the only volume which claims to be a revelation from God,—a knowledge of which is of infinite importance,—with what propriety can it be excluded, in a Christian country, from the course of collegiate studies? Indeed, our opinion is, that in the studies preparatory to admission into our colleges, the students should be thoroughly instructed in the great truths of revelation, the precepts of which are or ought to be his guide in the application of the knowledge he may acquire from every other source.

Besides securing to every man of liberal education some knowledge of divine truth, ignorance of which in nine cases out of ten is the cause of infidelity, it gives to the sacred volume an importance in the eyes of community, instead of conveying an idea by its exclusion from a collegiate course, that it is at most but of secondary importance. Let this system be adhered to, and let scripture knowledge be combined with the acquisition of human learning, & there will be a much smaller number of those who are considered profound scholars in the various branches of human learning, but who are as profoundly ignorant of the Bible.

As this day when bible classes and sabbath schools are becoming so general in society, it will have a happy influence upon them, to find that the students of our highest seminaries do not consider them beneath their notice, but are in fact engaged in the same pursuit. And when those who have gone through with their collegiate course, shall engage in professional business, whatever it may be, they will be qualified to come forward as instructors in bible classes and sabbath schools and lend their personal influence and labors in promoting these great and important objects.

We have received the first number of the "Sailor's Magazine and Naval Journal, published in New York, by the American Seaman's Friend Society." It is a pamphlet of 32 pages. Its contents are interesting to all classes, but more especially to seafaring men, for whose benefit it is especially designed. In the efforts which have been made within the last ten years by christians of various denominations, and by benevolent and philanthropic individuals, both in Europe and America, every person must sincerely rejoice who knows how much the moral improvement of this class of men has been neglected and is aware of their importance to every country whose character is in any degree commercial.

The prayers of every friend of his country, and of every christian must attend the exertions of the "Seaman's Friend Society."

We have only room this week for two short extracts from this pamphlet.

We learn from the Philadelphia Recorder, that the present Editor is to be succeeded in the editorial department of that paper by the Rev. Benjamin B. Smith, the present editor of the Episcopal Register, published at Middlebury, Vt. While we cannot but regret that the editor of the Recorder is to relinquish a post which he has occupied with so much ability, and usefulness to the cause of evangelical religion and vital piety, we rejoice that he is to be succeeded by one whose abilities as conductor of a religious journal, afford assurance that neither the character of the Recorder will be changed or the ability with which it has been conducted, will be diminished by being transferred to the hands of Mr. Smith. If asked why we take so much interest in the publications of another denomination, our answer is ready,—because we believe that both those above named have contributed to the dissemination of evangelical sentiments, and are able advocates of gospel truths, & more regard the cause of the Redeemer than the interest of any sect or denomination.

MOSCOW STAGE.

A few weeks since stated in a short article that this stage had ceased to violate the sabbath; that it had changed from a daily to a six day line. We stated too, the means by which this change was brought about, viz.—by some of the proprietors being opposed to it and by the refusal of some of the post masters to open the mail, & by the refusal of some of the drivers to drive on that day.

We have just received a line from an assistant post master on the route from Canandaigua to Moscow, saying that he has seen an article in a publication issued from a press in this village, denying the fact that the Moscow stage has ever run on the sabbath. The article to which he refers we have never seen, nor had we heard of it until the receipt of our informant's letter.

In reply, we have only to say, that the facts stated in the article in the Observer, referred to, we gave not from report, but from our own personal knowledge,—and can now add, that this line has twice commenced running on the sabbath, and has in both instances been induced to relinquish it by the same firm and decided conduct of some of the proprietors, post masters and stage drivers, as before stated. We could name all the persons alluded to above. One of the drivers was thrown out of employ by it, and is now driving in the Pioneer line. This is all we deem it necessary to say on the subject.

THE PLOT.

We have received a communication from a highly valued friend, in reply to an article which appeared in a paper of another denomination, the object of which was, to put the people on their guard against a plot, or secret combination of the clergy, of this country, to control the press and monopolize the sale of books, &c. Believing that our correspondent has mistaken the views of the Editor who gave circulation to these charges, and feeling too, that there is a severity in the article which is not fully justified by that to which his is a reply, and is not calculated to do good under existing circumstances, we think best not to give it an insertion.—

Further, we believe that we have a clue to this business, which, when a development is made, will show that it has nothing to do with religion, and although the clergy have been extensively consulted, has no connexion either with religion or politics—we may be mistaken in our suspicions but are confident that a development will afford, instead of a cause of alarm, rather matter of amusement—and will do little credit to the sagacity of religious editors who thus throw their influence into the scales of the enemies of vital piety.

From the Investigator.

Another "Curiosity."—In the [Philadelphia] Reformer for the last month, we find an article respecting "the General Union for promoting the Observance of the Christian Sabbath," recently formed in New-York, by a "Convention assembled from various parts of the country."

The "Reformer" undertakes to give "a few extracts" from the "very lengthy address" of this "Convention," which was "sent forth" in the papers and inscribed "To the People of the United States."

Among these professed "extracts" we find the following sentence.

"It is the object of this Union [for promoting the observance of the Sabbath] to enforce the laws of the several States in favor of the Sabbath."

We have before us the "Address of this Convention," "to the people of the United States" as "sent forth" in the New-York Observer of May 24, and the Western Recorder, of June 3d. The sentence of which the above is the professed extract, as identified by its connexion, reads in both the above papers, as follows:

"It is not the object of this Union to enforce the laws of the several states in favor of the Sabbath."

We have italicised the words "is" in the first copy, and "not" in the second, to make the "curiosity" the more apparent.

From the Missionary Herald.

THIRD OUTRAGE AT LAHAINA.

The readers of the Missionary Herald will recollect, that, in the year 1825, an assault was made upon the house and family of Mr. Richards, by the riotous crew of the English whaler-ship Daniel, then lying at anchor off the town of Lahaina; and that capt. Buckle, the master of that ship, evidently connived at the assault, (if he did not directly promote it), and is therefore justly responsible for it. The enforcement of a law for the preservation of the public morals was, it will be recollected, the cause of the riot. The demand made of Mr. Richards, on penalty of taking his life, that he should advise to repeal the law, was one of the most flagitious acts that can be conceived; and, if this threat had been executed, the guilt of murder would have been justly chargeable upon the captain, as well as upon his infuriated crew. For an account of these transactions, see the Mis. Her. for Feb. 1827, p. 39.

About a year afterwards, a similar attempt to abrogate the laws of that place was made by the crews of several English and American whaler-ships in concert, who doubtless acted with the connivance of their captains. The sailors threatened to kill Mr. Richards, but he was providentially absent from the islands, on important business of the mission. They went in a body to his house to demolish it; but found it carefully guarded by the natives. They then took away his hogs and poultry which were at some dis-

...ance from the house, and were probably the only property belonging to him, on which the rioters could lay their hands. They continued several days in the town, trampling on the rights of the natives, breaking open houses, and committing other indignities. Their great object was to obtain women in violation of the law, but in this they were signally defeated. The governor of the place, being a woman of principle, and of great resolution, gave orders, at the very commencement of the difficulty, for all the females to leave the town and betake themselves to the mountains. This order was gladly, and so far as appears, universally obeyed. Thus, in a population of 4,000 souls, the females were compelled, by an organized banditti from Christian lands, under the directions of captains who would at home express great respect for Christianity, to live in the mountains without regular food and without shelter, as the only means of avoiding guilt and dishonor.—See *Miss Herald* for July 1827, p. 208.

In the month of October last, a third attack was made upon the place, which was, in some respects, more aggravated than any preceding one. The assailants were the officers and crew of the John Palmer, an English whale-ship.—The assault was made under the direction, or with the sanction of the captain, who is said to be a native of Massachusetts.

The history of this affair is well written by Hoopili, the governor of Maui, in an official despatch addressed to Kaahumanu, the regent of the Sandwich Islands. Before the reader enters upon the perusal of this document, let him recollect, that four years previous to the date which it bears, the man who wrote it was an uneducated pagan, not able to read or write. Let the official report be considered—its order, explicitness, freedom from extraneous matter, and from every thing like swelling and bombast, and its manly assumption of responsibility; and then let it be said, whether such men are to receive abuse and insult, and their towns to be fired upon, not only without provocation, but when the rulers are discharging a great public duty, which they owe to themselves and to their posterity; and whether the civilized world is to look calmly on, and see the peace and the territory of the unoffending natives barbarously violated, merely because riotous sailors will not brook the restraints of civilization and Christianity?

The letter is as follows:
Lahaina, Oct. 24, 1827.
Love to you Elisabeth Kaahumanu.

This is the word which I have to declare to you. We have recently been in difficulty; we here of Maui. No one else is involved, I alone.—It was my own personal resolution.

This is the ground of the difficulty which you are to consider—a strict regard to God; because you and we had said, the women must not go on board the ships for the purposes of prostitution. I have strictly observed this word of ours.

There have recently gone off secretly several women for purposes of lewdness, Nakoko and Mikabako and others, whose names I do not know. When I heard by the people, that the ship had got possession of the women, then I requested the commander of the ship, captain Clark, to return to me the women. He would not consent—he ridiculed what I said.

That day passed; next morning I urged him again; three times I insisted on it.

He said to me: Your efforts are vain. It is not right. It is not thus in Great Britain. It is not right for you to withhold women from Englishmen. Do not keep back the women, that go in the bad way; otherwise a man of war will come and destroy you all.

Then I replied; I do not at all regard what you have said. There is but one thing that is right in my view—that you send me back the women—but understand, if you do not return them, I shall detain you here on shore, till we get the women. Then you may go to the ship.

My requirement was not at all complied with. Then I sent men to take the boat. The boat was detained by me; and the foreigner was detained by me, here on shore.

He said to me, this place will be full of ships; and Maui shall be free from *tabu*, or entirely burnt, so that not a cluster of houses shall be left. My ship is ready to fire upon you this night.

I replied, if the guns of your ship fire, I will take care of you. You and I and my chief will go together to another place. If your men fire from the ship, we the people of the island will remain quiet, but if the people of the ship land here on shore to fight us, then my people will fight them. You and I will sit still, and let your people and mine do the fighting. I will take care of you. If you do not give me back the women, you and I will dwell here on shore, and you shall not return to your vessel. I have but one desire and that is the return hither of the women. I ended.

We continued together from the early to the latter part of the evening, when the cannon of the ship were fired.

Mr. Richards had come to me saying, "I have come to promote reconciliation, out of love to you and out of love to them." Mr. Richards inquired of me, "What is your design?" I replied, my only design is, that the women be returned. We were persuaded to yield by Mr. Richards. I therefore sent back the foreigner; but did not obtain the women.

These are my thoughts concerning the recent doing in this place belonging to your king. It is nearly right perhaps, it is nearly wrong perhaps. He said to me, I shall sail to Oahu.—Boki and the consul will come and fight us.

Where are you? Look out well for Nakoko and those with her, and if you can get them, send them back here to Maui; and if the vessel does not anchor, then give directions to Pelekaluhi. It is ended. Love to you all.

HOOPILI-KANE.
Explanations of the foregoing Letter.

All the readers of these pages may not have been informed, that Kaahumanu has been a person of great authority at the islands for the last twenty-five years; that she was one of the wives of old Tamehameha; that, in her former state,

she was like other pagan rulers, except that she exhibited uncommon talents and extraordinary haughtiness; that, three or four years ago, she first gave evidence, which has since been continued, of strict religious principle; that she was admitted to the church in Dec. 1825 that she was previously associated with Kalaimoku in the government, as joint regent with him, till the young king should be of sufficient age and capacity to administer the public concerns; that, since the death of Kalaimoku, this trust devolves upon her alone; that her influence and authority with the natives are paramount and undisputed; that though foreigners had tried to render her odious with the natives, they do not appear to have succeeded at all; and that she used her power discreetly, and to the satisfaction of the chiefs and people. Her brother Kuakini, commonly called John Adams, is governor of Hawaii, the largest island. When Kaahumanu was baptized, she took the name of Elisabeth.

By saying, *No one else is involved—I alone* Hoopili means, that he takes the sole responsibility of what was done by himself and his men.

The boat referred to was the captain's, in which he went to and from his ship. By saying that he should take care of captain Clark, Hoopili meant that captain Clark should be put in a place of safety; and not, as our readers might understand him, that instant, deserv'd, and condign punishment should be inflicted for so gross and wanton an outrage.

By *my chief's* intended Nahienana, the young prince, and by *your king* Kauikeolu the young king, then in his fourteenth or fifteenth year.

The sentence—*It is nearly right perhaps; it is nearly wrong perhaps*—is idiomatic, and probably means—*perhaps I was right—perhaps I was wrong; for this it belongs to you, as my superior, to judge.*

The letter is signed Hoopili-kane, which is, Hoopili the man, to distinguish the governor from his wife, who signs her name Hoopili-wahine, that is, Hoopili the woman. This chief was, at the last intelligence, described as a firm and consistent friend of religion and morality, and as a determined supporter of the laws.

The phrase translated *love to you*, is the common salutation, and means, according to circumstances, affection for you, or respect, sympathy, or general good-will.

The question *Where are you?* is idiomatic, and intimates the necessity of strict and immediate attention.

"*What thou doest, do quickly.*"—The friends of Sabbath schools in Albany, N. Y. have lately had a meeting, for the adoption of measures "to exert a systematic influence over the whole city." The Register states, that between 30 and 40 volunteers subscribed the following paper. This is doing business in earnest; with some just estimate of the unspeakable importance of bending the twig that it may be a "tree of righteousness."

"We whose names are hereunto subscribed, do mutually and conscientiously pledge ourselves to discharge the obligations embraced in the following resolutions viz—

1. Resolved, That we will forthwith make a more vigorous effort to promote the Sabbath School cause in the city and its vicinity.
2. Resolved, That we will feel ourselves bound to visit at the rate of three families per day, with a view of completing the whole city in one month from the 11th of the present month.
3. Resolved, That we will habitually visit the children belonging to our respective classes."

INTEMPERANCE.

An interesting statistical article is published in the last No. of the N. Y. Observer, made up of facts and calculations, from which it appears that, independently of items which cannot be estimated, our country pays or loses at the rate of one hundred and twenty millions of dollars per annum, by intemperance! This sum is five times as large as the revenue of the United States government; it would pay off our national debt in six months; it would build twelve such canals as the Grand Erie and Hudson canal, every year; it would support a navy four times as large as that of Great Britain; it is sixty times as much as the aggregate income of all the principal religious charitable Societies in Europe and America; it would supply every family on the earth with a Bible in eight months; it would support a missionary or teacher among every two thousand souls on the globe! How prosperous might this country be—what blessings might it confer on the world—if it were only relieved from the curse of Intemperance!—*Philadelphia.*

EFFECTS OF INTEMPERANCE.

The Indiana Journal states that a remnant took place at the mouth of Spoon river, on the Illinois, about the 20th ult. between 5 white men and 15 or 20 Indians, which resulted in the death of three of the latter. The Indians had got whiskey, and were drunk; demanded more whiskey, drew their knives, and attacked the whites, but having lost three of their number, ran to their camp for their guns, when they were quieted and prevented from further mischief.

WHERE IS HE GONE.

It is written of a gentleman who died very suddenly, that his jester ran to the other servants, and having told them that their master was dead, he with much gravity added, "There! and where has he gone?" The servants replied, "Why, he is gone to heaven, to be sure." "No," said the jester, "he has not gone to heaven, I am certain!" The servants with much warmth asked, how he knew that his master was not gone to heaven? The jester then replied, "Because heaven is a great way off, and I never knew my master to take a long journey in my life, but he always talked of it sometime before hand, and also made preparations for it; but I never heard him talk about heaven, nor ever saw him making preparation for death; and, therefore I am sure he has not gone to heaven."

RUSSIA AND THE PORTE.

The following article from the N. Y. Spectator is all that we can give this week on the affairs of Greece. The details of the movements of the belligerents are too long for our columns. The Russians are advancing towards Constantinople, apparently with great caution, and success has thus far attended them.

"Our readers will draw their own inferences from the items we have furnished them, some of which are conflicting in their character. If the Russians had arrived, at the dates mentioned, at Varna, which is on the Black Sea, and not more than 140 miles from Constantinople, commanding that sea as they do, and having the co-operation of the force of General Paskiewitch, nothing it should seem, could have staid their progress but negotiation. The gathering of the large army in Austria looks also suspicious.—France virtually lends her aid to distress and weaken the Turks, by the expedition to the Morea. England seems strenuously called upon to act; but the speech from the Throne is altogether unsatisfactory; and the speculations of her journalists afford no light as to her probable course."

Colombia, Bolivia and Peru.—By the flying report communicated in our advices from Baltimore, it will be seen that Sucre has been driven from Bolivia by the Peruvians. We shall no doubt hear of some serious fighting soon. The manifesto of the Colombian government, the substance of which is given in the Daily Advertiser of this morning, does not make out a good cause for war. On the other hand the friends of the Liberator justify him, on the ground that Bolivia has been unwarrantably invaded by the Peruvians. It is impossible, from the conflicting accounts, to ascertain what is the will of the People. We believe they would all do better, if Bolivar would clear out.—*lb.*

IMPORTANT TO INSOLVENTS.

We have been furnished with a note of an opinion pronounced by the Supreme Court, at its late session in Utica, relative to proceedings in cases of insolvency, which it is important to the interests of that portion of the community who are under the necessity of availing themselves of the benefit of the insolvent laws, should be generally known.

"A question was submitted to the court for their advice, by a Commissioner, as to the allowance of a certiorari to remove into this court the proceedings in a case of insolvency.—The principal ground upon which the certiorari was asked, was, that it was alleged that it did not appear that full six weeks notice to the creditors to show cause had been given. The affidavits of publication stated that the advertisement or notice had been regularly published in the newspapers directed, once in each week, for six weeks successively, commencing on a certain day.

"By the court—Judge Woodworth. The proof of publication was undoubtedly defective. The affidavit might be literally true, and yet only thirty days notice be given. The statute requires the advertisement to be published for six weeks successively, that is, during forty-two days. The fact should be distinctly shown that the requisition of the statute has been complied with."—*N. Y. Spectator.*

ANNUAL MEETING OF THE A. B. F. M.

The next annual meeting of the American Board of Commissioners for Foreign Missions will be held in the City of Philadelphia, on Wednesday, the first day of October, at ten o'clock a. m. Rev. John A. Rice, D. D. of Virginia, is expected to preach the sermon.

The members, who have not provided themselves with lodgings, are desired, on their arrival, to report themselves to the American Sunday School Union, No. 148, Chesnut St. where they will receive directions on this point.

The Religious papers throughout the country, are requested to copy this notice.

SUMMARY.

On Monday last, in the superior Court sitting in New-York, a verdict of \$1500 was given in favor of Ellen Yates against William Le Count, for a breach of promise.

The Police Committee, on Monday evening last, reported on the petition of Jancey, who appealed from a conviction for selling liquor on a Sunday—confirmed the conviction.

The graduates of Harvard College contemplate the erection of a plain, substantial monument to the memory of its early benefactor, Rev. John Harvard.

We are told at the Post-Office that within eighteen months past, the number of newspapers sent off by the Northern (Albany) Mail, has more than doubled. This is one of the many indications of a thriving population at the West.

Old Donald McDonald, by a singular freak last week got drunk and lay under the window of Dr. Holyoke in Salem. While the Doctor was looking at Donald, another old gentleman passed by and saw him. The united ages of the trio amounted to 298 years.

Robert E. Pattison, late Preceptor of the Academy at Amherst, Mass. has been appointed Professor of Mathematics at Waterville College, Me. and Mr. John O'B. Chaplain, Tutor.

It is calculated that in the immediate vicinity of this city, about 300,000 bricks are manufactured daily, and that in the vicinity of this city and Liberties alone, no less than 40,000,000 will be used the present season, on the numerous public and private buildings now being erected.—*Philadelphia.*

A Jury in Albany have appropriated their fees, amounting to \$18, for the benefit of the Infant School Society in that city.

An extra session of the New-York Legislature for revising the laws, commenced on Tuesday last.

Dr. Charles Von Mayerly, in Germany, has lately invented a pair of boots, made of block tin and surrounded with a hollow body, with

the assistance of which he can pass over the most rapid river. He has lately exhibited his contrivance at Pest, at which place he walked for upwards of 500 fathoms in the river Danube, where it was very rapid and deep, in the presence of a great number of persons.

The Hon. John Taylor Gilman, of Exeter, N. H., has recently departed this life. He was Governor of New Hampshire for a long period, and has died full of years and honors. He will long be remembered by those who knew him, as an upright man, a patriot, and a Christian.—*N. Y. Spect.*

A remarkable spirit of Religious enquiry has lately been awakened in Corsica.—An officer of the customs has introduced the testament and religious tracts among the people and the result is, they have read & examined for themselves and have petitioned for Protestant pastors.—The human mind, which in Catholic countries, has, for so many ages, been fettered by papal superstition, seems to be awakened from its slumbers and dares to enquire, "What is truth?" At a late anniversary of the London Missionary Society, \$6290 were collected. The Wesleyan Methodists collected about the same.

The National Intelligencer states that Dr. Richard Randall, a member of the Board of the American Colonization Society, has been appointed Colonial Agent, in the place of Mr. Ashmun, deceased, and that he accepts the appointment with the intention of proceeding forthwith to Liberia to assume the administration of its Government.

A Letter from Commodore Porter says, "Our vessels are all laid up for the present, and their crews discharged. I have placed them all in a good state of preservation & they can all be fitted for sea in a few days after the men are on board. In the mean time I propose visiting the United States for the recovery of my health, which is somewhat impaired from so long an exposure to an unhealthy climate; besides I want repose of body and mind. A few months will restore me to health and vigor, and I shall return fresh for any service. The navy is at this moment scarcely any expense to this government whereas that of Spain is burdensome to an insupportable degree to the island of Cuba."

MONROE CO. S. S. UNION.

Those superintendents of Sabbath Schools, within the county that have not yet made their reports, are earnestly requested to forward them this week if possible. Blanks can be procured at the Depository, in Carroll-street. Those who cannot obtain blanks will please give information on the following points, viz:—

- Name of the school.
- Number of Teachers.
- Number of scholars that have been taught at the school during the past year.
- Average number attending.
- If the school has a Library,—the number of volumes, and such other information in relation to that school as may be deemed useful or interesting. Address Mr. Z. Freeman, Rochester, Sept. 18, 1828.

Since my last acknowledgement, I have received for the A. B. C. F. Missions, the following:

Clarkson M. Concert Prayer	\$3 00
Parma & Greece do 3 pay'ts	15 00
Scottsville do 2 pay'ts	9 75
For Tr. fund from 2 individuals	200 00
1st Pr. Ch. Roch. M. C. 3 mo.	86 00
2d do 1 mo.	28 00
3d do 1 mo.	40 35
	\$382 10

JOSIAH BISSELL, JR. Tr. M. C. F. M. S.

Rochester, Sept. 11, 1828.

Monroe County Sabbath School Union.

The annual meeting of the Monroe County S. S. Union, will be held in this village on Thursday the 11th Sept. next.

The different Schools are requested to form under the direction of their superintendents, and to be on "Johnson's Square" at half past 9 o'clock precisely. From this place they will proceed to Court Square where the business of the annual meeting will be attended to.

As many of the Schools as can make it convenient are earnestly invited to join in the celebration. The superintendents of each are requested to give notice to Mr. Z. Freeman of this village. Arrangements will be made to accommodate such schools as attend from the different towns.

The superintendents of each school in the County are reminded of the importance of forwarding their Reports as early as possible, at all events three or four days previous to the annual meeting. They may be addressed to Mr. Freeman.

Rochester, Aug. 21, 1828.

N. B. The time of the meeting is adjourned to Tuesday the 23d Sept. next.

MARRIED.

In Charleston S. C. Rev. B. Gildersleeve, editor of the Charleston Observer, to Miss Emma Louisa Lanneau. In Springfield Mass. Jonathan Hunt, jr. merchant, to Miss Abigail Osgood, daughter of the Rev. Dr. Osgood. In London Sir Astley Cooper to Catharine, daughter of the late John Jones Esq. In Canandaigua, Mr. Clement Wells, to Miss Juliana Howell, daughter of the Hon. N. W. Howell.

DIED.

In New-York, Gen. Theodorus Bailey, postmaster of that city.—At Burlington Vt. Mrs. Lucia Marsh aged 31, wife of Rev. James Marsh, President of the University of Vt.—At Middletown, Conn. Thomas Hubbard, cashier of the Bank of Middletown.—At Washington city, Samuel Brook, for many years principal clerk in the Treasury of the United States.

In this village David X. Post, Esq. of Orange Co. At his residence in Adams county, Ohio, recently, the Hon. Charles Wyling Byrd, judge of the United States court for the district of Ohio after an illness of only three or four days.

At his residence near Paris, Ky. on the 25th ult. Robert Trimble, Esq. one of the Judges of the Supreme Court of the United States.

ROCHESTER MARKET.

WHEAT,	per bushel,	100	1,06
Rye,		45	
Oats,		20	22
Corn,		37	
Flour,	bbl.	\$5.75	to 6,00
Butter,	lb.	13	to
Beef, fresh,	cwt.	2,50	to 3,00
Pork, fresh,	cwt.	2,75	3,25
lard,	bbl.	13,00	to 15,00
Salt,		1,75	to 1,87
Cheese,	cwt.	5,00	to 8,00
Tallow,		5,00	to 5,50
ASHES, pot,	ton,	\$2,50	

CHRISTIAN ALMANAC,

FOR 1829.

Published and for sale by the hundred, dozen, and single, by E. PECK & Co. Rochester, Sept. 18, 1828.

CANAL TRANSPORTATION.

Hudson & Erie Line. BUNN MIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.

SUNDAYS EXCEPTED.

For Freight or Passage, apply to

- JOHN SCOTT, Buffalo,
- S. & W. PARSONS, Lockport,
- ALLEN & CHAPIN, Rochester,
- WRIGHT & SHERMAN, Niagara,
- C. MORRIS, & Co. Utica,
- PATTISON & HART, Troy,
- ALLEN & CHAPIN, Albany,
- DOUGLASS & DENNY, No. 19, South Street, N. Y.
- HART, HERRICK, & Co. Boston.
- PLINY ALLEN, ALLEN & CHAPIN.

Rochester, April 4, 1828.

Advances always made on property left in store when required and cash paid for Ashes, Pork, and most kinds of produce.

NEW GOODS.

The subscribers have recently received an extensive assortment of

- Domestic Goods,
- Groceries,
- Crocery,
- Glassware,
- Bottle Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—14f

MURDOCK & COFFIN.

Main street, opposite the Globe Buildings.

NEED SPILING GOODS.

THE subscriber is receiving at his store adjoining the new Bank building, Exchange st. a splendid assortment of seasonable

DRY GOODS.

Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of fancy and staple dry goods, complete. He is offering them at a very small advance from City prices. He will frequently receive fashionable goods from N. York during the summer. EDWARD BREWSTER. Rochester, May 1st, 1828. 18f.

SAMUEL STONE,

Dry Goods Merchant, Carroll st. Rochester. 32

MEDICAL NOTICE.

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

1828. SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. Hill) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market. Rochester, May 12, 1828. 20f

Important to the Afflicted—The celebrated

ANTI-DYSPEPTIC ELIXIR, A MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of the warm season, such as Palpitation of the heart; Sickness of the stomach; Flatulency and moving of Costiveness; Wind in the bowels; Pain in the pit of stomach; Bitching up sour water from the stomach; Vertigo of the head; Loss of appetite; General weakness of the Lowness of the spirits; &c. &c.

Indigestion—This disease is one of the greatest evils of a life. Whatever can contribute to remove it, will always be anxiously sought. The following certificates speak well for the remedy mentioned therein.

Extract of a letter from a physician of Augusta, dated March 22, 1826—Dr. C. L. Smith: Dear Sir, Since I had the pleasure of seeing you in New-York, during the last summer, I have used every means, and taken advantage of every opportunity to have its virtues fairly tested, and so far I think it has succeeded beyond the recommendations in the directions.

Harrisburgh, Penn. May 8, 1827—Dear Sir: In pursuance of your request, I am happy to inform you that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could keep nothing on my stomach; I am now using the third and last bottle; my health is hourly improving, the costive state of my bowels has left me, and the roaring of wind about my stomach is entirely gone, and I can eat quite a hearty meal without being incommoded; and, Sir, I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for five years past! I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON.

I do hereby certify, that I have been for 18 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I have this method to notice it purely for the good of those who are afflicted with this miserable disease. SAM'L EDGAR. Wooster-street, N. Y. 1827.

We, undersigned, having been afflicted for some time with indigestion and weakness of the stomach, for which we have taken the Anti-Dyspeptic Elixir, which has given us complete relief, we feel it our duty to recommend this excellent medicine to all those who are afflicted in like manner.

JOHN FURMAN No. 17 Jefferson-st. THOS. LYON, Lumber Merchant. JACOB SHARP, No. 1 Hester-st. ENOCH DEAN, 114 Bowery.

The above medicine is for sale in this village only by D. BRACE (agent for the proprietor) at his Drug Store, No. 2 Exchange Buildings. Rochester, June 7. 1y27.

DEFALTS having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Charles M. Craker and his wife Estelle, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number sixty four, (14) in township Number one, range in the town of Canandaigua, in the County of Monroe and State of New York, bounded as follows beginning at the north east corner of lot Number forty five in township number one, range one, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach straddle; thence South six degrees East to the centre of said creek, from thence East six degrees North to the rise at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the usual house in the county of Monroe, on the twenty eighth day of March next at ten o'clock in the forenoon of that day. Dated September, 17, 1828. CHARLES PERKINS, Mortgagee.

the foreigners will read to Mr. Richards the printed letter, and inquire of him whether he wrote it; to which it will be his duty to make answer."

All the chiefs assented to this. Mr. Richards then said, "The letter to which you refer, I have seen. I wrote it. My answer will therefore be in the affirmative;—and when I have said this, what further?"

All were again silent for a long time, till finally Hoapiri said, "That must be the end of it, for we all know that *Leviki* was sold," and if it is a crime to say it, then we are all in fault for we have all said it;—that must be the end of it."

After this, one of the chiefs inquired, "What is the object of the council? We have heard the charge against Mr. Richards. We have heard his confession that he wrote the letter. But we have already pronounced the writing of it no crime. Why, should we assemble again for another council?"

No one was able to answer this question.—They immediately agreed, therefore, to proceed no further, and to tell the foreigners to do nothing more.

Concluding Remarks.

The circumstances of these transactions are of so marked a character, that very few observations are necessary.

And, first, as to the outrage from the officers and crew of the John Palmer.

Capt. Clark knew perfectly well, that by receiving women on board his ship and concealing them, he was violating a law of the place, which had been strictly enforced for more than three years. Without reference to the immorality of such conduct, he knew that, according to the usages of all countries, civilized and savage, Christians and pagans, the rulers of any place possess the right of restraining and punishing their own people. He must therefore have been aware, that the demand of Hoapiri was reasonable and proper, and that every attempt to evade or resist it was dishonorable.

The arrest and detention of the capt. with the avowed and single purpose of compelling him to deliver up criminals, was strictly defensible on the most obvious and acknowledged principles of government. Whether it was in the governor to take this step, depended on his being able and prepared to proceed to extremities. Let us suppose a similar case to exist in the harbor of one of our towns, containing four or five thousand people. If the master of a foreign vessel, enjoying the hospitality of Portsmouth, New Bedford, or New London, for instance, should afford an asylum to violators of the laws, & refuse to have his vessel searched;—& if, when the criminals were demanded by the municipal authorities, he should first evade the demand, and then insult and threaten the chief magistrate, who could doubt as to the propriety of detaining him, till the demand should be complied with? If, while thus detained, he should affect to consider himself as the injured party, and should sanction the proposal of firing from his ship into the town, how would such a proposal be received by the meekest and most dispassionate of the inhabitants of our Christian country? He would be regarded as a man, who, by his order, while he stood singly and undefended among the magistrates and the people of the town thus assailed, how many cannon-balls would be received, before ample and summary vengeance would be inflicted on him?

The bare statement of the facts in this case is sufficient to show, that capt. Clark calculated much more on the docility and forbearance of the natives, than on the justice of his cause; and that there is not a place in Europe or America, where he would, in similar circumstances, have been treated with so much lenity, as by the governor and people of Maui, who had him entirely in their power.

As to the case of capt. Buckle—his complaint was grounded on the publication of the fact, that he had purchased a female for an infamous purpose and in a disgraceful manner, not only against the wishes of the female herself, but contrary to her repeated and earnest expostulations and entreaties.

What reason had capt. Buckle to complain of this publication? It might be very unpleasant to him, and doubtless it was; but still what reason had he to complain? In October 1825, when his men were on shore, threatening death to Mr. Richards, and when he had been solicited to recall them to their duty and protect an innocent and defenceless female, he wrote to Mr. Richards a letter, of which the following is a literal copy: viz.

Ship Daniel, Thursday evening.

DEAR SIR,

I have received your note. My men are all on shore, having left the ship during the night, with a full determination not to return on board again, unless they obtained women. I have no command over them on shore; and should recommend your giving your consent to let them come on board, after which all will be peace and quietness. Yours truly,

WILLIAM BUCKLE.

Did captain Buckle mean to say, that his men were in a state of mutiny, and that he had no command over them? Most obviously not.—There is not the least doubt, that he might have come on shore, and ordered his men to the ship, and they would have obeyed. They considered themselves as acting according to his wishes; and, as we have already said, if murder had been committed, he would have been responsible. He ventures to advise a Christian missionary to countenance public prostitution; and, as an inducement, gravely intimates that he cannot restrain his men from executing their threats. It is a small matter with him, that a missionary, his wife, and child should be kept in apprehension of being massacred by sailors, whom he was himself bound, by every motive of public and private duty to restrain and control.—And yet, if a narrative of these transactions is published, and his character and deeds are placed in their proper light, he pretends to be deeply injured and aggrieved.

Neither the missionaries, nor their patrons, wish to bring the private vices of individuals unnecessarily before the public. But one of the

most important uses of the press is, that it can be made a powerful instrument of restraining and punishing crimes, where the arm of civil law cannot reach.

WHAT IS NOW GOING ON!!!

Who, indeed, can witness what is now going on in the religious world, and not be excited to effort? When we reflect, that, forty years ago, although Paganism reigned over three-fourths of the families of the earth, scarcely a single Bible was seen, or the voice of a single Protestant Missionary heard, in all her wide domain; and that now, there are more than two thousand Missionaries and Assistants scattered over this vast territory, constantly employed in preaching and teaching from the Book of Life, and that their schools contain 170,000 pupils; and that already 300,000 of their hearers have renounced idolatry of whom 25,000 have become members of Christian churches:—When we consider that Religious Tracts were scarcely heard of thirty years ago; and that now, two Associations in Britain and America have sent one hundred and twenty millions of these little messengers into all parts of the world, while every year adds fifteen millions to the number; when we reflect, that, twenty years ago, only one in six young men in our colleges were preparing for the Ministry; and that now, through the influence of the Holy spirit on the Churches, and the divine blessing on Education Societies, the proportion is one in three;—when we consider, that only fifteen years since, Sabbath Schools were scarcely known in this country; and that now, one Society has under its care 260,000 children:—When we reflect, that only four years ago a few Christians in Monroe county, N. Y. resolved to supply every family in that district with a Bible; and that since that time a similar resolution has been adopted in districts embracing more than half of the population of the United States, in many of which the work is already done: when we consider that although Intemperance rages to such an extent in the United States, that more than 50,000,000 gallons of ardent spirits are consumed annually, a Society has nevertheless been formed, within two years, on such principles and backed by such a tide of public opinion and prudent zeal, that it has already given a serious check to the progress of this evil in some parts of our land: when we consider, that although the Sabbath is profaned by the travelling of stages through all our principal towns, and by the passages of steam-boats, canal-boats, and other conveyances, along the lines of our most flourishing villages, a band of devoted men have, within one year, resolved, in the spirit of Nehemiah, to build again the broken wall, and restore the fallen glory:—when we consider these things, we ask again, who, that, calls himself a Christian, will not join with his whole heart in the glorious enterprise of delivering the world from the thralldom of sin and Satan? and who that has faith but as a grain of mustard seed, does see in the movements to which we have adverted, the approach of that day, predicted in Holy Writ, when "the deserts shall rejoice and blossom as the rose," when "the mountain of the Lord's mountains and all the nations shall flow into it," when "the kingdoms of this world shall become the kingdom of our Lord and of his Christ and he shall reign forever and ever.—Chr. Almanack.

THE PIONEER LINE.

From the N. Y. Observer.

Since I saw you, a few weeks since, I have spent my time at Saratoga and in the neighborhood of Utica. I have necessarily, been in stages, taverns, &c. mingled much with the various orders of men, and heard many views expressed on a great variety of subjects.

There are however about four great absorbing topics on the lips of every one, and of which, as I have time, I may give you some brief account. The four topics referred to are Sabbath-breaking, Intemperance, the Presidential election, and Free Masonry.

Immediately connected with the first topic (the only one of which I can now speak) is the Pioneer, or six day line of stages, which runs between Albany and Buffalo. The establishment of this line under such opposing circumstances, was a Herculean undertaking; and had it not been commenced in prayer, and blessed with more than human favor, it never could have succeeded. Though favorable to the project from the first, I confess I was not without fears that it was premature, and would succeed but slowly, and perhaps fail. I am happy to say, however, that after having talked much with friends and foes, and travelled myself in the line, my fears are dispelled, and my faith firmly fixed as to the ultimate success and great utility of the undertaking.

Had the projectors of the Pioneer line been actuated by such motives as their enemies imputed to them, I should neither have expected nor wished them success. But on this point I had never any doubt. I know those who first encouraged the great undertaking, & witnessed the fervent prayers which were offered that God would bless this and other means to stop the profanation of his holy day. I know not but some few concerned may have had a partial regard to pecuniary profit; but this was not the case with those who have been the principal movers—they have labored and poured out their money like water from the same motives that have led them to circulate the Bible, and send the missionary to the benighted pagan. On this point, I am not mistaken. Those whose "craft is in danger," and those who wish to make the Sabbath a day of amusement, may cry against hypocrisy, fanaticism, and popery, until they die;—but after death they will see that they have been criminally mistaken, and abusive in their charges.

But while I had no doubt as to the motives of those who established the Sabbath-keeping line I had some doubts as to the practicability of the undertaking. As I have intimated, however, experiment, thus far, gives animating encouragement on this latter point. The line is already well patronized, and must be still more favored when its true character is better known. The stages are new, spacious and easy, the horses are valuable and fleet, and the drivers sober, careful

and obliging men. Having one day in the week for rest, both the horses and drivers show that the Sabbath was evidently designed to be a physical blessing, at least, when duly observed.

I was pleased to find that so many respectable citizens, not professors of religion, patronized this six-day line. In the stage in which I came from Utica, but three out of eleven passengers, I believe, were professors, and in an extra, the same day, having ten passengers, the proportion was about the same. So it is vain to endeavor to destroy this line by calling it "Zion's Line," "Cold water line," &c. The truth is, almost every man who has any regard for religious institutions and good order, must, if he is not interested or prejudiced, favor an establishment which observes the Sabbath rather than one which does not. Supposing there were two stores in a village, the one closed on the Lord's day and the other corrupting hundreds by permitting its doors to be open, would not every respectable, sober man choose to deal with and encourage the former rather than the latter?—The case is exactly parallel with the one in question, or would be, if you considered that the latter store had been long established, and had already profaned the Sabbath a thousand times, while the former had but just commenced its existence.

There is nothing in the principles on which the Pioneer line is established but what must commend itself to every man of sobriety and candor. So time will show, so the better part of community will decide. It is too late in the day to put down moral and religious conduct by ridicule or threats. The cry of bigotry and puritanism may dishearten a few weak souls from doing their duty, but there are thousands whom such tricks cannot cause to swerve. The time has been when the Christian community were afraid to speak the truth respecting the fashionably wicked, and the sneering conductors of some of the public Journals. But times are changed. The truth can now be told and nothing can long stand before her power. Men may now act from principle, & they will gain, in every struggle with licentiousness. This is my first encouragement in relation to the ultimate success of the Sabbath-keeping stage-line.

The second encouragement is, that is a safe, quiet, orderly line, where one may travel any distance without fear from drunken, careless drivers, or profane or obscene passengers. From the character of the drivers and the company that are found in this line I should have no hesitation if necessary, in sending a child or female friend from Albany to Buffalo unprotected. Such merits the public will in time appreciate & reward. It must be so.

FUNERALS AT THE SOUTH.

We give the following address of the Clergymen of the city of Savannah, that our readers may see what the fashion is in that section of our country of showing respect for the memory of deceased relatives. The custom here mentioned we had heard of but did not suppose that it still existed in our land—that the custom of wearing badges, scarfs, &c. at funerals belonged to the days long gone by, and we do not mention it now as being so much more absurd than many customs which prevail at the north, but to express our approbation of the good sense of the gentlemen, who have perhaps risked their popularity by daring thus to stem the torrent of fashion, and raise their voices against a custom which time and habit had led their parishioners and society generally, to consider as sacred, & which perhaps is associated with scenes of the deepest interest and the most memorable periods of their lives.

We may be surprised at the existence of such a custom, but we would inquire what objection lies against this, which is not equally weighty against the practice which almost universally obtains among us, of wearing mourning at the death of relatives and friends? We should like to see a well written essay on this subject. It is a delicate one, but the clergymen of Savannah have dared to speak out. Have we none among us who dare follow their example?

TO THE PUBLIC.

It is more or less common on funeral occasions, to give officiating clergymen and pall-bearers, scarfs, gloves, &c. as badges of mourning. This is, oftentimes, an expense which can be ill borne by the family of the deceased; and not unfrequently falls very heavily upon the widow and the orphan, contributing to increase their affliction, by entailing a debt upon them, which they cannot, but with difficulty, discharge. This being a well known fact, the undersigned take the liberty, respectfully to state to their fellow citizens, that they have long seriously thought upon the subject—have frequently exchanged sentiments upon it with their ministerial brethren in other places, and are more and more convinced, that, in every point of view, it is desirable that the item of expense alluded to, should be abolished—they, therefore, propose the inquiry, whether it would not be expedient to discontinue it, in this city, from this period. They do not say that they will not accept such badges of mourning, in time to come, (for they are willing to do every thing in their power, on such melancholy occasions, which may be soothing to the feelings of the bereaved,) but they do say it will be highly gratifying to them if the charges necessarily incurred in burying the dead, should not be increased by the item above mentioned. It is believed that in this city, hundreds of dollars are expended, and in some others thousands, per annum, on funeral occasions which might have been well spared, to destitute and bereaved families, or, at any rate, might have been more advantageously appropriated to other objects. The undersigned would therefore invite the consideration of their fellow citizens to the subject, and would respectfully recommend that, (when it can be afforded) the amount which would have been expended in the purchase of the usual

badges of mourning for clergymen & pall-bearers, be henceforth given to some of those charitable institutions which are so creditable to this city. This will be no useless expenditure—it will do real good—it will give relief to the suffering poor—it will bring comfort to the sons and daughters of affliction—it will, we really believe, be a sacrifice, acceptable, well pleasing to him, who is the widow's God, and the orphan's friend.

DANIEL BAKER,
STEPHEN A. MEALY,
EDWD. NEUFVILLE,
ELIJAH SINCLAIR.

REMINISCENCES.

Thirteen years ago, Hopewell Presbytery consisted of seven ordained Ministers, one licentiate, and one candidate for the ministry.—Of the above ministers one had left off preaching entirely, in consequence of ill health—another preached but seldom from the same cause—a third and fourth were quite infirm, and had no regular congregations—leaving only three who attended punctually to the duties of the ministry, & one of them was between 60 and 70 years of age, another superintended the college, a 3rd had the charge of an academy. The licentiate had removed from the state, and was under suspension. In the same Presbytery, there are now 17 ordained Ministers, 4 licentiates, and several candidates for the ministry; besides from 12 to 20 young men in a course of education preparatory to the sacred office. Only three of its present members were members thirteen years ago—Two have removed and two have died. Most of the members of that Presbytery are in the prime of life, and well qualified for their self-denying and laborious task. Within thirteen years the churches have increased in nearly the same proportion with the ministry.—Charleston Obs.

DEATH, BY HYDROPHOBIA, OF A CHILD IN INDIA.

Rev. H. Fisher, Chaplain at Meerut, gave the following most affecting narrative, at a late meeting of the Meerut Bible Society:

I will offer to your notice another interesting anecdote, extracted from a letter lately received, of a little boy who was in his earliest infancy dazed with the superintending care of a pious mother, who, herself acquainted with the value of the word of God, had learnt to know that the Almighty God was a refuge in the hour of calamity, and his word a sure support.—Strange, but delightful sight! to behold a child of five years of age so thoroughly aware of the truth of the Bible, and so experimentally alive to its promises.

He was playing at his father's door, with his bearer, when a large dog, passing by, fiercely attacked him, seized hold of his cheek, and inflicted a severe and ghastly wound; the fangs of the brute entering the child's mouth: medical aid was obtained, and the wound gradually healed; and there seemed no further evil consequences to be apprehended. About a month subsequent to this misfortune, the poor little fellow was affected, as his affectionate mother supposed, only with a common fever, and medicine was, in consequence, administered: but, on the following day, some spasmodic difficulty was perceptible on the child's attempting to drink water: these symptoms were removed by medicine, and he appeared better and in good spirits. About twelve o'clock at night, the surgeon, who slept by his side, observed an alarming recurrence of the unfavorable symptoms, the urgency of which, had been temporarily relieved by leeches: at five the following morning, the poor little patient fell into dreadful paroxysms, shortly after leaving the hot bath, and seemed like one making plunging efforts to escape drowning, crying out every instant with alarm. Convulsive struggles continued after he was in bed, and he foamed at the mouth considerably. He was, however, perfectly sensible, and inquired, in hurried accents, what it could possibly be that induced such agony when in the water—"Can it be salt-petre?" His anxious mother, in the greatest distress, now plainly perceived that hydrophobia was actually confirmed in her child; and made up her mind at once, to understand that this, her beloved one must be resigned into the arms of the Almighty Jesus.

And now she felt how good it was, that she could speak even to this young creature on the nature of the change that soon awaited him, with some confidence of being understood; for he had been early taught and always loved the Bible—listening with peculiar interest to the narratives recorded therein—and dwelling on the remarks and explanations of his parent on the various characters brought to his notice, with remarkable pleasure, and selecting particular passages and men as his favorites.

Presuming on the known state of the child's mind, she at once told him not to be alarmed, but that he was going to the Almighty! "You are going to heaven, my love." He immediately caught the words; and, in the very midst of his convulsive efforts, interrogated quickly, "To die! To the Almighty! To heaven!" As the spasms gradually lessened on the little sufferer, he repeatedly and very tenderly exclaimed, "Mamma, don't cry! Papa don't cry! I shall not go to hell—shall I?" He was assured to the contrary; and told that God for Christ's sake loved him, and would not suffer him to go to hell! "You are going," exclaimed the sorrowing father, "my dear child, to Abraham's bosom, to Jesus Christ." "Yes," replied this interesting young disciple, "to Abraham's bosom—to Christ—to Elijah! oh! Elijah," [a deceased friend.]

The fits now recurred with considerable violence; yet he again entreated his parents not to weep, but to call on Gods angels to come and take him. His mother urged him to pray. "I have prayed, my mamma—I do pray!" The convulsions became more powerful, and the respiration spasmodically quick and hurried, when he supplicated, "Oh Lord, have mercy! Oh Lord, have mercy!" The voice was sweet and harmonious, and great emphasis and precision were given to the words "have mercy!" "Oh papa, pray for me! dear mamma, pray for

me!" Dreadful to witness were the struggles of the body; yet the soul seemed in perfect peace, and as if the body was enabled to bear its abounding sufferings by the abounding mercies of an indwelling Christ.

Again he exclaimed, "Oh Elijah! oh Lord! oh my God!" His father assured him, "You will soon be happy, and at rest, Johnny!" He replied, "Oh! yes, very happy!" Another awful struggle followed. The earthly shell seemed to cling fast hold of its imprisoned tenant, while the struggling soul seemed fighting to escape through the dark shadow of death, constantly exclaiming supplications for mercy.

At length he repeated, "Papa! come kneel down, and pray for me. Oh when will the Angels come!" He was assured, "Jesus Christ will take you to himself." "Yes!" he replied emphatically, "Christ will take me!" After another short respite, he cried aloud, "I see Elijah, Elijah! oh Lord! oh my God!" He asked for some flowers, of which he was always particularly fond, from which he selected his favorite—the rose. "Thank you," said he, "I only want the rose. God bless you, dear mamma! God bless you, dear papa." "We will soon come and join you," they replied, "in heaven." He called for his little brother; and his bearer, who had been his constant and faithful attendant ever since his birth; he desired him, in Hindoostanee, to put his trust in God, and blessed him.

United prayers were now offered up to the throne of grace and mercy—to take this young and beautiful plant—a flower of the Lord's own cherishing—to its kindred heaven; and our prayers were heard. The disease generally lasts eight days, here it only actually raged three hours. The fits seemed now less severe. "As we were looking at and watching the little sufferer at the foot of the bed, he called out to me in a clear firm voice, "Come here, sir, and shut my eyes! aha! aha!" said he, "there! there! it is now over! papa, don't cry! mamma, don't cry!" He paused a moment—"Papa! Mamma!" "We are close at your side, love!" He summoned me by name, also, to come near to him, and softly sighed out his soul into the hands of his Maker, with the affecting words—"Mersey! mersey! happy! happy!"

From the New-York Observer.

PARIS EVANGELICAL MISSIONARY SOCIETY.

The annual meeting of this Society took place April 25th. The Report represented it as in a high degree prosperous. Twelve new Societies (Auxiliaries or Branches) have been formed in the Departments during the year. The Monthly Concert of Prayer has been established in ten churches, and several Consistories and congregations have for the first time afforded their co-operation; making, altogether, about 30 new Auxiliaries. The receipts amounted to 23,700 francs, [\$4,447 50,] being an increase of 2,500 above those of the previous year. Expenses, 18,000 francs, [\$3,375,] or 2,000 francs less than those of the previous year. But the expenses of the Mission-House must necessarily increase, on account of the admission of new pupils, to be educated for the missionary work.

The Society expects, in a short time, to enter actively into the field of labor, by sending two or three of its young men to preach the Gospel to the poor heathen. It has at present in its treasury 27,600 francs, [\$5,175,] In the statement of receipts we notice with pleasure that the ladies composing the Committee of the Paris Auxiliary, have worked various articles with their own hands, the avails of which amount to 1,600 francs. Rev. Mr. Wilks laid on the table, as a donation to the Society, an interesting collection of Bibles and parts of Bibles in various Pagan languages, to serve as a Library at the House of Missions. He also announced his intention to exert himself for the increase of the Society's funds, and, as example was contagious, he would, at the risk of appearances, give publicly 500 francs, to assist in maintaining the first missionaries which should be sent out by the Society. "I hope," added he, "that these 500 francs will be like good seed, producing much fruit."

From the New-York Observer.

SABBATH SCHOOLS AT SEA.

A letter from an officer belonging to the United States ship Natchez, now on the West India Station, gives information that a Sabbath School has been formed on board, agreeably to the suggestion contained in a letter from a naval officer which we published some time since. We also learn that Sabbath Schools have been formed on board of several merchant vessels, among which are the Olympia and Mary Ann, which sail from this port. In most of these cases, the entire system of religious practice, as recommended in said letter, has been adopted; the necessary books being procured by the Captains at their own expense.

American Revivals.—It may interest some of our readers to know, that Mr. Henry Dunn, author of the late work on Guatemala, has examined the files of the New-York Observer, and such volumes of the Boston Recorder as we happened to have, with reference to preparing a volume in England, or publishing in some other form; concerning the Revivals of Religion in America. He has taken copious extracts, except from one volume, which he requested permission to carry to England and return. His views on the subject are very correct, and we shall anticipate an interesting sketch.—N. Y. Obs.

THEATRE MORALITY.

Text.—Remember the Sabbath day, to keep it holy. IN THOU SHALT NOT DO ANY WORK.—Jehovah.

Comment.—One hundred and fifty men were kept constantly at work—night and day, SUNDAYS and week-days, in order to fulfil the contract for finishing it [the Bowery Theatre] by a given day.—Philad. Ariel, Sept. 6.

The Pendleton (S. C.) Messenger announces the death of John Wilson, Esq. lately a Representative in Congress from South Carolina. He had been in ill health for some time, but his death was sudden and unexpected.

ROCHESTER:

FRIDAY SEPTEMBER 26, 1828.

FAVORABLE CHANGE.

Every person who has been in the habit of reading political papers for a few years past, must have noticed that an important change has taken place in their characters; and this change we are happy to say, has been in favor of morality.

It is unnecessary to speak of the influence of the press upon the community, especially upon the young, whose avocations, in this country, limit their reading almost exclusively to the publications which are issued weekly by the presses devoted to the news of the day and to party politics. They are generally sought for and read with avidity, and their contents in every family, where they are taken, form topics of conversation, in which parents, children and domestics, freely expatiate, and habits of thinking and of reasoning are formed which necessarily have an important influence on their future conduct. But what we have more particularly in view is, the articles which have a direct bearing upon morality and religion. It is but a short time since, there were very few papers, of any party, that did not frequently admit articles, which tended to bring religion into disrepute—giving in staring capitals, some story of the immoral or oppressive conduct of a priest or deacon—some report unfavorable to missionary operations—a witty story about some night meeting for religious worship—or some sage caution against religious dissipation.—Theatrical puffs—Circus and Lottery advertisements, were published without hesitation; and these dishes seasoned as they were, with the spice of party politics and served up with a catalogue of marvellous stories, hair-breadth escapes, murders and suicides, as a relish, could hardly fail of being swallowed with avidity.

But while the zeal of party seems to continue with unabated violence, those exceptionable traits in the character of our newspapers, are less frequently seen at the present day. Indeed we have often seen, of late, important articles of religious intelligence, and essays on moral and religious subjects, occupy considerable space in those papers which are most violently contending and most warmly engaged, on either side, in the party warfare with which every town, village and neighborhood is agitated. That such a change has taken place must be apparent to every person of observation. The question is, what has produced it?—and it is a question, which, like many others, it is easier to ask than to answer. We cannot however, but flatter ourselves that it has been effected by a change in the views and sentiments of the editors of our public journals.—That they have become sensible of the pernicious tendency of their former course—have seen how much the stability and permanence of our civil institutions depend upon the morality and religious sentiments of our citizens, and either from motives of true patriotism or from their own religious sentiments, have been led to the change which we have noticed. We know indeed that some of our most respectable editors are men who profess religion, and we doubt not are possessed of personal piety.

We are aware that this change may have been brought about by other causes. That parents having witnessed the unfavorable influence of these slants against religion, upon their families, may have refused to patronize such papers on this account, and that pecuniary considerations may have induced those editors to alter their course.

Perhaps the establishment of Sabbath schools has not been without its influence in giving a different cast to the moral and miscellaneous department of political papers, for it can hardly be supposed that parents who have patronized, and witnessed the beneficial effects of Sabbath school instruction upon their children, and have been pleased with the religious books & tracts which they have obtained weekly from the Sabbath school library, would look with indifference, or with a favorable eye, upon articles of an entirely contrary tendency. There is still another way in which this change may be accounted for.

A multitude of publications have sprung up whose professed object is to calumniate the friends of religion—to blacken the characters and misrepresent the acts and motives of the ministers of Christ; to war against the missionary and Bible societies; and whose columns teem with vulgar abuse of Sabbath schools and all the benevolent operations of the day, forming sewers sufficient to carry off all the moral miasmata, which is generated by the corrupt passions of the human heart; and rendering it unnecessary for respectable editors to lend their columns to add a few drops to this ocean of filth.

Which-ever of these causes may have contributed most to produce this change, we can only say, that we heartily rejoice at a result so auspicious to the cause of morality & religion, and that it is not now necessary for the man who wishes to patronize a particular political paper, to pay for

that which he considers as poison to the morals of his children and family. We are glad to see editors of political papers leave the dirty work of polluting the streams of religious knowledge to those who are in their element when wallowing in the mire.—That the Paines and the Marats and Robespierre's of the day are obliged to show their colors, and that those only who choose to do so, are under the necessity of giving them their patronage.

It may be supposed from our remarks, that we see nothing in political papers to condemn; but we would not be so understood. We notice with regret that but a few of them have excluded entirely Circus and Theatrical advertisements.—That lottery notices still appear in many of them—and cannot but think that there is something rather incongruous in the appearance of a paper with one part of its columns filled with these advertisements, while essays on moral and religious subjects occupy another portion, forming, in our opinion, rather a singular kind of contrast.—However, since improvement in this respect has commenced, we cannot but indulge a hope that it will continue until advertisements for games of chance, the school of morals, and horse exhibitions for the edification of the rising generation will not find admission into any paper laying any claim to respectability.

The Monroe Sabbath School celebration took place on Tuesday last agreeably to previous arrangements. As we were unacquainted with some of the speakers, and have not been furnished with any account of the proceedings, the resolutions which were passed, or the names of the officers chosen for the present year, we shall be obliged to defer giving any particular account until next week.

The number of scholars that were present was 1550, teachers 274, total 1824. The deep interest felt in the prosperity of the institution was apparent from the great number of persons of both sexes, of the first respectability, from this village and the adjacent towns, who attended the celebration.

Melancholy.—On Sunday last a gentleman by the name of Julius Catlin, a portrait and landscape painter, who had for a few days been boarding at the Eagle Tavern in this village, took his pallet brushes &c. and went below the falls, as is supposed for the purpose of taking a sketch of the grand and romantic scenery which is presented from that place. After having taken a sketch, it appears that he took off his clothes & went into the water for the purpose of bathing, and was immediately heard to cry for help, by a person standing upon the bank, but who was unable to render any assistance. He sunk and his body was not found until Monday morning. There were circumstances which led to unfavorable suspicions of the person who saw him sink. His conduct was to say the least, very singular. He was first seen by persons from the opposite side of the river gathering up the clothes of the deceased and when discovered, himself gave the alarm, that a man was drowned. A Watch supposed to be worth two hundred Dollars and which he says that he saw Mr. Catlin have just before he went into the water—also considerable money which Mr. C. was known to have had about his person in the morning have not been found, although, very diligent search has been made for that purpose. A Coroner's Jury, however, after a full investigation of all the facts, gave a verdict of "accidental death by drowning." His funeral was attended on Tuesday afternoon, from the Episcopal church, where a sermon was delivered by the Rev. Mr. Gear. Mr. Catlin was a young gentleman of very agreeable manners and very respectable in his profession. He is supposed to have been about 23 years of age. He has connexions residing at Ithaca.

For the Observer.
Extract from the minutes of the Conference of churches of Licking Co. Ohio, Sept. 3d & 4th, 1828.

Revivals now exist in five townships; four of them have been in progress since February. Since that time more than 50 have united with the Granville church by profession, and 20 more are expected to join the next Lord's day. Since that time a church of 53 has been gathered in Burlington. A number of individuals belonging to Jersey township attended the last quarterly conference, which was held at the Presbyterian meeting house in Granville. They returned deeply impressed with a sense of their sins; and were the first fruits of the revival in Jersey. This county has 24000 inhabitants—8 churches—the largest 183 the least 15. Three ministers preach the whole of their time in the Co. and one more, part of the time. The conference was unusually large and serious. On motion of Hon. S. Baneroff and seconded by Col. W. Wright.

Resolved by this Conference, "That we do cordially approve of what is doing by the friends of good order and religion in New-York, and other parts of our country, to promote a better observance of the Holy Sabbath, and that we will by our example and influence co-operate with them."
S. S. Miles, Moderator of Conference.

The Geneva Presbytery at a meeting held at

Newark on the 3d sept inst. passed the following resolutions.

"1. Resolved, That it be recommended to each congregation within our bounds, in subordination to the glorious end in view, to become a vigilant and active association, auxiliary to the General Union for promoting the observance of the Christian Sabbath."

"2. Resolved, That all persons under christian influence and especially all professors of the gospel, be exhorted, as individuals, to maintain consistency in their own conduct on the Christian Sabbath: and, that it be enjoined upon our Sessions to discipline all the violators of the Fourth Commandment who may be found among their members."

"3. Resolved, That the Stated Clerk be directed to procure the publication of the above memorial and resolutions."

Attest,
HENRY AXTELL, Stated Clerk.

From the New-York Observer.

WESTERN SUNDAY SCHOOL UNION.
The third anniversary of this Society was held at Utica, August 28. It presents a very gratifying view of the condition of Sabbath Schools in the 15 Counties which are included in its limits. In many of these Counties, missionaries have been temporarily employed for the promotion of the general object, and their labors have been greatly blessed. In the Counties of St. Lawrence, Oneida, Onondaga, and Herkimer, resolutions have been formed to furnish every child who can read, with a copy of the New Testament. In the first, 4,500 copies have been distributed, and in the second and third the work is nearly completed.

This Union embraces, at the present time, 1087 Schools, 7694 teachers, and 47,000 scholars. "The Methodist," says the Report, "having seceded from our Society, have so far diminished our numbers; yet we have now an aggregate of 587 Schools, 3194 teachers, and 16,000 scholars, more than were reported at our last anniversary." Within the past year, one hundred and thirty teachers, and two hundred and forty scholars "have been added to the kingdom of God." The whole number of children in the District, between five and fifteen years of age, is estimated at 150,000. Hence, if we allow 10,000 children as belonging to Schools not connected with the Union, it will be seen that in a part of the country which is celebrated for the number and excellence of its Sabbath Schools, but little more than one-third of the children attend.

Sunday Mails.—The Post Master General has lately advertised for proposals for carrying the mails in New-England and New-York.—We have been highly gratified to find, on examination, that he has so arranged the mails in this State that none of them are to be carried on the Sabbath. It is so also, in New-Hampshire, with the exception, perhaps, of the great Boston and Portland mail. The advertisements for the other New-England States we have not been able to examine. In New-York, we find that a few mails are to be carried on the Sabbath, but on some routes the arrangements are such as indicate a wish in the Department to avoid any such violation of God's commandment.

Our readers, we are sure, will very earnestly join us in the wish and hope that, so far at least as Vermont is concerned, the Department may not be induced by any offers of contractors to alter the arrangement above mentioned.—Vt. Chronicle.

The Sabbath in Jefferson Co.—From a pamphlet which has just come to hand, containing the proceedings of a public meeting held at Watertown, on the 5th ult. on the sanctification of the Sabbath, we are gratified to learn, that several different religious denominations united in forming a County Union, auxiliary to the General Sabbath Union. The plan pursued by the parent institution, embracing of course the pledge, met with the unqualified approbation of the meeting. This is as it should be.—West. Rec.

From the Albany Christian Register.
[We cheerfully give place to the following communication, and hope that the example here set by one of our houses of refreshment, may be followed up by them all.]

Mr. Hoffman.—Seeing in our papers of last Saturday, an article signed Temperance, recommending HOT COFFEE as a substitute for spirituous liquors, to be supplied to customers and travellers, & believing it would be of much benefit to the temperate as well as to the intemperate, and be the means of doing much good to the community at large, and also be the means of making men better for health and strength, both for time and eternity—So with this design, we have now adopted the mode prescribed, and shall try the experiment. Should it succeed, we hope that it may be the means of doing much good, and answer the desired end.
M'CAE & BROWNLEE.
Albany Sept. 18, 1828.

From the New-York Observer.

MESSEURS MORSE, HALLOCK & Co.—I find in the Commercial Advertiser of Tuesday evening, a reply to your first editorial article in last Saturday's Observer, or rather an attack on your paper.

Having been for many years an inhabitant of this city, and from some peculiar circumstances well acquainted with the progress of Theatres, I will, with your permission, make a few remarks on the part of Col. Stone's article relating to those establishments.

The intimation that the number of Theatres has increased from one to five in consequence of the articles published on the subject in the Observer, requires no other refutation than a statement of the fact, that the erection and performances of the fifth Theatre (the Bowers) were the particular occasion of those articles, as I presume from having seen none till that event took place.

The inference drawn by Col. Stone, of the Theatre's having an increase of patronage because one of the publications in the Observer was reprinted and scattered among the pit audi-

ence in a certain Theatre, is, I think, a rather strange proof. As well might he have said that the proprietors of one of these "schools of morality" had found it to their advantage to distribute their tickets of free admission to frail females, in order to induce them to bring with them their paramours.

This experiment, however, though certainly intended for their benefit, has probably had more effect in destroying their popularity with a discriminating public, than any thing that opposers have said or published respecting them.

The stubborn fact is, that Theatre stock has become a most unprofitable and ruinous speculation; and that honest and just demands on the greater part of the Theatres in this city, can be purchased at 75 per cent. below par. If Col. Stone or any other person should doubt this fact, you will have the goodness to give the name of the writer of this, who has demands against them and will cheerfully dispose of them at that rate.

More County Resolutions.—One of the Editors was present at a meeting of the Sullivan County (N. Y.) Bible Society in Monticello Court-House on the 26th ult. when it was resolved, with the divine aid, to supply every destitute family in the County with a copy of the Scriptures, in one year from the 1st of Jan. next. Population in 1825, 10,373. To which add Penobscot County Me.; population in 1820, 13,870. Before reported, 5,789,959. Total, 5,814,959.—Ib.

Prophecy Almost Fulfilled.—Olivar Evans said 50 years ago, that the child was born who would travel from Philadelphia to Boston in one day—24 hours! The journey may now be made in about twenty-nine hours! The use of steam coaches, with some little further improvement in steam-boats, may, in less than five years, fulfil what was thought the mad prophecy of Oliver Evans, for then the journey was one of serious moment, and with severe travelling, occupied five or six days.—Niles Register.

Prayers laid up for Seamen.—It is stated by a sister of the late Dr. Dwight, President of Yale College, that she never knew him omit to pray for seamen either in the public worship of the sanctuary, or in the devotions of the family.—She also says, that their mother, who lived at quite a distance from the sea, and who in a widowed state conducted the worship of the family for many years, was accustomed to pray for them with equal constancy; and that while she, herself, had never seen a sailor, she was often led to wonder who they were, that her mother should pray for them with so much interest & so much fervency.—Sailor's Mag.

Death of Capt. Booth.—The ship Bingham, from Trieste at Philadelphia, has brought passengers the Son and Steward of Capt. Booth, of the U. S. ship Lexington. Capt. B. died 26th July, after a lingering illness of several months, that terminated in the consumption of the lungs, on board the Bingham in which he embarked a few days previously on return home. His remains were interred in the Episcopal church yard at Gibraltar with distinguished funeral rites, by the military of that garrison. We understand that Capt. B. has left a widow and five children to deplore his irreparable loss.

GENERAL SUMMARY.

A man in the jail at Manchester, Vt, lately killed himself, by repeatedly running across the room and striking his head against the wall until he broke his neck.

A brig was cleared on Thursday last, at the Boston custom-house, for the North-West Coast, having on board six hundred and forty-six bales of domestic cottons, valued at forty-eight thousand dollars. A ship also cleared for Valparaiso, with nearly five hundred bales of the same commodity.

Four persons indicted at Worcester for selling Lottery Tickets, plead guilty, and were sentenced, each to pay a fine of fifty dollars and cost of prosecution.

A machine has been invented by Mr. Robert E. Hobart, of Montgomery county, by which a ton weight of horse shoes may be made in a day.

Deacon Thomas Merrill of Deering, has given \$90, to the N. Hampshire Miss. Society to constitute his three sons, viz: Rev. Thomas Abbot Merrill of Middlebury Vt. Mr. Enos Merrill of Deering, and Mr. John Merrill of Weare, life members of said society.

A person who has been to the pains to ascertain the fact, states, that of the persons who entered a celebrated gin-shop in Westminster, within a given time, the women were in proportion of 19 to 1.

A distemper known as the "blind staggers," has recently destroyed a great number of valuable horses on Long Island. It is said that on Saturday last, no less than a hundred died in two townships. It has also prevailed on Staten Island. When it seizes the animal, it seems to be uniformly fatal.

The British have made peace with the Ashantee. The African King deposited 40000 ounces of gold with the British, and gave them two hostages.

The Treasurer of the Monroe Sunday School Union, acknowledges the receipt of \$31 51 cents, the amount of the collection taken up on the 23d inst. at the Celebration.

JOHN WATTS, Treasurer.

DEED.

In this village, on Saturday night, in the 39th year of his age, after a long illness, ISRAEL W. CLARK, formerly of Cooperstown, Otsego county, and for the last eleven years a resident of Albany. Mr. CLARK has been for twenty years connected with the newspaper press. He established a Journal at Cherry-Valley in 1810, became Editor of the Watch-Tower at Cooperstown, in 1812, revived the Albany Register in 1818, and for the last five years, until his removal to this village to assist in the editorial charge of this paper was employed as associate editor and Legislative Reporter for the Albany Daily Advertiser.—Rock. Tel.

ROCHESTER MARKET.
WHEAT, - - per bushel, 100 1,25
Rye, - - - - - 45 50
Oats, - - - - - 20 to 22
Corn, - - - - - 37 50
Flour, - - - - - bbl. \$6,50 to 7,00
Butter, - - - - - lb. 13 to
Beef, fresh, - - - - - cwt. 2,50 to 3,00
Pork, fresh, - - - - - cwt. 2,75 3,25
- - - - - mess, - - - - - bbl. 13,00 to 15,00
Salt, - - - - - 1,75 to 1,87
Cheese, - - - - - cwt. 5,00 to 8,00
Tallow, - - - - - 5,00 to 5,50
ASHES, pot, - - - - - ton, 82,50

SPLENDID VIEWS OF AMERICAN SCENERY.

- ON Friday, the 10th of Oct. will be published by T. K. Greenbank, No. 64 Spruce Street, Philadelphia, a volume of splendid views of American Scenery, viz:—
1. A view of Beck's Shot Tower, on the Schuylkill, near Phila. and adjacent scenery.
2. A view of the Light House in Long Island Sound, with the adjacent scenery.
3. A view of York, on Lake Ontario, with the fortifications.
4. Characteristic Scenery on the Hudson River.
5. View of New London, Connecticut, with the adjacent scenery.
6. Views of Lemon Hill, near Philadelphia, the seat of Henry Pratt, Esq.
7. The Tomb of Washington, at Mount Vernon.
8. View at the Great Bend of the Susquehanna.
9. View of the Upper Falls of Solomon's Creek, Luzerne county, Pa.
10. View of the Lower Falls of Solomon's Creek.
11. View of the Catskill Mountains, from the Hudson.
12. View of Fort Niagara, on Lake Ontario, from the Light House on the British side.

These Views are executed in the best style of Philadelphia engraving, from drawings made upon the spot. Each Plate will be accompanied by a full and accurate description thereof, so as to make it perfectly intelligible to every person.

The work will be printed and issued to subscribers in the first style, on superior paper, and with a handsomely printed cover, & delivered to subscribers at the very low price of One Dollar per copy. Flexible covers will be used for country subscribers, so that they can be safely sent by mail.

Any gentleman, postmasters and others, who will interset themselves to procure ten subscribers, and remit \$10 to the Editor, shall receive twelve copies. From the very flattering patronage already received, (1200 subscribers having put down their names) this volume will probably be succeeded by another, as soon as other plates can be engraved. All orders from the country will be promptly attended to.
Address, T. K. GREENBANK, No. 64 Spruce Street Philadelphia.

Any Editor who will insert the above a few times, and forward a copy of his paper containing the advertisement, directed "Saturday Bulletin, Philadelphia," shall receive a copy of the Views, immediately on their publication.

CASH FOR FLAX SEED.
THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Lined oil of the purest quality for sale upon good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil & meal usually kept on hand.
JA'S. K. LIVINGSTON.
Sept. 25, 1828. 35c

CHRISTIAN ALMANAC, FOR 1829.
Published and for sale by the hundred, dozen, and single, by E. PECK & Co. Rochester, Sept. 19 1828.

Modern Wholesale and Retail BOOT & SHOE STORE.

THE subscriber cheerfully embraces this opportunity to tender his warmest respects to the inhabitants of this village, and its vicinity for the very liberal patronage he has received during the few weeks he has been a resident of the place.

And to assure a generous public that in future unremitting attention will be paid to such as may do him the honor to call, and that no pains shall be spared in selecting the choicest workmen and stock.

I have now on hand an extensive assortment of custom boots and shoes of my own manufacture. Likewise a large amount of sale work, children's coloured Shoes and Bootes, besides a regular assortment of articles in my line. Those in want of the above articles, or others in my way of deal, are respectfully invited to call and examine for themselves at my store
No. 13 Globe Buildings.
LET Boots and shoes made to answer measures in short order.
ROCHESTER AUG. 11th. PETER BRACKETT. cop5w33

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods, Groceries, Crockery, Glassware, Hollow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4 1828.—11f
MURDOCK & COFFIN.
Main street, opposite the Globe Buildings

SAMUEL STONE, Dry Goods Merchant, Carroll st. Rochester. 32

1828. SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market.
Rochester, May 12, 1828. 20f

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

Offer for sale at low prices, a full supply of DRY GOODS, CROCKERY, GROCERIES, HARD-WARE, AND HOLLOW-WARE.
June, 13th 1828. 24f

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, OCTOBER 3, 1828.

VOLUME II—NO. 49

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY

ELISHA LOOMIS.

Office in the Globe Buildings, at the east end of Main and Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in advance; or \$3, at the expiration of six months.

AGENTS FOR THE OBSERVER.

- Amis & Little, Canandaigua.
- A. B. Hall, Geneva.
- Thomas J. Nevius, Penn Yan.
- E. Gilbert, Richmond.
- Doct. Fuller, Naples.
- Samuel Rice, P. M. Prattsburg.
- Chester Loomis, P. M. Rushville.
- Gordon B. Fitch, West Bloomfield.
- Orrin Gilbert, Lima.
- James Richmond, Livonia.
- David Parker, Ayon.
- Jacob Hall, Genesee.
- Lester Kingsbury, Dansville.
- Doct. Frank, Warsaw.
- Talcott Howard, P. M. Perry.
- Rev. J. Baldwin, York.
- Willard H. Smith, Caledonia.
- G. B. Rich, P. M. Attica.
- Rev. Mr. Hunter, Middlebury.
- A. P. Parker, Batavia.
- Hotchkin & Starr, prs. Le Roy.
- Joel Palmer, Clarkson.
- Daniel Hall, Riga.
- William H. Hanford, Scottsville.
- Hastings R. Bender, Brockport.
- William D. Dudley, Clarendon.
- O. H. Gardner, Albion.
- William Knowles, Knowlesville.
- Theodore Cook, Medina.
- Rev. George Colton, Royalton.
- William Parsons, Lockport.
- A. G. Hinman, Youngstown.
- Rev. David M. Smith, Lewiston.
- Rev. Mr. Parsons, Niagara Falls.
- Theodore Partridge, Newark.
- Rev. Alfred E. Campbell, Palmyra.
- S. T. Fairbanks, East Edge.
- Ezekiel Folsome, Buffalo.
- Benedict Brooks, Covington.
- Samuel S. Haight, Angelica.
- Anson King, Olean.
- John A. Bryan, Ellicottville.
- O. Allen, P. M. East Bethany, Gen.
- W. Fowler, P. M. Fowlersville.
- L. Clark, P. M. Byron.
- Rev. R. Clapp, Bergen.
- E. Foot, Gaines.
- Daniel Holmes, Willson.
- B. C. Cook, P. M. Conhocton.
- H. W. Rogers, Bath.
- Elisha Parish, South Bristol.
- Samuel Hulbert, Oswego.
- Joshua Linnell, Pittsford.
- Martin Goodrich, P. M. Ruffalo.
- Justus Brown, Monroeville, Ohio.
- Wm. K. Blasdell, West Mendon.
- Col. Wm. Mynderse, Seneca Falls.
- Rev. Mr. Bradstreet, Cleveland, Ohio.

The Danes have since kept a mission there, although on a very in adequate scale, and many excellent men have been employed in it; among them was Hans Egede Saabye, a grandson of the celebrated Hans Egede: his diary is full of interesting information, conveyed in a most simple and Christian style. The following is an instance of peculiar interest, in which, beneath the sacred influence of the spirit of Christ, the heart of the lion became the heart of the lamb:—

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a man was murdered with circumstances of great atrocity, in the presence of his son, a boy of about thirteen years of age; he was too young to defend his father, but he did not forget the debt which was due to the murderer. He had quitted that part of the country and for five and twenty years the secret fire burnt in his bosom, waiting only for a fit opportunity to burst forth: the murderer was a man high in influence, with many around him to defend him, and the avenger was afraid to attack him; but he finally succeeded in persuading a number of his relations to accompany him and they passed with him over to the province of the murderer, who lived near Saabye, for the purpose of executing their vengeance.

The Greenlanders occupy their houses in the winter only: they quit them for their short summer, and return the following winter to any which may be unoccupied; for a house does not always belong to any particular family, but to the first comers. There was no house in which the son could enter, as they were full, except one that belonged to Saabye, although he knew the purpose for which he had come with his relations, took no notice of it at that time, but granted his request.

They soon took possession, and the son went afterwards to thank Saabye for his kindness, and very frequently repeated his visits; he apologized for their frequency at one of them, by saying, "You are so amiable, I cannot keep away from you." Two or three weeks afterwards, he said, "I should like to know something about that Great Lord of Heaven, who, you say, created all things, and some of my relations wish to learn too." His request was granted, and it appeared that ten or twelve who had come with him wished for instruction: a catechist was sent to live with them, and their progress was very satisfactory; the son, in particular, often left his fishing for the purpose of receiving instruction, and he soon resolved to ask for baptism.

As the spring advanced, his desire increased; and, in the month of May, he went to Saabye to solicit it, when the following conversation passed between them:—

Kennuk (this was his name.) Will you baptize me? You know that I am obedient. I know God; & my wife, as well as I, wishes to become a believer.

Saabye. Yes, you know God; you know that he is good, that he loves you, and desires to make you happy; but he desires also that you shall obey him.

K. I love him; I will obey him.

S. If you wish to obey him, you must kill nobody. You know that you have often heard his command, "Thou shalt do no murder." (He appeared affected and silent.)

S. Hear me, good Kennuk! I know that you have come here with your relations to avenge the murder of your father; but this you must not do, if you wish to become a believer.

K. (agitated.) But he murdered my father! I saw it, and could not help him; I must now punish him for his crime.

S. You grieve me!

K. How?

S. That you will murder.

K. Only him who deserves to die.

S. But the Great Lord of Heaven says, "Thou shalt not."

K. I will not—only him.

S. But you must not kill even him. Have you forgotten how often during this winter you have heard his command—"Revenge not thy thyself, neither give place to wrath; vengeance is mine; I will repay saith the Lord."

K. Shall, then, the wicked murder with impunity.

S. No, that he shall not; God will punish him!

K. When?

S. Perhaps in this world, but certainly at the day of judgment, when he will reward every one according to his deeds.

K. That is so long; my countrymen and relations will blame me; if I do not avenge my father.

S. If you did not know the will of God, I should say nothing; but now I must not be silent.

K. This is hard! What shall I do then?

S. You shall not kill him: you shall even pardon him.

K. Pardon him! your doctrine is very difficult.

S. It is not mine, it is Christ's! (He sighed without replying.)

S. Perhaps your father was not innocent; he, too, may have killed somebody.

K. I do not know that. I only know this man deserves to die.

S. Well! kill him; but remain an unbeliever, and expect that one day one of his children may kill you.

K. You are amiable no longer—you speak hard words.

S. Kennuk, I love you, and therefore wish that you may not sin against God, who has caused you to be instructed, who will do justice to your adversary.

K. Stay—I will speak to my relations.

His relations urged him to the revenge, and that four days together; & it could have been no common resolution which could resist their influence. Saabye visited them; and without taking any notice of the peculiar subject, he read to them parts of the scriptures, and also hymns,

which lead the heart to peaceful and forgiving thoughts. Some days after Kennuk went again: his manner, his countenance, every thing, indicated a violent struggle. "I will," said he, "and I will not; I hear and I do not hear; I never felt so before." "What will you, and what will you do?" "I will forgive him, and I will not forgive him; I have no ears, and yet I have ears."—"When you will not forgive, then your unconquered heart speaks, and would dissuade you; when you will forgive, then your better heart speaks, which will you do?" "I was so moved when you spoke yesterday, then my heart wished to obey." "See then," said Saabye, "ought you not to feel that it is the voice of your heavenly Father speaking in your heart?" He then repeated to him the latter part of the life of Jesus, his forgiveness, his prayer for his murderers; a tear sparkled in his eye. "Yes, that was praiseworthy, but he was better than we."—"Yes infinitely better; but if we have a good will, God will give us strength. But now you shall hear how a man like you and me can pray for his murderers." (He then read the martyrdom of Stephen.) Kennuk dried his eyes, and said, "The wicked men! He is happy; he is certainly with God in heaven. My heart is so moved; but give me a little time; when I have brought the other heart to silence, I will come again."

How nearly did his experience resemble that of the Apostle, and of every Christian. "I find a law in my members warring against the law of my mind, and bringing me into the captivity to the law of sin and death."

He soon returned with a joyful countenance, speaking the peace of his heart. "Now," said he, "I am happy; I hate no more; I have forgiven; my wicked heart shall be silent. Did you not perceive how moved I was as you read to me about Him on the cross, how he prayed for his murderers, 'Father forgive them?' Then I vowed in my heart I will forgive, and I have forgiven. Now I hope that I (and my wife, who has never hated,) may be baptized." His request was granted: the day arrived; he gave an account of his faith with simplicity and sincerity; tears trickled from his eyes as he knelt down to receive baptism: when the service was ended, he said, "Receive me now as a believer; we will love each other." The congregation replied, "Yes;" and they left the church in company, as persons having one Lord, one faith, one baptism!

Some days afterwards, he sent the murderer of his father the following message:—"I am now a believer, and you have nothing to fear." He even invited him to a visit, and received him in a most friendly manner. He was invited to return the visit, which he did alone, contrary to the advice of his friends: but mark the conduct of the heathen murderer, contrasted with that of the forgiving Christian; as he was returning home, he found a hole had been cut in his Kajak, for the purpose of drowning him. He soon stopped out the water; but said, with a smile, "Ah! he is still afraid, though I will not harm him!" Scarcely has Christianity ever effected a more entire and noble triumph in an unregenerate heart.

JAMES EDMESTON.

Homerton.

From the Christian Magazine.

Dr. John Mason Good, M. D. F. R. S.

It is too, often a subject of lamentation, that those Professional gentlemen, who are so frequently instrumental, in the hands of God of assuaging our bodily pains, and saving us from disease and death, are themselves sceptical in their views of the Gospel of Salvation; living without hope & without God in the world. They follow the dictates of their depravity, and either act upon the half formed opinions of the pride of youth, or they permit themselves to become so engrossed in the duties of their profession, as not to give their minds an opportunity of suitably attending to those things which can alone make for their everlasting peace. Thus after spending their days in relieving the bodies of their fellows, they have at least to exclaim, as their folly and wretchedness arise in deepened shades before their frenzied view, *alas! had I but served my God with but half the zeal that I have toiled in my profession, I should not now want for peace, for happiness, and for Heaven!*

It is however with peculiar pleasure we now and then find a truly devoted servant of God adorning this useful profession. Among these Dr. John Mason good, who died in England January last, is most prominent. In all his ways he acknowledged God, and he directed his paths usefully, & peacefully to a happy death. After his death, the following prayer was found among his papers:

"Form of Prayer, which I propose to use, among others, every morning, so long as it may please God that I shall continue in the exercise of my profession; and which is here copied out, not so much to assist my own memory, as to give a hint to many who may perhaps feel thankful for it, when I am removed to a state where personal vanity can have no access, and the opinion of the world can be no longer of any importance. I should wish it to close the subsequent editions of my 'Study of Medicine.'"

"O thou great bestower of health, strength, and comfort! Grant thy blessing upon the professional duties in which I may this day engage. Give me judgment to discern disease, & skill to treat it; and crown with thy favor the means that may be devised for recovery; for with thine assistance the humblest instrument may succeed, as without it the ablest must prove unavailing.—Save me from sordid motives, and endue me with a spirit of pity and liberality towards the poor, and of tenderness and sympathy towards all: that I may enter into the various feelings by which they are respectively tried; may weep with those that weep, and rejoice with those that rejoice."

"And sanctify their souls as well as heal their bodies. Let faith and patience and every Chris-

tian virtue they are called upon to exercise, have their perfect work: so that in the gracious dealings of thy Spirit and of thy Providence, they may find in the end, whatever that end may be, that it has been good for them that they have been afflicted. Grant this, O heavenly Father, for the love of that adorable Redeemer, who while on earth went about doing good, and now ever liveth to make intercession for us in heaven. Amen!"

His solemn confession and testimony to the truth, we would also present, as delivered to the Rev. Mr. Russell in the presence of his assembled family:

"I cannot say, I feel those triumphs which some Christians have experienced; but I have taken, what unfortunately the generality of Christians too much take,—I have taken the middle walk of Christianity. I have endeavored to live up to its duties and doctrines, but I have lived below its privileges. I most firmly believe all the doctrines of Scripture, as declared by our church. I have endeavored to take God for my father and my saviour; but I want more spirituality, more humility; I want to be humbled." Here he became much agitated, but yet went on: "I have resigned myself to the will of God. If I know myself, I neither despair nor presume; but my constitution is by nature sanguine in all things, so that I am afraid of trusting to myself." Some remarks being made about the righteousness of Christ, Dr. Good replied: "No man living can be more sensible than I am, that there is nothing in ourselves; and of the absolute necessity of relying only upon the merits of Jesus Christ. I know there is a sense in which that expression of St. Paul's, *Of whom I am chief*, is applicable to all; but there are some to whom it is peculiarly appropriate, and I fear I am one. I have not improved the opportunities given me; I have had large opportunities given me; and I have not improved them as I might. I have been led astray by the vanity of human learning and the love of human applause."

"Mr. Russell called to him in a loud voice, 'Jesus Christ, the Saviour;'—he was not insensible to that sound. His valued clerical friend then repeated to him in the same elevated tone, 'Behold the Lamb of God;' this roused him, and with energy, the energy of a dying believer, he terminated the sentence, 'Which taketh away the sins of the world;' which were the last words he intelligibly uttered, being about three hours before his death."

May the mantle of Dr. Good rest and abide upon all the Physicians of our land. Amen!

From the Visitor & Telegraph.

FAMILY PRAYER.

"And let us worship God he said With reverent air."

To a friend who lately established the worship of God in his family, I wish to suggest a few things which may be of use to him, and I suggest them through the Visitor and Telegraph that they may be read by others.

1. Be very grateful that you are permitted to worship in this way. You began family prayer from a conviction of duty; esteem it also a precious privilege, and be glad when the time for it returns. "Family religion is the best bond of domestic peace, the best solace of domestic affliction, the best security of domestic happiness, and important means of growth in knowledge, and in all religious feelings. If this be so it is not enough to pray in your family from a conviction of duty. You should rejoice that you have the privilege."

2. Let the time be fixed. "The hour of prayer" should be known. You will be more likely to prepare for it, and so will all in your family who feel right. It honors God besides, to have all business cease, and to give place to this religious duty. It magnifies the duty in the eyes of your family, when they see it in its place, like the furniture of your house, that no employment nor company is allowed to put it aside. And again, if you are systematic in this it will form the same habits of order in all your family.—Let the evening hour be early.

3. Do not let worldly, or even religious conversation run up to the very moment of beginning your family devotions. Some will continue to talk, even after they have taken the Bible in hand. A tender conscience is shocked at such apparent irreverence. Some ladies allow themselves to knit while the chapter is reading.—Your's however, could not be guilty of such impriety.

4. In general, read the Bible in course. If not you will slight some parts, and attend to others unduly. Do not read too much. Read distinctly, so all can hear with ease. Sit not with your back to any of the family. Do not sit or lean, so as to appear careless or irreverent. Remark on some part of what you read. It will fix the passage in your own mind, and probably in the minds of others. If you make no remark, pause when you read an important verse, or read it again;—it will recall attention. Persons are often thinking of other things when the chapter is being read, and often before they are aware. Do not be long in looking for your chapter and hymn.

5. In some families they do not sing. Do not omit it; your children and servants will thus learn to sing, and will, if they sing at home, seldom fail to sing at church. In towns it is an important way of confessing Christ before men. I have often been much impressed, as I passed along the streets, by hearing the song of praise from a family altar. Do not sing more than three to five verses in general. Leave off with lines suited to make a good impression.

6. In prayer, be loud enough for all to hear easily. Be not too loud. Bring in, if possible, something of the chapter or hymn. It will impress the truths thus again presented, and will prevent sameness. If you do this, you will find it best, generally to sing first and to read immediately before the prayer. Do not loll on the chair. Do not bury your face in your hands.—

Let your body be erect. Look up. Be studious of the proper length. If you have given information that you are about close, do not disappoint that expectation. When all are weary and sleepy, be short and particularly fervent.

7. When the prayer is ended, do not when you rise, appear as if ashamed of what you have been doing. Do not let the family run from their knees to their work or "rise up to play," as if glad to be released. Every one should be taught to rise slowly, and in general to sit down for a moment, long enough to pray that the petitions offered up may be answered, and the service accepted; and to ask pardon, if their thoughts have wandered. After this moment's silence they may retire.

8. When asking a friend to officiate, do not say "go to duty." Any thing is better. "Conduct family worship." "Pray with us." "Take the books." "Take that chair," &c.

9. Some think that every reader in the family should have a Bible and look over as you read. It would keep up attention. At any rate, let every one own a Bible. Direct them always to read in the same Bible.

10. Do not esteem these hints as unimportant. AQUINO.

THE BOOK OF JOB.

The Rev. Dr. E. Davies has recently read a paper to the Royal Society, on the subject of this portion of Holy Scripture. He contends that it is "no parable, but a true history; and examines and refutes the hypothesis maintained by Warburton and Orton, that it is a poem of the dramatic form composed by one of the prophets during the period of the captivity. Having adduced his reasons for receiving the Book of Job as an authentic narrative, relating to a real historical character, he proceeds to establish the following points:—that Uz, the country of Job, was in the eastern part of Idumea, & contiguous to the southern border of Judea; that the particular city of the patriarch's residence was Bozrah; and that Job, whom we are led to seek among the Idumean princes, was the same as Jobab, mentioned as one of the kings of that country in the 36th chapter of Genesis. This supposition being admitted, the era of the patriarch's affliction must be placed about 1923 years B. C. The instruments of those afflictions were four armies of Chaldeans and Sabians, whose irruption is identified with the expedition of the four kings, related in the 14th chapter of Genesis. From these various coincidences Mr. Davies infers, that Job was no other than that righteous king and priest of the true God, to whom Abraham, after rescuing his brother Lot from the hands of those four kings, is stated to have paid tithes of all. The name, *Melchizedek King of Righteousness*, given to this person by Moses, or *King of Salem*, which St. Paul interprets *King of peace*, was not his proper or original name, but a title descriptive of his character, and is eminently characteristic of the most pious of men. The identity between this mysterious personage and the patriarch, Job, is further confirmed by several particulars in St. Paul's account of him, and by the figurative epitome of his history which appears in the 100th Psalm.—The date and author of the book are next considered. The result of an examination of the various evidences relating to these points is, that the work existed in an age long prior to the date of the principal prophecies; that it is not the production of any known Jewish writer, nor of Elihu, as some commentators have thought, but chiefly of Job himself; and that the whole was written very shortly after the occurrence of the events which it records.

A warning to such as are disposed to trifle with the word of God.—A few days ago a minister of the Gospel was conversing with one of the prisoners at Weathersfield. In the course of the conversation the prisoner remarked substantially that some years ago he procured a Bible, and read it frequently. He thought it was above all other books. One day a man came in to see him. The Bible was before him. The man asked him if he ever read Tom Paine's writings, and at the same time said to him, Tom Paine's writings are superior to that book. He replied he had not. He asked him if he had seen Voltaire's works, remarking that Voltaire was a greater writer than St. Paul. He told him no. The man then proposed to send him these writings for him to read. He consented. He read them, and after that sent away his Bible, and has not seen that since. This, said the prisoner, is the cause of my being here.—*Cann. Cour.*

Police Court—Monday.—Complaint against a sailor for taking the knocker from a landlord's door—brought in by the watchman, and after a night's confinement in the jail; the sailor stated, that he had been getting drunk at the landlord's—could not remember about the knocker. The court told the landlord if his liquor got the defendant drunk yesterday, (Sunday,) he should dismiss the complaint.—It was dismissed—then came a complaint against the landlord for selling liquor on the Lord's day, and the sailor was sworn—he stated that he had drunk at the landlord's from 4 to 12 times. Another witness swore that he had drunk and paid—landlord fined \$4, and costs.—*Boston Bulletin.*

Successful Bear Hunt.—On the morning of 18th ult. the inhabitants of the east part of Brandon were notified that a bear had taken it upon him to visit their dwellings; and on entering a small piece of wood near the dwellings of Capt. A. Ladd and George Rogers, which woods were guarded by the women and children, till others could arrive and surround the place, which was soon accomplished, and two well grown bears were taken. The number of persons were about sixty-five, including men women and children—beat this who can!—We are sorry to say that Mr. David Richardson, innkeeper, of this town, was severely bitten in the thigh by one of the bears.

From the Spirit and Manners of the Age. THE AVENGER STAYED.

It is to the East that the romantic imagination most delights to wander—to the land of nature's throne—to vineyards, and palm groves, and fields of roses, and the stream covered with the lotus; but if a land be romantic in proportion as it differs from all that is common place and usual, romance should take up her abode in the Arctic circle.

There, the phenomena occasioned by the temperature are of a description almost supernatural:—refraction entirely prevents the eye from measuring distances: some things appear close at hand, which are far distant; all at once, by some mist, a line of coast, nearly out of sight before, is brought apparently within gun-shot; at another time, the sky itself becomes a mirror, in which are distinctly reflected objects far below the horizon: objects are perpetually changing in apparent form, as if the whole were enchanted. There are high mountains of ice,—icebergs rising hundreds of feet above the sea; there winter, in apparent mockery of man, forms temples, domes, minarets, palaces with their spires, and porticos, and columns. The flashing auroras dart from ice to ice; there are stupendous ice-bridges stretched over frightful chasms; winter, compared with which all other winters are undeserving the name; and a summer which, for the short period of its duration, surpasses the effects even of a tropical summer; one day long, without a night, in which the sun drives round the Heaven without decline, and which plants spring up, flower, seed, and a new species appears in a period almost incredibly short.

This land, where nature appears to our ideas most unnatural, was inhabited by a race of men, whose whole employment consisted in fishing, in hunting the Arctic animals, and in procuring oil and blubber; their whole amusement in gluttony when the means were in their power; and their whole religion in some confused ideas of the Great Spirit, whose only priests were the conjurers or necromancers.

The first man whose heart was touched by Christian pity for these outcasts from the rest of the world, was the celebrated Hans Egede. He quitted his home, and the comforts of civilized life, to dwell in the midst of savages, who, in return gave him nothing but insult. For seventeen years, this devoted man and his associates labored without a single convert; and during the greater part of that time, the natives lost no opportunity of making him as uncomfortable as possible; but afterwards he saw enough to repay his toil. He had till then preached only the fall of man, and such parts of Christianity as he considered should be first understood: but he resolved to change his method, and taking all these things for granted, he preached a crucified Saviour; and, as if in honor to such preaching; from that hour converts came rapidly into the Christian church.

STATE AND PROSPECT OF RELIGION IN FRANCE.

A revival of true religion is rapidly proceeding in France. I saw several symptoms, which could not be misunderstood, of the increase of religious feeling generally among our French Protestant brethren. Permit me to mention a proof or two of this.

The Pastors united for private instruction and prayer during the intervals which the various public assemblies allowed: I was present at four or five of these private meetings, where the whole conversation, the whole intercourse, all the observations, tended to promote spiritual religion, to exalt the blessed Saviour, to animate to the discharge of duty, and to draw closer the bonds of christian love: this one circumstance is a pledge of the Divine blessing. Again: the Bible Society at Paris is beginning to be surrounded by those other religious and benevolent efforts which attend it in this country; it begins to be the centre of charitable activity; there is scarcely a design for the good of mankind which is not taking root in Paris, and spreading thro' the departments: the love of the Bible and of the Saviour whom the Bible reveals, is producing its natural and most beneficial effects.

There was another circumstance which I observed, and which appears to me of great moment. The public taste in France, generally, seems more inclining toward Christianity: the popular infidel writers are losing ground: Voltaire and Rousseau are less thought of. I had an opportunity of attending some of the Lectures delivered at the Sorbonne, by the most distinguished scholars and philosophers of Paris. On one occasion there were, perhaps, 1800 youths assembled: I heard the professor make an avowal of his belief in Christianity:—I heard him ascribe to Christianity the civilization of mankind: I heard him assert the immateriality of the soul: I do not mean to say that these avowals were so full and satisfactory as I could have desired, or that many other things were not said which I could have wished omitted; but mention it as a symptom of improvement which every one will know how to estimate who recollects the materialism and scepticism which pervaded the French Schools for so many years. I was present at another Lecture, where the attendance was equally numerous, (and not of a select auditory like the present, but of the most indiscriminate kind,) where the professor exposed the scepticism and boldness of heart of our Hume, and pointed out distinctly how a regard to religion and a love to the institutions of his country would have improved and elevated his history. The same professor, in a preceding Lecture, contrasted the system produced by our English moral writers, who recognized the Christian religion, and wrought it into the characters which they described, with that which Voltaire attempted to raise on the principles of infidelity.

In short, my Lord, the impression which I received of the present state of religion in France was such as to encourage me to hope for the greatest results from the operations of the Bible Society. The position of that great kingdom, the genius and vivacity of its population, its influence over every part of the continent, the growing spirit of religious inquiry which is animating itself in every part, all lead me to anticipate bright days of holiness and truth.—Rev. Daniel Wilson, at the London Bible Soc. Ann.

MISSION TO GREECE.

We take peculiar satisfaction in inserting the following:—

"At a meeting of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held September 8, 1828; it was

Resolved, That the Rev. John J. Robertson be appointed an agent of this Society to visit Greece, to inquire into the state of religion in that country, to ascertain the disposition of the people for receiving Protestant Episcopal Missionaries, to disseminate religious publications, and to promote the knowledge of the Gospel by such means as shall be within his power, with the view, should he be favored by Divine Providence, to his settlement as a Missionary of this Society in this country."

We understand that Rev. Mr. Robertson has accepted the appointment, and it is expected that he will sail in six or eight weeks.—Phil. Rec.

From the New-York Observer.

LETTER FROM A SANDWICH ISLANDER. Let those who are accustomed to undervalue the labors of missionaries, read the following letter from a young man who a few years ago was a heathen and a sot. What a delightful simplicity and sincerity does it breathe! What a lesson does it teach to thousands in this Christian land, who are still enemies to God and aliens from the commonwealth of Israel!

(TRANSLATION.)

Oahu, Honolulu, Dec. 11, 1827.

Love to you, Mrs. E. Please make known my love to all your friends, and to the preachers of God and to the church of the Lord. I here express to you my joy, that God still takes care of us in this place. Wonderful indeed is his mercy and goodness to us; wonderful indeed it is that he so long withholds his anger at the men of this world.

I greatly rejoice in the letter which you sent me; it has become a light to my heart. I long from my inmost soul to be a child of God: I long from my inmost soul to enter his kingdom. I am striving to become a servant of God here in this world, that I may be a lowly servant of his in the world to come. I am his forever. I am every day begging for that which will secure my salvation: I am waiting for the time when I shall obtain my desire, which I have entreated of him.

Where are you? I am living here with the missionaries. We are every day engaged in translating the word of God. On account of the great mercy of God to me, I am living with them, and thus become well acquainted with his word. My heart is pressed down with sorrow, that there are so many people in this country who do not turn to righteousness. For this reason, I humbly entreat of you that you will all remem-

ber us, and pray much for us, for the harvest is plenteous, but the laborers are few.

I am, however, of the opinion that the greatest guilt is not attached to the people of this country. There are such multitudes of people here from England and America, that they rob us. The words of Simeon perhaps will apply: Gospel of Luke, ii, 34. The evil which they do us is very great; but great is the care which God takes of us.

Where are you my dear friend? My heart is pleased with your kindness in giving me a blank book and pencils, and also with Mr. E. in giving me the ink-stands, &c. But that which gratified me most was your letter, in which you made known to me things which concern the kingdom of God. I am blessed in receiving this communication from you. My wife and I unite in love to you and your husband. I think much on the subject of our meeting in heaven.

Great love to you all in the Lord. By the Father Son and Holy Ghost we must be saved.

Where are you? Here is a worthless thing for a mat, which I send to you two. Love in the name of the lord Jesus. DAVID MARO.

REVIVALS.

From the Western Luminary.

REVIVAL IN HAMILTON, OHIO.

Extract of a letter from the Rev. Francis Menfort to the Editor of the Western Luminary, dated,

Hamilton, Ohio, Sept. 1st. 1828.

Dear Sir—We have long heard, through your paper, and otherwise, of the refreshings of Zion in different parts of Kentucky and other States. We have long mourned over our own barrenness and lukewarmness, while so many are perishing around us. And though there was frequent groaning, confession of sin, and praying, it appeared as if Zion in our land scarcely expected better seasons. And sometimes Christians, appeared ready to settle down, clothed with this miserable comfort, that such is the state of religion in general, our situation is not worse than other churches in our bounds. But God has at length drawn this covering, and the prayers offered in these dark and discouraging times appear not to have been in vain.

For some weeks back there has appeared an increased anxiety and diligence among some of our professors. At the same time awakenings appeared to take place with individuals. We began to make inquiry for the anxious, and to open the way to make their anxiety known in our weekly prayer meeting. We never did it with disappointment, unless we were disappointed at the number being so much greater than we could have expected from the number met. In this way we went on, till the time of our communion, two weeks ago yesterday. The meeting commenced on Friday, and held four days. We received 25 or 26 on that occasion on examination. The whole occasion was awfully solemn. The anxious seats were crowded day and night whenever they were opened. Since that time we have continued as often as practicable. Anxious seats every time crowded. About as many more have become members of the church, in all about 50. Since the commencement in Cincinnati, my two oldest children have come out on the Lord's side. Many of the young people of my congregation have professed religion. However, it is not confined to any age.—The prospects are certainly encouraging. The work progresses without noise or confusion, but with silent solemnity and much weeping. There is no extravagant joy with those professing; but much weeping is mixed with their joy. We hope it will continue. Much prayer and holy living is needed, with professors; and we trust may know this. May the Lord increase it till opposition shall cease, and sinners shall flock as clouds and as the doves to their windows.

CRAWFORDSVILLE, INDIANA.

Extract of a letter from the Rev. Jas. Thompson, to the editor of the Western Luminary, dated

Crawfordsville, Aug. 25, 1828.

"There has been evidently a growing concern amongst the people of both my charges for some months past, not however particularly noticed by many except myself, until about two weeks ago, when it became apparent, and I invited the inquiring souls to come forward and manifest their anxiety without hesitation; 12 or 15 in each of our little congregations came forward the first time it was proposed. Though God's people had been in some good degree engaged at a throne of grace for a blessing upon us, a new impulse was now given to their entreaties and they seemed to catch something of the spirit which pervaded Jacob's breast, when he said "I will not let thee go unless thou bless me." A communion season was appointed here, which has just closed, a time long to be remembered in this place. 33 have been added to the little vine planted here in the wilderness, upon a profession of their faith in Christ; and about as many, in addition, have manifested their anxiety to have an interest in Jesus."—Id.

Owasco, Cayuga Co.—This town, which lies contiguous to Auburn, on the south, is now visited with a special work of grace. Its influence is the most conspicuous in the Dutch reformed church. Numbers, though considerable, are not yet reported. May the work greatly extend, and converts "be multiplied as drops of morning dew."—West. Rec.

In a Sabbath School.—The following facts have been communicated to us by Mr. William Clark, agent of the factory, and superintendent of the Sabbath School, in Hopeville, Otsego Co.:

In October last, Mr. Clark took his residence at Hopeville, where he found a well organized Sabbath school, comprising about forty-five scholars, and six teachers, only three of whom were professors of religion. On the third Sabbath evening in October, a regular prayer-meeting was commenced. In the course of four weeks the numbers were increased to seventy scholars & ten teachers. Saturday evening, November 24th, a public meeting was appointed to be held, and all the youth, who did not belong to the Sabbath school, were invited to attend.—About twenty attended. The evening was spent in unfolding the object of Sabbath schools, and

in giving religious counsel to the young, one of whom was made deeply sensible of her sins.—At the close of the meeting, all who were present gave in their names to be added to the school, and the next day presented a scene of unusual interest. Several of the scholars while studying their lessons, were led to inquire what they should do to be saved.

The Sabbath following, Dec. 2, the school consisted of one hundred and twenty-five scholars and sixteen teachers. This was a solemn day. The word of God was made quick and powerful to both teachers and scholars. At the prayer-meeting in the evening, a man from forty to fifty years of age, arose and acknowledged a hope in Christ. This was the first fruit of the revival. The next morning, while three of the scholars were conversing together upon the interests of their souls, they were joined by others, till, in the course of the day, every member of the school who had arrived at years of understanding, was in tears. In the evening a meeting was held for prayer and inquiry. Almost every inhabitant of the place was present; some weeping, others wondering at these strange events. About thirty were found to be oppressed with their sins, and seriously concerned for their souls.—Meetings were now held every evening. Converts began to multiply; and the school increased its numbers to one hundred and sixty scholars; sixty of whom were over 16 years of age, and thirty over 20. The revival continued during the winter and spring, till it numbered from sixty to seventy converts; fifty of whom were members of the Sabbath school, and fourteen of whom were among the twenty who attended the meeting of Nov. 24th.

The converts have united with different churches, but still continue their attendance upon the schools.

We deem any comment on the above facts needless. Tet teachers read them, and inquire why their own schools do not receive such copious effusions of the Holy Spirit.—S. S. Vis.

ROCHESTER:

FRIDAY, OCTOBER 3, 1828.

CELEBRATION OF THE MONROE SABBATH SCHOOL UNION.

The anniversary of this Society, as we have before noticed, was celebrated in this village on Tuesday of last week, in an appropriate manner. Fifteen hundred and twenty-seven scholars, and two hundred and seventy-one teachers from this village, and from the different towns in the county assembled at an early hour on Johnson's square where a procession was formed, under the direction of Col. Riley, marshal of the day assisted by J. H. Thompson, each class headed by its teacher, and each school by its superintendent, whence they moved through Clinton and Buffalo streets to Court-square, where seats were provided for them, and a staging for the accommodation of the county S. S. Officers, the clergy, and strangers from a distance, who, from the interest which they felt in the prosperity of the institution, or motives of curiosity had induced to attend. The exercises of the day were commenced by a very appropriate and feeling address to the throne of grace, by Rev. Mr. Sears, of the Baptist church of Ithaca.

The President, Judge Samsor, made an address with a statement of the situation and prospects of the Society, observing in the course of his remarks, that owing to the circumstance of the celebration being some weeks earlier than in preceding years, the reports from a number of towns had not been sent in. On account of this deficiency, the officers on whom the duty devolved were unable to present their annual report.

On motion of Rev. Mr. Farnsworth, of the Presbyterian church, seconded by Rev. Mr. Paddock, of the Methodist Episcopal church, the following resolution was adopted—

"That the Board of Managers prepare and publish a report of the doings of this society the past year."

On motion of Mr. Charles J. Hill, seconded by Mr. H. B. Pierpont, it was

"Resolved, that the success which has attended the operations of the American Sabbath School Union, and particularly that of Monroe county, call for more enlarged views and more extended and vigorous exertions from every friend of morality and virtue."

Rev. Wm. James, of the Presbyterian church then addressed the meeting in his usual impressive and animated manner.

An appropriate hymn was then sung by teachers & scholars, joined by many of the vast concourse of spectators who attended on the occasion. The benediction was pronounced by Rev. Mr. Pratt of the Pres. church, and the assembly was dismissed.

The resolutions were supported by addresses from the several gentlemen who introduced and seconded them, which were characterized by good sense and evinced a practical acquaintance with the subject and just and enlarged views of the utility and importance of the institution.

Officers of the Union for the ensuing year. HON. ASHLEY SAMSON, President. WILLIS KEMPSHALL, Vice President. JOHN WATTS, Treasurer. HARVEY RAYMOND, Secretary.

The deep interest felt by the community generally, in the prosperity of the Sabbath School cause, as manifested by the numerous assemblage of all classes on this occasion, affords a

sure pledge, that, so far as its prosperity depends on human agency, the institution will be supported, and continue to increase in importance and usefulness, until the thousands of children who are still ignorant of the first principles of religion, shall be brought within its benign influence and every part of our land shall witness its beneficial effects in the improved temporal, moral and religious condition of its citizens.

Could Raikes have beheld this assemblage of more than fifteen hundred children called together for the purpose of celebrating the anniversary of a Sabbath School Union, from a small territory, which, in his day was the exclusive residence of the savage, and but a few years since was the western boundary of civilization, with what astonishment would he have been filled at the rapid progress of a system which received its first impulse from his philanthropic spirit! With what joy would he have seen that one of the noblest institutions of this age of moral improvement, had risen out of a doubtful experiment to restrain the licentious and dissolute conduct of the children of Gloucester, on the Sabbath! With what joy would he have heard this group of little immortals singing—

"Come, children, hail the Prince of Peace, Obey the Saviour's call!"

and with what satisfaction would he have beheld children of the most opulent and respectable of our citizens, mingled together without distinction, with those of the most indigent, and even the orderly and interesting school of Africans, receiving the same attention that was bestowed upon the others—thus giving a practical illustration of the principles of gospel humility, and teaching a lesson which ought to be indelibly engraven upon the mind of every child that the only legitimate claim to superiority has its foundation in moral character—obedience to God and the improvement of the talents which he has entrusted to his care.

Let the friends of this cause keep their eyes steadily fixed on the ultimate object to be attained by Sabbath school instruction, the salvation of the immortal soul, and the subordinate benefits, the improvement of society, the increase of knowledge, the suppression of vice and consequent diminution of misery and wretchedness, will be the necessary result,—and in proportion to the faithfulness, activity, and unwearied exertions of the patrons of the institution will be the more tardy or speedy arrival of that day when moral and intellectual cultivation, shall convert the desolate places of the earth into fruitful fields and where in the present habitations of cruelty, the Lion and the Lamb shall lie down together, and the solitary place shall become vocal with the praises of God.

NOTICE.

The first African M. E. Church, will be dedicated to the service of Almighty God, on Tuesday, the 7th inst. at half past 10 o'clock A. M.

N. B. A collection will be taken up to aid the Society in paying for the house. Rochester, Oct. 2, 1828.

For the Observer.

SABBATH KEEPING STAGES.

The experiment commenced by the Pioneer stages is one of great importance. Upon the success or failure of it very much depends.

The proprietors of the Old Line, with the highest professions of regard to the Sabbath and their strong disposition to keep it holy, deeply regret that the state of public morals is so low that there is no use in attempting reformation. This too is their conclusion after a long acquaintance with this community in which we live, and of which we form a part.

It is not my object to lay to the charge of these men their proportion of the guilt of this state of things. I leave others to judge whether they act voluntarily & from choice, or whether they are "coerced" to harness their horses and send away from their homes and the sanctuary of God, their servants to break the Sabbath and pollute the land—to trample on the authority of the state and the laws of Jehovah. This matter I leave to the estimation of a reforming and moral improving community. My business is to awaken in the minds of all the friends of good order and of good laws, human and divine—a sense of our danger as a people and our duty as individuals.

It is then a point settled in the minds of those who have much acquaintance with the public and are intimately connected with its moral condition—I say it is a point settled by these wise men that the PIONEER LINE of stages cannot succeed—and the reason is, because that in six days they labor and do all their work, and remember the Sabbath day and refuse to violate it.

Surely we live in an evil day, if obedience to the laws of God and our country insure our ruin. The poet says—

"If ignorance were bliss, 'Twere folly to be wise." And might we not say— "If righteousness prevent success, 'Tis wisdom to be wrong."

And this is the doctrine of Sabbath-breaking. Now, to every man, woman and child, in the land, we say, look into this subject, and see what is your duty in view of our alarming condition. We know that the enemy of our souls usually lulls into security, and cries "peace and safety" until we are ruined, past hope and past

redemption. But I do hope his shout, it is "too late," and "all will be unavailing," is, in one instance, at least, premature, and that a reformation may yet be effected.

I think Satan has, for once, pounced upon his prey, when yet we may elude his grasp. I admit, that unless there is a redeeming spirit put forth: unless the moral and respectable part of our community awake to this subject,—"unless you abide in the ship ye cannot be saved."

Then let there be no idle spectators in the present struggle to redeem the Sabbath from pollution or forgetfulness. Let not all say I pray thee have me excused, but let all "awake to righteousness."

Let the minister of Jesus cry aloud from the walls of Zion and constantly insist that his people remember the Sabbath day to keep it holy. Let officers of churches vigilantly watch over the morals of the flock, and see that every one maintain good walks. Let every mother pray that God would keep back her children from this presumptuous sin. Let every friend of his country and her laws—of God and his laws, render Caesar the things that are Caesar's, and unto God the things that are God's. Then may we all have confidence that the spirit which has gone forth and is passing with rapid strides thro' the land,—"casting out" intemperance "in the name of" the nation, and which has "come hither also," and "with prayer and fasting," and "labors abundant," seek for reformation and healing of those who sit at the gates of our towns asking money as the price of disobedience to their Creator. I say, then may we have confidence that the spirit which is laying the axe at the root of intemperance and is now beginning with fresh energy to assault its kindred vice,—will never sleep or rest until we have become a temperate and sabbath-keeping community. ONTARIO.

For the Observer.

PIONEER STAGES.

These lines of stages are now established, and in operation from Albany to the waters of the Niagara. They are established as one of the most effectual means of aiding in a moral reformation of our community, which was becoming a nation of Sabbath breakers.

The obstacles which those, who have undertaken this work, have had to encounter, are many, and great. The difficulty of raising funds, of engaging suitable proprietors, & agents, of finding good public houses for their company, are among the greatest; and those who know any thing of these difficulties, know how perseveringly, some, "who oppose themselves," have endeavored to increase them. We are not about to raise the hue and cry of "persecution and proscription and coercion," but we have in store a little volume of facts on this subject, of particular instances of personal abuse, slanderous interference, intrigue, and monopolizing movements which we think unjust and oppressive in the extreme.

There is one feature in the opposition to our measures, which is made so much use of at present, that we think a word upon it, may not be amiss.

It is their endeavor to prejudice Episcopalians, Methodists, and Baptists, and indeed all denominations, against it, as a PRESBYTERIAN LINE; and this is the more astonishing, since, I understand that every proprietor of the Old Line, is, himself a Presbyterian. I do not know every proprietor but I know some of the principal men, and do know that they are, if not members of the Presbyterian church, certainly are of that denomination, and profess to be Christians, in deed, in heart, and in soul—friends of God, and to obey all his commandments.

Now who has the direction and under whose ownership, and agency is the "PRESBYTERIAN LINE," as opposers call it.

From Albany to Palatine, about 60 miles, EZRA PLATT, an Episcopalian.

From Palatine to Utica, about 36 miles, John McElwaine, member of the Methodist Episcopal Church, sole owner.

From Utica to Auburn, about 75 miles, Elihu Ewers & Son, Presbyterians.

From Auburn to Genesee river, about 64 miles, Wm. Tillman and W. H. Mead, Presbyterians.

From Genesee river at Avon, to Batavia, about 25 miles, Ezekiel Hall, joint proprietor—an Episcopalian.

From Batavia to Buffalo, 40 miles, Thompson Clark, and Merrill, whom I suppose to be Presbyterians, who are now engaged in stage business, and act under Mr. Hall's general superintendence.

On the Rochester Road, the first four owners are all Presbyterians, the next a Methodist, and the next a UNIVERSALIST, as I am credibly informed, and "secretly believe."

I am further informed that a liberal amount of funds is invested in the Line, by one or more Baptists.

"If these things are so," and I ask all who consider their liberties in danger, to look to it—If these things are so, I trust the PIONEER LINE may receive the patronage of all friends to the observance of the Sabbath; of every denomination, without distinction, because they love their country and its laws, and believe that it is right and proper to obey the laws of the State of New York, and the Father of all our Mercies.

The publishers of the Ontario Chronicle, Geneva Gazette, Ontario Repository, Utica Sentinel & Gazette, Rochester Telegraph (for the country,) Auburn Free Press, Lockport Journal, and Buffalo Journal, are requested to reprint the above, and oblige the public, and promote the cause of

JUSTICE.

"I learn that within a few days, one of the Old Line proprietors became so much enraged against somebody or something, that he quit the Presbyterian Society, and tho' I presume none will pretend that he was "moved by the Holy Ghost, yet probably he did desire greater peace of conscience.

The lieutenant Governor of Upper Canada, it is said intends to suspend the operations of all distilleries for a short time, in consequence of the failure of their wheat harvest in that province. Old wheat is selling in some parts at \$1.50 per bushel.

For the Observer.
Interesting (especially to missionaries) from the West.

The following is the copy of a letter from a clergyman residing in the state of Missouri, to his friend in Gorham, Ontario county, dated August 27, 1818.

Dear Brother.—Yesterday, upon my return from an excursion up the Missouri, I found your letter in the office, and will with pleasure answer your queries as far as I am able. I do it the more willingly, because I believe an erroneous impression has been made upon the minds of many in the East, in relation to some of the questions you propose.

1. To your first query, whether coercion would be used to prevent the plain and practical exhibition of truth, I answer, No, not if that truth be presented in the manner in which the Gospel minister should ever present it, with an affectionate earnestness; and not as though the preacher gloried in the denunciations he uttered. During my residence in this country I have met with nothing but the kindest treatment and attention, and have reason to believe that every faithful minister of the cross, imbued with the spirit of his Master, and exercising an ordinary amount of common sense, (otherwise called prudence) in his intercourse with the world, will always receive such treatment. The more plain and faithful he is, if that plainness proceeds from love to the souls of men, the more he will be respected. Thus far I have spoken of the mass of Americans, but this country you are aware, was once purely Catholic, and along the shores of the Mississippi this is the abounding religion. The professors of that faith are French, Spanish and Irish, principally; to what lengths they might go I cannot tell, you know the principles which their religion inculcates in regard to this point.

2. An intelligent interesting preacher will find no difficulty in assembling a congregation in any part of this country, save what grows out of the sparseness of the population. The congregation will be small throughout the country generally. Still there is not that thirst for the word of God here that you find probably at home, neither does fashion set as strongly in favor of religion as to induce a great many to attend to save appearances. People attend more through curiosity than from any other motive. This applies to a part of the congregation only, of course.

3. Money in the interior of the state is not very plenty. The produce of the land is too low to afford much inducement to carry it to market; and as in most new countries, the cultivators content themselves with living within themselves, and turning but little of their agricultural productions into cash. Contributions to benevolent objects cannot consequently be expected to any great extent. The dispositions of the people have not been often tried as yet, but where the experiment has been made, it has actually succeeded beyond expectation.

4. The Sabbath is in many parts of the country sadly violated, so as to render it difficult for an observer to distinguish it from any other day of the week. This evil is however becoming less every year. The council of this city have enacted some very wholesome laws upon the subject, by which all work is forbidden, as well as visiting grogshops, and stills, riding, walking, visiting, and hunting are very common. Intemperance prevails to a very considerable extent.

5. The inhabitants of this state are to be found principally along the water courses. Up the Missouri there is quite a dense population. A considerable portion of the state is prairie, the soil excellent, but not put under cultivation generally for want of timber for fencing purposes. There is a good deal of bottom land along the Mississippi and Missouri; the bluffs being from 2 to six miles apart, the river flows between, and the intermediate space is covered with the most luxuriant vegetation. Their bottoms, however, are liable to be overflowed by the river, and consequently are not so much cultivated as they would be. In regard to soil, I do not expect this State falls behind any in the Union, unless it be Illinois. This climate is milder than the eastern states of the same latitude. But little snow falls, and the cold continues for a few days only. In summer the atmosphere is generally dry, the dews are light, and scarcely perceptible, except in particular situations; the range of the Thermometer from 74 to 95.

6. The chief disease of this country is bilious fever in its various forms, this it is necessary to guard against, during the months of July, August and September. There is probably more sickness here during these months than among the same number of inhabitants in the east, but the people here are not subject to the diseases of the winter to which you are exposed, so that taking the whole year, I do not know that Missouri is now more unhealthy than New-York or Pennsylvania, it has been so, I believe. A stranger should come here in the fall; any time after the middle of October he will be safe. It is always safer to spend a winter first, by which the system becomes somewhat accommodated to the climate.

7. The abounding sects in this country are Papists, who have a goodly number of priests, monks and nuns, usually two or three to a town; Methodists, who have 25 circuit ministers in this conference, which includes Arkansas; Baptists, who have a number of preachers, some of them educated, respectable ministers; Cumberland Presbyterians, who are perhaps the most numerous body in the state. Generally the preachers of these denominations have not enjoyed the advantages of an education. Many of them, however, possess strong minds, and have made some progress in study. There are also a considerable body of Arians (or Unitarians as they term themselves) in the up country; they are however very ignorant, I am informed.

8. There are no people more hospitable than the Missourians, and in almost any settlement they would be willing to support a minister who would preach steadily to them. And indeed there are several little churches here that would be glad to pay a small sum in addi-

tion to board, and which with the blessing of God might be built up and made able to afford a competent support.

From the Rochester Republican.
SICKNESS ALONG THE LAKE.

The promptitude with which our citizens have stepped forward to relieve the sufferers along the Lake Shore, is highly praise-worthy. A meeting was held at Christopher's on Friday, Elisha Ely was chairman, and Everard Peck secretary—at which between one and two hundred dollars were collected, and committees appointed for the collection and distribution of donations. The distributing committee consists of Elisha Ely, Frederick Starr, Isaac Preston, Jacob Gould and D. P. Parker. Gen. Gould was subsequently appointed Treasurer.

At an early hour on Saturday morning, the amount collected for the relief of the sufferers was converted into provisions, and other things necessary to alleviate the condition of the sick. Mr. Frederick Starr, and Capt. Elisha Ely started with a share of provisions, &c., on a tour along the Lake shore, east of the Genesee River; and Mr. D. P. Parker and Gen. Gould, with Dr. Page, took the route on the west side of the River, on the same benevolent purpose. We learn from Gen. Gould, that the distress, realized, if not exceeded, the description given of it in this paper, and at the meeting of citizens on Friday evening. Six or seven families in one neighborhood—one of the families consisting of 12 or 13 persons, mostly females—are stated to be in such a situation that they are utterly unable to relieve each other, a child being, in some cases, the only healthy person in a family. It is useless to attempt a description of the manner in which the provisions, &c. were received by the unhappy sufferers—we have heard enough to convince us that in no way can the cause of charity-of humanity—be aided at present, better, than by contributions for their relief. From all accounts, we have reason to believe that the sickness along the American shore is scarcely, if at all, inferior in extent, to that prevalent on the Canadian side of Lake Ontario.

From the Western Recorder.

Western Education Society.—The first annual meeting of the Western Education Society, since its new organization, was held in the village of Auburn, on the 21st August, 1828, at 10 o'clock, A. M.

The President being absent, Rev. HENRY DWIGHT was called to the chair.

The meeting was opened with prayer by Rev. Ralph Cushman.

The following persons were chosen as officers for the ensuing year:—

President, HON. NATHANIEL W. HOWELL, LL. D.

Vice Presidents, Rev. Henry Davis, D. D. Rev. Henry Dwight,

Rev. Evan Johns, Rev. Dirck C. Lansing, Rev. Hezekiah N. Woodruff, Rev. Samuel F. Snowden,

Rev. Ebenezer Fitch, D. D. Rev. Andrew Yates, D. D. Rev. John F. Schermerhorn, Hon. Robert Porter, John Fine, Esq. Hervey Ely,

Esq. Josiah Bissell, Jun. Esq. Gerrit Smith, Esq. Henry Bradley, Esq. Levi Beebe, Esq. George Pomeroy, Esq. Ab'm Varick, Esq.

Directors, Rev. John Frost, Rev. Sam'l C. Aikin, Rev. George S. Boardman, Rev. James Richards, D. D.

Rev. Matthew L. R. Perine, D. D. Rev. Henry Axtell, D. D. Rev. Henry Dwight, Rev. Ralph Cushman, Rev. Aaron Putnam, Rev. E. Ijiah D. Wells, Rev. William Wisner, Rev. John Keep, Rev. Seth Smith, Rev. Levi Parsons,

Rev. Miles P. Squire, Rev. Henry P. Strong, Rev. James H. Hotchkiss, Rev. John Brown, D. D. Rev. Calvin Bushnell, Rev. Azariah G. Orton, Rev. Ansel D. Eddy, Rev. Chauncy Eddy, Rev. Warren Day, Rev. Joseph Penney, Rev. John F. Schermerhorn, Hon. Henry Brewster, Theodore Spencer, Esq. Nathan Mott, Esq. George Huntington, Esq. Edward Vernon, Augustus Porter, James Stocking, Walter Hubbell, William Tillman, Moses Mather.

Rev. James Eells, Corresponding Secretary.

Theodore Spencer, Esq. Recording Secretary.

James S. Seymour, Esq. Treasurer.

Horace Hills, Esq. Auditor.

After the report of the Directors had been read, the following resolutions were adopted:—

On motion of Rev. Ova P. Hoyt, seconded by Rev. John Keep—

Resolved, That the report just read be adopted, printed and distributed under the direction of the Board.

On motion of Rev. Elias Cornelius, Cor. Sec. A. E. S. seconded by Rev. M. P. Squire—

Resolved, That the object adverted to in the report of the Directors, that every young man of suitable promise, through the middle & western parts of this state, shall receive the necessary assistance, through the whole course of his studies, while preparing for the gospel ministry, deserves the united and liberal patronage of this christian community.

These resolutions were supported by the gentlemen who moved them, with pertinent and very interesting addresses to the Society.

On the recommendation of the Directors, the following amendments were made to the constitution of this Society:—

To the 6th article, an addition was made in these words:—"And when the Society shall fail to make appointments of the officers mentioned in this and the preceding article, the same shall be made and all vacancies supplied by the existing Board of Directors."

The 14th article was so altered as to fix the time for the annual meeting of the Society on the third Wednesday of August, at 7 o'clock, P. M. in the village of Auburn.

The very interesting communications from the Corresponding Secretary of the American Education Society, respecting the principles and operations of that important institution, with the animating address which he gave on this occasion, were received with peculiar satisfaction, and added fresh vigor to the resolutions and efforts of the friends and patrons of this Society.

Concluded with prayer, by Rev. Dr. Richards.

From the N. Y. Observer.

A FEW FACTS.

During a late visit to New-England, we were much delighted with what we saw and heard indicative of a reformation on the subject of intemperance. In riding 250 miles by stage, we did not see one driver, nor one passenger, who seemed addicted to this vice. The general call was, at the various stopping-places, for "a glass of lemonade," "a glass of spruce beer," "a glass of water," &c. while rum, with its kindred poisons, appeared to be almost forgotten.

On one occasion, at dinner at a public house, we had the curiosity to notice (unnoticed) how many of the company were brandy-drinkers; and the result was, that out of eight persons at table, who were brought together by mere accident, not one tasted of ardent spirits, although provided in abundance. On various other occasions, indeed we may say universally, there was a very manifest improvement in favor of temperance since we last visited New-England; and this was evinced, not only by a change of practice, but by an awakened feeling and prompt expression, whenever the subject was mentioned.

At —, we stopped at a tavern, for want of a better one, where, as usual, we expected to find the landlord sick or drunk, which in his case were nearly synonymous terms; and to our surprise, instead of the miserable sot we had so often seen, we found a man in good health and spirits, attentive to all the duties of his station, and apparently a comfort to his family and friends.

Going on board a large sloop at H —, bound to N —, between which ports there is no conveyance by steam, we discovered that the pilot was the very man who a year before had run our vessel upon a rock, in consequence of intoxication. His countenance, however, was vastly improved, and he appeared sedate, intelligent, and in his right mind. When fairly under weigh, and the vessel scudding before a pleasant breeze, "Well sir," said the Captain, "I have nothing for you to drink?" "I am very glad of that was the reply; "now I shall not expect to be capsized, nor run upon the rocks."—He then remarked that he had been plying his vessel constantly ever since last Spring, and during that time there had not been a gallon of spirits drunk on board.

To a question concerning the pilot, he replied, that, to the best of his knowledge, he had not taken a drop of spirits for the last nine months!

A number of weeks since, he went to Boston with a cargo of salt. There he was reminded by the measurers and others whom he employed in unloading, that it was "eleven o'clock," "four o'clock," &c. but he insisted upon it that they should have no rum; and to convince them that this determination arose from principle and not from meanness, he told them that when they received their wages, they should have as much more than the regular fees as the cost of the liquor they would have drunk. At the close of the job, they one and all expressed their satisfaction at the course he had taken, and said they were better without rum than with it.

A gentleman in N —, on the banks of the Connecticut, informed us that an old boatman, whose home was on the river, assured him that he had not freighted this year more than one fifth the usual quantity of ardent spirits.

At P —, in Hampshire County, the merchants and tavern-keepers have all agreed not to sell cheap liquors by the small measure, after their present supply is exhausted.

These are facts that came accidentally before us, during a rapid tour through the State of Massachusetts.

Another cheering fact, which we have since learned from good authority, is this;—that Mr. J. W. who supplies liquors for the Packets plying between Utica and Schenectady on the canal, has furnished this year less than half the quantity which he furnished during the same period last year, while the amount of travelling has been greater. This circumstance is the more interesting, because the travellers in the Packets are collected from various quarters, and consequently may be supposed to represent the general state of feeling.

Who that witnesses the change of which we have been speaking—effected in so short a time, with so much apparent ease, and against such a host of prejudices—will ever say of any thing again, "It is impossible!"

DECLARATION OF WAR.

The following preamble and resolutions, which are beautiful in more respect than one, we copy from the Ithaca Chronicle. They were adopted by the Ludlow-ville Artillery, at a company parade on the 1st instant.—N. Y. Obs.

Whereas we view with serious alarm the wide-spread evil of intemperance—assuming as it does the character of a merciless and desolating ENEMY—destroying not only the property, physical strength, and life, but also the moral worth and reputation of many of our most valuable citizens; thereby bringing them under tribute and dragging them into disgraceful slavery and ruin:

And whereas, on occasions like the present, this enemy has, by his foul stratagems, lulled into security, and then shorn the locks of many of our citizens soldiers—so that, with all their imposing military appearance, when they have said, "We will go out, as at other times," to battle, they have found that their strength was departed:

And whereas, in view of the progress of this enemy, and the manner in which he has entrenched himself throughout our country, we are of opinion that he is more dangerous to our free republican institutions, and liberties, than any foreign foe: Therefore,

Resolved, Being mustered for military improvement and discipline, that we hereby wage a war of extermination against this common enemy, intemperance.

Resolved, That our manner of warfare shall be a voluntary and an entire abstinence from the use of ardent spirits, on all occasions like the present.

Resolved, As the Holy Scriptures are eminently calculated to promote the best interests of any people, and as, upon the Bible, rest the safety and prosperity of our republican government; that the amount, which a pernicious custom has

almost compelled us to pay, on occasions like this, for ardent spirits, shall be given to the "Female Bible Society of the town of Lansing." [Ithaca Chronicle.]

Ontario Female Seminary.—The first term of this institution under its present Principal, ended on Friday of last week, with a cursory examination before the Board of Trustees. From the necessary brevity of the exercises, there was not the same opportunity of judging of the progress of the pupils, as a more minute and extended examination would have afforded; but we have rarely witnessed one, in which equal promptitude and accuracy in answering the respective questions were evinced. The course of instruction pursued, appeared to have been very properly adapted to exercise the intelligence of the pupils, and to induce a habit of reflection and reasoning upon the subjects to which their attention had been directed. We mention this as a peculiarity, creditable to the judgment and skill of the instructors. The mechanical method pursued in most Schools, of learning by rote a multiplicity of principles and facts, without applying them to practice, or turning them to any useful purpose, is very little calculated to promote the legitimate ends of education.

The present character and prospects of this institution, are a subject of just pride and felicitation to the village of Canandaigua, and to the western section of the state. We have before expressed the belief, and we now repeat it, with a confidence strengthened by the experience of the past term, that this seminary is destined to distinguished usefulness and prosperity. The completion of the building lately added to the school edifice, renders the whole, in point of commodiousness and elegance, second to none in the United States.

A course of lectures and experiments on chemistry, is shortly to be commenced in the Philosophical Institute of Canandaigua, to which by a standing provision of its constitution, the pupils of the Seminary and Academy are gratuitously admitted. Measures have been taken for procuring in time the necessary apparatus, a part of which has already arrived. By an advertisement in this paper it will be seen, that the Seminary is to re-open on the 15th of October.—Ont. Repository.

A Strange Visitor.—We this morning received a call from a young man, who says he is a Turk and a native of the East. He has mustachios, and pretends to understand no language but the Latin, in which he converses with tolerable correctness. We examined him on the geography and localities of the Levant, with which he appears to be well acquainted. To the empire of the Czar he applied the classical language of *Russia delenda est*. His story is, that he came hither from Quebec, and was thrown upon our shores by misfortune, having been shipwrecked in a passage from the West Indies. He states his age to be seventeen, and asks assistance to enable him to reach his native country. His case should be inquired into by the proper authorities.—Statesman.

SUMMARY.

In this neighborhood, says the Savannah Georgian, the crops of the Sea Islands have been much injured by the rust, and dropping fruit, by which their product will be materially diminished.

Rev. Mr. Temple and two children arrived at Boston last week, on Thursday, in the brig Cherub, from Malta.

It is found that the lead on the dome of St. Paul's Cathedral, in London, has been fused by the action of the Sun.

The London Mechanics' Magazine states, that gunpowder may in some cases be ignited by copper struck against copper, brass against brass, and even lead against lead; if so, great circumspection ought to be used in powder-mills.

A gentleman of New-York has deposited \$1,200 to the credit of the Ex-President Munroe, for the payment of interest on the mortgages on his estate.

A farmer in North Carolina, last year, sold wine from his estate for \$2,400; and it is not uncommon to meet with small vineyards in that part of the country.

In Belchertown, Mass. the apples are so plenty that they let them rot on the ground. Cider is also so low in price, that it is not worth making.

Elder John R. Dodge, late of New-York and formerly of Vermont, has accepted the call of the First Baptist Church of the village of Brockport, to become their Pastor.—Brock. Rec.

It is much easier to Judge others, than ourselves; to condemn faults, than to correct them; to commit sin, than to repent of it; to misspend time than to improve it.

MARRIED.

On Thursday afternoon, by the Rev. F. H. Cumming, Mr. William Agiton, to Miss Jane Curry.

Same day, by the same Mr. John Cartwright to Miss Mary Ann Shales.

In Brighton, on the 18th inst. by Rev Zacharias Paddock, LA FAYETTE COLLINS, Esq., to Miss BETSEY HAYDEN, all of this village.

In St. Luke's Church in this village on Sunday evening 21st. inst. by Rev. Ezekiel G. Gear, Mr. ANDERSON YOUNG, Civil Engineer on the Ohio Canal, to Mrs. JANE M. BROWN, daughter of Daniel Penfield, Esq. of Penfield.

In Canandaigua, Mr. J. A. Brayton, principal of the Ontario Female Seminary, to Mrs. Mary Winne.—In Richmond, David M. Sweet, to Miss Jane Campbell.

In this village, H. Humphrey, Esq. to Miss Elizabeth Perkins.

DIED.

In Bristol, Chauncey Allen, aged 23. In this village on Friday morning last, Mr. David Denison in the 22d year of his age.

Mr. Denison was making arrangements to leave this place for R. I. where his wife will probably be expecting him at the time this sad notice reaches her.

ROCHESTER MARKET.

WHEAT,	per bushel,	100	1,18
Rye,	"	45	50
Oats,	"	25	31
Corn,	"	37	50
FLOUR,	— bbl.	\$6,50	7,00
Butter,	— lb.	13	to
Beef, fresh,	— cwt.	2,50	3,00
Pork, fresh,	— cwt.	2,75	3,25
— mess,	— bbl.	13,00	15,00
Salt,	—	2,00	

E. PECK & CO. Offer for sale the last and best Ed. 8vo, edition of SCOTT'S FAMILY BIBLE, in good binding at the very reduced price of \$10.

ALSO— [2 vols. received.]

Henry's Commentaries	—	2 vols.
Horne's Introduction to the Scriptures	—	2 vols.
Saurin's Sermons, complete in	—	2 do
Wesley's	—	3 do
Stuart on the Hebrews.	—	2 do
Dwight's Theology.	—	4 do
Beecher's occasional Sermons	—	—
Allison's Ecclesiastical History,	—	—
Marsh's	—	—
Shuckford's Connexions	—	2 vols.

The above, together with a very general assortment of THEOLOGICAL works will be sold at unusually low prices.

Rochester Oct. 2, 1828. 3w40

CHRISTIAN ALMANAC, FOR 1829.

Published and for sale by the hundred, dozen, and single, by E. PECK & Co Rochester, Sept. 19 1828.

CASH FOR FLAX SEED.

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

JAS. K. LIVINGSTON. 35tr
Sept. 25, 1828.

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods, Groceries, Crockery, Glassware, Hollow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—17

MURDOCK & COFFIN.
Main street, opposite the Globe Building.

SPLENDID VIEWS OF AMERICAN SCENERY.

ON Friday, the 10th of Oct. will be published by T. K. Greenbank, No. 64 Spruce Street, Philadelphia, a volume of splendid views of American Scenery, viz:—

1. A view of Beck's Shot Tower, on the Schuylkill, near Phila., and adjacent scenery.
2. A view of the Light House in Long Island Sound, with the adjacent scenery.
3. A view of York, on Lake Ontario, with the fortifications.
4. Characteristic Scenery on the Hudson River.
5. View of New London, Connecticut, with the adjacent scenery.
6. View of Lemon Hill, near Philadelphia, the seat of Henry Pratt, Esq.
7. The Tomb of Washington, at Mount Vernon.
8. View at the Great Bend of the Susquehanna.
9. View of the Upper Falls of Solomon's Creek, Luzerne county, Pa.
10. View of the Lower Falls of Solomon's Creek.
11. View of the Catskill Mountains, from the Hudson.
12. View of Fort Niagara, on Lake Ontario, from the Light House on the British side.

These Views are executed in the best style of Philadelphia engraving, from drawings made upon the spot. Each Plate will be accompanied by a full and accurate description thereof, so as to make it perfectly intelligible to every person.

The work will be printed and issued to subscribers in the first style, on superior paper, and with a handsomely printed cover, & delivered to subscribers at the very low price of One Dollar per copy. Flexible covers will be used for country subscribers, so that they can be safely sent by mail.

Any gentleman, postmasters and others, who will interest themselves to procure ten subscribers, and remit \$10 to the Editor, shall receive twelve copies. From the very flattering patronage already received (1200 subscribers having put down their names) this volume will probably be succeeded by another, as soon as other plates can be engraved. All orders from the country will be promptly attended to.

Address, T. K. GREENBANK, No. 64 Spruce Street Philadelphia.

SAMUEL STONE, Dry Goods Merchant, Carroll st. Rochester. 32

1828. SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market—Rochester, May 12, 1828. 20tr

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

Offer for sale at low prices, a full supply of DRY GOODS, CROCKERY, GROCERIES, HARD-WARE, AND HOLLOW-WARE.

June, 13th 1828. 24tr

MEDICAL NOTICE.

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

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe.—Notice is hereby given, to all the creditors of Banister C. Newel, an insolvent debtor in the town of Brighton, in said county, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in said county of Monroe, on the 21st day of November next, at ten o'clock in the forenoon of said day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1827. Dated this first day of October 1828. 29tr

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, OCTOBER 10, 1828.

VOLUME II—NO. 41

ROCHESTER, MONROE COUNTY, N. Y.

PRINTED AND PUBLISHED WEEKLY, BY

ELISHA LOOMIS.

Office in the Globe Building, at the east end of Main and Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in advance; or \$3, at the expiration of six months.

AGENTS FOR THE OBSERVER.

- Antis & Little, Canandaigua.
- A. B. Hall, Geneva.
- Thomas J. Nevins, Penn Yan.
- E. Gilbert, Richmond.
- Doct. Fuller, Naples.
- Samuel Rice, P. M., Prattsburg.
- Chester Loomis, P. M., Rushville.
- Gurdon B. Fitch, West Bloomfield.
- Orrin Gilbert, Lima.
- James Richmond, Livonia.
- David Parker, Avon.
- Jacob Hall, Geneseo.
- Lester Kingsbury, Warsaw.
- Doct. Frank, Warsaw.
- Talcott Howard, P. M., Perry.
- Rev. J. Baldwin, York.
- Willard H. Smith, Caldonia.
- G. B. Rich, P. M., Attica.
- Rev. Mr. Hunter, Middlebury.
- A. P. Parker, Batavia.
- Hotchkiss & Starr, prs., Le Roy.
- Joel Palmer, Clarkson.
- Daniel Hall, Riga.
- William H. Hanford, Scottsville.
- Hastings R. Bender, Brockport.
- William D. Dudley, Clarendon.
- O. H. Gardner, Albion.
- William Knowles, Knowlesville.
- Theodore Cook, Medina.
- Rev. George Colton, Royalton.
- William Parsons, Lockport.
- A. G. Hinman, Youngstown.
- Rev. David M. Smith, Lewiston.
- Rev. Mr. Parsons, Niagara Falls.
- Theodore Partridge, Newark.
- Rev. Alfred E. Campbell, Palmyra.
- S. T. Fairbanks, East Ridge.
- Ezekiel Folsome, Buffalo.
- Benedict Brooks, Covington.
- Samuel S. Haight, Angelica.
- Anson Kifig, Olean.
- John A. Bryan, Ellicottville.
- O. Allen, P. M., East Bethany, Gen.
- W. Fowler, P. M., Fowlersville.
- L. Clark, P. M., Byron.
- Rev. R. Clapp, Bergen.
- E. Foot, Gaines.
- Daniel Holmes, Willson.
- B. C. Cook, P. M., Conchocton.
- H. W. Rogers, Bath.
- Elisha Parish, South Bristol.
- Samuel Hulbert, Oswego.
- Joshua Linnell, Pittsford.
- Martin Goodrich, P. M., Rush.
- Justus Brown, Monroeville, Ohio.
- Wm. K. Blasdell, West Mendon.
- Col. Ws. Mynderse, Seneca Falls.
- Rev. Mr. Bradstreet, Cleveland, Ohio.

For the Observer.

SABBATH MEASURES.

Mr. Editor.—There appears to be a great commotion in the world about the observance of the Sabbath, and for one I rejoice that there is an increasing attention to this subject, because I too, wish to see the Sabbath observed by all my fellow men;—but why such an "uproar among the people," about the matter?

I am not disposed to oppose any sound and proper measures to promote the better observance of the Sabbath—neither will I pledge myself to sanction every thing which may be said or done by the friends of reform. I think there is no need of so much ado about the matter.—But my advice is, that, inasmuch as the great body of the community agree that it is "wise," and "right," and "proper," "to keep one day in seven as holy time"—it is best for each one for himself to do so, and be careful also to neither wish, or ask, or require, or compel others to violate the day. This is the simple and effectual, and in my view, proper way to promote reform.

JUSTICE.

For the Rochester Observer.

MR. CHIPMAN.—Believing as I do that the cause of Christ and the good of mankind may be greatly promoted by a more general circulation of Tracts; I take the liberty to suggest the following method for the attainment of an object so desirable.

Let the Instructors of Schools throughout our country (including Common Schools, Sabbath Schools, and other institutions for training the rising generation to learning and virtue here, and for glory hereafter) be encouraged to furnish themselves with tracts equal in number to their pupils. Let these tracts be distributed indiscriminately among their scholars, with a request that they be carefully read by the children, their Parents and friends, and returned to the teacher on a given day. Let the teachers carefully collect and preserve them, and again distribute them from time to time (say once a week) as long as they are legible. In this way fifty tracts may each find its way to half as many families, for the admonition, instruction and comfort of many who may not otherwise have the benefit of these friendly little monitors. The plan above suggested cannot fail I think to recommend itself to every person of reflection, as one combining utility with economy; and unless I strangely misjudge, the benefits resulting will be an ample reward to such as adopt it. And let all remember that "he that converteth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins."

PROMPTER.

From the Home Missionary.

FIELDS OF PROMISE AND APPLICATIONS FOR AID.

Interesting from Louisiana.—The facts con-

tained in the following communications, we doubt not will be regarded with surprise, as well as deep interest, by many of our readers. They address the sympathies of every christian, while it would seem that their appeal to Candidates for the Ministry, must be irresistible. It is truly a subject of wonder, that in the largest and most flourishing portion of the state of Louisiana, that in the parish of Abbeville, whose settlement was commenced 130 years ago, and that on the borders of the Mississippi, where the population exhibits almost the denseness and wealth of a continued village, for more than one hundred miles above the city of New-Orleans, there is no stated preaching by any protestant denomination of christians—none in the English language! Not because there is any lack of pecuniary means. The inhabitants are not poor as in the newly settled states further north. Their wealth is ample and increasing. Nor is it for a want of a willingness among the people to sustain the institutions of the Gospel. There are multitudes within the limits referred to, of native Americans, who, allured by the facilities of worldly gain, have removed thither from all parts of the United States. These have learned, by their loss, to value highly the ordinances of christianity, while many of the French population, we are told speak the English language, and are willing to aid in the support of protestant worship.

The following application, under date of May 25, 1828, and signed by forty of the inhabitants of the Parishes named, has lately come to hand.

STATE OF LOUISIANA.

To the Am. Home Miss. Society.
We, the inhabitants undersigned, of the State of Louisiana, and Parishes of Ascension & Iberville, take the liberty to state the condition of this section of country to your charitable Society. With the exception of one Catholic minister in each, we have not a minister of the gospel in our parishes. (A parish in Louisiana, is much the same as a county in the old states.)

From Baton Rouge to New-Orleans, a distance of 120 miles, all of which is a thick settled country, the Word of God is not preached in the English language; and we believe, never has been preached on the Sabbath, and with very few exceptions, never on other days of the week. Very many of the inhabitants are Americans, consequently are not Roman Catholics; many others not strenuous.

Multitudes here are destitute of the ordinances of Christ. The sick and dying have no minister to pray for them, none to attend funeral ceremonies.

We see, and have seen for many years, like a mighty torrent rushing over us, the desolation in which our country will evidently soon be, if we neglect and do not enjoy the blessing of a preached Gospel.

It is our sincere desire, and at present our only hope, that you will send us a Missionary, one capable to teach us the truths of the Gospel, zealous in the things of religion; one who may do honor to his profession, and one whose labors we pray the Lord may bless. Such a minister would be welcomed, and provision made for his support; and we trust, through the blessing of God, that societies and churches may soon be formed here, and the interests of the Redeemer's kingdom advanced.

The bearer of the above application, a respectable inhabitant of the Parish of Iberville, has favored us with a personal interview. He is a native of Connecticut, and though not a professor of religion, our knowledge of his character inspires the fullest confidence in the correctness of his statements, while a residence of 8 years in Louisiana, has afforded him sufficient opportunity to know & feel the condition of that state. His representations of the state of society, the facilities now afforded for the exertion of a most useful religious influence, and the readiness of the people to welcome the labors of zealous and devoted ministers, are such that we have been induced earnestly to inquire, who will go for us? And we regret to say, that no one has yet offered his services to enter upon this most interesting field, the city of New-Orleans excepted, to which we have a prospect of sending one or two Missionaries the present autumn.

At our request, the gentleman above referred to, has written us the following, dated Farmington, Con. Aug. 19, 1828.

DEAR SIR.—In addition to the petition sent to you from Louisiana, I cannot do less than write a few lines in order to give a more clear view of the condition and wants of the people of that state, particularly some part of it. They need an able ministry, they need a moral influence; and, may I not add schools, as knowledge is necessary with religion. The state of learning, though very low, is fast improving. It is well known that the state of Louisiana is now rich, flourishing, and is becoming a very populous state.

heved the first sermon, since the world began, remains yet to be preached, on the Sabbath, in the English language.

In the northern part of the state, the people are, in a degree, furnished with ministers and missionaries of the Baptist and Methodist denominations. In the southern and western, they are entirely destitute. How is the Sabbath regarded? need not be asked.

That portion of the inhabitants which are native Americans, are emigrants from different parts of the union, and by increase, are now able, and no doubt willing, to come forward and support the preaching of the Gospel, if ministers could be obtained, and likewise to contribute to the spread of the word of God, and to the building up of Christ's kingdom to the ends of the world.

The people are sensible of their situation, and are now anxiously waiting and hoping soon to greet the arrival of a missionary from the A. H. M. S. Who is to comprehend the result of such an event! What an extensive field, and not a laborer in all the harvest! In the state there are many of the Aborigines of our country to be found. In the parishes of Ascension and Iberville, there are several small settlements of Indians, (Choctaw) from ten to fifty persons in each, so much domesticated that they sew and make themselves clothing, and by their industry, support themselves and families. These, as well as a multitude of others, like sheep without a shepherd, unless some leader soon appear, will wander and be lost forever.

The local advantages as well as commercial facilities of this country, are very great, probably not exceeded in any part of the world.—Having in our own state one of the first commercial cities in the union, a ready market for our products, and receiving a great part of the trade and produce of the western country; for many months in the year, no less than from ten to twenty thousand strangers visit our shores, scattered through different parts of the state; and what examples are set them? Where can they go and hear the Word of God preached? What but the billiard table, the licensed gambling house, the horse race, and the congo dance, is seen to attract the attention of this vast multitude?

When will such scenes end on the Sabbath, and the true God alone be adored? When shall this place, the manspring of immorality, be converted, and the light of the Gospel cast its influences around, and shine on the mountains, and kindle on the spires of Mexico in the west, and through the agency of Foreign and Home Missions, shed a blaze of light, and illuminate all the dark regions of our own southern states, and the provinces of South America, the islands of the sea, and the whole world be filled with the glory of God.

In New-Orleans, shall the churches that are now building remain destitute of pastors to break the bread of life to the citizen, the weary traveller, and the mariner? Two or three ministers are needed there, and many more in the state.

We hope, and may we not look for one, two or three, at least, this season? Are there not some, whose zeal for the cause of the Redeemer is so great that they will come over and help us, and make glad the solitary places? In this destitute situation, in a short time, the present generation will all pass away, and what will become of the soul! What excuse will young ministers of the Gospel, who are now waiting to see what the Lord will have them to do, make at the bar of God, looking back on this moment, while multitudes are perishing before their eyes, and they not in the field? I feel sensible, though the wants, in other parts of our country, are very great, that, in no part of the union, are missionaries so much needed as in the state of Louisiana.

Your humble servant.

S. T.

ADDITIONAL FROM ILLINOIS.

In the Missionary, No. 5, page 80, we published a short appeal from the church in Springfield, Illinois. The following communications have since come to hand, which we are unwilling to withhold.

From a layman, dated Jacksonville, Morgan Co. Ill. August 10, 1828, to the Corresponding Secretary.

DEAR SIR:—From a moral wilderness of the West, I address you upon a subject, in which yourself, and the Christian public in the East, are actively engaged; that of sending heralds of the gospel to the destitute within the bounds of the U. States. From the reports I have recently read, I discover that much good has already been done by the Society in supplying the destitute. The united prayer of the church in the East, is, that the same benevolence which instituted that Society may increase, until every corner of the field is furnished with efficient laborers. This feeling is no doubt responded from the hearts of christians in the West; for they feel that the souls of this people are perishing for lack of vision!—The object of this communication is, to make known to your society the importance of this section of Illinois. It will, however, be imperfect in many respects, for want of data relative to some subjects. Perhaps no portion of the United States presents a more important, or more destitute field, for the immediate labors of faithful and zealous Missionaries of Christ, than is constituted by a few counties in the northern portion of Illinois. The counties to which I have reference are Green, Morgan, Sangamon, Tazewell, Peoria, Fulton, Schuyler, Adams, and Pike. Morgan, Green, and Sangamon are by far the most important, containing a population of 24 or 25,000. The settlements in Morgan and Sangamon began 9 or 10 years since; that of Green a little earlier. Except Tazewell, the counties here mentioned are situated in the military bounty tract, being less valuable, principally from that circumstance, and the settlements began more recently, and progress more slowly. The population of all these counties is estimated at between 30 and 32,000, having probably doub-

led in less than four years; say in three years and six months. The face of the country is said to be as beautiful as any part of America, comfortably level, with timbers and prairies interspersed, in a very delightful and convenient manner, over most of these three counties.—There are, however, some exceptions. Some of the prairies are wide, and for lack of timber, cannot be cultivated until hedging shall be resorted to. The soil is the richest I ever saw in any country. That on the borders of rivers, bays or valleys in New England, bears no comparison in fertility; and even the celebrated German and Genesee Flats, in the state of New-York, are not equal. The productions of all kinds, from the slightest culture, are very abundant, more so than from the most careful tillage and manuring east of the Allegheny mountains. The prairies furnish the pasturage and most of the meadow of our country. Some grasses are cultivated and grow well. Much attention is now paid to the growth of fruit trees, and excellent success, as yet, attends every attempt. The raising of stock is an easy business in this country. Better stock, with almost no care, is raised, than in the New England states with usual exertions and care. The Illinois river bounds Green and Morgan counties on the west, separating them from Schuyler, Pike, and Calhoun counties, and affording steam-boat navigation at almost every season, not only as far up as our own landings, but to the rapids of said river; the point at which the contemplated canal, connecting Lake Michigan to the Illinois river will intersect it. Landings both safe and convenient are found the whole distance above. Sangamon county has the benefit of the river by that name, which is navigable for keel boats in the spring season. At other seasons her freight is brought to landings on the Illinois, in Morgan county. Not much can be said in relation to the comfortableness and convenience of our buildings; by far the greatest part of them are poor, made of logs roughly put up, in the form of what we call cabins,—some decent houses and barns are, however, built and building throughout the county. The enterprise manifested on this subject is quite laudable and now increasing. The fields present a very beautiful aspect, as the growth of almost every vegetable is very luxuriant.

As every subject cannot receive attention in one communication, I must cease my descriptions of this kind. Enough has been written heretofore, no doubt, to convince all who feel interested for us, of the attractions which our section of the country possesses; and the influence of its advantages in directing to its bosom a vast tide of emigration.

But, dear sir, the moral desolations of this otherwise very desirable region, are great! greater I fear than you will conceive, after all the attempts at description. In the first place, our population has most of it originated in the southern and western states, where very little heed is given to the education of children. Some of our citizens from the slave states are exceptions, in this particular; but very few of them are aware of the benefits of your free literary institutions; and none can realize, as yet, the blessedness of your pious and benevolent associations. Experience and a direct exhibition only can give their minds a correct conception of them. To convince any who may doubt this, I will give an instance, exhibiting the tone of sentiment on the subject of missions, inculcated by a portion of our Baptist brethren in this and others of the western states. In a Baptist association held in Sangamon, an article was introduced and made binding upon that body, in purport as follows: "We do not feel it our duty or our privilege, to admit into our councils any missionary, or any one engaged in supporting the cause of missions." The same spirit has extensively existed, and yet exists to a considerable degree, on the subject of sabbath schools; and what is still more astonishing and more to be deprecated, is, that a violent opposition has prevailed, and yet prevails, among the same class of citizens and preachers, and some others against educated ministers of the gospel. They contend that the preparation of the heart is all that is necessary to qualify a man for the great and important duties devolving upon a minister of Christ: That God, by his spirit, will and does (by special revelation) direct such, in what manner to publish and defend the sublime doctrines of Christianity.—Judge ye of our need of help from those who are qualified to preach the gospel and defend its doctrines!

I have been a citizen of this country almost six years, and witness to its progressive stages of settlement and improvement; and notwithstanding the rapid strides it has made in this way, I have always been pained, and my heart sickened in contemplating the literary and moral darkness which has shrouded the land. The same impenetrable night yet overspreads it. Indifference and opposition to literary improvement, (in the majority,) and neglect of moral instruction, and the influence of intemperance, profanity, gambling, &c. are doing their own work in forming the character of our youth! O! the forbearance of a merciful God, who withholds his vengeance when such works of iniquity are practiced. But here is a little salt which has not lost its savor. In Green county is a small Presbyterian church; in Morgan is a little ch. and another in Sangamon county. In Fulton county are a few presbyterians, unembodied, calling for assistance to form them into a church. Also in Schuyler, and in Adams are a few persons of our order, entirely destitute of the ordinances of the gospel. Our church in Morgan consists of twenty-eight members, and materials

We are happy in the assurance that the spirit of the article here communicated is cherished by only a portion, and we may hope not the largest portion, of our Baptist brethren in Illinois. There are some of that denomination in that state, who are zealously engaged in promoting the cause of education, and in elevating the standard of ministerial qualifications. With such we cordially sympathize, and wish them God speed.

exist for increasing the number to thirty-five, perhaps, who will probably be united in a short time. Rev. J. M. Ellis now devotes three-fourths of his time to our neighborhood and congregation. He is the only located presbyterian minister in a large space of country. What are the labors of one man, in a population of more than 30,000? All the others are destitute; they starve, they languish for want of spiritual bread!

What shall be done for these people? Is there no help for the souls that are here perishing?—While God is doing great things for his church in other states, pouring out his spirit in such copious effusions, where the gospel is preached, these people are going backward. Is it not probable that God would equally bless and prosper the preaching of his word in Illinois? Is our character more hopeless than others? Jesus Christ came into the world to save, even the chief of sinners! We call loudly, by our destitute situation, for immediate aid! Compare our case with others, and then tell us, if we have yet no claim upon your christian charity?

CONVERSION OF A CANADIAN HUNTER BY A TRACT.

Mr. H. was one day passing through a small piece of woods, near York, U. Canada, to a Sabbath school. Seeing a hunter about to cross the path, he asked him if he was upon the direct road to such a place. The hunter told him he was not; that he must return nearly to York and take a different road. Mr. H. thanked him kindly, and taking a Tract from his pocket, said, "I have myself read this little book with pleasure. If it shall be as useful to you as it has been to me, you will never regret it." "What is it?" said the hunter. "It is of the utmost importance to you, my friend," said H. "Take it. Read it, and then read it again, and then read it to your family." The hunter thanked him. Mr. H. went on his way. After the lapse of a few months, Mr. H. attended a prayer-meeting in that vicinity. At the close of the exercise a man came to him, and after passing the usual compliments, told him that he was the hunter to whom he had, some months before, on a Sabbath morning, given a little book; and then added—"That book brought me to the prayer-meeting this morning. I feel thankful to you for it. My mind has been troubled. I have read the Bible. Since you have been so kind to me, I may as well tell you the history of my life. I used to be a mere devil at home, and was not much better abroad. Liquor was my ruin. Whiskey—whiskey was my ruin. I have read the little book several times; I have read it to my family, as they were unable to read it for themselves. But every time I read it, and my Bible, I felt worse. Sometimes I think there is no mercy for me. My wife told me I had better look for the man who gave it to me." Mr. H. gave him the best instruction in his power from the Scriptures, and left him. In a few weeks he was in the same neighborhood, and saw the hunter. The hunter was then indulging a trembling hope in the Lord Jesus. "I have reason," said the hunter, "to bless God for the little book. I have not spent my money in the usual way, nor abused my family, since I received it." "Search the Scriptures" was the title of the Tract.

The Christian may distribute Tracts, because they will teach the truth—their lessons will be learned—their pupils will become teachers—knowledge among men will be increased, and souls be saved. Let Tracts, therefore, be scattered; and though many of them, like many sermons preached, may not produce any salutary effect visible to the human eye, yet their distribution will not be in vain.

At the convention of the Protestant Episcopal Church of the Eastern Diocese, which met, at Bellows-Falls, says the Vermont Chronicle, in giving a brief account of their proceedings,

Bishop Griswold urged the cause of missions with great earnestness, as one who loved it.—There was no better criterion, he observed, of true Christian zeal, than the missionary spirit.—Heretofore Foreign Missions had been unpopular in the church: so much so, even among the clergy, that when it was proposed to form a Society for the prosecution of this work of Christian love and duty, it could be done only by connecting them with Domestic Missions. He pointed out the fallacy of the plea that we have enough to do at home, and explained how obedience to the command of our Saviour, to "go into all the world," to preach the Gospel, must tend more than any thing else, to promote the extension and welfare of the church at home.—How inconsistent, he observed, would Episcopalians appear, with their high claims as the true church, if they were to be halting along behind others in their efforts to do the work which our Lord committed to the authorized preachers of the Gospel.

In the evening, the Bishop preached on the propriety of distinguishing in our worship, the Persons of the Trinity, and the Apostolical authority for doing it. Text, the benediction in 2 Cor. 13: 14.

GEORGIA.—A letter to the Editor of the Richmond Visitor, after speaking of the late Commencement at Franklin College, says—

"If Georgia is rapidly improving in literature, she is still more rapidly changing her religious character. A gentleman well acquainted with public sentiment, remarked that five years had produced unexpected changes in the religious character of Georgia. The exhibition at commencement fully confirmed this statement. It appeared in the orations of the students, uttered in sentiments of profound reverence to the authority of the Bible;—it appeared in the orations before the Literary Societies by Senator Berrian and Judge Clayton, written in a perspicuous and nervous style; it appeared on commencement evening by the crowded church and deserted ball room."

USEFULNESS OF TRACTS.

Conversion of a profane coloured man and his wife, in the city of New-York, By means of Tracts and personal Conversation.

[Communicated by a pious Lady.]

We are well acquainted with the Lady by whom the following facts have been modestly communicated, "to encourage the hearts of others who are prayerfully sending forth these silent Missionaries." Such conversations and efforts with immortal beings around her are no rare occurrence; and were her example imitated by all the disciples of Christ, we have no doubt the number of conversions by means of Tracts would be a hundred fold increased.

In December, 1827, a coloured woman called on me, to ask some advice in her temporal concerns, which I gave, and then made the inquiry, how stood the account between God and her soul? Her answer proved that she was in an unconverted, careless state; and she was exhorted to "repent and believe in the Lord Jesus Christ." In a short time she came again—the same strain of conversation was resumed—the same hardened state of mind was apparent. I endeavored to alarm her, by showing the awful condition of a soul out of Christ. She wept. I asked, "Will you not promise, that from this time you will seriously consider this subject, and pray to God for a change of heart and an interest in Christ?" She promised—but as I then feared, and as she afterwards acknowledged, only to put a stop to the conversation. "The omnipotence of God," I added, "will be a constant witness whether you keep your promise or not."

She went her way; and in her walk home, ruminating upon what had passed, laboured to quiet her mind and get clear of her responsibility. "Why, I never have prayed," she said to herself, "and don't know how; and therefore I cannot pray."

Some Tracts had been given her, which, on entering her dwelling, she laid on her table. One of them, "The Sinner's Prayer," her husband, an unconverted, profane man, took up and read. He was instantly convicted of sin. From that time he was never heard to swear; but became serious, and a constant attendant on religious meetings. About three weeks afterwards, the wife, who had never been easy in her mind since her promise, being alone one evening, felt as if she could bear the struggles of her heart no longer, and that she must try to pray. She then had recourse to the Tracts, and read them; but her distress only increased. She often came to the individuals who gave her the Tracts, to tell her trouble, and request prayer in her behalf.

The man and wife continued in much anguish of soul for about four months. Unable to help one another, the man would sometimes go out of the city, where he could, unobserved, give full vent to his cries and tears. The Lord had compassion on them; and, within one week of each other, they both received the witness of the Spirit that they were born again. They have since made a profession of religion in the Methodist Church.

The same Lady who communicated the above, mentions, that a man, to whom she had presented the "Life of Colonel Gardiner," was, on reading it, melted to tears, and exclaimed—"That is a change of heart I have never experienced."—Another man, to whom she presented a Tract, returned, conversed on the state of his soul, and wept, saying, "he felt that it was high time to seek in earnest for salvation."—A Jewess, to whom she gave a Tract, and who has seemed anxious for her spiritual state, has often called to "unburden her mind to her," appears unhappy, and has received a Testament promising to read it with prayer for the Divine blessing.—*American Tract Magazine.*

TRACTS IN NEW-YORK CITY.

It appeared from the reports presented to the Board of the City Tract Society last Monday evening, that more than 200,000 pages had been drawn from the Depository by the several Distributing Committees during the previous month, and it is probable that about an equal amount had been distributed. One of the nine Sub-committees for the Shipping, reported that since the last meeting (one month) they had visited 186 vessels, and supplied them with Tracts.

A distributor, on boarding a brig from the State of Maine, and seeing no person on deck, proceeded to the companion-way, where he heard a person reading, in a solemn tone of voice, "Blessed are they that mourn, for they shall be comforted," &c. Having laid a few Tracts, on the upper stairs, he was about to retire, unwilling to disturb the persons below, when the Captain invited him to walk down and join in their devotions which he did.

The mate of a ship, being asked if he would accept of some Tracts, and allow the crew to be supplied, said with much apparent interest, "Oh yes, very thankfully," and on receiving them, repeatedly expressed his gratitude to the distributor, and as a further token of regard, invited them into the cabin. Similar cases are of frequent occurrence.

The gentleman who communicated this fact says, that the number of loungers about the wharves in his District, has within a few months greatly diminished. He used frequently to find men lying about, in a state of intoxication and in such cases always placed an appropriate Tract in such part of their dress as would enable them to find it, on recovering from their stupor;—but for the last five weeks, no such instance has occurred.

About 2000 pages have been distributed on board the U. S. Receiving Ship Fulton, lying at the Navy Yard in Brooklyn. This was done at a Bethel meeting recently held on board, and the officers assisted in the distribution. The number of men was three or four hundred.

It is the practice of many members of the Board, whenever they take a journey, to carry with them a parcel of Tracts for distribution during their absence. One gentleman mentioned a very pleasing incident which resulted from this course. Being at —, in this State, he had the satisfaction to find that there was an unusual attention to religion among the

people. A gang of Deists, however, set themselves in opposition, and endeavored to disturb the meetings, by asserting their disbelief of the Scriptures, and distributing infidel Tracts. One of the ringleaders lived at a house where there was a pious female, who mourned over a state of things which she could not prevent. But seizing a favorable occasion, she remarked in his presence, to another gentleman, on the impropriety of such conduct, and then retired to another room. Soon after, she returned with four Tracts, one of which was Leslie's "Short Method with the Deist," and begged that he would read them. Contrary to her expectations, he immediately sat down and read till dark, and then finished them by candle-light, which occupied him till a late hour.—At the next religious meeting, this man was present, and, instead of cavilling, became a teachable listener. He afterwards declared that the Tracts had produced a change in his views, and that he believed every word the minister uttered. What will be the final issue of the case, is known only to Omniscience.—*N. Y. Observer.*

For the Observer.

Mr. Editor,—In order to remove any misconception of my intentions in my observations upon the 2d and 3d essays of your correspondent M. A. on the subject of the change of the Sabbath, I solicit your insertion of the following remarks:

1. I had not the least intention of opposing the sanctification of the Sabbath, which most professing christians (Sabbatarians & seventh day Baptists excepted) both in Europe and America have been taught to observe. As I before said, on the subject of the sanctification of the Sabbath, there is no dispute between us that I am aware of. However, I may not agree with some of your correspondents, respecting the measures which ought to be pursued in order to the obtaining a more general and public observance of the Sabbath: but I have no desire to controvert this subject at present. I also consider it the duty of all professing christians, so long as they continue convinced, that the first day is the proper Christian Sabbath, on account of the supposed resurrection of our Saviour on the first day, corroborated with other arguments generally adduced—so long they are in duty bound to observe the first day as much as the sabbatarians and seventh day Baptists are under obligation to observe the ancient seventh day sabbath. Neither does it follow that because there are considerable numbers of them (including the Asiatic seventh day christians) who are fully convinced that the seventh day sabbath has never been abrogated (except by the mother of harlots) that this circumstance can in the least degree, favor a relaxation from the observance and sanctification of the first day Sabbath by those who profess to observe it from principle.

2. My motives in animadverting on the 2d and 3d essays of M. A. were, to counteract the extremely disingenuous and incongruous representations, the unnatural and forced inferences and sophisticated arguments, with some glaring misrepresentations of your correspondent, who has also disparaged the word of God by reducing it to the standard of the repudiated testimony of the ancient Fathers; embellished also with a simile which can answer no purpose but to mislead. For what affinity of comparison can there be between the very superior traditional evidence of the postdiluvians of the 1800th year after the creation of our world, and the mutilated or suppositious writings of the ancient fathers of the 1st and 2d centuries of the Christian era; and more so, as the writings said to be theirs come to us only through the apostate Church of Rome, of whose bishop, though said in 7 Dan. 25th, "He shall think to change times and laws." From the Scriptures we learn that Noah lived to the 2006th year of the world, and his father Lamech was 57 years of age, and his grandfather Methuselah was 247 years of age when Adam died; added to which the frequency of Divine personal communications with mankind in the early ages of the world rendered the traditional testimony of the postdiluvians to the time of Abraham, Isaac and Jacob, so much superior to the traditions of later ages, since the life of man has been reduced to its present standard, that they bear no comparison one with the other; and in the New Testament we find our Lord reproving the Jews, who by their traditions in some instances, had made the word of God of none effect. Having quoted so much from R. Robinson's Ecclesiastical Researches, regarding the supposed writings of the ancient Fathers & their mutilations by the Man of Sin, in support of the usurpatorial dogmas of Papistical Rome, inserted in the Observer of the 29th Aug. and 5th Sept. it is unnecessary to add any thing more on this subject. By referring to the Evangelists and the Acts of the Apostles, we find that our Lord and the Apostles frequented the synagogue and Temple worship on the seventh day Sabbath, and it is expressly said, as their custom and manner was; but we have no account of their paying any more respect to the first day of the week, than to any other working day; or of any particular meetings for worship on that day, except in the case of Acts xx: 7, which was evidently the evening after the Sabbath was closed with the setting sun; but to this I sufficiently adverted before,—and regarding the import of 1st Cor. xvi: 2, which is so far from enjoining Sabbath duties or public worship on the first day, that it actually recommends the examination of their secular concerns & ascertaining the profits of their secular transactions of the preceding week, and accordingly as God had prospered them in their worldly avocations, to lay in store a suitable proportion, for the relief of the poor saints at Jerusalem; that there might be no gatherings when the Apostles visited them. Regarding the assertion of M. A. that our Saviour uniformly met his disciples on the first day of the week, during the period from his resurrection to his ascension to glory, it certainly is not so represented in our translation of the scriptures; of which any one may satisfy himself by referring to the four Evangelists, that this was not the case. Our Saviour's first appearance after his resurrection was to the women returning from the sepulchre very early on the morning of the

first day, and in the afternoon he appeared to two of the disciples on the road to Emmaus and walked with them, and at night we find he appeared to the disciples when they were assembled for fear of the Jews, and he upbraided them for their unbelief. The next meeting recorded was after eight days from the meeting just mentioned, consequently this meeting after 8 days, could not be on the first day, but must have been on the 2d or 3d days. The following appearance was at the sea of Tiberias, when the Apostles had returned to their former employment of fishing, and there is not any mention on what day it was, nor any thing by which we can ascertain it, neither are any days mentioned in the two appearances of the Lord in the 1st Chap. of the Acts. If therefore any will misrepresent such plain matters of fact,—what dependence can be placed upon any of their representations, I leave for the impartial consideration of the readers of the Observer; and conclude by observing that this matter is of too voluminous a nature to answer or refute the numerous arguments advanced in support of the first day Sabbath, that I cannot do justice to it in such a circumscribed manner, as is necessary for admission in a weekly Journal; and have therefore written a small volume on this subject solely, which I purpose publishing if I meet with sufficient encouragement,—and shall not therefore trouble you with any thing more on this topic, at present. JUNIUS.

It is proper to mention that M. A. the author of "Essays on the Sabbath," published in our paper some time since, was prevented from completing them by illness; and is now absent from this place.—*Ed. Obs.*

THE MISSION AT BEYROOT ABANDONED.

We have received a letter from Malta, dated July 28, 1828, which says, "Mr. Smith, our missionary to Egypt, and Messrs. Goodell and Bird, with their families, from Beyroot, are all here in Malta."

This is not unexpected news to us; indeed we expressed our anticipation of such an event, a number of weeks since. We find in the Worcester Yeoman, a letter from Mr. Goodell, dated Malta, July 4th, which contains a few words of explanation. The following is an extract:

The brig Herald from New-York, touched here on the 16th ult, and sailed under convoy, on the 19th. It was an unexpected pleasure to meet again with our worthy countryman, the companion in our former labors, Rev. Jonas King, who, while thousands inquire after her temporal welfare, goes to Greece to ascertain her moral state; and, by establishing schools, and distributing Bibles and Tracts, to raise her from her present moral degradation, and free her from her present moral servitude.

We left Beyroot, about the first of May, fleeing from the plague, which was then raging there, and from war, which then threatened and of which we had continual alarms. We exceedingly regret that it was necessary for us to leave Syria; but our friends will probably be happy to hear that we are now in a place of safety, in no danger from a Turkish scimitar or a Turkish prison. What will be the result of the present political disturbances in this quarter, it is impossible to foresee. At any rate, Greece is free; but what will become of Turkey, if she continue obstinate, seems to be more problematical.

When the war-cloud shall be dispersed, we may expect that the missionaries will return to their several fields of labor, with far better prospects than they have hitherto enjoyed. [N. Y. Ob.]

From the New-York Observer.

MISSION TO THE MARQUESAS.

Mr. William Crook, one of the twenty-nine missionaries composing the first expedition of the London Mission of the South Sea Islands, which sailed from London on the 18th of Aug. 1796, was landed at St. Christiana, one of the Marquesas Islands, in the month of June, 1797. He was kindly treated by the chiefs, but remained there only a year. We are not aware of any farther attempt was made to christianize these Islands, till the year 1825, when three native teachers from the Society Islands, were accompanied thither by Mr. Crook (the venerable missionary above named) in the ship Lynx, Captain Sibrill. After a short residence, however, they all returned to the Society Islands.

The London Evangelical Magazine for August gives information that on the 23d of October last, another expedition sailed from the Society Islands for the Marquesas, consisting of four native teachers and their wives. Two of them were left at an island of the Leeward group, and the other two, (Haamaino and Aru) at St. Christiana. They were all received with kindness by the natives, and their prospects of usefulness were considered very encouraging.—It is supposed that before this time, they have been joined by Mr. Simpson, who recently left England with a special destination to the Marquesas, and also by Mr. Pritchard, from Tahiti, [Otaheite.]

The spirit manifested by at least one of the native teachers and his wife, was truly interesting and delightful. We cannot better express it than in the language of Rev. William Henry, missionary at Eimeo, where they resided.

The plan of renewing the mission having been stated to the church, the wife of one of the deacons, named Haamaino, who himself was unwell and could not attend the meeting, stood up and begged that her husband and herself might be permitted to go to the Marquesas instead of Raiavai (to which Island they had been nominated to assist the teachers there, as they had a large family, and on that account it was judged unsuitable for them to go to any new and barbarous place among a savage people,) as they wished (she added) to have to clear away the rubbish and break up fresh ground; observing further, that they did not wish to enter upon other people's labors; and that such were her husband's sentiments as well as her own; and that he and herself were perfectly of the same mind on the subject. The

writer then took occasion to represent to her the unsuitableness of that place, as they had a large family, and because of the scarcity of food there, and the savageness of the people—they being cannibals; and as some of their children might be stolen and eaten, as had been the case, at times, with some of the children of the natives, &c.; but none of these things did she regard, as she knew them already, having been told them by one of the teachers from Huahine, who, on his return home from the Marquesas, had spent some time at Eimeo. As nothing could move her from her purpose, her wishes were acceded to; and it was agreed that she and her husband should constitute a part of the Mission to be sent, which gave her great pleasure. Haamaino, her husband, is a steady, zealous, and intelligent man. At the designation of himself and another native teacher, who was to accompany him, which was indeed a solemn and affecting occasion, he delivered an excellent and appropriate address, and took his leave of the church and congregation in a manner which had a very powerful effect, and caused many tears to be shed by the assembly.

MISSIONS IN THE WEST INDIES.

From the Philadelphian.

The details of the progress of the work of God, in the West Indies, (says the Wesleyan Methodist Magazine for July; are of the most gratifying nature.—And although our missionaries have experienced opposition and difficulties on some of the stations, yet so extensive and powerful has been the effect of their labors, under the great Head of the church, as to demand the most devout thanksgiving to the Lord of the harvest, who has not suffered his servants to labor in vain, but has enabled them to preach the word of the Holy Ghost down from heaven.

The following is an extract from a letter of one of the missionaries, dated, "Stoney Hill, Sept. 29.—A native of Yorkshire, who remembers Mr. Wesley preaching in his father's house; and who has lately joined our society, related to me the following account of his recent religious impressions:—A short time since, he was reduced from a state of affluence to that of great distress, so much so, that in the time of sickness, he was destitute of home, money, medicine food, and friends. Just in this time of need, an old negro man of our society offered his assistance, which being gladly accepted, this neighbor to him, bought medicine, and administered it himself, furnished nourishment, sat up three nights, and, in short, acted the part of a doctor, nurse and host. Through the blessing of God, the old negro's efforts were rendered successful in the recovery of the sick man, who then inquired what expense, &c., he had been at, and promised remuneration as soon as possible.—The generous old Christian replied, "Massa, you owe nothing. Me owe you much still!" "How do you make that out?" said the restored man; "Why, Massa Me never able to pay you, because you taught me to read the word of God!" This reply so affected the man, that he resolved from that time to seek the Lord.

"16th—One of the Sunday school children, a little boy called upon me, and stated that he had lately been very ill; and in sickness often wished I had been present to pray with him.—"But, Thomas," said I, "I hope you prayed."—"O yes, sir." "Did you repeat the collect I taught you?" "I prayed." "Well, but how did you pray?" "Why, sir, I begged."

ROCHESTER:

FRIDAY, OCTOBER 10, 1828.

TO SUBSCRIBERS.

We acknowledge our obligations for the patronage we have received, at the same time must again earnestly remind our subscribers that payment has become indispensable. We are obliged to make prompt payment for the labor we employ in our office, for paper and incidental expenses, and our only dependence for means to meet them is on the small sums due from individual subscribers, which, though small, separately, are large in the aggregate. It is vain to suppose that the printer does not as much need prompt payment from his customers, as any other trade or profession;—and we hope that we shall not often be under the necessity of reminding our subscribers of our need or their obligation to fulfil their engagements.

It need not be concealed that the continuance of this paper depends upon the punctuality of its patrons, and their assistance in extending its circulation.

OPPOSITION TO SABBATH SCHOOLS.

As we can conceive of no way in which the predictions concerning the universal prevalence of holiness—more particularly that prediction which assures us that the time is coming when "all shall know the Lord from the least to the greatest" can be so successfully & fully accomplished, by human agency, as through the instrumentality of Sabbath Schools, it is not surprising that those who look forward, rather with fearfulness and dread, than with pleasing anticipations to that event, should feel alarmed at every successful effort of christian enterprise to extend the knowledge of the scriptures. It is not surprising that infidels should represent Sabbath Schools as dangerous. They are indeed dangerous—dangerous to the cause of infidelity—and this appears to be fully understood by those who are opposing them. They are the greatest enemy which infidelity has to contend with, except the Bible itself, because their object is to instruct the rising generation in the truths of revelation. No wonder then that a hue and cry should be raised about S. Schools, Bible Societies, and priests,—for all have the

same object in view, and in proportion to their success, will be the clamor of those who see that their craft is in danger, and their chances of deceiving the people are diminished by the assurances "thou shalt not die."

We ought not to be surprised at their clamor, for it is the same spirit which has actuated the foreigners in the islands of the Pacific, to oppose our Missionaries there. The Missionary influence with the natives was curtailing their privileges; and defeating the very object for which they established their residence at these islands. The fear of hell & the rewards of heaven, which these bigoted priests were continually endeavoring to impress upon the minds of these simple savages, have entirely prevented their promiscuous intercourse with the native females. No wonder then that these high-spirited, liberal-minded men, should exclaim against priestcraft and coercion, for it was probably to get rid of the restraints that the preaching of such men imposed upon society which led them to forego the pleasures of civilized life and seek their companions among more congenial spirits.—And here, alas, priests and Sabbath schools interrupt their gratification, disappoint their high anticipations, and dash the cup of pleasure from their lips.

We have sometimes marvelled at the boldness of these men in thus fearlessly venting their malice against an institution which has already diffused its benefits so extensively through society—which has so often reformed the dissolute, restored peace to families;—turned the hearts of parents to their children—the hearts of children to their parents—and has reclaimed the most profligate from the depths of sin. But again we ought not perhaps to be surprised when we reflect that the first great railer against priestcraft—the first advocate of liberalism, ventured alone into the garden of Eden, and boldly proclaimed his sentiments. And look too at the undaunted boldness of those of whom we have just spoken, the foreigners at the Sandwich Islands. What courage, what manly daring, to level their cannon at the unprotected missionary!—and what a glorious triumph to drive him, his wife, and children to take refuge in a cellar. Yes, and they succeeded too, by the force of their arms, in retaining in their power, a few abandoned p—s, whose "consciences had not yet been trammelled" by priests. Here too was a specimen of the liberality of those who exclaim against the illiberality of the clergy. Here was a contest for influence with the natives—a contest between some four or five priests, with the word of God in their hands, on one side, and on the other, three or four hundred liberal minds, and when the arguments of the latter proved unavailing, the deficiency was supplied by powder and ball. Ah! who ever supposed that any, except puritans and priests enforced their arguments with the bayonet or fire arms? Who ever imagined that those who were not trammelled by the narrow prejudices of religious bigots, could ever persecute? Perhaps this was not persecution, as it was not the design to enforce religious tenets, but to liberate men from their thralldom and give free scope to the animal passions—to rescue the victims of these priests from the unnatural restraints of religion and morality.

But to be serious; such is the boasted liberality of those who are forever harping about liberality of sentiment and railing against the intolerance of those who would preach and practice the morality of the Bible—and we are glad that they come out openly and avow their sentiments. The people may now know where to find them, and can easily tear away the veil of hypocrisy with which they would conceal their infidel principles. The reason why these men oppose Sabbath schools is perfectly apparent. They perceive, if the religion of the Bible gains such ascendancy, that the mass of society should acknowledge its influence, and act in accordance with its principles—should act as a small portion profess to act, as if they were strangers and pilgrims preparing for another state of existence, society would assume a different aspect—the "little flock" would be less despised—less regard would be paid to those amusements and pursuits which the men of the world, the votaries of pleasure and fashion seek after as the supreme good. The sternness of christian morality would be proof against the seductions of the gay and thoughtless, and dissipated, and the influence of those whose creed is, "Let us eat and drink for to-morrow we die," would be so curtailed as to lessen their importance even in their own eyes—for as well might the bird of night sport in the broad glare of day, as these men find pleasure in the serious and sober realities of religion—in reflections which carry the mind forward to the grave, or beyond it into eternity. No wonder then that priests & Sabbath schools and bible societies, should be the objects of their supreme hatred—for just in proportion as those prevail will these gay Lotharios be pitied and despised.—Of this they are sensible.

But the christian, if he has "faith as a grain of mustard seed," in "Him who can make the wrath of man to praise him," will see, in this marshalling of the hosts of the adversary, ground of encouragement—for opposition to religion or its ministers or its institutions, will never exhibit itself with much force, where there is no religion to oppose. Indeed we have seen for twenty years past, the church of Christ awaking from its slumbers, putting on the christian armor and coming out from the world—although she is far, very far, from living agreeably to her solemn obligations, and availing herself of her inestimable privileges, she has done much towards sending the light of the glorious gospel to the destitute, in purifying herself from the dross and the tin, and is making constant and steady advances towards the high destiny that awaits her. We are not therefore to be surprised that the hostile and rancorous hatred of the enemy of holiness should be increased; that he should take the alarm and bring all his forces to the combat. Neither should we view his efforts as entirely useless to the cause he opposes. His hostility to christians often leads him to point out their foibles, and inconsistencies which would otherwise remain concealed—thus putting them upon their guard, leading to more rigid discipline, humbling them and leading them to greater circumspection and more earnest prayer. Although he meant it for evil, God overrules it for good. Although we cannot but despise his groveling malevolent spirit, we ought not to view it as the greatest evil under the sun. Judas betrayed his Master, and the act consigned his name to everlasting infamy and contempt. But what were the consequences which resulted from it? We too may receive substantial benefit from the enmity and scurrility of those who are watching for our halting, and seem to fatten upon the faults and inconsistencies of christians. Let us not take for granted that all their assertions are false because they seldom speak truth.—Let us profit by the good advice of our bitterest enemies.—Let us pray for them, that they cease to feed upon husks—that they may come to themselves and instead of groveling with the swine, may return to their Heavenly Father and partake of the good things to which the repenting, returning prodigal ever receives a cordial welcome.

The following Notice is from the Yates Republican, and we would recommend it to the careful and prayerful consideration of all, especially professors of religion, who are engaged in furnishing the means of self destruction to our citizens.—Mr. Hewitt, the agent of the Am. Tem. Soc. very justly remarked that the manufacturing, and vending of ardent spirits was carried on by the most sober class of men—very often by the elders and deacons of our churches—that if they should withdraw from the business, the fountains of this stream of corruption would be dried up, as the business could not be successfully prosecuted by the intemperate—whenever they attempt it, failure, from pecuniary embarrassment immediately follows, or death winds up the concern.

It sounds, indeed, rather singularly, but there is too much truth in the remark, that deacons, elders, and other church members, are, either directly, or indirectly, the cause of much of the drunkenness with which, our land is cursed; and this too, because they are sober men.

"We hope that the example of Mr. Babcock, may be generally followed.

I have discontinued the Distilling Business, and have on hand, for sale, very low for ready pay or approved credit, a full set of Distilling apparatus, consisting of two Worms, a copper Boiler, and iron Cylinder. The cylinder is large and uncommonly powerful. I have no doubt but with skillful management, the whole establishment would produce daily—a sufficient quantity of whiskey to kill fifty men.

W. BABCOCK.

September 23, 1828.

For the Rochester Observer.

MR. EDITOR.—The bubble has burst—the plot is out, and my friend Cherry is advertised all along the Ohio, as I learn from one of the Pittsburgh papers. Well I am glad of it; for he has teased the good people of this region, and especially us, poor persecuted Presbyterians long enough, and perhaps he ought to have been noticed publicly months ago, as was contemplated by some. For one, it was my lot to fall in his way, in his dilatory visit through this section of the country, and after much entreaty on his part, was induced to be closeted with him, one whole winter evening to hear the detail of his plan, and I believe it was substantially as now published at the West. I confess I saw nothing about presbyterianism in it, and nothing but what might have been by him honestly intended, to improve the state of the periodical press of the country, in its influence generally, on the cause of intellect, virtue and good morals. It occurs to me that something was said concerning a new secret in the art of printing, but I looked upon the whole as quite too artificial, intricate, and visionary.—Others whom he had succeeded in holding by the button, in the same way, have mentioned

that such were their impressions. Nor have I seen one who has entertained a favorable opinion of the feasibility of the views and plan of this said Mr. Cherry. He detailed them as altogether originating with himself, and identified them with no denomination of christians whatever. He has, so far as I know, (and I probably know as much about this matter as any one in this region) been by common consent considered as one of those rather indolent and visionary (perhaps honest) sort of troublesome beings, who now and then fasten themselves upon us, in the journey of life, and whom as soon as we get rid of, we dismiss and forget both person and plan, altogether. I hope that Presbyterians, both Clergymen and Laymen, are willing, in concert with their Brethren of other denominations, to contribute their share of influence in behalf of the periodical press of the country, as a vehicle of intelligence, correct principles and good morals; but I am sure that any one who knows us, and is disposed to honor our judgment, will consider Mr. Cherry (who by the way is not an ordained clergyman) the last man probably in whose plans or operations we would have confidence.

A PRESBYTERIAN.
P. S. Mr. C. had also a project of going to Europe for the perfecting, as I understand, of his discovery in printing, and had a subscription with reference to it, payable when a number of the heaviest subscribers should say so.—A contingency which has not and is not likely to occur. He also succeeded in inducing some to assist him in respect to his current expenses.

For the Observer.
BEWARE OF AN IMPOSTOR.

We, the undersigned, feel it a duty we owe to the public in general, and to the church of Christ in particular, to expose the character of a young man by the name of Amzi W. Curtis; who for some time, has passed under the character of a Methodist Preacher. Said Curtis came into this place, in February last, and by guile, deception and misrepresentation, succeeded in imposing himself upon the Methodist Society in this section, as a licensed preacher; however, in the months of June and July last, common fame became an accuser against him, of several important charges. The Rochester quarterly meeting Conference took up the charges against him, and ordered him to be summoned to trial before said quarterly conference, on the 30th August, on said charges viz.

- 1. Disorderly conduct.
- 2. Sowing discord among brethren.
- 3. Speaking evil of ministers.
- 4. Lying.

Accordingly, said Curtis was summoned by the constituted authorities of the church. But he refused to attend trial, and left this section of country, the week he received his summons; and we understand has gone to Steuben county, N. Y. where he has since passed as a methodist preacher. The quarterly conference, however, proceeded on his trial; and by fair and credible testimony, gave a verdict of "guilty" against him, on all the charges, including 14 specifications; four or five of which were on the fourth charge; and proceeded to depose him from his standing as a preacher.

Since the commencement of the trial against him, letters have been received from Messrs Jinks, Adam Sellen, Francis Willson, Wm. Henry and Alexander Britain, the latter of whom is a classleader and all the others ministers of respectable standing, in the Methodist E. church, in Ohio; together with a number of documents accompanying the same: The purport of which is, that Amzi W. Curtis was once a Universalist preacher, (according to his own confession) then joined the M. E. C., and in 1823 was licensed to preach by the Sciota District Conference, and appointed to travel Sciota Circuit, by G. R. Jones P. E. But he did not succeed in getting around his Circuit, when he was arrested by Zachariah Cornell, Preacher in charge of Deer Creek Circuit, on charges of gross flattery and a breach of marriage promise, and fornication; that he was tried by a committee of Local Preachers, before whom he confessed himself guilty, and at the next District Conference he was expelled the connexion.

That he seduced and ruined a respectable young lady under a promise of marriage, who afterwards had an illegitimate child by him; which is yet living. That he committed his seduction under the most aggravating and treacherous circumstances; and, furthermore, that he has never aided in the support of his child, to the amount of one cent: Nay, that he is justly indebted to the girl, to a considerable amount of money, for sewing, washing &c.

Said Curtis is about 30 years of age, rather below middling stature, black hair turning back from the forehead, black eyes, and quick spoken &c.

We caution all the friends of morality and religion to beware of said Amzi W. Curtis; for we have no doubt, that he is a vile impostor, and that he is worse than an infidel.

Any person wishing further information, can examine said letters and documents now in possession of Rev. O. Miller; among which, are the original accusation of the young lady, signed by her own hand, and the original minutes of his trial by committee, and a copy of the minutes of his trial by the district conference.

We understand that he obtained letters of recommendation from a number of gentlemen in Carthage the day before he was summoned to trial, and before the knowledge of his former character or of his conduct here had reached them.

Editors of papers in Steuben and Livingston counties may serve the cause of humanity and religion, by giving this an insertion in their respective papers.

ORREN MILLER,
Minister of the Methodist Society in Rochester.
JOHN POLLEY
M. COWLING.
Trustees of the Methodist Soc. in Rochester.
JNO. COULTER,
SAMUEL GIBBS,
Class leaders.
Rochester, Oct. 7, 1828.

From the Columbian Star.
THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Annual Meeting.—This highly respectable body assembled on Wednesday last in the lecture room of the 2d Presbyterian church in this city.

Report.—This important communication was read by Jeremiah Everts, Esq. of Boston, who is also secretary to the Board.

Funds.—The sum of \$94,000 has been received into the Treasury during the past year.

Schools among the Heathen.—Their free schools in Eastern Asia contain an aggregate of 4,000 children. Nearly 1,000 of these are native females, all of which are taught at an expense of about 60 cents each per annum.

Converts.—The report speaks of 100 native members in one church, who are represented as discreet pious, and decided christians, actively employed in promoting the conversion and reformation of their fellow natives.

Beneficiaries in Boarding Schools.—Of these the number exceeds 100, many of whom have made the most respectable proficiency in learning and in the abstract sciences. The whole expense of boarding, &c. for the beneficiaries is about \$16 each per annum.

Anticipations.—It is believed that the Gospel is gaining with a sure and steady success upon the inhabitants of Ceylon and other places. The fact that female children can be obtained for mental improvement, promises the overthrow of one of the most hurtful prejudices in the East. The most influential Europeans resident in this part of India bestow the most friendly countenance upon the designs and operations of the missionaries.

Western Asia.—Much has been accomplished here by such men as Gridley, Goodell, Bird, & King, and others. The four Gospels and many useful Tracts have been translated into the prevailing language of the less Asia. The station at Beyroot had been necessarily relinquished in consequence of the disturbances in the Turkish empire.

Islands in the Pacific.—We lately gave from the Missionary Herald, some account of the perils and successes of the Missionaries in the Sandwich Islands. It would appear that notwithstanding the opposition which has been raised by Europeans and Americans—the native chiefs are decidedly in favor of the plans and measures of the Missionaries. Not less than 400 English and American vessels are in the habit of stopping at some of the ports in these Islands.—Twenty will sometimes be found together at one time and place, with their large disorderly crews. Very few of the captains of these vessels are friendly to the Missionaries.

LATEST FROM ENGLAND.

By the arrival at New York, of the packet ship Florida, English dates are received to the 1st of September; as usual, the Russian and Turkish bulletins are contradictory. It would appear, however, that the former have not found as easy work, in advancing upon Constantinople, as has been generally anticipated. The important post of Chumla, and other guards to the empire, were still in the hands of the Turks.

FROM THE SEAT OF WAR.

The Russians have been repulsed from Chumla, after nine days hard fighting, with a loss of 40,000 men in killed and wounded. The London Standard (a Ministerial paper) says that this account has received general credit, and that it is confidently asserted that the English Government has received advices of the event. The Turks had 10,000 cavalry in the field. CHUMLA then is not yet taken, and VARNA is still in the hands of the Turks. It seems that the Sultan has neither been playing the fool nor the braggart for the last three months; for instead of 60,000 infantry he has 200,000, and instead of 10,000 cavalry, he has 30,000. The Turkish accounts state that in the camp of Chumla alone, there are 500 pieces of cannon, well served. The foundry of Kophana has not been idle.

EFFECTS OF THEATRES.—A respectable tradesman appeared before the magistrate yesterday in company with two of his apprentices, whom he accused of continually remaining out at night to a very late hour. From his statement it was shown that the offenders had been in the habit of acting as supernumeraries at one of the Theatres, and by so doing had acquired habits of the most abandoned and dissolute character. They were duly admonished on the impropriety of their conduct, and after a severe lecture, informed that if ever they were discovered in a Theatre under similar circumstances, they would be exemplarily punished by an imprisonment in Bridewell. Mr. Stephens, one of the clerks, observed, that since the opening of the Grand-street Circus numerous instances had occurred of apprentices pilfering from their masters, which he had never heard of previously. At all events, he was certain that a greater number of juvenile thieves had been taken from the neighborhood of that Theatre than any other part of the city. The very low price of admission, (we believe two shillings) was a great temptation to youth, and many an article has been stolen merely for the purpose of procuring the means of witnessing a performance.—*Jour. of Com.*

From the New-York Observer.

"There is so much mischief done in this region by ardent spirits, that some of your patrons have desired me to request you to consider the question, whether it would not be advisable to leave it out of your Price Current."

We have considered this question, as requested, and the offensive articles are now banished from our Price Current. If the reader will also banish them from his house, store, work-shop, &c. he will experience no manner of inconvenience on account of this omission.

At the sitting of the Supreme Court held at Springfield the last week, Robert Bush, of Westfield, who shot his wife last September, was found guilty of murder, and sentenced to execution.

LECTURES ON CHURCH MUSIC.

A short course of Lectures will be given at Utica by Mr. Th. Hastings, editor of the Western Recorder, on the higher branches of Church Music, adapted to the improvement of leaders and teachers, and accompanied by practical exercises and illustrations. The lectures will commence on Wednesday the 15th of October, and continue daily for one month, or for a still longer period, if scholars should be so numerous as to require it. Terms of instruction, \$8.00. A deduction in case of indigence. Board can be obtained on reasonable terms.

SUMMARY.

The Philadelphia Branch of the American Tract Society has at present 224 Auxiliaries;—64 having been added since the 22d of May last.

The Western Education Society are making vigorous efforts in accordance with the resolution which they passed a number of months since, "that every young man of suitable promise, in the middle and western parts of this State, shall receive the necessary assistance, through the whole course of his studies, while preparing for the Gospel Ministry."

The Faculty of Brown University have given notice that provision has been made for paying the tuition bills, amounting to \$36 per annum, of between 30 and 40 indigent students in that Institution.

It appears from the minutes of the Hudson river Baptist Association, at their meeting in Hudson, August 6th and 7th, that during the previous year there were admitted, by baptism, to Rev. S. H. Cone's church in this city; 40 persons.—Rev. Mr. Macclay's, 25.—Rev. Mr. Somers', 23.—Rev. Mr. Eastman's, 32. Total in these four churches, 120. The present number of churches in the Association is 19.

At a meeting of Pastors and Delegates from most of the Congregational churches in Wind-sor County, Vt. August 29th, a resolution was passed unanimously, that the destitute churches in that County in connexion with the Convention, shall all be supplied with Pastors before the close of 1829.

At the late meeting of the Western Sunday School Union, held at Utica, a resolution was passed, creating a stock of \$7500, in shares of \$3, for the purpose of appropriating \$2000 to the American Sunday School Union and then supplying all the destitute children within the bounds of their own Union, with a copy of the New Testament. About \$500 were subscribed at the meeting.

An Institution has been recently opened in Hartford, Conn. by members of the Episcopal Church, for the education of colored lads who give promise of future usefulness as missionaries, catechists, or school-masters. It is formed with more particular reference to the contemplated Mission on the African Coast.

It is a fact, (says the Editor of the Sailor's Mag.) that scarcely a notice of an anniversary of a Seaman's Friend Society in any part of the British Empire reaches us, which does not state that some Admiral was in the chair and that a number of other Naval officers lent their assistance.

The "Address of the General Union for Promoting the Observance of the Christian Sabbath to the people of the United States," is republished in the London World of July 9th. A correspondent of the London Baptist Magazine, and several correspondents of "The Recorder," recommend the adoption of similar measures in England.

Professor "Stuart's Letters" to Dr. Channing have been published at Belfast, Ireland, and are spoken of, as the most able and concise defence of the divinity of Christ, which has ever been given to the world.

Dr. Beecher's sermon before the Am. Board; is published in the Wesleyan Magazine.

A good example.—The public houses in New Bedford were all closed on Sunday, 21st ult.—The determination not to open a bar on Sunday originated with Col. Nelson, who carried it into effect at his hotel several weeks since. We hope the invalid and the traveller (and the Editor) will not suffer in consequence. It is an excellent resolution, and if generally adopted through the country, would produce very beneficial results.

Morning Courier.
A broker in Boston, was lately fined \$50 for advertising Lottery tickets.

A County Union auxiliary to the General Sabbath Society has been formed in Jefferson County.

Measures are in progress for the formation of a State Temperance Society in Vermont. A gentleman has offered to pay \$50 into the treasury of the Philadelphia Branch of the American Tract Society, if thirty-nine other individuals will do the same; and for this purpose several others have enrolled their names.

A speaker at the late anniversary of the New-Hampshire Missionary Society, estimated the members of the Congregational churches in that State at 14,000.

Mr. S. P. Judson, from Ohio, lately had his pocket-book, containing \$2300, cut from his coat-pocket, at the Tremont Theatre, Boston.—Never go to the Theatre with a pocket-book, or watch, about you—nor without them.

A physician in N. Y. who frequently visits the N. Y. hospital one fourth of the inmates of which are seamen, remarks that the seamen, read more than all the other occupants of the house, and that separate from the Library they take several daily papers.

Two men Haftaway and Brown, have been tried for the murder of one Abrams in N. Carolina. The murder grew out of a drunken frolic at the elections. They were found guilty of manslaughter, fined \$10 each, and imprisoned 60 days.

Bigamy.—Solomon Hutchinson has been convicted of bigamy at Philadelphia.

The copy of the resolutions relative to the observance of the Sabbath &c. passed by the Synod of Genesee, at their late session, and which were handed to us for publication, has been mislaid. Any person who will furnish us with a copy will confer a particular favor.

DEED.

In this village on the 6th inst. Mr. Charles Millard, aged 23 years.

In Sweden, Monroe county, on the 18th of Sept. after a short but painful illness of ten days, Elizabeth Dimmick wife of Solomon Dimmick, aged 60 years, and mother of Rev. Luther F. Dimmick of Newburyport Massachusetts.

Printers to the East are desired to notice the above.

ROCHESTER MARKET.

WHEAT,	-	-	per bushel,	1,12	1,18
Rye,	-	-	-	-	50
Oats,	-	-	-	20	25
Corn,	-	-	-	37	50
Flour,	-	-	bbl.	\$6.50	6,75
Butter,	-	-	-	lb.	13 to
Beef, fresh,	-	-	cwt.	2,50	3,00
Pork, fresh,	-	-	cwt.	2,75	3,25
—, mess,	-	-	bbl.	13,00	15,00
Salt,	-	-	-	-	2,00

STRAY COW.

A Mileh COW belonging to the subscriber, was taken off with the drove of cattle which passed through this village on Saturday evening last. Said Cow, is three years old, of a dark brindle color; no white spot on her that is recollected. Any person who will return her to me or give information at the Observer office where she may be found, shall be suitably rewarded.

ELISHA LOOMIS.
Rochester, Oct. 6, 1828.

DISSOLUTION. The co-partnership heretofore existing between Stephen Wakelee and Sybrant Vannest, under the firm of Wakelee & Vannest, is this day dissolved by mutual consent. All persons having unsettled accounts, are requested to call and settle them with Stephen Wakelee, who is duly authorized to settle the same.

STEPHEN WAKELEE,
SYBRANT VANNEST.
Penfield, Oct. 1, 1828.
STEPHEN WAKELEE, having purchased the stock of said company, will continue the business at the old stand, where he hopes to merit and secure a share of public patronage, particularly from his old friends and customers. 2w4t

WATERMANS celebrated specific and Antidysenteric Plaster. This important remedy is of the highest virtue to the afflicted; those persons laboring under Breast complaints, pulmonary diseases, inflammatory disorders &c. &c. find its efficacy of great utility by its active virtues and sudorific properties. A safe and effectual remedy for the ague in the breast, fever, sore, acute rheumatism, lumps, wounds, bruises, sprains, ruptures, kings-evil ulcers; and all scrofulous sores, tumours or boils, pain in the head or face, in cases of colds, nervous headache, palpitation of the heart, night-mare, pain in the side, breast, shoulders &c. occasioned by an affection or inflammation of the liver. It also removes swellings, and counteracts inflammations in every part of the system where the local affection is followed by inflammation or fever, its application gives relief, it being preferable to a blister plaster in almost every instance without disagreeable sensations. Its application to the chest helps a cough and makes the respiration easy in cases of inflammation of the lungs, asthmatical complaints &c. Also for a pain and weakness of the back; in cases of debility, and for female complaints in general, it is an excellent strengthening plaster; it may be used in all cases with perfect safety.—Prepared and sold by the proprietor in Rochester, also sold wholesale and retail by his agent, D. Brace, at his drugstore No. 2, Exchange Buildings. 41t

PECK & CO. Offer for sale the last and best E. 8vo, edition of SCOTT'S FAMILY BIBLE, in good binding at the very reduced price of \$16.

- Henry's Commentaries [2 vols. received]
- Hornes introduction to the Scriptures
- Scaris's Sermons, complete in 2 vols
- Wesley's " 3 do
- Stuart on the Hebrews. 2 do
- Dwight's Theology. 4 do
- Beecher's occasional Sermons
- Allison's Ecclesiastical History,
- Marsh's " "
- Shuckford's Connexions 2 vols.
- The above, together, with a very general assortment of THEOLOGICAL works will be sold at unusually low prices.

Rochester Oct. 2, 1828. 3w4d

Modern Wholesale and Retail

BOOT & SHOE STORE.

The subscriber cheerfully embraces this opportunity to tender his warmest respects to the inhabitants of this village, and its vicinity, for the very liberal patronage he has received during the few weeks he has been a resident of the place.

And to assure a generous public that in future unremitting attention will be paid to such as may do him the honor to call, and that no pains shall be spared in selecting the choicest workmen and stock.

I have now on hand an extensive assortment of custom boots and shoes of my own manufacture. Likewise a large amount of sale work, children's coloured shoes and Booters, besides a regular assortment of articles in my line. Those in want of the above articles, or others in my way of deal, are respectfully invited to call and examine for themselves at my store

No. 13 Globe Buildings.

IF Boots and shoes made to answer measures in short order. PETER BRACKETT. eopw33

CANAL TRANSPORTATION.

HUDSON & ERIE LINE.

RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.

SUNDAYS EXCEPTED.

For Freight or Passage, apply to

- JOHN SCOTT, Buffalo,
- S. & W. PARSONS, Lockport,
- ALLEN & CHAPIN, Rochester,
- WRIGHT & SHERMAN, Syracuse,
- C. MORRIS, & CO. Utica,
- PATTISON & HART, Troy,
- ALLEN & CHAPIN, Albany,
- DOUGLASS & DUNN, No. 19, South street, N. Y.
- HART, HERRICK, & Co. Boston.
- PLINY ALLEN, Boston.
- BIGELOW & BANGS, ALLEN & CHAPIN.

Rochester, April 4, 1828.

Advances always made on property left in store when required and cash paid for Goods, Pork, and most kinds of produce.

NEW GOODS.—The subscribers have recently received an extensive assortment of

- Domestic Goods,
- Groceries,
- Crockery,
- Glassware,
- Yellow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—1t

MURDOCK & COFFIN,
Main street, opposite the Globe Building.

CASH FOR FLAX SEED.

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

JAS. K. LIVINGSTON.

Sept 25, 1828.

ROCHESTER OBSERVER.

SAUEL CHIPMAN, EDITOR.

FRIDAY, OCTOBER 17, 1828.

VOLUME II—NO. 42

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ELISEA LOOMIS.

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AGENTS FOR THE OBSERVER.

- Antis & Little, Canandaigua.
- A. B. Hall, Geneva.
- Thomas J. Nevins, Penn Yan.
- E. Gilbert, Richmond.
- Doct. Fuller, Naples.
- Samuel Rice, P. M., Prattsburg.
- Chester Loomis, P. M., Rushville.
- Gordon B. Fitch, West Bloomfield.
- Orrin Gilbert, Lima.
- James Richmond, Livonia.
- David Parker, Avon.
- Jacob Hall, Genesee.
- Lester Kingsbury, Dansville.
- Doct. Frank, Warsaw.
- Talcott Howard, P. M., Perry.
- Rev. J. Baldwin, York.
- Willard H. Smith, Caladonia.
- G. B. Rich, P. M., Attica.
- Rev. Mr. Hunter, Middlebury.
- A. P. Parker, Batavia.
- Hotchkiss & Starr, prs, Le Roy.
- Joel Palmer, Clarkson.
- Daniel Hall, Riga.
- William H. Hanford, Scottsville.
- Hastings R. Bender, Brockport.
- William D. Dudley, Clarendon.
- O. H. Gardner, Albion.
- William Knowles, Knowlesville.
- Theodore Cook, Medina.
- Rev. George Colton, Royalton.
- William Parsons, Lockport.
- A. G. Hinman, Youngstown.
- Rev. David M. Smith, Lewiston.
- Rev. Mr. Parsons, Niagara Falls.
- Theodore Partridge, Newark.
- Rev. Alfred E. Campbell, Paimyra.
- S. T. Fairbanks, East Ridge.
- Ezekiel Folsome, Buffalo.
- Benedict Brooks, Covington.
- Samuel S. Haight, Angelica.
- Anson King, Olean.
- John A. Bryan, Ellicottville.
- O. Allen, P. M., East Bethany, Gen.
- W. Fowler, P. M., Fowlersville.
- L. Clark, P. M., Byron.
- Rev. R. Clapp, Bergen.
- E. Foot, Gaines.
- Daniel Holmes, Wilton.
- B. C. Cook, P. M., Conchocton.
- H. W. Rogers, Bath.
- Elisha Parish, South Bristol.
- Samuel Hulbert, Oswego.
- Joshua Linnell, Pittsford.
- Martin Goodrich, P. M., Rush.
- Justus Brown, Monroeville, Ohio.
- Wm. K. Bladell, West Mendon.
- Col. Ws. Mynderse, Seneca Falls.
- Rev. Mr. Bradstreet, Cleveland, Ohio.

For the Observer.

DEAR SIR—Recent intelligence from the Missionary field, under the care of this Board, is of a rather unusually interesting character. We have within a few weeks received quarterly reports from 12 or 15, of the Missionaries within our bounds, which throw an encouraging aspect upon the work of their hands; their testimony has been confirmed too, by what it has been my privilege to witness, in a tour through much of the region which lies west of the Genesee river, from which I have just returned. Ten or twelve new fields of labor have lately been appointed and a greater amount of aid pledged during the last month, than ever before, in the same time, since my connexion with the agency. Our means to redeem these pledges, are yet for the most part in prospect. But the cheerful benefactions of the last year, sufficient and more than sufficient, to cancel all the engagements originating in this Board during the year, forbid us to doubt, but that we shall be sustained now with so much immediate success of our work before us, with so many fields whitening unto harvest, and a goodly share of laborers willing to enter into them, how can we do otherwise than go forward, and pledge what is imperiously needed to the work, though it should (as it must) require an advance on the aggregate annuity of last year, to liquidate the engagements of this.

The following (dated Sept. 12, ult.) is from one of our fellow laborers, in the county of Allegany, hitherto considered as among the most unpromising fields of missionary labor within the agency.

"The Lord has evidently appeared in the midst of us, and I have a measure of confidence that this whole region is to share the plentiful effusions of the Holy Ghost. I scarcely dare tell you, what the Lord has done for us within these few days, you would not believe it. Eight souls, we think born to God, during one enquiry meeting, while we were kneeling and praying, and agonizing together, and the church in the upper room. Eleven born anew in Christ in the space of 15 hours, and four more last night, and many in distress, and more wondering whereunto this thing will grow. The very atmosphere seems filled with the Holy Ghost; I have hardly time to write you, so much is to be done.—Do fasten Br. B., at O., they are very anxious for it; of all things in time of revival, let not the people be given up to the guidance of ignorance and fanaticism. Pray for us." &c.

A revival has for some months past been in progress, at North Clarion one of our missionary stations, in Erie Co. and one has recently commenced in a new and feeble congregation in the south part of Livingston County, in behalf of which; aid has this day been solicited.

I am truly yours,
M. P. SQUIRE.
Cor. Sec. of Western Agency for A. H. M.S.
Geneva Oct. 9th, 1828.

A description of a Camp-Meeting, such as are held in Tennessee, from Flatt's Work on the Geography and History of the Western States.

None, but one who has seen, can imagine the interest excited in a district of country, perhaps fifty miles in extent, by the awaited approach of the time for camp-meeting; and none, but one who has seen can imagine how profoundly the preachers have understood what produces effect, and how well they have practised upon it. Suppose the scene to be where the most extensive excitement and the most frequent camp-meetings have been, during the two past years, in one of the beautiful and fertile valleys among the mountains of Tennessee. The notice has been circulated two or three months. On the appointed day coaches, chaises, wagons, carts, people on horseback, and multitudes travelling from a distance on foot, wagons with provisions, mattresses, tents, and arrangements for the stay of a week, are seen hurrying from every point, towards the central spot. It is in the midst of a grove of those beautiful and lofty trees, natural to the valleys of Tennessee, in its deepest verdure, and beside a spring branch, for the requisite supply of water.

The ambitious and wealthy are there, because in this region opinion is all-powerful; and they are there, either to extend their influence, or that their absence may not be noted to diminish it. Aspirants for office are there, to electioneer, and gain popularity. Vast numbers are there from simple curiosity, and merely to enjoy a spectacle. The young and the beautiful are there, with mixed motives, which it were best not severly to scrutinize. Children are there, their young eyes glistening with the intense interest of eager curiosity. The middle aged fathers and mothers of families are there, with the sober views of people whose plans in life are fixed, and waiting calmly to hear. Men and women of hoary hairs are there, with such thoughts, it may be hoped, as their years invite. Such is the congregation consisting of thousands. A host of preachers of different denominations are there, some in the earnest vigor and aspiring desires of youth, waiting an opportunity for display, others, who have proclaimed the gospel as pilgrims of the cross, from the remotest north of our vast country to the shores of the Mexican gulf, and ready to utter the words, the feelings and experience, which they have treasured up in a travelling ministry of fifty years and whose accents trembling with age, still more impressively than their words, announce, that they will soon travel and preach no more on the earth, are there. Such are the preachers.

The line of tents is pitched; and the religious city grows up in a few hours under the trees beside the stream. Lamps are hung in lines among the branches; and the effect of their glare upon the surrounding forest, as of magic.

The scenery of the most brilliant theatre in the world is a painting only for children, compared with it. Meantime the multitudes, with the highest excitement of social feeling added to the general enthusiasm of expectation, pass from tent to tent, and interchange apostolic greetings and embraces, and talk of the coming solemnities. Their coffee and tea are prepared, and their supper is finished. By this time, the moon, for they take thought to appoint the meeting at the proper time of the moon, begins to show its disk above the dark summit of the mountains; and a few stars are seen glimmering through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God. An old man, in a dress of the quaintest simplicity, ascends a platform, wipes the dust from his spectacles, and in a voice of suppressed emotion, gives out the hymn, of which the whole assembled multitude can recite the words,—and air which every voice can join. We should deem poorly of the heart, that would not thrill, as the song is heard like the "sound of many waters," echoing among the hills and mountains. Such are the scenes, the association, and such the influence of eternal things upon a nature so fearfully and wonderfully constituted, as ours; that little effort is necessary on such a theme as religion, urged at such a place, under such circumstances, to fill the heart and the eyes. The hoary orator talks of God, of eternity, a judgment to come, and all that is impressive beyond. He speaks of his experience; his toils and travels, his persecutions and welcomes, and how many he has seen in hope, in peace and triumph, gathered to their fathers; and when he speaks of the short space that remains to him, his only regret is, that he can no more proclaim in the silence of death, the mercies of his crucified Redeemer.

There is no need of the studied trick of oratory, to produce in such a place the deepest movements of the heart. No wonder as the speaker pauses to dash the gathering moisture from his own eye, that his audience are dissolved in tears, or uttering the exclamations of penitence. Nor is it cause for admiration, that many, who poised themselves on an estimation of higher intellect, and a nobler insensibility, than the crowd, catch the infectious feeling, and become women and children in their turn; and though they 'came to mock, remain to pray.'

Notwithstanding all that has been said in derision of these spectacles, so common in this region, it cannot be denied, that the influence on the whole, is salutary, and the general bearing upon the great interests of the community, good. It will be long before a regular ministry can be generally supported, if ever. In place of that, nothing tends so strongly to supply the want of the influence, resulting from the constant duties of a stated ministry, as the recurrence of these explosions, of feelings which shake the moral world, and purify its atmosphere, until the accumulating seed of moral disease require a similar illustration again.

Extracts from the Journal of a Traveller in Europe.
POMPEII

The environs of Naples are all full of interest.

Pompeii possesses attractions far above all the rest. Other places are celebrated in history as the scenes of great deeds, as the magnificent abodes of the mighty Emperors of the ancient world, or the peaceful retreats of the Philosophers, the Poets and the Orators of antiquity.—A few faint ruins mark the outline of what once existed, and serve to spread a charm and deep interest over the scene, after a lapse of 2000 years. But Pompeii exhibits a whole city as it existed in ancient time. A whole community is here presented actually dug out of antiquity. We seem transported back, as if by enchantment, to a former age of the world, and see temples, palaces, monuments, fountains, baths, houses, gardens, shops, furniture and utensils of every description, precisely as they were twenty centuries ago.

The memorable eruption of Vesuvius in the year 79, so completely buried Pompeii, as to preserve it all for the inspection of modern times. Atmospheric air, which operates so fatally in corroding every thing material, was entirely excluded by the volcanic matter, and consequently, the most minute objects have been preserved in all their pristine character. Pompeii is attractive, not merely to the antiquary, and the pedant profound in ancient annals; it is full of interest to the simple mind of taste and reflection.—to the philosopher, and the man of common sense. We cannot walk through its recently opened streets without feeling that we are on hallowed ground.

The city having been overwhelmed by the fatal volcanic eruption of 79, the people who were able to escape, fled and established a new city at Torre del Annunziata. From that period, Pompeii was neglected and forgotten. Centuries rolled by, and the location was utterly unknown. A vineyard had sprung up over the desolate city. About the middle of last century, some tracts of it were accidentally discovered by the peasantry, who cultivated the soil. This led to further excavations, and excited a spirit of discovery, which eventuated in displaying the city as it now appears. Excavations are still going on, but enough has been developed to reveal to modern eyes, an identical city of the Roman empire. In ranging through the deserted city, and entering its houses, temples, and theatres, we are conscious that we walk the very streets, and tread the identical pavements and floors, that have borne the greatest men of antiquity.

Among the prominent buildings, are seven or eight magnificent temples. Those of Hercules, of Jupiter, Venus, Esculapius, of Isis, and some others have been recognized. Most of them are of the Grecian Doric order; they are spacious and elegant, of a quadrilateral form, and have their altars elevated in the centre. The pavement of the Theatre, of the Temple of Isis, the Sanctuary and the Temple of Isis, together with the secret staircase by which the Priests ascended to respond oracles for the Deity, and the hiding place where they were concealed. These are the more interesting, because they betray in the Pagan Priests, the same kind of craft, which in modern times, is practiced with success all over Italy. Superstition prevails as much as ever, and Polytheism is at present as much the order of the day as in old times. The Madonna is worshipped with all the devotion that was formerly bestowed upon the great Diana of the Ephesians. And the Calendar of Saints and Saintesses—of men and women canonized and deified by mortal Popes, is as numerous as were ever the catalogues of the inferior Heathen Deities. We hear so much of miracles wrought by modern Saints, and become so accustomed to papal system, that it all seems well enough, while we reprobate in the most bitter terms, the same vague forms practiced in other times.—But any Religion is better than none, and perhaps the Catholic system, with all its abuses, is more adapted to the present state of Italy, than any other which could be devised.

The next objects that met our views were the remains of a spacious Amphitheatre, a Tragic and a Comic Theatre. The first was evidently for equestrian sports, and for combats of the wild beasts; and perhaps also for contests between the Gladiators, an order of men taught to wage mortal combat for the amusement of the people, and their imperial masters. This building was of elliptic form, large, and adorned with statues and painting.

The Tragic Theatre was also large, and magnificently ornamented. It contained different apartments for the Patricians, for the Plebeians, and for the Ladies. It argues not much for the gallantry of the Romans to know, that the females were postponed to the most remote places, behind the lowest order of the people. They were perched aloft in circles, corresponding to the upper galleries of modern Theatres. This was the universal practice all over the Empire.

The Comic Theatre is much smaller. Places for the different ranks of people are recognized as in the others. They are not divided into different distinct rows of boxes as in our times. The seats rise gradually above each other, as in Amphitheatres. The stages of both these Theatres are extremely shallow, and could have admitted but little variety of scenery.

But time, ink and paper would fail me, if I descended to every particular. We walked through many streets, and entered numbers of houses, baths and villas of different individuals. They seem to have been but one story high, and the rooms exceedingly small, with mosaic floors, and pictured walls and ceiling, in good preservation. Some whole streets were filled with little shops for all kinds of merchandise. Large stone jars for wine and oil are still seen inserted in the counters, and when first discovered, the dipping ladles were found in them!

One of the largest private houses brought to light, belonged to one Diomedes. He perished with the city, and after having been inhumed for more than seventeen centuries, his body was found preserved, and holding a purse in one hand, and in the other a bunch of keys! About

20 other bodies were also discovered in a subterranean part of this villa. Close to the city walls are a number of stately sepulchres, many of which still contain urns; in one of which being broken, we saw the ashes of the dead, whose body, as was the custom, had probably been burned. These and numberless other objects of equal interest, we saw and handled, and without much aid of the imagination, we seemed actually carried back to the days when Pompeii flourished in meridian splendor.

MRS. ELIZABETH FRY.

Extract of a letter to Mrs. —, of Edinburg, from a Lady in Glasgow.

"Mrs. Fry's manner and voice are delightful, and her communication free and unembarrassed. She met by appointment several of the magistrates, Mrs. Irving, and a number of ladies at Bridewell. She told them with much simplicity, what had been done at Newgate, and proposed something similar, if it should be found practicable, in Glasgow. She entered into very pleasant conversation with every one. All were delighted when she offered to 'speak a little to the poor women.' But the keeper of Bridewell said he feared it was a dangerous experiment, for that they never, but by compulsion, listened to reading, and were generally disposed to laugh and turn all into ridicule. She said she was not without fear of this happening, but she thought it might give pleasure to some, and would serve to show the ladies what she meant. The women, about 100, were then assembled in a large room, and when we went in seemed astonished, misdoubting, and lowering. She took off her little bonnet, and sat down on a low seat fronting the women, and looking round with a kind and conciliating manner, but with an eye that met every eye there, she said, 'I had better just tell you what we are come about; and she said she had to do with a great many poor women sadly wicked—more wicked than any now present, and how they had recovered from evil.' Her language was often biblical, always referring to our Saviour's promises, and cheering with holy hope those desolate beings. 'Would you like to turn from that which is wrong! Would you like if ladies should visit you, and speak comfort to you, and help you to be better? You would tell them your griefs, for they who have done wrong have many sorrows.' As she read them the rules, asking them always if they approved, they were to hold up their hands if they acceded. At first we saw them down, and many hands were unraised; but as she spoke tears began to fall; one very beautiful girl near me had her eyes swimming in tears, and her lips moved as if following Mrs. Fry. An older woman who had her Bible, we saw pressing upon it involuntarily as she became more and more engrossed.

"The hands were now, almost all, ready to rise at every pause; and these callous and obdurate offenders were, with one consent bowed before her. In this moment she took the Bible, and read the parables of the lost sheep, and the piece of silver, and the prodigal son.

"It is not in my power to describe to you the effects of her saintly voice, speaking such blessed words. She often paused, and looked at the 'poor women,' as she named them, with such sweetness as won all their confidence. And she applied, with a beauty and taste such as I never before heard, the parts of the story, 'His Father saw when he was yet afar off, &c. A solemn pause succeeded the reading, and resting the large Bible on the ground, we saw her on her knees before the women. Her prayer was soothing and elevating, and the musical voice in the peculiar recitation style. I felt it like a mother's song to a suffering child."

From the Gospel Balance.

UNIVERSALISM RENOUNCED.

I have for a long time been a believer in that flesh-pleasing, sin-countenancing, and conscience-smothering doctrine, which is called Universalism. Having been rocked in its cradle, and early taught its principles, which are so suited to the wishes of the natural heart, I most readily embraced them, and since have zealously and boldly advocated them, both in public, and in private.

But I thank God that my eyes have so far been opened as to see that I have been in an error; and, now as a candid man before my God, I must confess it—Yes sir, I am now convinced that Universalism is a "false doctrine!"—A doctrine, that "cries peace! peace!" when the Lord has not spoken peace." My heart, that now bleeds with sorrow for my past transgressions, prompts me to inform you, sir—you, and the world, that I freely, fully, and deliberately renounce the doctrine of Universalism!

It may be satisfactory to know of the particular reasons of this change in my sentiments.—I will here give them in short:—

1st. During the whole time that I was a believer in Universalism, I never had the least assurance that if I died in my then present situation, that I should be found worthy to enter with the blood-washed company, through the gates into the city of my God.—It is true, I had a hope, a strong hope; but it never amounted to an assurance. And I am very certain the doctrine is incapable of removing the doubts and fears that harass and perplex the unconverted soul.

2d. Seeing those who had made a profession of the religion that changes the heart and the life, walking daily together in brotherly love and exercising that affection and friendship for each other, which I had no where else seen manifested; I am constrained to believe, that "except the sinner is converted, and becomes like a little child, he can in no wise enter into the kingdom of heaven."

3d. Having recently attended the lectures of Rev. Mr. W., I must confess that my heart has been so wounded by the well directed arrows of truth, and reason, that I am now determined to relinquish the idea of ever seeing my Saviour

in peace, without "repentance towards God and faith in the Lord Jesus Christ."

4th. As further reasons for renouncing Universalism, I would observe, that while I have reasoned with myself as follows:—I must soon die!—am I prepared?—Soon my poor soul must stand, stripped of every false covering, and stand naked before the Judge of the World!—How shall I appear? This doctrine not being able to solve this solemn and momentous question, I am fully convinced it will never do for me to rest my soul upon for salvation!—To say the very best of the doctrine, it is an awful uncertainty!!!—I never again can place confidence in a system which shakes like a reed in every wind, and always fails in "the day of adversity!"—O! how treacherous to the soul!—Many a poor sinner has fancied all was well, until Death, the king of terrors arrived, and knocked for entrance:—Then with what horror and amazement, hovering over the grave, and over the world of spirits; he has cried, "I am deceived!—The doctrine I have embraced is false!—It gives me no support!—It will never do to die by!—Lord save me, or I perish!"

A doctrine like this, that is always proving itself insufficient to support its advocates, especially in the extremity of their needs, will never do for me. Heaven be praised, that I saw its falsity before it is too late to repent. My soul is now at rest for that religion which alone can produce a well grounded hope, and a blessed assurance that I shall be associated with the saints in light!—Universalism will never do it for me; I have believed in it long enough to know and be satisfied, that it can afford no consolation to the troubled mind.

I have now given you, in as brief a manner as possible, my reasons for renouncing a doctrine which I now think repugnant to the word of God, and accordingly dangerous in its tendency.

There is one thing more I very much regret, which I will not forbear to mention; that is, that I have conversed so freely on the above mentioned doctrine, and tried so generally to persuade others, and especially the young, into the belief of it. The thought of being in the least instrumental of any persons embracing a doctrine that will endanger the soul's salvation, by inducing them to neglect their duties to their God and themselves, now gives me pain. In the use of secret prayer, searching the scriptures, and what other means of grace I can attend through the assistance of divine grace, I resolve on seeking my only happiness in Christ and him crucified. The language of my broken heart is sincerely,

"Here Lord, I give myself away.
"Tis all that I can do." JONADAB.

Conscientious Covetousness. A writer in the Boston Recorder, who addresses a few plain words of exhortation to every man, woman, and child in New-England, gives the following remarks:—

"I know of a few men, and God grant the number may never be increased, who with conscientious covetousness, (strange paradox,) yes, with conscientious covetousness, maintain the principle, that all the worldly possessions which they inherited, must be transmitted to their own heirs, "whether they be wise men or fools, whether they will use them for God's glory or to pull down his cause."

Among the wealthy, these men, we fear, are not so very few as the writer supposes; but the number, it may be presumed, is gradually lessening. Of one of the first men of this state, in point of talent, and worldly foresight, it has been said—that for the temporal good of his children, who might otherwise presume on a life of indolence and ease, he early assured them, that, beside their education; and a small stipulated sum, they would receive no share of his large, and increasing accumulations, except in case where distress might visit them in the unexpected course of events.—Western Recorder.

Temperance.—The friends of entire abstinence will learn with satisfaction that the good cause is gaining ground in this quarter as well as in other places. At a late meeting in New Canaan it was reported by delegates from many of the towns in this county that there had probably been a diminution of more than one half, in the quantity of ardent spirits consumed during the preceding year. Some instances were mentioned of store keepers having from conscientious motives discontinued the sale of intoxicating liquors, and many cases were reported of the refusal of farmers and others to furnish them to their workmen. The conviction was firmly expressed that good had resulted thus far from the efforts to promote temperance.—Eastern Pap.

GAMBLING.—Robert T. Lytle, a candidate for the Legislature of Ohio, has made oath before the Mayor of Cincinnati and the clerk of the court, that he has lost upwards of fourteen hundred dollars by gambling, at a game called Faro, for the recovery of which he has sued the persons winning. He is a bad candidate because he gambles; and a bad gambler because he refuses to pocket the loss. His proper calling, if he has any, is private life and penitence.

From the Sabbath School Visitant.

The Editor having been absent the last fortnight, we shall be excused for the absence of our usual editorial notices. A sketch of what we saw may not be uninteresting to the readers of the VISITANT.—In Albany we found the Sunday School interest rising to a higher pitch than it has heretofore sustained. The recent efforts in that city bid fair to produce a bountiful harvest. Montgomery County has formed a society auxiliary to the Central Union, and has sent into the field two missionaries to advance her interests.

In New York, measures are in progress for the formation of a Union to embrace the South

ern Counties. We trust that the spirit which has distinguished our metropolis in other objects of public beneficence, will not be suffered to flag in this. We learned, however, much to our regret, that comparatively little is doing for the city schools. A single congregation, which once embraced five hundred scholars, now numbers but on hundred and fifty.

Philadelphia is pursuing her course with some good degree of success. It gave us pleasure to visit one of her Infant Sabbath Schools. It embraced about one hundred and thirty scholars, (boys, chiefly under the age of six years,) taught by a single teacher. The most perfect order and attention was secured, while the children, delighted with the exercises were receiving instruction adapted to their capacities.

We cannot omit to notice, as intimately connected, if not with Sabbath Schools, at least with the Sabbath, our passage to Albany, and return, in the Pioneer. Such excellent coaches, horses, and drivers, with other things necessary to render a journey quick and agreeable, we have rarely found in any part of the country; and we think it must afford pleasure to every Christian, that this line, established upon principles of sound morality, is receiving so good a share of the public patronage.

Intemperance, we found also losing ground. The drinking of spirituous liquors is becoming disreputable among refined societies; and the bars of our steam-boats and public houses are resorted to only, in general, by those in whom the thirst for ardent spirits has become too strong to be resisted.

INTERESTING EXCURSION.

A few weeks since, we had the satisfaction of visiting the parents of one of the most learned, zealous, respected, and useful missionaries, that ever left the American shores. They live in an obscure corner of a town, and of a county, among hills and forests, and gain their subsistence by the cultivation of the soil which but poorly rewards their industry. A small, low house shelters them from the rain, and a novel serves in stead of a barn. We walked four miles to see them, in preference to riding, on account of the roughness of the roads,—the hills, gullies, & stones. But in the midst of this obscurity, and poverty, we found a delightful atmosphere of piety, and perfect contentment with their lot.

We were happy in putting into their hands, a purse of \$50 from their son, the missionary, to comfort them in their declining years. He had scarcely another \$50 in the world,—but he remembered a mother's care; and a father's counsels, and especially the example of Christ, who, even in the agonies of the crucifixion, took care to provide for his mother. The emotions with which this pious charity was received, were for a moment cherished in silence. The first expression which the good man uttered was—

"The kind hand of God takes care of us, Mr. H—; how unworthy am I of such favors! And concerning his son, 'Oh I wish a blessing might attend him!'"

Reader, if you have an aged father or mother who is pining in poverty, while you are in better circumstances, delay not to send them relief. They will bless you for the deed, and God for you. You will not regret it when they are laid in the cold grave, nor when you meet at the bar of God. Oh if you knew the long days and nights of toil and care they have spent in your behalf, you would not grudge them the little aid which is necessary to smooth their passage to the tomb.

Parents, whose lot is cast in some secluded and barren spot! remember that "contentment, with godliness, is great gain." Remember too, that no obscurity of birth or situation can prevent you from bringing up your children in the fear of God; and that through them, you may yet make your influence to be felt on both Continents. However dark your morning, your sun may go down in glory, through the light reflected from them. N. Y. Observer.

PRIVATIONS OF A HOME MISSIONARY.

The following touching narrative is extracted from the Report of a Missionary recently received. We publish it without name, out of regard to the feelings of the individual who is the subject of it, and the spirit of whose correspondence with the Executive Committee has been such as to give him a place in our highest esteem and tenderest affection. He has, for a number of years, occupied a frontier station in the missionary service, with great perseverance and usefulness. The principal incident referred to occurred several years since, when the public interest was but partially awake to the claims of Domestic Missions, and before the system of providing relief for those who had courage to suffer in this service was sufficiently matured to meet their wants. We hardly need add, that his present necessities have been provided for, in such measure as we trust will relieve him, during his present illness, from the sufferings of which he has more than once been the subject, and as we hope, with the blessing of God, may be the means of restoring him to his useful labors.

To the Cor. Sec'y of the A. H. M. S.

REV. AND DEAR SIR,
Professor Alexander's address in the first number of the "Home Missionary" contains the following sentence:

"The personal difficulties, privations and dangers of Home Missionaries are often greater than those of the men who go to the East." This, Sir, is probably true in the history of more than one missionary.

"I have worn out myself," said a dear brother to me the other day,—"I have worn out myself in the missionary service,—and now I have not the means of taking a journey, the only way that remains of restoring my health; and indeed, scarcely of procuring for myself the comforts of life, as I sink into the grave, and leave my family,—none knows to whose care, except that there is a God of the widow and the fatherless. Since I have been in—I had once, for a considerable time, nothing to eat but milk. I went to the store for necessary food, and was refused, because I had not money to pay for it.—I returned to my destitute family,—you may imagine with what feelings. None knew of our

distress but those who felt it.—It was in November. The cold wind found a ready entrance to our cabin, and we had no wood. I procured a spade, with a view of remedying the evil, as well as I could, by throwing up a bank around the house. I had scarcely dug into the earth a foot, when to my surprise, I threw up a silver dollar, which had long been bedded beneath the surface!! The goodness of God filled my heart, and I must say, I wept plentifully at the sight of it. I could not help it. This served to furnish us with a little wood, and a few necessaries. But I could not have remained in—that time, had it not been for the kindness of ———— You are almost the only person, to whom I have ever mentioned these things; and I have no wish that they should become generally known."

If this simple narrative affect you as it did me, I shall not be required to make any apology for giving it a place in my report. I hope there are not, and will not be many such illustrations of Dr. A.'s remarks.—The book of eternity will disclose. Surely we need your prayers.

It might perhaps be supposed that the following article was too local in its application, to justify us in giving it an insertion in the Observer, but believing that there are many ways in which professors violate the Sabbath, in this, as well as in other places, in small matters, while they are very scrupulous in regard to the observance of the day generally, and believing that all Christians will in their consciences, accede to the correctness of the principle inculcated in this article, we give it a place for the particular as well as general benefit of our readers, when inclined to indulge in those things, the propriety of which may be deemed questionable. We should reflect that by such indulgences the conscience is apt to become seared—the enemy have occasion to speak reproachfully—what we view as small matters, are by others considered important, and they often have too much occasion to say, "Ye strain at a gnat and swallow a camel."

What was designed exclusively for the meridian of Boston, may not be altogether inapplicable to this section of the country.

MILK CARTS ON THE SABBATH.

MESSRS. EDITORS.—Probably it is well known by your readers within the city, that exertions definite and persevering are now in rapid movement, for the "better observance of the Sabbath." Personal example—an abstinence from "the appearance of evil," directly or indirectly, and throwing all our influence on the Lord's side, is the foundation of expected success. This must be done by the ministers of the gospel, and by professors of religion; and will doubtless be done by many others. In selecting objects from which to withdraw, or on which to confer our patronage, I must caution, and prudence will be exercised. Among the most prominent, we find stages, steam-boats, packets and livery stables; but I would venture to add milk carts. This is an evil often protected and nurtured even by men of piety.

Perhaps I am not in a situation to feel the necessity of these vehicles visiting us on the Sabbath; but from my own observation and the experience of some, I verily believe, it is neither an act of necessity, nor of mercy. If so, what ought we to do who desire the full sanctification of the Sabbath? And if milk on the Sabbath contributes to our comfort, do not the attending evils more than balance all the good we can possibly receive? Does not the noise of a milk cart exert as deadly an influence on the mind as a stage coach?

If there is one of your readers whose feelings are negative or undecided, let him ask the pious, faithful Sabbath School teacher, when he leaves his closet and the presence of his God to meet his youthful charge; destined for eternity, and hears and sees these noisy carts on his way. You cannot imagine his feelings or the effects produced upon his mind. Sum up its ruinous consequences; commence when the Sabbath breaker leaves his couch, follow him through the day, observe closely the varied and continued effects; and when the scene is closed tell me, if you can, the aggregate amount.

I know some who have long been accustomed to receive milk on the Sabbath, who now declare it to be an unnecessary evil; and have after suitable entreaty withdrawn their patronage from those, who supply even others with it on this holy day. I know others who have merely declined receiving it themselves, but continue to countenance and patronize these very men through the week.

Little will be effected in this way. If the "Old Line" receive support six days in the week from those who do not travel on the Sabbath, what will become of the "New?" Let every friend of the Sabbath refuse to employ those who openly and habitually violate the laws of God and the country, and soon there will none be found.

From the Pittsburgh Spectator.
KEHUKEE ASSOCIATION.

In the Milledgeville (Ga.) Statesman and Patriot we find the 10th and concluding number of a review of a pamphlet published by the Kehukee Baptist Association. It appears from this Review, that the Association has opposed and commended the benevolent institutions of the day, and denounced Bible, Missionary, and Religious Tract Societies, Sabbath Schools, Theological Seminaries, &c. Such opposition and calumny might be reasonably expected from the inveterate and avowed enemies of Christianity. But who would expect to find them in the professed disciples, yea, consecrated ministers of Jesus Christ? They surely can proceed from nothing but the most deplorable ignorance, incorrigible prejudices, or some other cause not more honorable to the character of the possessors. The reviewer asserts, apparently with good reason, that the

spirit of the Kehukee Association is, 1st A spirit of avarice, which fears that all the money will be sent out of the country for distant objects. 2d. A spirit that lords it over God's heritage, excommunicating its members for assisting to spread the Gospel, the Bible, and Religious Tracts. 3d. A spirit of pride. These ministers, being ignorant themselves, cannot bear the thought that the benevolent societies of the age should make others more enlightened, useful and respected than themselves. 4th. The spirit of perversity, crying down the means of information—Bible, Mission, Tract Societies, &c. 5th. The Spirit of infidelity. It places the members of the Association in company with the editors and patrons of the Reformer, Plain Truth, with other papers set up to slander missions and other benevolent institutions, and supported by infidels, universalists, a few cold-hearted professors, and scores of drunken apostates. This contracted, selfish, and unhalloved spirit, we are happy to remark, is abhorred by the Baptist, as well as every other evangelical denomination.

From the Western Luminary.
REVIVAL IN TENNESSEE.
Extract of a letter from Rev. John W. Hall, to Rev. N. H. Hall, dated, Murfreesborough, Aug. 8, 1828.

"I have now some good news to tell you—news such as I know it rejoices your heart to hear—news such as it rejoices all Zion's friends to hear—and if we may credit the Divine Testimony—news such as the Angels in Heaven love to hear and tell. It is concerning the commencement of, I think, a precious revival of religion in Tennessee. Expect not to hear of hundreds converted as in Cincinnati, or in many parts of Kentucky. But in Gallatin, (Ten.) a place which until within the last year has been, if not remarkable for its wickedness, at least proverbial for its indifference and apathy on the subject of religion; in that place, a precious revival has apparently commenced. During Dr. Blackburn's visit to our State, he and I held a 4 days' meeting there. Somewhere between 20 and 30 professed religion; and more than that number occupied the anxious seats; besides a vast number more, who gave no public token of their anxiety, were evidently much concerned.

"In this revival, or during this meeting, many interesting incidents occurred. It was pleasing, oh! it was delightful, to see on the Sabbath morning before the pulpit the young converts ranged, and with mingled tears of penitence and holy joy making a public profession of their attachment to the Saviour and his cause; especially as among them were numbered some of the most respectable and influential citizens in and about the village. It was interesting too, to see some of them, like Lydia and the Jailor, having devoted themselves to God, devoting their households to Him in the ordinance of Baptism."

In Pennsylvania.—We have already noticed a revival of religion in Cross Creek Church, Washington County, Pa. We are pleased to learn, from a source worthy of credit, that the work of God continues to make progress in that church. On Lord's day the 21st ult. forty persons were admitted to communion, on a profession of their faith. These, added to those previously received, make an aggregate of about 200 who have become members of the church within less than one year.

We are also informed, that, on the same day, the Lord's Supper was administered at Upper Ten Mile, in Washington county, and thirty persons were admitted, on examination, to the communion of the church.

REVIVAL IN BROOKFIELD, N. Y.

In a postscript of a letter from Rev. Peter Latimer, dated Brookfield, N. Y. is the following pleasing intelligence.

"We have great reason to rejoice in this section of country, for what God has done for his thirsty Zion, in reviving his work and gathering souls into his fold. Several churches have been visited, and since January last, I have baptized 78, who have united with the Church in this place. May the good work continue and spread until the whole world is filled with the glory of God."—Chr. Watchman.

Penitent Females' refuge.—We are of opinion that the Establishment in this city bearing this name, which is supported by a few gentlemen of unostentatious charity,—a charity which lifts from degradation the despised outcast and the ruined female,—has never yet received that attention from the benevolent among us, which it most evidently merits. Those wretched individuals of the sex are not a few, who, having abandoned a virtuous conduct, and disgraced their character and name, would return with alacrity to the path of honor and of chastity, could they find some pitying leader, some kind and forgiving friend, who could conduct and cheer them in a course so desirable, and which they would readily resume, and penitently and perseveringly pursue. What an example in this matter was the Lord Jesus. To communicate his grace and his forgiveness to a woman of this character, it is recorded that "he must needs go through Samaria," and meet her at Jacob's well. To another, of whom it was said, by way of eminence in description that "she was a sinner," probably referring to her illicit intercourse with Jesus, when he saw her penitence, spoke most kindly. She stood behind him weeping, and washing his feet with her tears; but he, instead of disdainfully driving her from his presence, said to her "Thy sins, which are many, are forgiven thee!"—Oh! how surprising is the grace of Christ to the penitent!

The small establishment of which we speak is embarrassed, has but few who furnish pecuniary assistance,—and we are informed by one, who is a generous benefactor of this as well as other noble charities, that it is in danger of dissolution, unless something speedily done. We hope some effectual measure will be devised to bring the whole business fairly before the public.—Christian Watchman.

Man and Animal affection.—An affecting anecdote was a short time since related in the English papers. A young man took a dog into a boat, rowed to the centre of the Seine, and threw the animal over, with intent to drown him. The poor dog often tried to climb up the side of the boat, but his master as often pushed him back; till overbalancing, himself fell overboard. As soon as the faithful dog saw his master in the stream, he left the boat and held him above water till help arrived from the shore, and his life was saved!

ROCHESTER:

FRIDAY, OCTOBER 17, 1828.

In an article which appeared in the Observer of the 3d ult. signed "Justice," the object of the writer was to correct the misrepresentations of the enemies of the Pioneer line of Stages, who among other artifices to prejudice the public mind, have represented it as owned and patronized exclusively by Presbyterians.

The writer, after giving the names of the proprietors, from Albany to Buffalo, requested certain papers to copy the article, and among others, the Utica Sentinel and Gazette was named.

With this request the editors have complied, and a correspondent who signs himself Philo Justice, makes certain remarks, which he expresses a wish may be copied into the Observer, "on principles of reciprocity." The writer may be assured that this request was wholly unnecessary to insure its insertion in the Observer, as we have a long time been fully aware that the means which the enemies of the Sabbath keeping measures have resorted to, to put down the Pioneer and preserve the old line monopoly, have served to open the eyes of the community to their real motives, and have been rather beneficial than otherwise to the interests of this line. For this reason, and not because we consider ourselves as under any obligation, "on principles of reciprocity" to insert an article of personal abuse, in return for a plain statement of facts, we give the article an insertion, and would particularly invite the attention of our readers to it, as a fair specimen of the spirit and reasoning of the opposition.

Their leading object has been to impress the public mind with a belief that this line was established on exclusively sectarian principles—that it was a presbyterian line—that other denominations were not concerned in its establishment, and by representing them as more liberal and less bigoted in favor of the sanctification of the Sabbath, to excite unfriendly feelings towards the presbyterians, and by thus deterring other denominations from coming into the measure, diminish the patronage of the line and render it unpopular. "Divide and conquer" has in fact, been their motto, but as they must have seen that all the leading evangelical denominations, as well as the friends of good order and morality, generally have taken measures and adopted resolutions, directly or indirectly favoring the object of those who were instrumental in getting this line into operation—and as "Justice" by giving the names of the proprietors of the Pioneer line, has showed that they belong to five different denominations, they are now compelled to change their ground, and because they can no longer cry out about "bigotry and unchristian intolerance," would fain make themselves merry at the fact stated by Justice, that a Universalist is a proprietor in the line.

We acknowledge that it is rather small business to undertake to expose the inconsistencies of these men, and we would only call the attention of our readers to one point; the unceasing efforts of the opposition to keep out of view the ostensible, the avowed and real objects of those who established the Pioneer line; which was to have one line of stages that should not violate the Sabbath. This, the correspondent of the Sentinel and Gazette well knows, but finds it convenient to represent the ground as abandoned, and the principle lost sight of, because a universalist is concerned, and has a pecuniary interest in the line. Knowing as we feel confident we do, who this Philo Justice is, we can hardly suppose that he entertains so unfavorable an opinion of universalists, as to believe that they are not to be trusted to execute a written contract—that other denominations must necessarily be contaminated by doing business with them, or that an undertaking, in itself proper, could be rendered otherwise by employing their agency to carry it into effect."

It behoves "Philo Justice" if he would be considered as an honest man, before he attempts, as he has done, to show that the principles on which the Pioneer line was established, has been abandoned, by permitting different denominations to share in its responsibilities; that some pledge has been given that only one denomination was to be concerned—that the stock was not to be owned, that the stages were not to be driven or stage houses kept by those professing different religious creeds, or by those

making no profession of personal piety. Let him show this, and he may then talk about the "Presbyterian and Universalist union line," without subjecting himself to the charge of attempting to deceive the public, and subvert the interests of an overgrown monopoly.

And further let him show that those who established the line, pledged themselves that the line should not support itself—that money should not be made from it, before he asserts that religious principles have not prompted to the undertaking, because the proprietors manage the pecuniary interests of the concern, like prudent, calculating, business men.

Let him show that the interest of religion cannot be subserved, by any business in which money may be made, and this writer for the Sentinel and Gazette, may then with a better grace insinuate, because an universalist is concerned, that the Pioneer line was established for purposes "of mere business and profit."

Now although we might not have the most perfect confidence in the religious principles of Philo Justice, yet we should hardly feel ourselves authorized to say, if he should choose to make a contract to run a part of this same line, on Pioneer principles, that it afforded prima facie evidence of an abandonment of principle, on the part of those who should contract with him.

We know not what ground the opposition will next take to support the old line monopoly, and oppose those who may presume to use the same road. We know however that they are fruitful in expedients, and can shift their ground as readily as did certain men in ancient times, who represented John the Baptist as having a devil, on account of his abstemiousness and retired manner of living, but charged the Saviour with being gluttonous and a wine bibber, because he associated familiarly with the people, and ate with the publicans and sinners.

The insinuation in the postscript of Philo Justice, about the suppression of the names of the proprietors on the Rochester road, is deserving no further notice, than a bare suggestion that he may obtain light on the subject, by a little attention to the study of Geography, which it is presumed, his official duties have led him to neglect.

The last Brockport Recorder, gives an account of a coloured man, who was apprehended a few days since in that village, as a runaway slave from Kentucky, and who, by an ineffectual attempt which he made to commit suicide, by drawing a razor three times across his throat, showed his strong abhorrence of slavery, and his determination, no longer to drag its accursed chains. The editor of the Recorder gives the following comment upon this deliberate attempt at self murder, in which his feelings of sympathy for the miserable sufferer, and his abhorrence of slavery seem to have made him forget that there is such a command as "thou shalt not kill," and have led him to make expressions which we think deserve a passing remark—the editor says,

"He chose death to slavery. And can he be a cowardly mind?—or his an ignoble spirit! who having chosen, dared thus deliberately to apply the instrument of death to his throat, sooner than be transported back—again to hear the hated sound of the accursed chains of his oppression—again to submit to the merciless lash of a tyrant master, and there to drag out a life which slavery had stripped of its every charm? The bare thought of this was to him, a just and resistless incentive to commit the horrid deed. And lives there an American who can condemn? nay, lives there one who can but approve his choice; & but admire his heroic fortitude and more than Spartan valor? We are not the willing advocates of suicide! heaven forbid!"

We notice perhaps, with more surprise, sentiments so utterly at variance with every principle of religion and morality, coming as they do from a paper which, from the moral and religious articles that generally occupy its first pages, we flattered ourselves was exerting a favorable influence upon community, and aiding the cause of sound morals—and we trust that the editor on reflection, has or will see, that a bare expression of abhorrence on his part of the crime of self-destruction, cannot be considered by any means, as sufficient to counterbalance the strong expressions of approbation of the murderous attempt. There may have been "Spartan valor," but certainly nothing like christian courage in attempting, by suicide, to avoid the greatest temporal calamity which can befall us. Those whose example is left on record for our imitation, so far as our circumstances may correspond with theirs, "endured mockings, scourgings, bonds, and imprisonment, and even death itself," but never, to avoid these sufferings, resorted to self-murder. They never, to break the chains of temporal servitude, resorted to that act which must have riveted the "chains"

darkness" forever—or to avoid the lash of a fellow mortal, for a time, were guilty of the wickedness and folly of ensuring the endless scourings of a guilty conscience, and the gnawing of the worm that never dies.

We may perhaps attach too much importance to these hasty expressions of the editor, who in the moment of excited feeling at seeing a fellow being, in this land of liberty, dragged into slavery for no other crime, than his having a darker skin than ourselves, forgot or overlooked every other consideration, than that of disappointing the mercenary unfeeling wretch, who had seized upon his victim, to whom the horrors of servitude were rendered more intolerable, from having for a short time tasted the sweets of liberty—but if this can palliate, it cannot excuse sentiments so perfectly abhorrent to the principles of morality and religion.

It will be seen by a notice in our paper of today, that it is contemplated to call a meeting at some future time to take into consideration the expediency of establishing a line of Packet Boats, which shall rest on the Sabbath. We are pleased to see this movement, as it appears to us necessary that there should be such a line in order to give to that portion of our citizens, who are in favor of the Sabbath keeping measures; and who, when they take a land conveyance, give a preference to the Pioneer line of Stages, an opportunity, when they choose a passage on the canal, to give their patronage, as they certainly would do, to a line of boats established and governed by the same principles.

It appears to us more desirable, as the present line of Packet boats exert all their influence against the Pioneer line, even in some instances, and perhaps generally, refusing the agents of the Pioneer leave to come on to their boats with a view to obtain passengers; a privilege readily granted to the agents of the Old line.

We are pleased too, to see that those who have proposed this measure come out openly and even delay taking any immediate steps on the subject, in order to give the proprietors of the present line of boats, time to reflect & consult as to the expediency of changing their own from a seven to a six day line—Should they conclude to do this, we presume that the friends of the Pioneer will give them their patronage, and will not attempt the establishment of another line.—We are pleased too, to find that the success which has thus far attended the Sabbath keeping line of stages is such, that those who have embarked their property in it, are ready, in furtherance of the same object, to engage also in the establishment of a line of boats.

We confess that this looks rather encouraging to the friends of good order and morality, and affords a pledge that those who are now engaged in promoting the better observance of the Sabbath, by their money and influence, are not disheartened, or are to be driven from their course, either by the apathy of their friends or the clamor of their enemies.

CONVERSATIONS ON BAPTISM.

By REV. JAMES EELLS.

We are glad to see by the advertisement of E. Peck & Co. that a second edition of this valuable treatise, on the subject of Baptism, has been published and is for sale at their Bookstore in this village.

The first edition had a rapid sale, and has been found highly useful in times of revival.

Five hundred copies have been sent to Kentucky, and have been much sought for in the extensive revivals of Religion which at present exist in that state.

It is a work of deservedly high reputation and a copy of it ought to be in every family.

The very clear and familiar manner in which the subject is treated (being in the form of dialogue, between a convert and minister) greatly enhances its value as a family book. It is a subject in which all are deeply interested, and ought to be thoroughly and prayerfully examined.

For the Rochester Observer.

Resolutions of the Synod of Genesee passed at their session at Buffalo Sept. 19, 1828.

Whereas, the attention of the public has, of late, been particularly called to the subject of the Sabbath, and of the operations of the General Union for promoting the observance of the Sabbath; Synod resolved,

- 1. That they highly approve the operations of said Union.
- 2. That they will do all in their power, as a body, and as individuals, to further its laudable, and christian designs.
- 3. That all the churches under their care be earnestly called upon to awake, and co-operate with those, who show themselves to be friends of the Sabbath; and to strictly maintain discipline in regard to that sacred day.

Attest, HUGH WALLIS,
Temp. Clerk.

For the Observer.

PIONEER STAGES.

"Your Pioneer stages—says I to a friend the other day—your Pioneer stages run very well."

"Say not yours but ours," replied my friend—for continued he, they are the property of a great number of individuals, invested solely by most of those concerned, as a man would invest money in a hospital, or infirmary, or in sending out a missionary to preach to men, that they should remember the Sabbath day to keep it holy.

It is your cause, our cause—the common cause of all moral men. Now Mr. Editor, the object of publishing this scrap, is, to remind our moral and christian community, that the Pioneer cause is their own; and though they may be laboring in another field of ours, while we labor here, the cause is one, the object one, and in the success of each, all should feel interested, and all rejoice.

PIONEERS AND COMPANY.

P. S. If any should doubt whether our doctrine of common interest is correct—our enemies believe it, and from the first, "Priest craft exposed" and other publications of kindred spirits, have not ceased to pour out their torrents of abuse, classing together what we are not disposed to separate. "Pioneer stages, influence of the Clergy, Bible Societies, Tract Societies, Sabbath School Societies, Sabbath keeping Canal Boats, &c. &c. &c."

For the Observer.

PIONEER STAGES.

Great pains have been taken to make this establishment worthy of patronage upon its own merits, independent of the principle in which it originated viz. *Regard to the Sabbath*, and we are not disappointed. Still however, I am aware that there are points which are not perfected, and the object of this short notice is to request all the friends of the Line to suggest to the proprietors or agents at such places as they notice our defects, the nature and extent of them so particularly, that a remedy can be applied; And we know of no difficulties which may not be remedied by reporting them to the managers in such particular districts as they occur.

This notice is given also, to present an immense amount of correspondence on the part of some of the PIONEER COMMISSIONERS.

From the Utica Sentinel and Gazette.

An article entitled "Pioneer Stages," appeared in the Rochester Observer of the last week, accompanied with a request for its re-publication in the Sentinel and Gazette. Should this request be complied with, I beg leave through the same channel, to be indulged with a single remark in relation to the only point which it seems to be the object of that article to establish—which is, that the "Pioneer line," so far from being a "Presbyterian line," is, to a considerable extent, owned and managed by proprietors, who are of various sects and denominations, comprising both Presbyterians, Baptists, Episcopalians, Methodists, and Universalists.—Now, however indelicate a matter it might have been for others to spread before the public, this display of the names and concerns of a private company of individuals, who have seen fit to associate for the mere purposes of business and profit, yet when it is thus blazoned forth by themselves or their friends, is not only a commenting upon the fact which it asserts, and to say that I have no reason for doubting the literal truth of it. And it only proves that, whenever any speculating or money making project is started in this country, however wild or unpromising it may turn out to be, there will always be found men enough of all denominations, (Presbyterians and Universalists not excepted) who are both ready and willing to try their hand in it. Such appears, according to the statement of "Justice," to have been eminently the case in the "Pioneer" project, and so far is this from being with me a matter of regret, that it furnishes rather a cause of gratulation, that there is at least one matter in which sectarian antipodes can cordially unite, and that when only a pecuniary interest is at the bottom, the broad mantle of catholicism is found wide enough to cover in its capacious folds, both the Presbyterian and Universalist, together with all the intermediate degrees of faith & of doctrine. This is just as it should be, & it evinces a returning spirit of good feeling.

P. S. What could have been the reason that prevented "Justice" giving us also the names of the proprietors "on the Rochester Road," as well as of those on the other parts of the line? Was it because the principal one was on many accounts, too obnoxious in public estimation, to do any credit to the concern? Perhaps it was wise to suppress it, as it certainly is many other things which have occurred touching its professed conduct and management, since it has been put into operation.

The Editors of the Rochester Observer are requested to re-publish the above, on principles of reciprocity.

"Pioneer line of Stages."—A gentleman of this city, who has just returned with his family from a tour to Niagara, gives us the following recommendation of the "Pioneer line of Stages" which we publish with pleasure. He states that he travelled in this line from Albany to Buffalo, and found careful, temperate drivers, the whole distance, as well as excellent carriages and horses. He does not hesitate to say that it is the best line of stages he has ever known. We are happy to record this testimony in favor of this line of stages, particularly as it is one that rests on the Sabbath, and has excited by its establishment, much attention and remark.—Boston Palladium.

Captain Bunker.—The week before last we noticed the arrival of the Benjamin Franklin from Providence, as being a violation of the Sabbath. A friend has assured us, that Capt. Bunker made his calculations for arriving before the Sabbath, but was delayed by the weather; and that the discharge of a single gun was according to the custom. It was true that Capt. B. came into the harbour on the Lord's day; but our informant says that he declined admitting the crowd on board from the wharves, and interdicted communication with the shore till the Sabbath was past. He also reminded us that Capt. B. had previously taken a decided stand in honor of the Sabbath, while at New York.—Boston Recorder.

THE SABBATH IN GUATIMALA. By the subjoined extract from Mr. Dunn's late work on Guatimala, it would seem that in one respect the Sabbath is better observed in that country than in the city of New-York.

On this day the shops are closed, and business suspended; but the markets are carried on as usual, and the Theatre is open. The Sabbath is by no means sanctified. Three priests were playing at cards with G. in the morning, and in the intervals of the game, the propriety of allowing the Theatre to be open was discussed.—Some of them argued that in time of war, it was more suitable to think of God, to pray and to fast, than to enjoy the merriment of a comedy; but no one seemed to think his own employment unsuitable for the day. S. and three friends called to invite us to accompany them to the Theatre. We declined, stating our reasons. They comforted themselves by the thought that if we kept the Sabbath more strictly, than they, we did not attend to the various feasts which the Romish Church sets apart as sacred. It seems out of their power to imagine that a religion of love can exist, and can only concede of the Bible being read by Protestants, as a labor for which they hope to receive heaven. T. who was present, appeared to know something of English customs, and explained the strictness with which the Sabbath was observed as well as some other peculiarities, and ended by saying—Religious Protestants read the Bible every day, they believe only in the Bible, they regulate all their conduct exactly by the Bible. They are Biblists. The rest were silent and did not seem exactly to like this definition of Protestantism. Happy would it be for Protestants were it more generally a true one.

From the New-York Observer.

THE WORK STILL GOES ON.

Another State Resolution.

It is with great pleasure we add to the population concerning which it has been resolved that every family shall be supplied with the word of God within a specified time, the State of Rhode Island. This noble enterprise has been undertaken by the Rhode Island Bible Society, whose intention it is, as it has been their resolve, to accomplish the work within one year—

Population in 1820, 83,059
To which add Lincoln Co., Maine, 53,179
Before reported, 5,841,306

Total, 5,977,554

In this number is included the entire population of TEN STATES, viz. New-Jersey, Pennsylvania, Vermont, Connecticut, Virginia, Maryland, Kentucky, Delaware, and Rhode-Island.

The resolution of the Lincoln County Bible Society was passed on the 23d ult. and restricts the time in which the work is to be accomplished, to four months. The number of destitute families in the County, is supposed to be not far from twelve hundred. An Agent who has already visited one half of the families mentions the following interesting particulars, which we copy from the Christian Mirror.

In a town of women, at its entrance, he was assured by such as would have been thought competent Judges, that there could not be any destitute among them, one hundred and four families were found without an entire copy of the Holy Scriptures. In another instance (although it was in a neighboring County,) where a meeting was called for the purpose of ascertaining the number of destitute families, a deacon of the church arose and gave it as his confident opinion, that there were none destitute in the town; a widow, who sat near him, and on whom had been left the burden of a rising family, replied with tears in her eyes, that she had been destitute of the word of God for three years and had not the means to obtain it. The agent of the Society also found a case, in which a clergyman being called into a neighborhood to attend a funeral, had occasion to ask for a Bible; but there was none in the house. He inquired for a Testament, but there was no Testament. He requested them to send to a neighbor's. A messenger was dispatched—went to one house and then to another; but there was neither Bible nor Testament to be found in the neighborhood; and the minister was obliged to preach without one.

Another individual in whose town an investigation has been made, and who was engaged in distributing Bibles, stated that he entered a house which had been reported destitute—a house which had been recently visited with distressing sickness, and where, of course, the consolations of the Bible were needed, inquired whether they were yet supplied, and was answered in the negative; and upon further inquiry, was told that though the family had been organized thirteen years, and had a Testament, yet they had never possessed a Bible. The same individual entered another dwelling—was told that they were not supplied, and found that though the family contained nine children, and had been a family twenty-four years, and were farmers in comfortable circumstances, and living within two miles of a book-store, where the word of God was probably kept constantly for sale, yet they had never had a Bible in the house! And what rendered the picture still more appalling, was, that both the parents of that family had been professors of religion from a period prior to their marriage; but unhappily, were under the influence of a system, which regards the greater part of the Bible as of no essential importance; and thus their children were reared without ever having access to the entire word of God.

We are happy to learn that John Fleetwood Marsh, Esq. who died a few days since in East-Chester, West-Chester County, has bequeathed, among other legacies, TEN THOUSAND DOLLARS to the American Bible Society; and also one-third of the residuum of his personal estate after said legacies are paid, the amount of which is yet unknown. All doubts concerning the validity of the will, we understand, are now removed.—N. F. Obs.

LATEST FROM EUROPE. By the packet ship Birmingham, Capt. Harris, which arrived yesterday in 31 days from Liverpool, we have received London papers of 7th, and Liverpool 8th Sept. the most interesting contents of which are given below.

RUSSIA AND TURKEY.

The accounts from the seat of war show that the Russians have not advanced much since our last advices. There is a report that Varina has surrendered. Shumla is still a strong hold of the Turks, and promises to be for a while to come. The Czar has given up all hopes of carrying the place by assault, and, as Kamenski did in 1811, laid siege to the place and is now waiting for famine to do its work. Whether he will have better success than Kamenski time will show. It is probable, however, since he has cut off communication with Constantinople that his plan will not fail; but we apprehend he will find the season so far advanced by the time Shumla has become his prey, that he will be compelled to pass a winter of negotiation instead of carrying his conquest further. It is quite evident now that his allies (and especially England) are busy in the attempt to settle this affair with Turkey. What will be the issue of their negotiations it is impossible to say, and we leave it to the future.—Jour. Com.

From the New-York Observer.

MINISTERIAL EXCHANGES.

The packets cross the Atlantic so regularly, and with so much speed, that the thought has occurred to me, that the English and American clergymen might make exchanges. It would rejoice the hearts of thousands in our country to hear Dr. Chalmers, Robert Hall, and other distinguished ministers from the other side the ocean. Some of our distinguished clergymen, I doubt not, would be listened to with pleasure by our transatlantic brethren. In fact they have been already; and a strong desire is manifested in England to hear more of our revival ministers, that the English people may know, from eye-witnesses, the great things God is doing in this Western hemisphere. S. A.

The Boston Baptist Association met at Cambridge, September 18th. They recommended to the churches to observe the first day of January next, as a day of prayer for the continued effusions of the Spirit. An address of increased efforts for Foreign Missions was made by the Hon. H. Lincoln, sermon by Rev. Dr. Sharp. The Lord's Supper was administered to about 600 communicants. A number of the churches which formerly belonged to this Association; were not represented at this time, having been dismissed for the purpose of forming the Salem Association.

From the Pittsburgh Spectator.

American Desert.—There is an extensive desert in the territory of the United States, west of the Mississippi, which is described in Long's Expedition to the Rocky mountains 400 miles to the east, and is 500 from north to South.—There are deep ravines in which the brooks and rivers meander, skirted by a few stunted trees, but all the elevated surface is a barren desert, covered with sand, gravel, pebbles, &c. There are a few plants, but nothing like a tree to be seen on these desolate plains, and seldom is a living creature to be met with. The Platte, the Arkansas, and other rivers flow through this weary waste.

Federal street Theatre.—It appears from the Traveller, a special friend and advocate of the drama, that the Theatre in Federal street, has commenced its operations this season with dark prospects. On the first night it is said, there were only seven females in the boxes; on Tuesday, the whole receipts of the house were less than \$300 and less than \$100 on Wednesday, notwithstanding the first appearance of a southern star.—Boston paper.

On the 16th ult. Mr. Barney Bradshaw, of Dublin county, N. C. fell from his horse, while fording Steward's Creek. He was soon discovered; taken out, and conveyed to the nearest house; but from the effects of ardent spirits, combined with that of cold, he remained almost insensible, and died before morning; thus adding another victim of intemperance to the long black catalogue.

The number of deaths in the village of Rochester for the first four weeks of the month of September were 29.

Mr. Horton of Providence, in boring for water in that place, penetrated through mud, bog meadow, containing peat, sand pebbles of Quartz, and finally broke into a vineyard, and drew up vines, grapes, grape seeds, leaves, acorns, hazel nuts, pine burrs and the seeds of unknown fruits, together with pure water.

There lately died at St. Therese, Joseph Barbeau, about 90 years of age, who had been for about three years coachman to General Montcalm, whom he attended with saddle horses on the field of battle at the plains of Abraham.

Joseph Lancaster, author of the Monitorial System of Instruction, is now in N. York, suffering under the evils of poverty, and has appealed to the benevolent public for relief.

COMMUNICATION.

An error having been made in giving the notice for a meeting to be held in this village to consult on the expediency of establishing a line of Packet Boats which shall rest on the Sabbath—one paper having notified for the 14th, and the other for the 15th—the few gentlemen who met on the 14th deemed it expedient to postpone taking any measures until a future day—with a view also to give time to consult with those who feel interested in the subject.

MARRIED.

In this village on the 14th inst. by Rev. Mr. Penney, Mr. Joseph Christopher, to Miss Mary Ann Howell.

DIED.

On the 13th inst. at the house of Dr. Day, of this village, Jesse Day, M. D. aged 22 years.

"PIONEER STAGES." THIS Line runs regularly twice a day for the East—once for Batavia and Buffalo, and once for Lewiston.

OFFICES, at Christopher's Mansion House, and opposite the Rochester House.

AUCTION SALE OF REAL ESTATE. We propose to offer for sale at Public Auction, on Tuesday 21st day of October, just at 10 o'clock in the forenoon, at Blossom's Tavern, East Rochester, 12 village lots on River and Stone streets, at the end of the Aqueduct. Also 2 houses and some other property, Terms liberal. Title to be delivered indisputable. JOSIAH BISSELL, Auctioneer. East Rochester, Oct. 15. ELISHA ELY.

BOOKS ON BAPTISM. JUST published and for sale at the store of E. PECK & Co. Rochester "Conversations on Baptism," containing answers to the enquiries of a young convert, respecting the sentiments of those who practice Infant Baptism. Second Edition enlarged by James Eells, A. M. Minister of the Gospel. Price single 18 3/4, dozen \$1.50. Rochester Oct. 17.

DOCTOR W. E. WALLIS has taken office on Carroll street directly opposite the Mansion House, where he will attend to all calls in the line of profession as Physician and Surgeon. Oct. 10. 426

CAVAL TRANSPORTATION.

HUDSON & ERIE LINE. BURNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.

SUNDAYS EXCEPTED.

For Freight or Passage, apply to JOHN SCOTT, Buffalo, Lockport, Rochester, Syracuse, Utica, Troy, Albany, No. 19, South street, N. Y. Boston. ALLEN & CHAPIN. Rochester, April 4, 1828.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Lined oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil meal usually kept on hand. J. S. K. LIVINGSTON. Sept. 25, 1828. 304

SAMUEL STONE.

Dry Goods Merchant, Carroll st. Rochester. 32

1828. SUMMER GOODS.

HILL & PECK, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market. Rochester, May 12, 1828. 206

E. PECK & CO. Offer for sale the last and best

1/2 8vo. edition of SCOTT'S FAMILY BIBLE, in good binding at the very reduced price of \$16.

—ALSO—

- Henry's Commentaries [2 vols. received.]
- Hornes introduction to the Scriptures. 2 vols.
- Saunt's Sermons, complete in Wesley's 3 do
- Stuart on the Hebrews. 2 do
- Dwight's Theology. 4 do
- Beecher's occasional Sermons
- Allison's Ecclesiastical History, Marsh's
- Stuckford's Connexion 2 vols.

The above, together, with a very general assortment of THEOLOGICAL works will be sold at unusually low prices. Rochester Oct. 2, 1828. 30-50

ELECTION NOTICE At the next general election to be held on the first Monday of November next, a Senator will be chosen to supply the vacancy occasioned by the resignation of the Hon. Charles H. Carroll, as mentioned in the annexed letter from the Secretary of State. Dated Rochester, Oct. 11, 1828.

J. SEYMOUR, Secy. State of New-York, Secretary's Office, Albany, October 8th 1828.

Sir—I hereby give you notice that at the next General Election a Senator is to be chosen for the Eighth Senate District to supply the vacancy occasioned by the resignation of Charles H. Carroll whose term of office will expire on the last day of December, 1830.

A. C. FLAGG, Sec'y. of State. To the Sheriff of the county of Monroe. Oct. 13. 42

D. WATERMAN'S celebrated specific and

Antidysenteric Plaster. This important remedy is of the highest virtue to the afflicted; those persons laboring under Breast complaints, pulmonary diseases, inflammatory disorders &c. &c. find its efficacy of great utility by its active virtues and sudorific properties. A safe and effectual remedy for the ague in the breast, fever sores, acute rheumatism, burns, wounds, bruises, sprains, ruptures, kings-evil, ulcers; and all scrofulous sores, tumours or boils, pain in the head or face, in cases of colds, nervous headache, palpitation of the heart, night-mare, pain in the side, breast, shoulders &c. occasioned by an affection or inflammation of the liver. It also removes swellings, and counteracts inflammations in every part of the system where the local affection is followed by inflammation or fever, its application gives relief, it being preferable to a blister plaster in almost every instance without disagreeable sensations. Its application to the chest helps a cough and makes the respiration easy in cases of inflammation of the lungs, asthmatical complaints &c. Also for a pain and weakness of the back; in cases of debility, and for female complaints in general, it is an excellent strengthening plaster. It may be used in all cases with perfect safety. Prepared and sold by the proprietor in Rochester, also sold wholesale and retail by his agent, D. BRACE, at his drugstore, No. 2, Exchange Buildings. 411

I hereby certify that I have been for a number of weeks confined sick with the acute Rheumatism, and having suffered much whilst using the medicines from a number of Physicians without effect, so that my recovery was deemed hopeless, until I called on Dr. Waterman, who applied his specific Plaster, which gave me complete relief; and by the help of other medicines which he administered, I have been restored to health. I hereby highly recommend said Plaster for the good of the afflicted of the Rheumatism, and for other purposes. Rochester, Jan. 1st, 1827. MARY ARMISTEAD.

I hereby certify, that I have been afflicted with a pain in my right side for six years, and employed many physicians, but to no effect, until I employed Dr. Waterman, who applied his specific Plaster, which proved a sovereign remedy. J. W. SILSBY. Rochester, April 16th, 1827.

I hereby certify, that two of my sisters were for a long time afflicted with a pain in the side, breast and shoulder, said to be an affection of the liver. Have made use of D. Waterman's specific and antidysenteric Plaster, which in a short time restored them to health. R. BAKER. We, the undersigned, citizens of Rochester, having made use of D. Waterman's specific and antidysenteric Plaster, and having received such benefit in numerous instances from its application, and having known of the beneficial effects which it has produced, without an instance of its failure, feel it a duty to recommend it highly for the good of the afflicted, and consider its properties worthy of universal and extensive knowledge. J. COLBY, O. ADAMS, R. CAMPBELL, D. M. FOOT, R. BAKER, A. JUDSON, A. L. JONES. Rochester Oct. 30, 1828.

THE PERSECUTING HUSBAND AND HIS PIOUS WIFE.

At the annual meeting of the Baptist Home Missionary Society in London on the 17th June, the following anecdote from the Report, excited a very strong sensation among the audience and was followed by an enthusiastic burst of applause.

"As the circumstances attending the introduction of the Gospel to the village of Berwick, are peculiarly interesting, your Committee venture into some detail, believing that in them will be traced with admiration and gratitude the finger of God. The first seal to the ministry of your missionary was a poor woman, the wife of a day laborer. Previously to this time they had lived very happily together; but now the husband became a bitter persecutor, and because his wife would not relinquish the service of God, he frequently turned her out of doors in the night, and during the winter season. The wife being a prudent woman, did not expose this cruelty to her neighbors, but, on the contrary, to avoid their observation, she went into the adjacent fields and betook herself to prayer. Greatly distressed, but not in despair, her only encouragement was that with God all things are possible; she therefore resolved to set apart one hour every day to pray for the conversion of her persecuting husband. This she was enabled to do without missing one day for a whole year. Seeing no change in her husband, she formed a second resolution to persevere six months longer, which she did up to the last day, when she retired about twelve o'clock as usual, and, as she thought for the last time— Fearing that her wishes, in this instance, might be contrary to the will of God, she resolved to call no more upon him; her desire not being granted, her expectation appeared to be cut off. The same day, her husband returned from his labor in a state of deep dejection, and instead of sitting down as usual to his dinner, he proceeded directly to his chamber. His wife followed and listened, and, to her grateful astonishment, 'he who used to mock had returned to pray.' He came down stairs, but refused to eat, and returned again to his labor until evening. When he came home his wife affectionately asked him, 'what was the matter?' 'Matter enough,' said he; 'I am a lost sinner.' 'About twelve o'clock this morning,' continued he, 'I was at my work, and a passage of Scripture was impressed upon my mind; which I cannot get rid of, and I am sure I am lost.' His wife encouraged him to pray, but he replied, 'Oh wife, it is of no use, there is no forgiveness for me. Smitten with remorse at the recollection of his former conduct, he said to his wife, 'Will you forgive me?' she replied, 'Oh yes.' 'Will you pray for me?' 'Oh yes that I will.' 'Will you pray for me now?' That I will with all my heart. They instantly fell on their knees and wept and made supplication. His tears of penitence mingled with his tears of gratitude and joy. Soon after this pious couple agreed to have their house registered as a place of worship, and the scene of solitary intercession became a house of prayer. In vain did the parish clergyman visit them, to reprove and menace them, and order them to hold no more meetings for prayer. Their house was under the protection of the law, and their hearts under the influence of the Gospel. Like the two blind men that followed the Saviour, saying, 'have mercy on us,' when the multitude said they should hold their peace, they cried the more a great deal. The consequence was, that their little habitation soon became too strait for the attendance; and having by great economy, saved out of their scanty earnings, the sum of five pounds, they resolved to expend this their little all, in the enlargement of their dwelling for the accommodation of those who wished to hear the Gospel. Accordingly, the wall of their house was carried back into the garden, and rebuilt with the wood and stone which their neighbors carried them for the purpose; and in a little time the enlargement was completed and paid for. There was not a horse or cart used upon the occasion; no loss of time, nor discord among the laborers; the wall was built, and the roof thereof joined together, for the people had a mind to work.

Of this happy couple it may be recorded, that having a church in their own house, consisting of twenty or thirty members, of which he who was once a persecutor is now a deacon, and in the midst of which he reads the hymns every Sabbath day, they continued with one accord, eating their meat with gladness and singleness of heart, praising God and having favor with the people. So strong is the conviction that a larger place of worship is needed, that a benevolent lady who belongs to the Established Church, has kindly engaged to erect a meeting-house at her own expense, provided a suitable piece of ground can be obtained for that purpose.

VOLTAIRE AND THE QUAKER.

Strangers of distinction made a point of calling on the philosopher of Ferney, who for some years received their visits very willingly, giving them fetes and plays; but he became tired of this, and at last would only see those who could amuse him while he amused them. A Quaker from Philadelphia, called Claude Gay, travelling in Europe, stayed some time at Geneva; he was known as the author of some Theological works, and liked for his good sense, moderation, and simplicity. Voltaire heard of him; his curiosity was excited, and he desired to see him. The Quaker felt great reluctance, but suffered himself at last to be carried to Ferney, Voltaire having promised before hand to his friends that he would say nothing that could give him offence. At first he was delighted with the tall, straight, handsome Quaker, his broad-brimmed hat, and plain drab suit of clothes; the mild and serene expression of his countenance; and the denier promise to go very well; yet he soon took notice of the great sobriety of his guest, and made jokes, to which he received grave and modest answers. The patriarchs, and the first inhabitants of the earth were next alluded to; by and by he began to sneer at the historical proofs of Revelation; but Claude was not to be driven away from his ground; and while examining these

proofs, and arguing upon them rationally, he overlooked the light attacks of his adversary when not to the point, appeared insensible to his sarcasms and wit, and remained always cool and serious. Voltaire's vivacity at last, turned to downright anger, his eyes flashed fire whenever they met the benign and placid countenance of the Quaker, and the dispute went so far at last, that the latter getting up, said, "Friend Voltaire! perhaps thou mayest come to understand these matters rightly; in the meantime, finding I can do thee no good, I leave thee, and so fare thee well!" So saying, he went away on foot, notwithstanding all entreaties, back again to Geneva, leaving the whole company in consternation. Voltaire immediately retired to his own room. [London Mirror.]

From the American Pastor's Journal. EXERTIONS OF A PIOUS FEMALE.

A female in the Western District of New-York, whose unceasing fidelity to the cause we have long observed, thus writes: Perceiving in the published statements, the exhausted state of the funds of the American Tract Society, I enclose \$20, from the Ladies here, to constitute their Pastor a Life Member, and \$6, a donation from our Female Auxiliary. It is now four years since our little Auxiliary was commenced on a small scale, since which I have been instrumental in forming six other Societies in neighboring towns. I have received, sold and distributed, about 150,000 pages of Tracts; have paid for all I have received, and sent about \$30, at different times, as donations to aid the Parent Society. I have had no help in this labor, except that my husband has sometimes written for me, and assisted in making out the accounts, (his business not permitting him to do more.) I do not wish my poor name repeated, but I wish to provoke others to good works; for if a feeble woman, who has done the labor of her family a great proportion of the time, could do so much, what can a healthy woman, who has leisure, accomplish?—I have not heard of any conversion by means of the Tracts I have distributed; but I do not believe 150,000 pages of such precious truths, accompanied in many instances with prayer, will return void. No; it will accomplish the end whereto it has been sent, and eternity, if not time, will unfold the blessed result.

BLESSING ON THE "RISE AND PROGRESS."

[Communicated by an Episcopal Clergyman.] We are gratified to record an instance of conversion by means of this excellent work, which has recently been stereotyped and perpetuated by the American Tract Society. We believe the day of judgment will show it to be but one instance out of a great multitude, in which this publication has been blessed in bringing souls to repentance.

In a country parish in Maryland, lived a gay, and wealthy, and fashionable young woman. She had been regardless of her soul, and had thought nothing of the concerns of eternity.—A poor beggar came to her father's door. The old man asked, in return for her kindness, if she had any knowledge of God, or care for her soul. She was obliged to reply in the negative. He took from his pocket a torn and dirty remnant of a book, which he begged her to read. She received it with a degree of shame, and read it carefully at her leisure. That book was sanctified to her conversion; and she has been for several years a pious and exemplary member of the Church. The old beggar was made thus the instrument of her salvation; and the book he gave her was *Doddridge's Rise and Progress of Religion in the Soul.*—Ib.

Deism and Universalism the occasion of Suicide.

I was recently requested to visit a young man, with whom I had been previously unacquainted. I found him sitting up, but apparently much debilitated by diseases. In answer to my inquiries, he gave me the following brief account of himself. He said that he had entertained many doubts with regard to some of the doctrines of Christianity, and that in the course of his reading and investigation, his mind had become strongly biased in favor of the plan of Universal salvation. More recently, however, he had read some Deistical writings, and had frequently attended the meetings of Deists, which are held somewhere in this city, and had finally adopted their sentiments. In the mean time, it had pleased the Lord to visit him with affliction. He has been bereaved by death, of his wife and child; and had, for some time past, been laboring under bodily diseases, which, although it did not threaten speedy dissolution, was very distressing, and not likely to be soon, if ever removed. His mind revolved at the prospect before him, of protracted suffering. He became intolerably restless and dissatisfied with his lot. His earthly comforts had been removed, and his future prospect of happiness, in this world, for ever blasted. In this state of mental, as well as bodily distress, he resorted to the principles he had imbibed, with regard to religion, to ascertain what comfort might be derived thence in his present affliction. He reasoned thus—"If (as the Deists, with whom I have associated, maintain) there is no future state, but death ends our being, then it is better for me not to live, than to linger out an existence here, of hopeless misery. Death—annihilation is preferable to this state of suffering. Or if the doctrine of the Universalist is true, that our only punishment is in this life, and after death all will be happy; then I have, in this case also, the means of present relief, and I had better apply them. I can cut short this period of my sufferings. I have no tie that binds me to this world; my existence has become a burthen: It is better to die, than I may be happy; or at least end my misery."

The result of this reasoning was, that he came to the deliberate conclusion, in the full exercise of his understanding, to commit suicide; and for a season only meditated the time and the means of effecting his purpose. But God mercifully arrested him.—The inquiry arose in his mind, whether those doctrines could be true, which furnished no better consolation in affliction; and which could only lead to

such a result? He now became shocked at the dreadful gulph which was opened before him. He was convinced of the utter falsehood of those delusive speculations, by which he had been deceived. He felt that he had an immortal soul; that he was a guilty, lost sinner; and that it would be just in God, to make him eternally miserable. His anxious inquiry now was, what he must do to be saved?

I endeavored to direct him to Jesus Christ, and the merits of his blood, as the only foundation of the sinner's faith and hope; and through whom alone, life and immortality have been brought to light. He listened with attention and emotion. On this foundation he now professes to rest his humble confidence. What the result will be, eternity will disclose. I cannot but hope he is a brand plucked out of the burning.

The inquiry has been, by this incident, forcibly suggested to my mind, what proportion of those who commit the awful crime of self-murder, in the exercise of their reason, are influenced by the views which Universalists and Deists give of a future state? This act may possibly be committed, in a state of mental derangement. But it may well be doubted, whether any person ever did deliberately take his own life, who had not persuaded himself, that either there is no future state; or that, notwithstanding the declarations of the bible to the contrary, the murderer shall inherit the kingdom of heaven.—Ib.

A WARNING TO WICKED PARENTS.

[From the Report of a Missionary in Ohio.] A few days since, in one of my pastoral visits, I called on a family, the female head of which, was the daughter of a Baptist minister, and had once been a member of a Methodist church. But she had grievously fallen away from her profession. She was now living without a bible in her house, and had not attended public worship for more than two years. She had an interesting little daughter, an only child, about seven years old. I urged her to send this child to the Sabbath School. But having often said before that she would rather see her child dead, than at the Sunday School, she still refused to send her. I urged upon her conscience the sinfulness of her conduct, and left her in tears. After I was gone, the little girl, who had heard our conversation, began to tease her mother to let her go to the Sunday School, and asked her, among other things, why she did not learn her to pray, and teach her about God, and how to be good, as some of the neighbors did their children. The whole scene and remarks from myself and the child overcame the stubbornness of the mother, and she promised the little girl that she should go, as she had requested, on the next sabbath, and made the necessary preparation for sending her.—This took place, on Wednesday.—on Friday, the child was taken violently sick, and on the sabbath she died.—Thus the wretched mother had her choice, and saw her daughter dead, in stead of being at the Sabbath School, on the very day she had intended to send her. She sent for me, and related all the circumstances, with such anguish as can not be described.—Ib.

Odd.—A writer in the Newburyport Herald, who is fighting, "so as one that beatech the air," against the Sabbath Measures, clenches one of his late productions, with this quotation: "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Christian liberty to break the Sabbath? Is this what is meant?—Or does the man mean that the Holy Sabbath was a part of the yoke of bondage? If he means this, where did he get his authority? If the 4th commandment be abrogated, how do we know that the 1st and 5th, and 6th, are still in force? Or is it only meant, that no man is obliged to fall in with the present measures? If this be all, it is well. No one is obliged to do any thing—the whole matter is a voluntary association, for a lawful purpose—such an association as every citizen of this free and christian republic has a right to join—such an one as every many of our christian freemen will join.

Christians resolve to act like Christians—and some people are offended. Who are they?—We answer, those who do not strictly observe the Sabbath. Those who found themselves above the laws, when, a few years since, they were attempted to be enforced. Yes, the same men, and others of like character, now tremble at the bare prospect of having public opinion arrayed against them. They do all they can to divert or turn the current—to stem it, is beyond their strength.—N. H. Obs.

Blasphemous Tracts.—Four "Liberal Tracts," as they are called, have been handed us, as specimens of the first emissions from an infidel press; and sad specimens they are—filled with falsehood and blasphemy. There is some small variety of character in them; but they are all full of the grossest infidelity, and some of them contain expressions which must be shocking and abhorrent, to every one whose conscience is not "seared as with a hot iron." If the book of God is true, there are, and will be, persons given up to believe a lie, to their own destruction. The number of these will doubtless be increased by the dissemination of such publications; and their blood will of course be found in the skirts of publishers and distributors.

The tracts are issued by an infidel society in New-York; and we understand that an auxiliary society has been formed in Utica. Every decent man, and every good citizen, to say nothing of religion, will look upon the doings of such a society as a public outrage.—West. Rec.

Young Napoleon.—The young Duke of Reichstadt, the son of Napoleon, has gone thro' his last examination in every branch of his studies, to the perfect satisfaction of their Imperial Majesties, and of his mother, who were present on the occasion. His grandfather told him, after the examination had been concluded, that with in a year he should enter the army, upon which the young prince is said to have exclaimed,— "Thank God! then my fate is fixed."

CABINET WAREHOUSE. FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c. Also— Copal Varnish, a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves. Rochester, Sept. 1, 1823. 354f

NEW FASHIONABLE HAT STORE. No. 12, Globe Buildings. VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of HATS. On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS, With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, Fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state. They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally. Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hating and Shipping Furs. Jan. 26. 64f

W. H. WARD & CO. Marble Building—Carroll Street. Offer for sale at low prices, a full supply of DRY GOODS, CROCKERY, GROCERIES, HARD-WARE, AND HOLLOW-WARE. June, 13th 1823. 24f.

MEDICAL NOTICE. DOCTORS J. W. SMITH & H. GRAHAM have formed a connection in business—Office one door west of Blossom's Tavern. July 4, 1823. 27-1f

STATE OF NEW-YORK, SECRETARY'S OFFICE. Albany, August 12, 1823. Sir—I hereby give you notice, that at the next general election, a Governor and Lieut. Governor are to be elected. And also, that a Senator is to be chosen in the Eighth Senate District, in place of Samuel Wilkeson, whose term of service will expire on the last day of December next. And, that an elector of President and Vice-President is to be chosen for the Twenty-seventh Congressional District. And also, that a Clerk of the County of Monroe is to be elected in the place of Simon Stone, 2d. deceased. A. C. FLAGG, Secretary of State. To the Sheriff, [Clerk or First Judge,] of the County of Monroe. SHERIFF'S OFFICE. } Rochester, Aug. 18, 1823. } The above is a copy of a notice received by me from the Secretary of State. J. SEYMOUR, Sheriff of Aug. 22.

Important to the Afflicted.—The celebrated ANTI-DYSPEPTIC ELIXIR. A MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of wet seasons, such as Palpitation of the heart, Sickness of the stomach, Flatulency and moving of the bowels, Costiveness, Pain in the pit of stomach, Bitching up sour water from the stomach, Vertigo of the head, General weakness of the whole system, Loss of appetite, Indigestion.—This disease is one of the greatest evils of a city life. Whatever can contribute to remove it, will always be anxiously sought. The following certificates speak well for the remedy mentioned therein. Extract of a letter from a physician at Augusta, dated March 22, 1823.—Dr. C. L. Smith: Dear Sir, I had the pleasure of seeing you in New-York, during the last summer. I have used every means, and taken advantage of every opportunity to have its virtues fairly tested, and so far I think it has succeeded beyond the recommendations in the directions. [Harrisburg, Penn., May 8, 1827.—Dear Sir: In pursuance of your request, I am happy to inform you that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could not keep anything on my stomach; I am now using the third and last bottle, my health is hourly improving, the costive state of my bowels has left me, the roaring of wind about my stomach is entirely gone, and I can eat quite a hearty meal without being incommoded, and, sir, I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for five years past. I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON.] I do hereby certify, that I have been for 18 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I take this method to notice it purely for the good of those who are afflicted with this miserable disease. SAM'L EDGAR. Worcester-street, N. Y. 1827. [F. W. undersigned, having been afflicted for some time with indigestion and weakness of the stomach, for which we have taken the Anti-Dyspeptic Elixir, which has given us complete relief, we feel it our duty to recommend this excellent medicine to all those who are afflicted in like manner. JOB FURMAN No. 17 Jefferson-st. THOS. LYON, Lumber Merchant. VOOB SHARP, No. 1 Hester-st. ENOCH BEAN, 14 Bowery. The above medicine is for sale in this village only by BRUCE & STARR (agents for the proprietor) at their Drug Store, No. 2, Exchange Buildings. Rochester, June 7. 1y27

LA MOTTS COUGH-DROPS. THIS valuable remedy for coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity. A timely use of these DROPS may be considered as a certain cure in most cases of common Coughs, Croup, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep and sing from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficacious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price \$1.

TO THE PUBLIC. Doctor Almy's Certificate. Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1822 for advice; he had been for more than two years afflicted with a dry cough, distressing him more particularly at night, and he had tried a variety of remedies (among the rest Anderson's Cough Drops) with only partial and temporary relief, and feared a would terminate in Consumption. I recommended the La Motte's Cough Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have resorted in my Druggist Shop and used in my practice about one gross of La Motte's Cough-Drops in little more than 18 months, and from my own observation and the testimony of others, I am fully satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronic Coughs, where there is not much fever. S. O. ALMY, Physician. Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1821 I cheerfully concur in the above statement of the benefits of La Motte's Cough Drops. I have also used said Drops in one case where I was afflicted with a whooping cough and found speedy relief after having used other medicinal remedies. Dr. B. TUTTILL. Dr. Roy, Genesee Co. N. Y. July 21st, 1823.

DEFAULT having been made in the payment of a certain sum of money secured by an Indenture of Mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Catherine McQuinn and her husband, to Charles Perkins.—NOTICE is hereby given, that by virtue of a power contained in said Indenture, the mortgagee, and in pursuance of the statute in such case made and provided, there will be sold at public auction, at ten o'clock in the forenoon, at the residence of the mortgagee, in the town of Boga, in the county of Monroe, one tract of land situated in the town of Boga, in the county of Monroe, and State of New-York, bounded as follows, to-wit: Beginning at the north-east corner of lot number forty four, (44) in township Number one, range in the town of Boga, in the county of Monroe, and State of New-York, bounded as follows, beginning at the north-east corner of lot number forty four, in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the land said lot about six rods to the place of beginning, thence East to the centre of said Creek; thence thence East six degrees East to the river at low water mark from thence along the shore of low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public auction, at ten o'clock in the forenoon of that day. Dated September, 17, 1823. CHARLES PERKINS, Mortgagee. 6m25

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, OCTOBER 24, 1828.

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vance; or \$3, at the expiration of six months.

AGENTS FOR THE OBSERVER.

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| Doct. Fuller, | Naples. |
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| Gudjon B. Fitch, | West Bloomfield. |
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| Rev. Mr. Bradstreet, | Cleveland, Ohio. |

For the Observer.

DESULTORY REFLECTIONS.

Divine requisition, as well as reason, observa-
tion and experience, demonstrate the necessity
and advantage of corporeal and mental actions.
Corporeal exercise, of various kinds, is requisite
to expand and invigorate the body—to promote
and sustain its health; and to acquire a facility
in the accomplishment of those things, in which
physical power and discipline are involved—
while mental exercise, or habits of study and
reflection, are equally requisite to develop and
strengthen the intellectual and moral powers,
and to methodise their operations in investiga-
ting and arriving at truth. The Olympic games
of ancient Rome, and the gymnastic exercises,
for which provision is made for the benefit of the
Students in our academies and colleges, were
founded upon a conviction of the truth and
importance of our remark. Every one knows
the superior capacity of laborious men to en-
dure hardy employment, without inconvenience,
when compared with scholars and professional
men of mere sedentary habits. Some parts of a
public education are chiefly useful, because
they elicit the native resources of the mind, and
perfect its discipline; thus preparing it for ef-
forts in the attainment of knowledge of more
intrinsic worth—more susceptible of applica-
tion to the necessary purposes of life. Hence a
celebrated American philosopher used to say,
"that to exercise the mind in skillfully playing
a game of chess, was as beneficial to it, as to do
so in solving a problem in mathematics.

Universal nature, every dispensation of Provi-
dence, with all the doctrines of the gospel, ex-
emplify the glorious attributes of God, and abun-
dantly show, that his government challenges the
highest regard of the moral world. All the per-
sonal and relative duties of man, illustrate the
wise and benevolent economy of Heaven. Moder-
ate labour promotes the growth, increases the
vigor and prolongs the mortal existence of man—
procures him the necessities and comforts of
life—and obviates that insupportable uneasiness
of mind, and that debility and disease of body,
produced by inactivity and indolence. A just
application of literary and scientific attainments,
are equally conducive to his interest and happi-
ness. With property, acquired through the
blessings of God, upon honest exertions, the good
man is enabled to support and satisfy the rea-
sonable desires and expectations of those com-
mitted to his more immediate care and protec-
tion. To a breast of affection and sensibility,
this is a source of grateful joy. Nor to these
alone are confined the benefactions of his amia-
ble charity. Inspired with genuine benevolence,
he explores the dreary abodes of poverty, igno-
rance and wretchedness; administers instruction
and assistance to the meager children of sorrow;
and thanks his divine Master, for the disposi-
tion and means to imitate in some measure, his
God-like example. In short, he delights in the

prosperity of every thing, which, is calculated to
ameliorate the fallen condition of mankind. In-
citements to assiduity, in some useful employ-
ment, are numerous and powerful.

Biography and observation sufficiently evince
the melancholy fact, that idleness is generally
the parent of ignorance, vice, want and misery.
Learning is the reward of constant and severe
study; and "the hand of the diligent maketh
rich." A young prince once asked his preceptor,
whether he too, of royal blood, must task all
the faculties of his mind, in long and painful
study, to acquire a competent knowledge of ma-
thematics? He was justly told, that there was no
cross road, even for the king's son, to the attain-
ment of that most profound science.

"Ah, who can tell, how hard it is to climb the rugged steep,
Where fancy's bright temple shines afar?"

The person who has no proper object of pur-
suit, will hardly maintain, for any considera-
ble time, a fair and honourable reputation, but is
in imminent danger of falling into some species
of folly and wickedness, offensive to his Maker,
destructive to himself, painful to his friends, and
derogatory to the character of man. It was a
saying of an ancient writer, that whenever the
devil finds a man idle, he is sure to take him in-
to his service.

Duty and happiness are in immutable and
eternal connection. The best interests of man
depend under the smiles of a holy Providence,
upon a proper improvement of time, and a wise
exercise of those powers and faculties which he
has, in infinite benignity, bestowed upon the hu-
man race.

Among the most solemn and important duties
attached to the various stations in life, are those
devolved on parents and guardians. The virtu-
ous and affectionate parent, conscious of the
depravity of human nature, and sensible of the
moral evil to which his dear offspring are in-
cumbent, sighs under the weight of his responsi-
bility, and trembles for their destinies. In early
youth, the mind is tender, is susceptible and
plastic. It ought to be regarded with the most
anxious solicitude. The sanctions of religion,
as well as every humane and virtuous principle,
bind us to afford suitable and pious tuition and
examples to those committed to our government.
In the education of youth, therefore, to habits
of industry, moral and religious, as well as literary
instruction, should be invited. To impress cor-
rect sentiments upon the yielding minds of our
children and pupils; to guard them against the
seductive power of evil temptation, and to give
them a wise direction, should be our constant
and prayerful exertion. This is all the good fa-
ther, or pious mother can do—here their feeble
powers are limited. But these sacred duties,
comprised in counsel, precept and example, are
indispensable. Acknowledging the perfection of
the divine government and administration,
and trusting in the favor of Heaven, with a plea-
sant consciousness of duty, let them cheerfully
commit the event into the hands of that Almighty Being, who disposes
of all results and controls futurity. And although
their fond hopes and pleasing anticipations may
not always be immediately, or even in time,
crowned with fruition, they will receive, with
immutable certainty, a glorious reward in the
day of final retribution.

In the view of these considerations, and vari-
ous others of a similar nature, which present
themselves to the mind in a train of reflections
like the preceding, allow me to repeat the idea
which ought to inspire universal gratitude and
adoration—that infinite wisdom and goodness
are every where displayed, in the physical and
moral creation—that the will of God, is the stan-
dard of eternal rectitude—the unerring crite-
rion by which we are to ascertain every duty
and obligation in life; and that a conformity to this
Will, invariably, issues in joy and happiness.

From the Philadelphian.

AMERICAN BOARD FOR FOREIGN MIS- SIONS.

The officers elected for the year, are as fol-
lows:—

- John Cotton Smith, L. L. D. *President.*
 Stephen Van Rensselaer, L. L. D. *V. Pres't.*
 Rev. Calvin Chapin, D. D. *Recording Sec'y.*
Prudential Committee.
 Hon. William Reed, Rev. Leonard Woods,
 D. D. Jeremiah Everts, Esq. Samuel Hubbard,
 L. L. D. Rev. Warren Day, D. D. Rev. B. B.
 Wisner, D. D.
 Jeremiah Everts, esq. *Corresponding Sec'y.*
Assistant Secretaries.
 Rev. Rufus Anderson & Mr. David Greene,
 Henry Hill, esq. *Treasurer.*
 William Ropes, esq. *Auditor.*

The next meeting of the Board was appointed
to be held in the city of Albany, N. Y. on Wed-
nesday the 7th of October 1829, at 10 o'clock,
A. M. & Archibald Alexander, D. D. of Prince-
ton, N. J. was appointed first preacher & Leonard
Woods, D. D. of Andover, Mass. second
preacher. The members of the Board residing
in Albany were desired to make provision for
the meeting.

The presidents of such auxiliaries of the
Board as pay into the treasury the average an-
nual sum of \$1000, are hereafter to be *ex-officio*
honorary members of the Board, with the privi-
lege of holding a seat at its annual meeting, and
uniting in its deliberations.

On Friday, the meeting was opened with
prayer by the Rev. Dr. Carnahan; after which,
the report of the Committee, as amended, was
adopted.

The following report and resolutions were al-
so considered and adopted.

The Prudential Committee, in pursuance of
instructions given at the last annual meeting,
having reported sundry resolutions on the sub-
ject of establishing a fund, for the support of in-
firm, decayed or superannuated missionaries,
&c. the following resolutions were adopted, viz.

Resolved, that it is the duty of this Board to
provide for the support of superannuated and
infirm missionaries, in such manner as shall best

comport with the missioners character; it being
always understood that all persons, who are
supported by missionary funds, are bound to do
all in their power, to promote the cause in which
they are engaged, while employed in mission-
ary service; and when providentially thrown out
of that service, they are bound to do what they
can for support themselves.

Resolved, that a fund be instituted, for the
support of the various descriptions of persons,
mentioned in the preceding resolution, to be
composed of such legacies and donations, as shall
be given to that specific object.

Resolved, that measures be promptly taken by
the Prudential Committee, to bring the subject
before the public, in such manner, as may ap-
pear best calculated to secure for it, the atten-
tion, which its importance demands, and awak-
en the christian sympathy of the friends of mis-
sions, in behalf of the interesting objects of the
contemplated charity.

Resolved, that the Prudential Committee be
requested to report, at the next annual meeting,
a plan, according to which, allowances shall be
made to individuals, whether adults or children,
who are removed from the field of missionary
labor, with the approbation of the Committee,
and whose circumstances are such as make them
dependent on the Board for support.

We pass over other matters of minor concern,
to present to our readers the subjoined rapid
sketch of the principal matters contained in the
annual report. Many of the facts and incidents,
mentioned or alluded to, have appeared on the
pages of the Missionary Herald; but their re-
petition is essential to our view of the operations
and advances of this noble association, against
the rulers of the darkness of this world. Be-
sides, many of our readers, perhaps, may know
little of the things which are coming to pass in
these days, indicative of the rapid approach of
Him, whose right it is to reign, to put all things
under his feet; and the most well-informed need
to have their pure minds stirred up by way of
remembrance.

Bombay. The American mission at this place
appears to be in high esteem with the English
population; and public opinion is rising in vari-
ous places in favor of instructing and evangeliz-
ing the natives. Much harmony prevails be-
tween the London Miss. Soc. the church Miss.
Soc. the Scottish Society, and the American
missionaries, in their efforts to benefit the peo-
ple of the East. At their joint meeting in De-
cember last favorable events in different places
were reported, and among them the conversion
of five individuals. The number of hearers on
the sabbath, at the Mission chapel was on the
increase. A second edition of the New Testa-
ment has been commenced; and is, probably,
now finished and in the hands of the people.—
The press is also engaged in furnishing school
books, religious tracts, and portions of the scrip-
tures. Between 2000 and 3000 attend public
worship on the sabbath. In December 1826, there were 24 Free schools
under the care of the mission, 1499 boys and 86
girls; also 10 other schools exclusively for fe-
males, containing 380.

Ceylon. This mission has five stations, viz.
Tilipally, Batticotta, Oodoovill, Panditerio &
Manepy. At *Tilipally* the disposition to attend
public worship, and also the earnestness of the
native converts are on the increase; 10 or 12
have also been added to their number. At *Baticotta*,
the Mission seminary gives large promise
of usefulness; the number of students is 67,
divided into 4 classes; & pursuing a regular and
liberal course of study. At *Oodooville*, the Rev.
Mr. Winslow, besides his regular missionary du-
ties, directs the studies of 14 pious native youths
who are pursuing a regular theological course.—
At *Panditerio*, the native free schools, under
the care of Dr. Scudder, are in a very prosper-
ous state, and the Gospel is attended with Di-
vine influences. At *Manepy* is a boarding school
for girls under the care of Mr. Spalding. About
20 native converts are reported since last year,
and others serious. The whole number of hope-
ful converts, as the fruits of this mission is 120,
of these 100 remain alive and in good standing.
Attendance on public worship is increasing.—
The number of free schools at the several stations
is 93; (13 for girls, 34 for boys and 46 mixed)
containing 3380 boys and 942 girls. Total 4322.
At the beginning of 1827 the number was smaller,
and the average number of the year was 3,-
800.

Western Asia. At *Malta* no change of im-
portance has taken place. The mission press
is still in motion. The number of books and
tracts, printed before 1st of November last, was
106; of which 62 were in Modern Greek, 43 in
Italian and one in Greaco-Turkish. Some of
the tracts had passed to a second and third edi-
tions, large quantities of which have been sent
to Greece & the Levant. Besides the American
mission press, two others belonging to the Ch.
Miss. Soc. and the London Miss. Soc. are en-
gaged in the publication of useful works.

Beirut. The report embraces the period, be-
tween March 1827 and Feb. 15th 1828.—
The truth is represented as taking hold on the
consciences of men, with extraordinary power, re-
vealing the opposition of the wicked in the most
fearful light. Long and interesting details, ex-
hibiting the enmity of the ungodly against the
Gospel and its heralds, are given, which cannot
be condensed for our brief sketch, without losing
their interest. Bishops, Patriarchs &c. seem to
take counsel together against the Lord and his
anointed; but there is an appointed time to
them on the earth, when they shall cease to
rage, and (without repentance) shall be broken
in pieces like a potter's vessel. At the last
dates Asaad Esh Shidiak remained in prison,
although he was allowed the comforts of a good
room and wholesome food. They "know not
what a range his spirit takes." In June last,
Messrs. Bird and Goodell came to Malta, to es-
cape the dangers of the war; and the schools
have all been abandoned. Several articles have
been prepared for the press, such as the four
gospels and some sermons, tracts, &c. by Mr.

Goodell, Carabet, and Wortabet, which wait for
the arrival of Turkish Armenian types. Affec-
tionate mention is made of Girgis, the Abyssin-
ian, with whose name and piety, our readers are
familiar. Asaad Jacob has withdrawn from the
missionaries, and indulges in hard speeches
against them.

The Levant. The remainder of the report,
under this head, recites the events and incidents
of the Rev. Mr. Gridley's journey from Smyrna
to Kaisarea; where by an imprudent effort and
exposure in climbing Mount Argeus, he fell on
the very threshold of his missionary labor: to
sleep till the heavens be no more. It also de-
tails the labors and progress of Mr. Brewer, from
Constantinople through various places, until his
arrival in the United States; and mentions the
departure of Mr. King, for Greece, under the
auspices of a Ladies' Association in the city
of New York, to aid in the distribution of A-
merican bounty and engage in evangelical la-
bors there.

Sandwich Islands. The progress of this in-
teresting mission is represented to be "steady
and encouraging," although the opposition of
visitors and resident foreigners was increasing.
At *Honouva*, almost all the highest chiefs, & those
who have the principal influence, are exem-
plary in their lives and decided friends of the mis-
sion. At a general convention last autumn, laws
against murder, theft and adultery were unani-
mously adopted; and the enacting of other laws
against flagrant immoralities is contemplated—
all in the face of the most violent opposition.—
The corrupting influence of the mass of sea-far-
ing visitors continues; still the floods of ungod-
liness cannot quench the fire upon their altars.—
The cause of truth is gaining ground although
the schools and place of public worship are not
so well attended. The number of worshippers
on the sabbath is about 2000, and some admis-
sions to the church are recorded. The press at
the last date, was engaged in striking off a new
edition of hymns, a small tract containing the
new laws, and the Gospel of Luke. At *Waimea*
in the island of Tauti, the governor, Kaikioeva,
was faithful in resisting the wickedness of for-
eigners and promoting the improvement of the
people. At *Lahaina*, the schools are in a flour-
ishing condition, and the eagerness for books,
great. The mission had been much disturbed
by Capt. Clark, of the ship John Palmer in the
month of October last, who resisted the govern-
or, Hoapiri, in his efforts to maintain the laws
of the island in regard to certain females who
had gone on board of his ship. Capt. C. pro-
ceeded so far as to fire on the town; and main-
tained his ground by the thunder of his cannon.
At *Kairua*, according to advices from the Mis-
sionaries under date of October 10, last, the year
preceding had been one of uninterrupted pros-
perity, in the preaching of the gospel, the multi-
plication of the schools, the improvement of the
scholars and the work of translating the Scrip-
tures. Between 2000 and 3000 attend public
worship on the sabbath, and in the district of
Kohala 5000 attended morning and evening ser-
vice. About 6000 scholars attended the schools.
At *Waialea*, about 1000 attend public worship
on the sabbath in a very orderly manner. At
Kaavara, christianity has obtained so firm a
hold on the hearts of the people, that it is no
longer necessary to say, "Let him that stole,
steal no more." In an open hut, by night & day,
valuable goods are left unguarded, among a com-
munity, which, before the introduction of chris-
tianity, were universally thieves. Public wor-
ship on the sabbath is attended, generally, by a-
bout two thousand. The three first gospels have
been translated and sent to this country to be
printed, and Luke is probably completed. More
than one million of pages of tracts and school
books have been worked off by the mission press
since Mr. Loomis left the island. The remain-
der of the report under this head is occupied by
details concerning the assaults of foreign vessels,
especially that of Lieut. Percival. Since the
rising of the court of inquiry, touching the con-
duct of this officer, no intelligence has been re-
ceived from the navy department.

Cherokees. The missionary labors of the board
among the Cherokees commenced more than 11
years ago. At *Brainard*, the state of religious
feeling is at times, encouraging; and, of late,
more than ordinary seriousness is observable.—
The schools are in a good state. At *Carmel* there
is a great increase of knowledge. The number
of church members, in good standing, is 31.—
They employ, at their own expense, a mission-
ary agent to visit the dark places of the nation,
to carry portions of the scripture, hymn-books &c.
in manuscript; and to teach from house to house,
where the people have never heard the gospel.
At *Creek-path*, the number of scholars is 31;
church members 17, fruits of the mission. At
Hightower, the number of scholars is 12; 6 of
whom are supported by a native convert. At
Willstown, the number of scholars is 13. The
church is in a pretty good state, and the congrega-
tion more regular in their attendance. At
Havies, 6 have been added to the church; there
is a gradual increase of religious influence. Yet
intemperance and general dissoluteness prevail
among a great portion of the people. At *Candy's*
Creek, 10 converts added to the church are
reported, and 4 more are proposed for admission.
Much religious attention has prevailed during
the last summer; some changes of character are
evident. The school has 30 scholars; and the ef-
fects of instruction are evident. At *New Echo-*
tah, there is a mission family; and much is ex-
pected from the press lately established there.
In conclusion, it is to be remarked that the sum
of all the ascertained blessings attending this
mission is great. In some places, nearly all the
adult population can read their own language;
great improvements in families; knowledge is
much increased, more than 500 children having
attended the schools, within the last ten years.
200 have attended during the past year; 100 of
whom have been residents with and under the
immediate care and influence of the mission fam-
ilies. There are 120 communicants, besides

some hopeful converts not yet admitted. There
are also pious interpreters, at several of the sta-
tions.

Chickasaws. At *Monroe*, a church was for-
med in 1823, which now consists of 59 mem-
bers, of whom 8 are natives; 6, whites, and 45,
blacks. The eagerness for the word of life and
the exercise of the house of God, are so great,
that some blacks will go ten miles to attend an
evening meeting and return by torch light, the
same night, through foot-paths full of mud and
water. At *Tukshish*, the school is yet small.
Concerning many of the inhabitants, the Mis-
sionary, Mr. Holmes, writes "I have never seen
a people so hungry for the bread of life. At
Martyn the preaching of the word is attended
with a blessing; 5 conversions are reported, and
the seriousness of the people is increasing. At
Caney-creek is a school. This mission has been
a great blessing already to the natives; and is
full of promise for the future.

The Choctaws. Elliott, 49 native pupils are
reported as attending the schools at this station;
whose proficiency has been quite respectable.—
21 of them can write English compositions.—
Others have made some advances in the study of
English grammar and geography. 185 children
have been admitted to the schools, since their
commencement. The Sabbath schools are also
very prosperous. Considerable improvement
has been made in the cultivation of farms and
manner of living, but whiskey is the great im-
pediment to civilization. At *Maybew*, the
school and evangelical instruction continue as
heretofore. Successful efforts have been made
by the reigning chief to prevent intemperance.
In 1825 there were 10 murders in the district
in consequence of intoxication; but, since the
present chief has been in power only one death
by drunkenness, has occurred, and that was a
case of accidental drowning. At *Emmaus* no
material change has taken place; the school is
small. At *Mr. Jazons*, the school is small. At
Goshen, the influence of the mission is felt by
the natives; and perceived in the improvement
of their farms, clothing and general manners, and
also in the decrease of intoxication and murder.
At *Aikhunnub*, Mr. Byington preaches in En-
glish and Choctaw. Two native youths from
Maybew, the one a blacksmith, the other a car-
penter, have settled at this place. The people
are making some advances in civilization and in-
dustry. At *Gibeon*, (the late Col. Folsoms)
the school is without a teacher. Mr. Byington is
expected to remove to this vacant station. At *He-*
bron (near Robert Folsoms) is a small school,
taught at present, in the Choctaw language.—
The people are desirous of getting agricultural
implements, household furniture &c. and shew
a disposition to inquire on the subject of religion.

Cherokees of Arkansas. At *Dwight*, the church
has received 16 new members, 11 of whom
were received on profession of their faith. They
appear well and give proof of growth in knowl-
edge and grace. Messrs. Finney and Wash-
burn preach steadily at seven different stations,
at the earnest desire of the people. The anx-
iety in all parts of the nation, to hear the gos-
pel is greatly increased. In the schools about 60
scholars attend unsolicited. At *Mulberry* the
Indians have erected comfortable buildings, at
their own expense, for the mission, and a school
has been opened at their request. More than
thirty attend and make good progress.

Osages of the Neosho. At *Union*, the school
contains 65 members, at the expense of the mis-
sion; 20 of whom read in the Testament. No
satisfactory evidence of piety exists among the
Osages; great indifference and even levity pre-
vails, in view of divine truth. At *Hopefield*, a
gradual advance in civilization and a disposition
to cultivate the earth is perceived. They also
manifest increasing desire for the education of
their children; and for that purpose, send them
steadily to the school at *Union*. At *Neosho* there
is neither church nor school. No interest is man-
ifested in the instructions of the gospel, and no
improvement in the morals or domestic habits
of the people. At *Harmony*, the school consists
of 39 children at present, 57 have left it since its
commencement. The scholars have good minds
and make some proficiency in their studies.—
There does not appear, however, to be much
ground gained on this territory of the great ad-
versary of souls; theft, lying, gambling, poly-
gamy &c. seem to be almost universally prevalent,
and they disregard and even ridicule all religious
considerations.

Curious ancient Manuscripts.—M. Champoloin,
Jun. who is about to embark at Marseilles for
Egypt, having inspected a valuable collection of
ancient manuscripts in possession of M. Sallier,
an inhabitant of Aix, has discovered two rolls of
papyrus relating "The History and Wars of the
Reign of Sesostris the Great." These manuscripts
are dated the ninth year of the monarch's reign.
Sesostris Rhames, or the Great, according to the
calculations of the German chronologists, lived
in the time of Moses, and was the son, as is sup-
posed, of Pharaoh who perished in the Red Sea,
while pursuing the Israelites. This remarka-
ble document, which, after a lapse of more than
3000 years, M. Champoloin has discovered, as
by a miracle, may contain details, the interest
of which will be readily imagined, on some of
the grandest incidents of Sacred History. On
the 2nd inst. the Academical Society of Aix, re-
ceived the report of M. Sallier, relative to this
discovery. A third roll has also been found,
treating, either on astronomy or astrology, but
more probably on both of these sciences combi-
ned. It has not yet been opened; but it is hoped
that it will throw some additional light upon
the conceptions of the heavenly system, entertain-
ed by the Egyptians and Chaldeans, the first peo-
ple who devoted themselves to that study.

Paris paper.

The Pennsylvania Branch Tract Society have
published in a Tract-form the Address of the
General Union for promoting the observance of
the Christian Sabbath.

MISSIONARY EXPENDITURES.

We insert the following extract on the subject of *Missionary Expenditures*, from the pen of the Rev. Dr. Beecher.

"But if we consider what expense the nation is able to bear, and actually does sustain, we may dismiss our fears of impoverishment by missionary expenditures, at least for many years to come. We expend millions annually for voluptuous living, contaminating health and virtue; and millions more we pay annually as the tax of direct and deep immoralities. A single horse race in 1823, is estimated to have cost, in bets, and time, and attendant expenses, not less than 300,000 dollars—three times the amount of missionary income for one year; and yet we have not heard the nation groan, and no fears have been expressed, to our knowledge, that we are in any danger of being impoverished by horse races, upon which it may be safely estimated, that at least a million a year is expended.

"The expense which is devoted annually for the support of theatrical establishments,—'schools of virtue and good morals' in no respect superior to the Bible and the preaching of the Gospel,—cannot be less than two millions of dollars, and yet no fears are expressed that they will impoverish the land.

"The expenses of the last war are estimated at more than one hundred millions; and yet the nation has not even halted in the rapid race of prosperity.

"About thirty millions of dollars are worse than wasted annually, for ardent spirits; and though the crime it produces and multiplies does threaten poverty, it is the crime, and not the expense of the material, from which impoverishment is to be apprehended.

We have, therefore, as much cause to be terrified every time a strong north-west wind passes over us, lest all the atmosphere should be blown into the ocean, leaving us nothing to breathe, as we have to fear that our missionary ship will create, by exportation, a want of the circulating medium."

EPISCOPAL CONFERENCE.

Interesting and very useful clerical associations have been formed in the interior of this state, "to stir up the hearts of the clergy and laity to a greater diligence and fidelity in the duties of their respective stations in the Church of God, and to promote a revival of pure and undefiled religion in the Protestant Episcopal Church." They are itinerant, visiting in course all the Churches within their respective bounds. From the minutes of the *Cranmer Association* in the counties of Chester and Berks, published in the last Philadelphia Recorder, we make the following extracts, detailing some of their movements, in the month of September last, commencing at York; from which, the friends of evangelical piety will perceive that the best results in favor of vital godliness are to be expected from their familiar conferences.

An address was delivered, after sermon in the evening, by Rev. L. Bull. On this occasion, it pleased God to pour out his Holy Spirit, and to awaken some souls out of the deep sleep of sin, by his all-convincing voice directed to their consciences through the ministry of the word, which, whenever it is applied by the Holy Ghost quickens sinners dead in trespasses and sins.—Others were also, in a measure, prepared for the further entrance of the truth. With difficulty we left the place, which seemed indeed "the house of God and the gate of heaven" to our souls! O may the labours of this day be remembered before our God, and may souls rejoice in the fruit thereof throughout eternity!

Friday, at CHRIST CHURCH, Adams county. The parish of Christ Church has been for years in a deplorable state—experimental and practical piety but little known and felt: but lately, by the blessing of God upon faithful preaching, the prospects are brightening. The "strange things of God's law" are entering into the hearts of some, and turning them from darkness to light. At a quarter before 10 o'clock, we commenced religious exercises—a morning hymn and address by Rev. Mr. Clemson, in the church three miles from Petersburg. At half past 10, morning prayer was begun by the Rev. George Mintzer, and a discourse preached by the Rev. L. Bull, from 2 Tim. iii. 5. "Having a form of godliness, but denying the power thereof."

This afternoon, the impressions made through the solemn and awakening exercises of the day became more visible, and several were deeply wounded under a sense of sin, and cried out for very bitterness of soul; verifying that saying of Solomon, "the spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" We pointed them to the Lamb of God for relief, and left them in his care.

Addresses were delivered in the evening; and in consequence of the deep solemnity, and the mighty influences of the Holy Spirit pervading the assembly, the exercises were protracted beyond the usual hour. This day has been rendered remarkable by the awakening of some souls from the deep and death-like slumbers of sin, and a cry was extorted from their perturbed spirits, "what shall we do to be saved?" O may they "find him of whom Moses and the prophets wrote," and not again slumber on the verge of eternal death! We, the ministers of Jesus have great cause to praise him that we did not run in vain, nor labour in vain this day.

Sunday, St. JOHN'S CHURCH, Troy. In reviewing the duties and opportunities of this holy day, we could not but lift up our hearts in fervent gratitude and praise to God, around the Domestic altar, for his goodness and mercy vouchsafed to us and to others: for our comfortable experience, and the manifest tokens of the divine presence and love in the midst of our assemblies, convinced us that the Lord was with us of a truth, and that to bless us. Were it not that we, both ministers and people, are at all times "straitened in ourselves" God would pour out such blessings upon our souls, in the due use of the means of grace, that there would not be room to contain them—yea, he would fill us with all the fulness of God! Alas! in us is all the bar. We ask and have not, because we ask amiss.—Unbelief prevails. Our expectations are too

narrow; our hope too confined; and, therefore, we know but little what it is to have much answer to prayer, or much success in preaching the word. We may, however, confidently hope that the faithful publication of so much gospel truth, throughout this day and night, in this rough, will not return void unto our God, but in many instances of sound conviction and real conversion, accomplish that for which he has sent forth among men. May that God who waters the labours of his servants with the dews of heavenly grace, give an abundant increase, to appear in that day when our final account shall be adjusted. O may not the blood of immortal souls be found in our skirts, when Jesus Christ shall sit in judgment upon us, his professed ministers; and may not those who have heard us, find, to their awful and increased condemnation, that the gospel was to them "a savor of death unto death."

Monday, at Columbia.

At this place, (Columbia,) terminated the labours of our association for the present year. In reviewing these, we have reason to say, that they have been, in a good measure, blessed to our hearts and to the good of others. Yet we are confident that they would have been attended with much greater success, had we constantly acted up to the spirit of our holy stations, and had we constantly watched against those various causes which bring guilt and condemnation on our souls, and prevent our usefulness to others.

THE LIGHT OF NATURE.

The following anecdote is too good to be lost:— "The celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature, and the no less celebrated Robertson wrote on the necessity of revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power; whether Hume was convinced by his reasoning or not, we cannot tell; but at any rate, he did not acknowledge his conviction.—Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while as he retired through the door, Robertson took the light to show him the way.—Hume was still facing the door: 'Oh sir,' said he to Robertson, 'I find the light of nature always sufficient,' and continued, 'pray, don't trouble yourself, sir,' and so he bowed on. The street door was opened, and presently as he bowed along in the entry, he stumbled over something concealed and pitched down the stairs into the street. Robertson ran after him with the light, and as he held it over him, whispered softly and very cunningly, 'You had better have a little light from above, friend Hume.' And raising him up, he bid good night, and returned to his friends."

Any system of professed Christianity which maintains light opinions of human depravity, and softened explanations of the threatenings of eternal damnation, cannot be expected to take a deep interest in the spiritual condition of the human race. When we are not particularly anxious about the means of cure—our remedies are mild, and are tardily administered, and we are willing to trust to the healing power of nature. Not so when we observe the symptoms of one of those dreadful maladies which quickly send men to destruction; then we are alarmed and in earnest, and ply vigorously and without cessation every method of arresting it, which science and experience can devise.—Dr. Wainwright

SUBMISSION.

A certain person deeply perplexed about the state of his soul, and continually fluctuating between hope and fear, came one day to a church, overwhelmed with grief, and prostrating himself before the altar, repeatedly uttered this wish in his heart: "Oh that I certainly knew I should be able to persevere!" Immediately the divine voice speaking within him, answered thus: "And what wouldst thou do, if this certain knowledge was bestowed upon thee? Do now, that which thou wouldst then do, and rest secure of thy perseverance." Comforted and established by this answer, he resigned himself to the divine disposal, and his perplexity and distress were soon removed. Instead of indulging anxious inquiries into the future condition of his soul, he applied himself wholly to know what was "the good and acceptable will of God" as the only principle and perfection of every good work. "Trust in the Lord, and do good," saith the royal prophet; "so shalt thou dwell in the land and be fed with the riches of his grace." Thomas A. Kempis.

ANECDOTE.

The Rev. Mark Wilkes, of Paris, is an eminent divine, a pious and most worthy man. God has placed him in very easy circumstances, and given him a warm and charitable heart. No deserving poor man ever went away sorrowful from his door. One day a poor man belonging to his church, who had something of Mr. Wilkes' manner as to the matter of wit, came to his door, and told his minister that "his poor wife had just been confined, and that she had brought him a very fine child. But then, so it is," added he, "God has not given us this day a morsel of food in the house." "Ah!" said Mark Wilkes, affecting great indifference, "John! I have always understood, that when God sends a child into this world, he also sends bread with it." "Most true, your reverence," cried John, "God's goodness always does so. But then, he has sent the child to me, and the bread to you; and therefore it is that I have come for some of it." "Come in, John," cried Mark Wilkes, as a tear coursed down his cheek—"Come in, and take as much as you want."

Washington's Works.—Instead of any impediment thrown in the way of Mr. Spark's investigations by the new British ministry, he has received permission to examine all documents in the Colonial Department. It is said that the work is to be translated into German by a distinguished professor. Mr. S. was pursuing his researches, at the last accounts, in Paris.

From the New York Observer. GRATIS DISTRIBUTION.

We understand that 30,000 copies of the Address of the GENERAL UNION for Promoting the Observance of the Sabbath have been published at Philadelphia, for gratuitous distribution in that city. This is well; and the plan of sending it to every family, rich as well as poor, is a good one. We apprehend that in the preparation and distribution of Tracts, the rich, the gay, and the proud, have not been sufficiently thought of. Their conversion, as it respects themselves, is surely as important as that of the poor; and as it respects their influence on the community and the world, it may be a thousand-fold more important. We would like to see a series of Tracts, particularly appropriated to these higher classes, published in a superior style of execution. Such as the humble minister or deacon might present to the proudest neighbor, without fear of contempt; or such as might be sent by tens of thousands through the land, without any just charge of intrusion. Every returning year brings into the field some few Addresses, Reports, Sermons, &c. marked with peculiar excellence. And did those who read, and appreciate their value, realize how many thousand, even of the intelligent, are yet unmoved & unenlightened on subjects of Christian enterprise, they would perhaps be more ready to avail themselves of the immense power of the Press. Patriots and political partisans understand this power. And must the children of this world be always wiser than the children of light? Or shall the time be hastened, when, realizing the omnipotence of truth, and availing themselves of the facilities which God has given for wielding it, one shall chase a thousand, and two put ten thousand to flight?

PERSECUTION IN IRELAND.

The following (among many) cases of Catholic persecution, are detailed in a letter from a parish minister, in Ireland, addressed to an English prelate.

1. John C—, of G—, after his conforming, was turned out of doors by his father and brothers into a friendless world with only a few half-pence in his pocket. He continues a steadfast protestant.

2. John D—, of T—, was persecuted in sundry ways, called "perjured rascal, turn-coat heretic"—was assailed by these terms as he went to evening prayers. He was shunned by all. He had a chest in the care of one S—, of M—; but when it was known he had conformed, the owner of the house would not give room to the heretic furniture. It was removed for safety to a public house; but when the landlord heard of it, he had the obnoxious chest cast into the public road. D— was at last obliged to lodge it in the common pound, and pay the pound-keeper to take custody of it. He continues steady.

3. M—D—, wife of the foregoing, was told by John R—, of T—, that he was commissioned by the parish priest, to offer her five pounds if she would return to Mass. The offer was refused, and the priest was so indignant on the following Sunday, and said he was possessed of the Devil &c.

Your Lordship may not be aware of the terrors of this call from the altar. In Ireland it is equivalent, or nearly so, to an excommunication; and if immediate submission do not mitigate, the sentence has the full effect.

4. John M'N—, of K—, flax-baekler, was so cruelly persecuted by mobs hallooing & shouting "turn-coat," &c. after him, wherever he went, and his own and the lives of his children so frequently endangered by the pelting of stones, that he was obliged to leave his residence, and is now a wanderer. He continues steady.

5. Christopher B—, of F—, was much persecuted. His brother refused to give him his clothes, and warned him from coming to his house for them, otherwise to fetch his coffin with him.

6. Jane E—, of G—, was turned out of doors by her sister. Her whole family deserted her.

7. James T—, of K—, was deserted by his wife on his conformity. She carried away his six children and a considerable part of his property. What is remarkable in this case is, that his Parish Priest came and offered to send back his wife, if he would return to Mass.

8. Anne K—, of C—, lived with her sister on good terms, until she conformed; was then literally kicked out of the house by her brother-in-law.

6. Bridget M—, of K—, "It is almost impossible," says my informant, "to describe in sufficiently strong terms, the persecution this woman has endured. Being on a visit with her sister at B—, as soon as it was discovered she was there, the house was filled and surrounded with people upbraiding her in the bitterest terms with her apostasy. They afterwards began to devise what death she ought to die. After a while the mob became so furious, that had not a party of police providentially come to her relief, she thinks they would have torn her in pieces. They retired upon Sergeant Pike's remonstrance—but afterwards returned. She was at length obliged, from the terrifying aspect they assumed, to run to the police for protection, who safely conveyed her home."

*We are in possession of the names both of the persons and places referred to in the foregoing cases, and are assured that the statements are unquestionably correct. We think it better, however, not to insert the names at length.—Reli. Intel.

Progress of Inquiry.—A gentleman of this city now in the country, one whose successful efforts to promote religion by circulating Tracts and Religious publications as well as by oral instruction, are worthy of notice and of imitation—writes us as follows:—"I really believe that the Lord is drawing near to our world, I have seen no family in which there were not one or two who appeared anxious to talk on the subject of religion, some are deeply concerned."—Visitor & Telegraph.

Maiming of Animals.—The Journals of the late amiable Bishop of Calcutta afford many examples of the good feelings of the poor natives of India, and of the gratefulness with which they receive the kindness of their European superiors. On one occasion, in the midst of his numerous attendants, he had interfered to prevent a horse's tail being docked, observing, that God had bestowed on no animal a limb too much, or which tended to its disadvantage. "The speech," says he, "seemed to chime in wonderfully with the feelings of most of my hearers; and one very old man observed, 'that during the twenty-two years the English had held the district, he had not heard so grave and godly a saying from any of them.'

ROCHESTER:

FRIDAY, OCTOBER 24, 1826.

JOURNAL OF COMMERCE.

This paper was established in the city of New York about a year since, and one object in its establishment was, that the friends of good order and sound morals might have one paper on which they could bestow their patronage, without paying for lottery notices and theatrical puffs; without indeed being obliged indirectly, to give their support to those sources of the corruption of public morals. In short this paper while it was to give the same intelligence as other newspapers, professed to be governed by the strict principles of morality and religion, and appealed to, and expected the support of the moral and religious part of the community.

Coming before the public with these professions it has been very narrowly watched by other newspapers whose patronage might be diminished by its success; and the Editors, more especially Mr. Hale, the Junior Editor, have lately been charged by other papers in the city, with gross abandonment of principle, in permitting labor to be done in the office on the Sabbath.

This general charge against the Journal of Commerce we had seen frequently repeated, but were still unable to arrive at any satisfactory conclusion on the subject, as the specifications were not, until recently, distinctly given.

We are now satisfied, from what we can gather from the public papers and from other sources, that the substance of the crimes laid at the door of the Journal is this. The Junior Editor, Mr. Hale, observes Saturday evening as part of the Sabbath and on Sabbath evening has done business in his office—how often does not appear; nor do we view it as a crime. This fact, however, was deemed sufficient by those opposed to that paper to justify the charge that one of the "Editors has done business in his office on the Sabbath;" that he might, with the same propriety, have thrown back the charge upon them of violating the 4th commandment, on account of their having attended to their business on Saturday evening, is obvious—Whether they knew which evening Mr. Hale professed to regard as holy time, at the commencement of the controversy, we cannot say.

Another charge has been made in the most positive manner with an offer to give the names of eye witnesses, which was, that labor had been performed by the hands in the Journal office on the Sabbath.

The answer is this—a young man, one of the hands employed in printing that paper, having neglected his business on Saturday, got into the office on the Sabbath and performed the labor which he should have performed the day before. This, however, was not known to the editors at the time nor did it come to their knowledge until some time after, when to gratify a malignant spirit, this young man gave the information to the editor of some other paper, but without giving the explanation, that it was without the knowledge or consent of Mr. Hale.

These so far as we can learn, are the facts in the case, and we have the best authority for saying, that the Sabbath is strictly observed in the office of the Journal of Commerce.

This controversy has excited considerable feeling, but a truce seems to have been agreed upon, which we hope will result in a permanent peace between the belligerents.

We perceive by an editorial article in the last Christian Magazine and Clerical Review, that the Episcopal Churches of Philadelphia, generally attended the Monthly Concert of prayer, on the evening of the first Monday in this month, and that much interest appears to be felt by them in this important subject. It is animating to the Christian to know that his brethren of other denominations, if not worshipping with him at the same altar, are at the same time, praying to the same God—that while they agree to differ on minor points, they can unite in the same great object, to implore the divine blessing on the labours of our Missionaries, that those who now sit in darkness may be speedily enlightened by the glorious gospel, and that on

the benighted nations of the earth "the Son of Righteousness may arise with healing in his wings."

We regret to learn from the same source that the Rev. Benjamin Allen, the editor of the *Magazine and Review*, who for some time has been travelling in Europe for his health, is more indisposed.

About 2 o'clock P. M. on Wednesday last a fire broke out in the joiner's shop of Capt. Tinker, on main street, nearly opposite the 3d Presbyterian church. The building was destroyed, but by the prompt arrival of the Engine Companies, and their spirited & well directed exertions, aided by the citizens, no other building was injured—even the dwelling house of Capt. Tinker, one corner of which was connected with the shop, sustained no injury whatever from the fire.

Dissension among the Methodists in England.

By an article in the *New York Spectator*, taken from the *British Traveller*, it appears that a difficulty among the Methodists, which originated at Leeds, on the propriety of using an organ in public worship, was referred to a committee, and a decision obtained against its use—but those in favor of it, instead of submitting, withdrew from the connexion, and have engaged a splendid organ to be built, on which Mr. Charles Wesley, a relative of the founder of the Methodist connexion, is to perform.

The seceders have subsequently organized themselves into a distinct society, under the designation of the "Wesleyan Protestant Methodists." They also subscribed a declaration of the motives and ground of their proceedings of which the following abstract is given.

Their protest, among other matters, declaims against the effects of that unchristian and irresponsible authority exercised by the preachers, and confirmed by Conference, in making, altering, suspending, or abrogating laws binding upon the whole Methodist body, without consulting the societies, or any persons appointed on their behalf—a power assumed by no other Protestant authorities in the world, civil or ecclesiastical.—They also protest against the Conference securing to themselves the property of the connexion in the chapels, schools, &c. built by the people, and for the debts upon which the trustees alone are responsible. They protest against alterations which they say have destroyed the primitive simplicity of Methodism, and defaced its original character, and against forms of government, terms of authority, and titles of distinction, assumed by the preachers, not only without the sanction of the Rev. John Wesley, but in contradiction and contempt of his recorded judgment and writings, and even against the laws of the connexion. They protest, finally, against submitting any longer to the unlimited authority of the preachers, and contrary to Christianity, the practice of the primitive church and the privileges of English subjects.

Founded on the sentiments contained in this protest, they came to a series of resolutions, the principle of which was, that it became the duty of all friends of Christian liberty to unite in opposing such arbitrary proceedings, which are contrary to the New-Testament, to the canons of the Church of England, and to the usages of every Protestant church in the world. A committee was also nominated, to communicate with the different societies in the United Kingdom, and to prepare suitable laws for the new society, as consistent as possible with the original rules of the Rev. John Wesley, to be finally submitted to the whole society.

The number of seceders in Leeds alone amounts to 2,000. It is expected they will be joined by at least 30,000 more of the connexion throughout the United Kingdom.

OMISSION SUPPLIED.

We were not a little mortified, on discovering when too late to rectify the mistake, that in making up our paper last week, the following paragraph from the article signed "Philo Justice," was accidentally omitted.

After all, perhaps, the omission is now to be regretted, as such a precious morsel swallowed at once, might have produced a surfeit.

"This is just as it should be and it evinces a returning spirit of good feeling and liberality in the principles of that concern, which, like good leaven, will soon, it is hoped, leaven the whole lump of sour bigotry and unchristian intolerance, in which it originated. And as the correspondent of the *Rochester Observer* seems to be apprehensive that the "Presbyterian Line" has got to be a name of "bad odour" with the public, we will hereafter, if it better pleases him, and one of the parties does not object to it which we think likely, designate it by the name of "The United Presbyterian and Universalist Line," which he has, as it would seem, given us good authority for doing.

PHILO-JUSTICE.

We ought perhaps to apologize to the writer of the following communication, for its not appearing before this. And we avail ourselves of the liberty which he has given us, to make some alteration, principally in abridging his communication.

The writer it seems attended the late anniversary Sabbath School Celebration in this village, and appears to have felt as if there was more of show and parade, than of utility, on this occasion. We acknowledge that such were our feelings, and that, could some one suggest a remedy, he would be doing a service to the cause of Sabbath Schools. This we think "A Tea-

cher" has done, and we hope his remarks will be read with attention.

The writer after having described the forming of the procession, &c. and stated his objections—goes on to say:

I would propose an improvement in the exercises of the day, which is this—that the schools all assemble at half past ten o'clock, A. M. on the ground, and seated with as little ostentation as possible, where they are to be examined by persons who shall be appointed for the purpose and have the whole of the schools divided into sections, and have as many persons to examine as there are divisions, each division composing a school from one of the several towns, which shall meet on the occasion; and let it be known, to those who shall be appointed to examine the several divisions, before hand, what portion of scripture, the school has been attending to; say for the last three months, previous to the examination; and let half an hour be spent in reviewing it, and asking such questions on the leading doctrines as shall occur in the lesson, and in reciting some of the most prominent passages, and have such application made of the truth as shall be suitable; and then let these severally make a public report before the assembly, of the state of that portion of the school he has examined. This I think will excite emulation, both in teacher and scholar, and the effect, we may hope, would be salutary.

Something of this kind should be done, in order to benefit the children; and be made use of as a stimulant, to induce the scholars to attend regularly, and get their lessons perfect, and with a view to the examination.

Now, we do the children little or no good on that day: they are made use of, to excite public feeling and interest in the cause; without showing to the public any of the advantages arising to the children, who are taught in the Sabbath school.

Unless something like this, should be adopted at our public celebrations; I shall strongly urge, that an annual examination be held in every town, where there is a regular Sabbath School established; which in all probability will be the most advantageous method of conducting Sabbath School celebrations.

I do feel sir, that the institution calls for something more, than is now done; and if by this, I shall call the attention of the officers of the Monroe Sabbath School Union to the subject, I think they will readily see that at least an effort should be made, before another celebration, to fill up the day to better advantage to the Sabbath school cause. A TEACHER.

For the Rochester Observer.

MR. EDITOR,—I wish through the medium of your paper to make a few brief inquiries, in the hope that some of the very many profound talking friends of Sabbath Schools, will answer them, or put in practice their profession. How ought we to treat those professors of religion who talk about Sabbath Schools, and who are *peru* willing to give them a rank among the benevolent objects of the day, and who will tell you, we think much of Sabbath Schools—they are a very good thing—our children attend—and some of our neighbours send theirs also, and we can see that a reformation has taken place among them—but call upon these professed devotees to show their faith by their works, and they are the last that will lift a finger to help forward either by their means or personal effort the object they profess to be so deeply interested in.

What shall we say to those ministers of the Gospel, who, one would think above all others, would enter heart and hand into this cause of benevolence, but who do not enter within the walls of a Sabbath School once in six months, although in their own church, and within the sound of their voice, and still will tell you how much they value the instruction that is there given to the souls of their flock. Can we ever expect a blessing upon the children of our schools as long as those whose duty it is to provide the means and see that they are faithfully used, thus continue to neglect them. Robert Raikes being dead yet speaketh!!!

For the Observer.

To Sabbath School Teachers, an Extract.
It is your honor to be employed in the delightful service of Jesus Christ, and to advance his glory. His own command describes your sphere of labor, and furnishes your most powerful motives to duty. "Feed my lambs," and bring one of these little ones to the Saviour's feet, and to prepare it for his throne is a work more glorious than any Philosopher or statesman ever planned, or warrior ever achieved; its memorial shall out last the proudest trophies below, and shall remain unconsumed by the fires of the last day. A trifling spirit will defeat the object of your labors; it will render your instruction fruitless, and your prayers ineffectual; the natural levity of children will be encouraged and increased, aim to serve the Redeemer in a spirit like his own; think, often think, of the everlasting destiny that awaits your youthful charge.—Joys when flesh and blood cannot return, and which even immortal tongues cannot fully describe; or fire enough to melt all the planets down, must be the portion of every child that engages your solicitude and unites your progress; and these through eternity, what an unfathomable profund of meaning is there in the sound! When there is ought of relaxation in your diligence, or languor in your zeal, remember you labor for eternity.

For the Observer.

DO I LOVE CHRIST?
The true state of every soul in relation to this question, may be certainly known, by candid answers to the following inquiries.
Which do I seek most to enjoy, Christ or the world? Do I make more sacrifices to enjoy Christ, than I do to enjoy the world?
Sincere love delights to please the object of its affection. Have I this evidence of love to Christ? When I experience the hidings of his face, do I long after him, and seek him; and am I in trouble till I find him, as when darkness clouds my worldly prospects, I long for its re-

moral, and my troubled mind is ever seeking relief?

Christ comes to me in his suffering cause, and calls upon me to love and cherish it. How do I reject it? what sorrows have I for it? And what am I doing to cheer its hopes? What would be the claims of a mother to natural affection, if she could forsake her suffering child, and leave it to a merciless world? Or if she should only come within hearing of its cries; but would not leave her amusements to go for its relief? And what better evidence does my conduct exhibit, of real love for the suffering cause of Christ? But I remember the time when I thought I felt the love of Christ in my soul. Shall not this afford me some evidence that I love him? No. "By their fruits ye shall know them." My supposed love has not stood the trial. It was a blossom without a kernel. In vain has Christ or his disciples looked for fruit. If, therefore, I have not those evidences of love to Christ which necessarily accompany the very nature of love, shall I continue to cherish the hope that I do love him in defiance of the unchangeable tests he has given; "Ye cannot serve God and mammon." "If any man love the world, the love of the Father is not in him." "Whosoever will be the friend of the world, is the enemy of God." INGRATE.

From the New-York Observer.

A FEW MORE FACTS.

MESSRS. EDITORS.—Having read an article in your columns, entitled "A Few Facts," permit me to follow your own example, and state some particulars which came to my knowledge during a late excursion to the West and North.

In the town of O—, in this State, the principal merchant had not sold so much ardent spirits in three months, as he usually had done in three weeks in the same season of the year.

In the town of C—, I saw written on the sign of an inn-keeper, "No ardent spirits sold here."

In the town of P—, in Vermont, one who has long been a great dealer in liquid poisons, said he had sometimes drawn a hoghead in one day; but as things were going, should not draw more than two or three in all summer.

In the town of H—, in Vermont, but one among a number of merchants, sells ardent spirits at all; and he about one-fourth the usual quantity. A READER.

CHINA.

Every thing relating to the introduction of the Gospel among the Chinese, must prove highly interesting to those who are at all acquainted with the immense extent of that vast empire. The following extract of a letter from Rev. S. Dyer, describes the commencement of a work which will, we trust, prove highly important.

"My teacher is hard at work, preparing for making Chinese metal types. I hope ere long, to be able to send some wooden blocks to England, with full directions to make the types.—I shall be obliged to send them to Malacca to be cut; so that, perhaps a few months may elapse before I am able to dispatch them.

"My two schools on the British system encourage me much. I am particularly pleased with Mrs. Dyer's. This being the end of the Chinese year (nearly) many children stay away to make their new year's clothes, and we are obliged to give the children twenty days vacation; after which, I hope to proceed with new vigor and several improvements. The children read nothing but Christian books, and not a single objection has been made to this.—Not a word is said about their own classical works; indeed the system effectually remedies the evil which existed in my former schools.—The teachers allowed the children to read their own books in my absence. The schools can also, be much more vigorously superintended on the British system, and they are tenfold more under my control.—London Christian Guardian for September.

From the Danbury Recorder.

The Superior Court terminated its session last Friday, Judge Peters presiding.

Norman Baker was indicted for an assault upon Lewis N. Nash, a deputy sheriff, with intent to kill. Nash having a warrant against Baker went to his house and arrested him. Baker drew from his pocket a pistol loaded with two slugs, presented it to the breast of Mr. Nash and snapped it. Another pistol loaded in the same manner was afterwards found upon him. The charge was fully proved: but as Baker had made some important disclosures since his commitment, by means of which the chief of a gang of villains, who have infested this country for many years, had been detected and sent to the state prison, the Court sentenced him to confinement in the State Prison only twenty years.

The case of Isaac Bishop of Darien, excited much interest. He was first arraigned and tried upon the charge of adultery with Nancy Weed, the wife of James B. Weed—found guilty, and sentenced to the State Prison for five years. Indictments were found against him by the Grand Jury, for poisoning the wells of Joseph Smith of New Canaan, and Holly Bell and Thaddeus Hoyt of Darien, with arsenic; and sentenced to State Prison for life. Bishop was a man of property, estimated at from eight to ten thousand dollars, and had heretofore been a man of respectability. He held the office of constable of the town of Stamford for many years. James B. Weed, the husband of Nancy, had commenced an action against him for the seduction of his wife, in which he recovered, before the county court, \$2500 damages. Bishop removed it by appeal to the Superior Court, where it is now pending. In this suit all his real estate had been attached. The individuals whose wells had been poisoned, had also commenced suits for the recovery of damages, on which his property was attached, and which was also pending.

During the term of his imprisonment in the Gaol in this village, he had frequently expressed his determination not to be removed to the state prison; and had written to Mrs. Weed, his paramour, to prepare his grave clothes. She arrived

in town during the sitting of the court, and on Sunday found means to deliver to him a shroud. The Sheriff had made his arrangements to transport him together with the other convicts to the State Prison on Monday morning, which was known to Bishop. But on opening the Gaol on that morning, he was found in great agony. He had taken a large quantity of Opium on Sunday, as he stated, about five o'clock in the afternoon. The account he gave of the quantity he had taken and the mode in which he obtained it, were quite unsatisfactory. His statement was, that he purchased a quarter of a pound in New-York about two months ago; that he had used it habitually in small quantities since; and that he took all he had on hand, which was a piece but little larger than a pea. To his physician he said he took an ounce. He lingered until yesterday morning when he died. A letter directed to the Sheriff was found in his shroud, of which the following is a copy:

DANBURY, Oct. 4, 1828.

Sheriff Starr,—Sir—It is my request to you sir, should I die in gaol, to have you cause my coffin to be made of good materials, in a decent manner, and my body placed therein, and forwarded to Darien to my own house, where I would wish to be buried in my own burying ground, the north side of where my mother is buried, and my Executor will pay you for the same, or Nancy Weed. Mrs. Weed has got an order from me to that purport. The above is my request, and I trust and hope it will be granted. I expect I have money in my trunk sufficient to satisfy, but should there not be enough, the above named persons will pay the bill. My grave clothes you will find in my trunk. Please to forward all my things with my body. ISAAC BISHOP.

My last request to be done.

Superscribed as follows:

The within is an order that I hope will be complied with. ISAAC BISHOP.

His body was delivered to his son in-law last evening, and by him conveyed to Darien for interment. A jury of inquest was summoned by T. T. Whittlesey, Esq. yesterday afternoon, who rendered their verdict that the deceased, Isaac Bishop "came to his death by voluntarily and feloniously, and with intent to kill himself, taking an excessive quantity of opium."

Horrible Indeed.—The Rev. Mr. Gay, of Wilkesborough, states, that at a late Court in that County, a man named Barlow was tried for the murder of a pious and affectionate wife, who has borne him five children, the youngest two weeks old. Barlow confessed that he beat his wife until he thought she was dead—that he left her—that she arose and attempted to make her escape—and that he pursued her, and beat out her brains with a rock! It is said that they had previously lived in perfect harmony, and that her character was irreproachably good. Barlow was acquitted on the plea of insanity. But his insanity was induced by drunkenness; and the last spirits which Barlow was known to have used before the murder of his wife, was a few gallons, procured from a Preacher of the Gospel, who kept a distillery, and to whom his previous habits were well known!

DISTRESSING CIRCUMSTANCE.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set—but all—
Thou hast all seasons for thine own—O death!"

A most melancholy circumstance happened with the family of Mr. Wm. Clark of this borough, on Friday evening, August 1st. The family in the evening sat down to their supper of *milk and milk*, all being in good health.—A short time after, they were all taken sick at the stomach, and vomiting and purging ensued. The family remained in this situation during the night, without creating but little alarm as to their fate. During the night, they drank plentifully of cold water. On Saturday morning physicians were called in, and administered to their sufferings, but with little success. About 10 o'clock, Oliver, aged about six years, died, and the consent of the parents being obtained, the body was opened, and found, from examination, that his death was occasioned by *Mineral poison*; he was buried on Sunday, about 10 o'clock, but before this sad duty was performed, Albert, aged about three years, died; and at 3 o'clock in the afternoon of the same day, Mrs. Clark, aged about thirty three, winged her flight—and

"Sleeps where all must sleep."

The funeral of the two last was given out to take place at 11 o'clock on Monday and a large concourse of people assembled, but Mr. Clark becoming extremely ill, the funeral was put off until Tuesday. On Monday evening Mr. Clark died, aged about 35. He was conscious of his fate, and died without a murmur. Thus has a whole family, with the exception of a child about nine months old, been taken from among us, and laid in the narrow bourn where

"All life's idle throbbings cease,
And pain is hushed to rest."

On Tuesday, the *Father, Mother and Son*, were buried at one time; in the Baptist Grave yard. From the suddenness of their death, and the circumstances attending it, an unusual concourse of relatives and strangers attended the funeral, supposed to be between one thousand and twelve hundred.

Union Town (Pa.) paper.

New-York Post Office.—It may be a matter of curiosity to our readers to see a statistical view of this establishment, which exceeds any other in the union in the amount of business transacted, (with the exception perhaps of that at Washington,) and also in its receipts. There are eight clerks, and the whole number of persons employed is twenty-four. The number of mails made up daily is 150, most of them being large, and for distribution at other offices. Nearly 40,000 newspapers pass through the office weekly. Between 50 & 60,000 letters are sent through the office every week. The Liverpool Packets usually deliver from 1500 to 2500 letters; the London about 500, the Havre 600 to 1200; the Mexican nearly 500; and the New Orleans 500. The Packet ship Florida, which arrived last

week from Liverpool, brought 2100 letters, which were counted, marked and ready for delivery in forty minutes! The amount of postage received during the quarter ending 30th June, exceeded \$38,000. The labor in this office is arduous, and the activity, accuracy, and civility are required to expedite business, and do justice to citizens and strangers.—*Jour. of Commerce.*

Ship Chelsea.—The ship Chelsea, a Boston built vessel, sailed from Charleston last December, with cotton and rice, for Havre, and was fallen in with at different times by several vessels, in an unmanageable state. One took her captain and crew to England, and part of her cargo. At last, she was towed into Oporto, and there nearly all the remainder of her cargo was landed in good order. Of 600 bales cotton which remained on board, only 20 are said to be destroyed, and the loss on the rice is comparatively trifling.

SUMMARY.

Vermont Telegraph.—The first number of a religious paper bearing this title, was issued at Brandon Vt. the 30th ult.

Installation.—On Tuesday the 21st, ult. the Rev. Mr. Kissam was installed in the pastoral charge of the Reformed Dutch Church of Jerusalem, town of Bethlehem.

Emigration.—The number of persons who have emigrated, since 1815, to the British provinces in North America, is computed at 350,000.

Pulpit Astronomy.—Mr Irving announced last week, to one of the crowded congregations his ministry at Edinburgh has attracted there, that the planets are not yet inhabited, but after the dissolution of this, our globe, they will be possessed by the souls of just men made perfect. [Lond. Pap.]

Abstinence.—The grand jury attending the circuit court in this county, a few days since, determined to make use of no ardent spirits.—The sum usually contributed for this purpose, was paid over to the Utica Orphan Asylum.—It amounted to \$5. Western Recorder.

On Thursday the 2d inst. the Rev. Isaac M'Ilvaire was installed over the Presbyterian church of Lansingburg, N. Y.

The receipts of the American Tract Society during the month, ending September 15th, were "Three thousand and three Dollars and nineteen cents."

The Rev. Adin Balou, a Universalist Preacher in Milford, Mass. is about to commence a series of essays in defence of the Doctrine of Universal Salvation, to be published in the *Anti Universalist*, a paper published in Providence, R. I. the Editor of which, Mr. Bachelor, has engaged to reply in the same columns.

The dissenting Ministers in the Eastern district of London, agreed to set apart the 9th of July last, as a day for special prayer and fasting in their congregations. They are encouraged to adopt this measure, by learning that revivals in the United States had often followed such seasons of humiliation.

Gov. Bell has appointed Thursday, the 13th of November, for the public annual Thanksgiving in New-Hampshire.

A Boy between 12 and 13 years of age a member of Vandewater-street Sabbath School No. 30 N. Y. committed to memory 204 verses from the New-Testament, during the morning and afternoon of the last Sabbath.

General Harrison, appointed Minister to Colombia, arrived on Wednesday at the United-States Hotel (Philadelphia) on his way to New-York, to embark for La Guyra.

It has become our melancholy duty, says the Charleston Gazette of the 8th inst. to announce the death of Capt. Robert Henly, of the U. S. Navy, and commander of this station. He died on Sullivan's Island on Monday evening last after a short illness.

The French government has sent presses, types, editors and printers, to establish a newspaper in the Morea, to be called the *Courier of the East*.

Mr. Nathaniel Perry, of Deer Isle, (Me) recently cut his foot with an axe in the woods, and died with loss of blood a few hours after.

The Board of Visitors of the Theological Seminary of Andover have unanimously confirmed the decision of the Trustees removing Dr. Murdock from his Professorship.

Judge Scott, of Little Rock, A. T. who killed General Hogan in a quarrel last spring has been tried for manslaughter, and acquitted.

MARRIED.

On Wednesday the 21st inst. by Rev. O. Comstock, Mr. JOHN STROUP, of this place, to Miss MARIA LITTLE, formerly of Mendon. In Utica, by Rev. Mr. Aikin, William J. Bacon, Esq. to Miss Eliza Kirkland. At New Haven, Doct. I. C. Landon, of this place to Miss Hannah Beers.

At Halle, in Germany, on the 7th Aug. by the Rev. Professor Marks, Edward Robinson, A. M. of Connecticut, lately instructor in the Theological Seminary at Andover, Mass. to Theresa, youngest daughter of the late L. A. Von Jacob, Counsellor of State and Professor of the University of Halle, Wirtemberg.

DIED.

At Northfield Portage co. Ohio, on the 23d of March last, Mrs. Mary Stanley, wife of Daniel Stanley Esq., late of Onondaga, N. Y., in the 59th year of her age—also in Boston on the 24th of August, Jerusha, the 3d daughter of D. Stanley Esq., aged 21. In close connexion with these, was the death of a little son of Daniel Stanley, by drowning in a well.

At Kempsville, Niagara co. Mr. Albert M. Hastings, merchant.

At Portsmouth, Benjamin P. Kissam, M. D. Surgeon in the Navy of the United States, and for several years an eminent practitioner in the city of New-York.

At Georgetown, D. C. on the 10th inst. Captain William Theobald Wolfe Tone, aged 37, formerly an officer in the French Imperial Guard.

At Madras, (India,) on the 16th January last, Rev. John Gordon, missionary of the London Society at Vizagapatam. He had labored faithfully and diligently in India for 19 years.

In Bethel, Ontario co. Samuel Stewart, Esq.

ROCHESTER MARKET.

WHEAT, - - - per bushel,	1,18	1,21
Rye, - - - - - - - -	50	50
Oats, - - - - - - - -	20	25
Corn, - - - - - - - -	37	50
Flour, - - - - - bbl.	\$6.50	6.75
Butter, - - - - - lb.	13	10
Beef, fresh, - - - - - cwt.	2.50	3.25
Pork, fresh, - - - - - do.	3.00	3.50
-, mess, - - - - - bbl.	18.00	15.00
Salt, - - - - - - - -	2.00	

STRAYED,

FROM a pasture on what is called the Sutherland Farm in Pittsford, on or about the 1st of September last past, a dark chestnut Mare, 9 or 10 years old, with a switch tail, a notch cut out of one eye lid, a small ring-bone on one hind foot. Whoever will return said Mare, or give information where she is, shall be handsomely rewarded by AMOS T. RICHARDSON.
Rochester, Oct. 21, 1828. 433w

A HOUSE TO LET. Enquire of

Rochester, Oct. 23, 1828. J. BISSELL Jr. 437f

"PIONEER STAGES."

THIS Line runs regularly twice a day for the East—once for Batavia and Buffalo, and once for Lewiston.

OFFICES, at Christopher's Mansion House, and opposite the Rochester House.

CANAL TRANSPORTATION.

HUDSON & ERIE LINE.

RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany. SUNDAYS EXCEPTED.

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- ALLEN & CHAPIN, Buffalo, Lockport, Rochester, Syracuse, Utica, Troy, Albany, No. 19, South street, N. Y.
- WRIGHT & SHERMAN, C. MORRIS, & CO., PATTON & HART, ALLEN & CHAPIN, DOUGLASS & DUNN, HART, HERRICK, & Co., PLINY ALLEN, BIGELOW & BANGS, ALLEN & CHAPIN.

Rochester, April 4, 1828.

Advances always made on property left in store when required and cash paid for Ashes, Pork, and most kinds of produce.

DISSOLUTION. The co-partnership heretofore existing between Stephen Wakelee and Sybrant Vannest, under the firm of Wakelee & Vannest, is this day dissolved by mutual consent. All persons having unsettled accounts, are requested to call and settle them with Stephen Wakelee, who is duly authorized to settle the same. STEPHEN WAKELEE, SYBRANT VANNEST.

Penfield, Oct. 1, 1828.

STEPHEN WAKELEE, having purchased the stock of said company, will continue the business at the old stand, where he hopes to merit and secure a share of public patronage, particularly from his old friends and customers. 2w4f

CHRISTIAN ALMANAC,

FOR 1829.

Published and for sale by the hundred, dozen, and single, by E. PECK & Co. Rochester, Sept. 19, 1828.

MONROE BIBLE SOCIETY.

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

Depository in the Counting Room of W. H. Ward & Co. Carroll Street. LEVI WARD JR. Treasurer.

June 13th.

DEPOSITORY OF BOOKS,

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

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

June, 1828.

THE NATIONAL PREACHER.

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

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

SETH D. CHAPIN.

Rochester July 18th 1828.

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

The Annual Meeting of the Am. Board of Com. for Foreign Missions will take place at Philadelphia on Wednesday, 1st of Oct. next.

BELL'S NAUTICAL.

JUST published and for sale at the store of E. PECK & Co. Rochester "Conversations on Baptism," containing answers to the enquiries of a young convert, respecting the sentiments of those who practice Infant Baptism. Second Edition enlarged by James Ellis, A. M. Minister of the Gospel. Price single 15 3-4, dozen \$1.50. Rochester Oct. 17. 437f

DOCTOR W. H. WILLIS has taken an office on Carroll street directly opposite the Mansion House, where he will attend to all calls in the line of his profession as Physician and Surgeon. October 10. 42w

1828.

SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. HILL) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market. Rochester, May 12, 1828. 20f

SAMUEL STONE,

Dry Goods Merchant, Carroll st. Rochester. 32

ELECTION NOTICE. At the next general election to be held on the first Monday of November next, a Senator will be chosen to supply the vacancy occasioned by the resignation of the Hon. Charles H. Carroll, as mentioned in the annexed letter from the Secretary of State. Dated Rochester, Oct. 11, 1828.

J. SEYMOUR, Sec'y, State of New-York, Secretary's Office, Albany, October 5th, 1828.

Sir—I hereby give you notice that at the next General Election a Senator is to be chosen for the Eighth Senate District to supply the vacancy occasioned by the resignation of Charles H. Carroll whose term of office will expire on the last day of December, 1830.

A. C. FLAGG, Sec'y. of State. To the Sheriff of the county of Monroe. Oct. 13. 42w

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, OCTOBER 31, 1828.

VOLUME II—NO. 44

ROCHESTER, MONROE COUNTY, N. Y.

PRINTED AND PUBLISHED WEEKLY, BY

ELISHA LOOMIS.

Office in the Globe Building, at the east end of Main and Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in advance; or \$3, at the expiration of six months.

For the Rochester Observer.

Mr. Editor.—On perusal of your extract from the Connecticut Observer, inserted in No. 41, Oct. 10th, respecting the first settlement of New England; I felt desirous that a more correct and circumstantial account of the principles, conduct and sufferings of the Brownists and Puritans of Old England in the 16th and 17th centuries should be more generally diffused through this very extensive and astonishingly increasing Republic,—but not with a view of reflecting upon the Episcopalians of the United States, nor the evangelical clergy of the Church of England, at a time when the principles of religious and civil liberty were not understood, even by many of the sufferers who felt the sad consequences of that long night of Popish darkness, superstition, cruelty and persecution in which not only our Fathers in Old England were nurtured and educated, but when all the nations of Europe were under the jurisdiction of the Romish Hierarchy, represented in the 17th Rev. by a woman, upon whose forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This state of Popish darkness, (represented by the Thyratirian church stated in Rev. ii, 18, to the end) continued until the morning star of the Reformation commenced under Martin Luther and his contemporaries early in the 16th century, when a flood of Divine light spread rapidly over Western Europe and the Isles of Great Britain.

At the period of the rise of the Brownists in 1580, about the middle of the reign of Queen Elizabeth—although the National Church of England was considered a reformed church, yet many Popish priests retained their livings and went on celebrating Mass. The Queen had the spirit of her father and affected much pomp and magnificence in her devotions, as well as in her Court. She was attached to the old Popish rites and ceremonies in which she had been educated; and thought her brother Edward had stripped religion too much of its ornaments, & was hardly persuaded to go on with the reformation that was commenced in Edward's reign, and still kept a crucifix in her Chapel with lighted candles! It was in the early part of Elizabeth's reign that the High Commission Court was first established and continued until it was abolished by the long parliament in 1641; and the star-chamber also, which were the chief engines of all the tyrannical and arbitrary proceedings in Church & State, by which the lives, liberty and estates of many religious & pious families have been sacrificed. In short, these two Courts were established upon the same principles as the Romish Inquisition, but their powers were rather more circumscribed. It is a fact that the cruelties exercised during the reign of Elizabeth were very great—and although not many were sentenced to death, yet great numbers of Puritan Ministers suffered death in its most horrid forms, incarcerated with common felons and treated with great barbarity for years, from whence many were only by death, liberated from their prisons.

Robert Brown was descended of an ancient and honorable family in Rutlandshire and nearly related to the Lord Treasurer, Cecil; he was educated at Corpus Christi College, Cambridge, and preached sometime in Bennet Church, where the vehemence of his delivery gained him a reputation with the people. Being a fiery hot-headed young man, he travelled about the country inveighing against the discipline and ceremonies of the church, exhorting the people by no means to comply with them. He was first noticed by the Bishop of Norwich in 1580, in whose Diocese he was a preacher, but on acknowledgement of his offence he was released. In 1582 he wrote a book called "The Life and Manners of true Christians," &c. for which he was again taken into custody, and upon examination confessed himself the author, but denied that he was acquainted with the publication of the book; whereupon he was dismissed a second time at the intercession of the Lord Treasurer, and sent home to his father, where he continued for about four years, and afterwards travelled about the country with his assistant, R. Harrison, preaching against the Bishops, ceremonies, Ecclesiastical Courts, &c. &c. for which he was frequently committed to prison. At length he gathered a separate congregation of his own principles; but Queen Elizabeth and her Bishops watched them so narrowly, that they were soon forced to leave the kingdom. He and several of his friends shipped off with their effects to Holland and settled at Middleburgh in Zealand, where Mr. Brown formed a church according to his own model; but they, dividing into parties, he returned to England in 1589, and having renounced his principles of separation, became Rector of a church in Northamptonshire, where (according to Fuller) he lived an idle and dissolute life, far from that Sabbatarian strictness that his followers aspired after.

The revolt or apostasy of Mr. Brown broke up the congregation at Middleburgh; but was far from destroying or rooting up the seeds of separation which he had sown in several parts of England. The separatists, distinguished by the name of Brownists, increased and made a considerable figure towards the latter end of this reign. Some of his principles were also adopted and improved by a considerable body of Puritans, a name given to the British Protestant exiles at Frankfort, in the year 1556, where they had fled from the Popish persecution during the reign of bloody Mary, Queen of Great Britain.

"The Brownists (says Neal) did not differ from the Church of England in any articles of Faith, but were very rigid and narrow in points of discipline; and denied the church of England to be a true church, or her ministers to be rightly ordained, and maintained that its discipline was Popish and antichristian, and all her ordinances and sacraments invalid. Hence they forbade their people to join with them in prayer, hearing, or in any part of public worship, and not only renounced communion with the church of England, but with all others, except such as should be of their own model,—apprehending according to scripture, that every church should be confined within the limits of a single congregation and the government Democratical. Such as desired to be members; made a confession of their faith in the presence of each other, and signed a Covenant, obliging themselves to walk together in the order of the gospel, according to certain rules therein contained. They chose their church officers for preaching the word and taking care of the poor from among themselves, and separated them to these offices by fasting and prayer and imposition of hands by some of the brethren. They did not allow the priesthood to be a distinct order, or to give a man an indelible character, but that the same power that gave him authority to preach and administer sacraments among them, could also discharge him from his office and reduce him to the state of a private brother."

Some of their reasons for withdrawing from the national church are not easily answered: They alleged, that the laws of the realm & the Queen's injunction had made several unwarrantable additions to the institutions of Christ, & that there were several gross errors in the church service, and that these additions and errors were imposed and made necessary to communion: That if persecution for conscience sake was the mark of a false church, the church of England could not be a true church. They also considered that the constitution of the Hierarchy was too bad to be mended; that the very pillars of it were rotten, and that the superstructure must be begun anew. Since therefore all Christians are obliged to preserve the ordinances of Christ pure and undefiled, they were resolved to lay a new foundation and keep as near as they could to the primitive fathers, even at the hazard of all that was dear to them in the world.

"The plan of the Brownists (says Neal) appears to be formed upon the practice of the Apostolical churches, before the gifts of inspiration and prophecy had ceased. But their chief crime was, their uncharitableness, in unchurching the whole christian world and breaking off all communion with both the church of England and all the foreign reformed churches, which, though less pure, ought certainly to be owned as churches of Christ."

For the crimes of the Brownists were imprisoned & cruelly used by the Bishop of Norwich in 1581, who was highly displeased with any that showed them any countenance, and when they complained to the Justices at the Quarter Sessions of their long and illegal imprisonment, the magistrates attempted to move the Bishop in their favor, for which his Lordship drew up 12 articles of impeachment against the Justices themselves and caused them to be summoned before the Queen and Council to answer for their misdemeanors. In the articles, they are charged with countenancing Copping, Tyler, and other disorderly clergymen, and are also accused of contempt of his Lordship's jurisdiction, in refusing to admit divers ministers which he had ordained, because they are ignorant and could only read; and for removing one Wood from his living on the same account. Sir Robert Jermin and Sir John Higham, Knights, and Robert Ashley and Thomas Badley, Esqs. gentlemen of Suffolk and Norfolk, gave in their answer to the Bishop's articles in the name of the rest of the Justices, and justly tax his Lordship with cruelty in keeping men so many years in prison without bringing them to trial, according to law; and are ashamed that an English Bishop should be a patron of ignorance, and an enemy to the preaching of the word of God."

While the Bishops were driving the puritans out of their pulpits, the Lord opened the hearts of the nobility and gentry, who received them into their houses as chaplains and tutors to their families and children, not merely out of compassion but from a sense of their real worth and usefulness; for they were men of undissembled piety and devotion; mighty in the scriptures; zealous for the Protestant religion; of exemplary lives; far remote from the liberties and fashionable vices of the times; and indefatigably diligent in instructing those committed to their care. Here they were covered from their oppressors; they preached in their families, & catechized their children; which had a great influence upon the next generation. Not only the clergy but the whole country (Papists excepted) exclaimed against the arbitrary, cruel, persecuting conduct of the Bishops; and notwithstanding the Suffolk Justices had lately been summoned before the Council, they wrote again to their Honors, praying them to interpose in behalf of the sufferers of divers godly ministers, between whom and the vilest criminals no distinction is made, but the faithful ministers of the word are marshalled with the worst malefactors & felons, persecuted, indicted, arraigned and condemned; some for leaving the *Holiday unbidden*; some for singing the Psalm "Nunc Dixit" in the morning; some for turning the questions in baptism concerning faith, from the infants to the godfathers, which is *not you for them*; some for leaving out the cross in baptism; and others for leaving out the ring in marriage. Thus whilst the back of the law was turned to the adversary (the Papist) the edge with all its sharpness was laid upon the sound and true-hearted subject. This supplication of the Suffolk Justices produced a letter from the Council to the Judges of the assizes, commanding them not to give ear to malicious informers against peaceful and faith-

ful ministers, nor to match them at the bar with rogues, felons or papists. The Judges were struck with this letter; and the Bishop of London and his attendants returned from his visitation full of discontent. But notwithstanding these little appearances in favor of the puritans, two of the ministers (Brownists) were condemned and hung for non-conformity, this summer, 1583, viz. Mr. Elias Thatcher was hanged at St. Edmundsbury, 4th June, and Copping two days after. Their indictment was for spreading certain books seditiously penned by *Robt Brown* against the *Book of Common Prayer*, established by the laws of the realm. It certainly was a notorious act of injustice to hang men for spreading a book on church discipline only, when the author of it was pardoned and set at liberty.—The Bishops contrived it into a seditious book, because it militated against their scheme of *uniformity in religion*. "The prisoners died by their principles, although the Archbishops, Chaplains and others conferred with them, yet at the very hour of death they remained unmoved: They were both sound in the doctrinal tenets of the Church of England and of unblemished lives." (Neal.) Thus it appears the writer of the extract from the Connecticut Observer is not well informed of the history of those times, or he never could advocate the cruel conduct of the Bishops against the evangelical clergy of their own establishment from whence they had but lately separated, because they could not conform to the ceremonies, habits, &c. of a Church which was then but very little removed from Popery.

From the Connecticut Observer.

THE POWER OF FAITH.

MR. HOOKER.—The following letter, to a friend in Hanover, N. H. communicating the dying experience of Mrs. Lucia Marsh, wife of the Rev. President Marsh of Burlington, Vt. and daughter of James Wheelock, Esq. who died Aug. 11th, I have thought might be interesting and useful to your readers. It so forcibly illustrates the efficacy of faith and the excellency of the christian's hope in that hour that tries the soul, that I assume the liberty to forward it to you, although the writer intended it for a mere limited perusal.

Yours, J. R. W.

BURLINGTON, Vt. Aug. 15th, 1828.

MY DEAR MADAM.—You must have learned before this, from Mr. W. that the event which we have been anticipating, with such painful certainty, has come upon us. You know, too, with how many circumstances of indescribable agony and grief to her and to us, who were around her, in her last trying moments, that event must have been attended. Yes, Dear Madam, I too am left desolate and my children motherless. righteous plaintiff of dear, he called, in the last fiery trial of her faith and patience, she has learned, as we most assuredly hope, by her own blessed experience, that the sufferings even of that hour, were not worthy to be compared with the glory that is now revealed. I mentioned to Mr. W. that we should write more particularly to you with the intention of detailing to you, and through you, to her personal friends, and if you please, to the church in Hanover of which she was still a member, some of those circumstances which have afforded to us, in the midst of our bitter afflictions, much of gracious consolation.

After we returned from H. she continued to decline very regularly, till Saturday the 26th of July, when she suddenly sunk so low, that her death at any time since would not have been surprising.

She had never, as you know, indulged much expectation of recovery, and had always expressed entire resignation to the will of God in regard to the time and manner in which he should see fit to remove her from the world. We had none of us, however, considered the event so near, till the time above mentioned. The change which then took place, though it led her to look upon death as certain and near at hand, did not seem, at all, to disturb the perfect composure of her mind. But from that time, she scarcely gave a word or moment's attention to any other subjects than those immediately connected with God and heaven. During the two weeks that followed, she was for a great part of the time, owing to the great prostration of the powers of life, nearly overcome with languor & drowsiness, but when awake, had the perfect possession of her rational powers. At all times when sufficiently awake, she was engaged in religious conversation, or in hearing such passages of scripture, or of such devotional books as Howe's *Blessedness of the Righteous*, and Baxter's *Saint's Rest*, &c. were calculated to strengthen and animate her faith and hope. During one or two hours in the evening, she was generally more capable of mental effort, and as Professor Torrey, and sometimes other christian friends had the kindness to be with us, at that time, to assist in singing and devotional exercises, those hours were anticipated by her and enjoyed with great satisfaction. Indeed, they were precious hours to us all. On Sunday she became too weak to relieve her lungs by expectation, and it became therefore obvious that the crisis was near. She, however, spent the day nearly as usual, and slept the great part of the night, although every breath indicated the state of her lungs. When first awakened, as she often was, during the night, she was frequently a little lost, but would immediately recollect herself and give a rational answer. On one such occasion, I spoke to her a second time, and asked if she then recollected where she was; when she replied untrudgedly as her breath would allow "O yes, perfectly—I am in Burlington—upon the hill—sick—in the midst of friends—surrounded by the mercies of God."—Early in the morning of Monday, she requested to be raised in bed, but was nearly suffocated, without removing any of the accumulated matter from her

lungs. It however so far changed its place, apparently, as to give her a more free use of her voice than she had enjoyed for many hours before. Soon after this a death-bed scene commenced, more solemn and more deeply affecting even to those who had not the same intense personal interest in it that I had, than has often been witnessed by the dying bed of the most favored servants of God. As I was expressing the desire that her faith might continue firm and sustain her in the approaching conflict, she prayed with earnestness—"give me faith—give me faith"—and after a few moment's pause, "Oh God! give me faith." I then remarked to her if she should experience a moment's darkness, still the foundation of God was sure, &c. She replied, "Yes, God knows who are his—O God thou knowest—Thou Redeemer of the world, Thou knowest all things—Thou knowest that I love thee—Thou canst give me faith—Thou canst smooth this dying bed—Thou canst soften this dying breath—Thou canst ease these aching limbs—Thou canst, O God, all these pains—forgive all mine iniquities."

Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast, I lean my head,
And breathe my life out, sweetly there.

Yes, dear Jesus, Thou didst die for sinners. What joy that sweet sentence gives, that Thou didst die for sinners." After a pause, "O call me not back,—call me not back to this wicked—this bad world—Dear Jesus, take me away—take me to thyself—How sweet to repose upon thy dear arm—Oh call me not back—O God let me come to thee. Yes, dear Redeemer, thou wilt take me away—I shall be with thee forever—I shall sing thy dying love—I shall know the joys of heaven—I am going to that blessed home—I shall be with thy holy angels—I see their white robes—I see my Saviour upon his throne—we shall all meet there." As she was much distressed, I said to her, that her present sufferings were not worthy to be compared, &c. in which she joyfully acquiesced and said "Oh no—it will soon be over, and I shall be freed from all these pains." On being asked if she knew me, she replied, "O yes, I know you—I love you all; I know dear father; I know you dear mother; though my eyes are closed, I know you all. In reference to the absent members of the family, she said—"Tell them I love them; kiss them for me; E. is too late; but Jesus is here." Most of the above was spoken with great distinctness, and much was often added to the expression by the motions of her hands and the animation of her whole manner. Her eyes, however, were closed, as we thought, forever; but she afterwards became more calm, opened her eyes and directed them to us, one by one, with a look of perfect recognition & a placid smile that seemed to give more in it of heaven than of earth, and to give assurance that there was no delusion in her senses. She had been extreme, and on her praying repeatedly for relief, I asked her if she could not add, "Thy will be done," when she instantly replied, "O yes, indeed," and repeated "Thy will be done" with peculiar emphasis. Soon after, I said to her, you can bear all things through Christ, &c. She replied, "Yes I can—I can bear all things through Christ strengthening me. He can sustain me—Dear Redeemer, I have prayed for it, I have prayed that I might cast all my care upon thee. Yes, O God I cast all my care upon thee." I said to her we had hoped she might be spared from these agonies—but God knew best how to try her faith and patience; and she replied "Oh yes, I can trust in God. He knows what is best for me." While lying quite still, she said in a whisper, "May no earthly object draw me back to this sinful world—thoughts be wny and—God and on perfect felicity." Again, while quite composed, she said, "O God, the Father, the Son and the Holy Spirit, I know them—may they love me—may I love them—may all love them who have been attentive to me and to whom I have not done any good," (meaning, probably, from the connection, that none might suffer from her neglect.) On being told that the struggle was almost over, she expressed great joy and said, "Do you really think so? I fear you are deceiving me—what makes you think so? Do tell me, Oh do tell me." When I replied that her hands were cold and her pulse nearly gone, she said—"Oh I am glad, I long to be gone." I said God's time is the best time, and she replied, "Oh I can wait God's time—Thy will be done." When calling for drink she said, "it is not the wormwood and the gall that Jesus drank. Oh call me not back; blessed Redeemer, let me go; let me fly to thee; I have trusted in thee. Am I deceived? Thou knowest that I love thee." When apparently speaking of her friends, she said, "May we range to gether amidst the heavenly fields," repeating it several times. Again she prayed, "O God, bless this sinful world; may I be freed from sin and from this want of faith." Towards the close she often said, "Oh happy day! Oh glorious hour! Dear Jesus, come; come dear Jesus." After she was no longer able to articulate distinctly, I she was no longer able to articulate distinctly, I could perceive that the same words were upon her lips; and when her voice was no longer heard, she several times, at my request, pressed my hand, till the convulsive motion of her lungs ceased, and she fell asleep in Jesus.

Such, my dear madam, was the dying experience of my dear sainted wife, though I can by no means convey an adequate idea of the simplicity and force of her language and manner. Such language, uttered amidst the pangs of dissolution, with so much distinctness, with the most solemnity and earnestness of manner, was quite overpowering to the feelings of all that were present, & produced an impression, which I trust in God, will remain unimpaired till we are called to the same soul-trying conflict. How blessed are the dead that die in the Lord. And how precious, very dear Madam, is that faith which can thus sustain our sinking spirits in that

agonizing hour. For myself I can only say, Blessed be God for his unspeakable gift, for those great and precious promises which I have so often read and repeated by her bed of languishing, for that grace that gave her the victory over the fear of death. Where, alas, could I look for consolation but for faith in the same promises, through which she triumphed, and which gave me an assurance, that though absent from the body, she is present with the Lord, and will not cease to live in the enjoyment of that holy felicity, for which she prayed; and that those mortal remains which now sleep with the great congregation of the dead, shall rise from the dishonor of the grave, at the call of Him, who brought again from the dead our Lord Jesus, and appear in a form like unto his most glorious body. May, we my dear Madam, and all our families and of that church for which she still cherished the strongest ties of christian affection, be enabled, by the grace of God, to prove ourselves in like manner faithful unto death. May her dear voice and those of another, be still sounding in our ears, calling us from this world and its pursuits to a life of faith and holy obedience, till our work is done, and we are called to join their departed spirits and receive the same crown of rejoicing.

With much love to all the members of your family and other friends.

Yours in affliction, J. M.

Extract of a letter from Kirk Boot Esq. to Matthew Carey Esq. of Philadelphia giving an account of the manufactories and manufactures of Lowell Mass.

[Letter to M. Carey Esq.]
DEAR SIR.—I believe the following brief statement embraces all the objects specified in your letter of the 22d; if, however, I have in my haste omitted any thing, I will cheerfully supply it. With regard to Mr. Hurd's Works, I am very imperfectly informed, and should prefer you to draw your information from some other source.

There are now in full operation, at Lowell, six cotton mills, four stories high, 155 feet by 44, containing 25,000 spindles and about 150 looms, in which were made, the last year, 5,032,408 yards of cloth, weighing 1,045,386 pounds, from 1,176,082 pounds of raw cotton. The number of yards 22.26-30 and 40. Two mills for twilled and four for plain goods. Three other mills are covered in; the first two will be started in January, and the other two in July & January following. There are now employed 1200 persons in the mills, 9-10ths of whom are females, 20 of whom are from 12 to 14 years of age. Adjoining the mills of the Merrimack Manufacturing Company, are their bleach and print works, covering more ground, but equal in capacity to two mills; something over a hundred are here employed, about 1-5th females and 1-5th boys. None are taken under 12. Apprentices are taken at 14 to 16 to 21; receiving for the 1st year including board \$125; and 25 in addition each succeeding year. Except in the print works, there are no foreigners, and these do not exceed 1-4th part. Daily wages would perhaps average 50 cents, the minimum being 37 1-2, and maximum 200. At present about 2 1-2 million yards are printed, the residue are sold bleached. The average value of the prints is about 18 cents, of the bleached goods 12 to 13 cents. The foundation of the first mill was laid in 1822, and the first return of cloth Nov. 1823. Belonging to the mills and print works, in their immediate vicinity, are 130 tenements, about 24 by 36 feet, which rent from \$60 to \$100 per annum. The machine shop is of the same dimensions as the mills, and gives employment to 600 men; but as a large proportion of the work is under contract, and done by the apprentices of the contractors, many of them earn from 4 to \$6 per day. There are 30 tenements attached to the shop, the rent of each of which is about \$90 per annum. The cast iron is furnished from Gen. Heath's furnace, about 4 miles above; consumption averages a ton daily.

The company to whom the machine shop belongs, have a large tract of land and an immense water power, and are prepared to furnish machinery of all descriptions at short notice, and erect the necessary buildings. They have lately contracted to erect two mills 155 by 44, gear the same, and finish the machinery for making 3 millions of yds. of cloth, yard wide, of No. 14 yarn per annum, to build 30 three-story brick tenements, agent's house, and out buildings, to furnish 8 acres of land and ample water power, and to put the same into operation for about 300,000 dollars. Besides those steadily employed in the mills, about 100 mechanics, carpenters, &c. find constant work. The amount of capital actually invested is 2,400,000 viz.
Merrimack Man'g. Com. 1200,000
Proprietors of Locks & Canals 600,000
Hamilton Man'g. Com. 600,000
With respect to the appreciation of lands I shall mention a fact. I purchased, in 1822, 9-10ths, undivided, of a farm of 110 acres, for \$1800. The owner of the other 1-10th had agreed to convey it for \$200; but dying suddenly insolvent, it was sold by order of the Court, and I gave for 7 1-2-10th of his 1-10th, upwards of \$3000. All his debts being satisfied, the remainder was sold a year afterwards, for the benefit of minor children, for nearly \$5000. Land favourably situated, is worth 15 cents a foot, and there are a few spots that would command 50. In 1822, the whole population of that part of Chelmsford which constitutes Lowell, did not, exclusive of Mr. Hurd's mills exceed 1000; it is now probably 5000. The solitary store keeper of 1822 is now surrounded by numerous rivals, and there are few luxuries, and no necessities, that sharp competition among the dealers does not enable the consumer to purchase as cheap in Lowell as he can in Boston.

THOU SHOULDEST NOT WISH TO DIE.

Why dost thou talk of death, laddie,
Why dost thou long to go?
The Master who has plac'd thee here
Has work for thee to do.
What wouldst thou do in Heaven laddie,
What wouldst thou say in Heaven?
When the Master ask'd "what hast thou done
With the talents I have giv'n?"
Thou hast had all of earthly good
The sons of earth desire;
I gave thee much, and justly now
I much of thee require.
I gave thee wealth and power,
And the poor around thee spread;
Where are the sheep and lambs of mine
Whom thou hast rear'd and fed.
I gave thee mind and eloquence
Thy fellows to persuade;
Where are the thousands, by thy powers
More wise and holy made?
I plac'd thee in a land of light
Where the Gospel round thee shone,
Where is the heavenly-mindedness
I find in all my own?
And last I sent thee chastisement
That thou might'st be my son;
O Lord, thy will be done!

AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by the Rev. Daniel A. Clark, Pastor of the Congregational Church in Burlington, Vt.]

Well, brethren in the Lord, the moment has again come round, when the thousands of Israel are carrying in their petitions to the Court of Heaven. As the sun was setting there seemed to come upon my ear the inquiry of the Eastern monarch; "What is thy request? It shall be given thee, to the half of my kingdom." It came from Heaven along by the way of Calvary. There is no evening in the month like this. The Godly Edwards, who ascended and dropt his mantle, at the commencement of the era of revivals, longed and labored to accomplish the object of a general Concert for Prayer; but died without the sight. And I have often thought, that from Heaven, if they are allowed any such sublimary prospects, he has these several years rejoiced to see the holy scheme accomplished, and followed with his sleepless eye, the successive hours that brought one nation of believers and then another, and another, to their knees; till, at length, incense has risen from every section of this poor world.

If any are not ambitious to join in this Concert, we have only to say, they have mistaken their highest interest. If they can find, this evening, a sweeter employment than to present themselves, with this praying multitude, at the mercy seat, we have but to pity them and pray for them, as we pray for the nations that know not God.

This question has sometimes risen as we have approached the place of prayer on these occasions: "Why does God require all this amount of exertion and entreaty on the part of his people for the advancement of Zion, when a word of his would spread her territory over the whole surface of the world?" The answer to this question is obvious; and may, perhaps, be profitably exhibited at this hour.

God will employ his people in advancing the interests of his church; because, to be employed renders them happy. To perform duty, renders piety healthful and vigorous, springs the mind and the heart to action; and results in sublimer thoughts and better affections than consist with spiritual indolence. Show me a downcast christian countenance, a mind all gloom and horror, and a heart shrinking from high and heavenly affections; and I may safely predict that all this has risen, partially at least, from idleness. God has built us for action and enterprise; and has put us in a world where these are necessary to the security of our happiness. He has made his vineyard dreary, and dark and desolate. Hence, if his people will not stay within, and labor and live, they may go out and starve. It appears to a prime principle in the government of God, that what he gives, we gather. If he intends to give us the high enjoyment of truth, he will first oblige us to search for it as for hidden treasure. If he would smile on us, and give us the knowledge of the glory of God in the face of Jesus Christ, he will first have us wait at the posts of doors. Would he give us a firm, unshaken hope in his mercy, intending to plant us as pillars in his house? He will put us, as it were, upon earning this honor, by self examination and by those flesh-denying efforts, that lay deep the foundation and prop firmly the superstructure of our religion. And would he give us the luxury of doing good, we must come at it by those benevolent exertions that overlook our own interest, and aim supremely at the redemption of a world. "He that will save his life, shall lose it; but he that will lose his life, for my sake and the Gospel's, the same shall save it."

Again, God will employ his people in advancing his kingdom, because his active service is the best means of their increase in knowledge and in sanctification. Thus we learn truth, and thus we grow in grace. One may sit still and speculate about God, and providence, and redemption, half a century, and he will be but a babe in Christ at the end of it. He will only half know what he attempts to learn; and of a thousand things he must be wholly ignorant, and must die in his folly; and be saved, if saved at all, so as by fire. The child who should merely speculate about some complicated machinery that his father is building, what could he know of it, compared with one who labors with his father? While actively employed in the service of God, we may have a thousand opportunities to see his truth illustrated and light poured upon many a dark passage of Scripture, whose meaning would have otherwise lain hid till the judgment day. The truth is brought to bear upon the conscience and the heart, to purify and mould the whole man into the image of God. The christian graces can no otherwise be invigorated, but by action. How shall I know that I have a heavenly mind, and that I love not the

world, nor the things of the world, but by putting this grace to the trial? How, but by giving liberally of thy substance to the Lord, and by lending, hoping for nothing again? And by what other means, if this grace exists, can I invigorate it? How shall I nourish a spirit of prayer, but by the exercise of that spirit? How evider, but by the exercise of that spirit? How evidence my attachment to Jesus Christ, and hold that attachment supreme, but by enlisting all my powers in his service? And how evince and invigorate my benevolence, but by doing good to all men as I have opportunity; especially to those who are of the household of faith?

Thus it is, by holy action, that the man of God becomes equipt for his heavenly employment, and will find himself, when he awakes from death, in the likeness of his Lord. If Heaven is a state, not of mere thinking and feeling but of action, how can the believer ripen for that world while he remains inactive? We are assured, that they rest not day nor night, in Heaven. How God employ the redeemed spirits, in addition to their work of praise, we may not know; but that he finds them work appropriate to their powers, there can be no room to doubt. Hence their stay below is unquestionably in preparation for the work which shall employ them in Heaven.

It may be said, that God overdoes his kindness, because he would have the pleasure of rewarding them. I know it will be a reward of grace. When they have done all, they are unprofitable servants. But still the scriptures assure us, that God will bestow rewards. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward;—And these gracious rewards, to be expected only on the basis of the promise, God will love to bestow; and hence will operate the salvation of a multitude of sinners, whom no man can number, through their agency, that he may have the opportunity to bestow them. So the kind parent who loves to bless his children, will put them upon some little service purposely, that he may have the gratification of making them some kind return. Thus their hearts and his own are made glad. It will be found, when the scheme of redemption is finished, that his people have put forth in the work an amount of agency and of influence that will entitle them (through grace) to all the glories of the heavenly world. Thus the blessedness of Heaven will be enhanced, and the infinite benevolence of God none the less honored, through the system of means by which he wins a rebellious world to loyalty and salvation.

How thankful then should be the present family of believers, for the opportunity given to them to be workers together with God! For the prayers they may offer, at a moment when every prayer takes effect, and for every penny they may drop into the treasury of the Lord, at a period when its contents tell so immediately upon the interests of the church, may the believer well be assured, that it is God who teaches us to pray, and his spirit inspires every acceptable prayer we offer, what grace in God to accept that prayer as service done to himself, and append to it so high and holy a reward! And while the blessing of the Lord maketh rich, and we can serve him only with what is already his own, how passing strange is that grace that accredits so poor a service to so dependent a creature, and rewards it with everlasting life! To breathe the air of this favored country, as a kindness that prophets and apostles might have coveted; who by faith saw this period and were glad.

How great the sin of believers, and dark their hopes, who, in this age of prayer, of charity, of revivals, and of missions, do not evince newness of life in the cause of their master. When all others are prostrate before the Lord, how can we not pray? Where else, on the Concert can we be christian be, and be happy, but where the God of Israel is invoked? Where else, and not sin, can he calculate to spend the devoted evening? And while the whole church relaxes its worldly spirit, and devotes its silver and gold to the service of the Lord Jesus, how can one who loves him not co-operate, and be glad that he has the means of doing his master's honor? The curse of Meroz stands a tall beacon to warn all generations how dark is the destiny of those that will not come to the help of the Lord against the mighty. Only the traitor can stand idle in the day when some mighty battle is deciding the fate of his country. If men have gone out to win territory to the Lord, and we will not meet them with bread and water, what will be thought of us in heaven? And when the gentiles have surrendered the spoil, and their captivated gods are carried in the train of triumph, and we are permitted to see with our own eyes, the heathen demons that have held the whole heathen world in bondage, and still there is felt no new pulsation of spiritual life, then what power may we presume can ever resuscitate us to hope, and joy, and heaven? Had we not better, if this is our case, quit now that grasp of the covenant which death will assuredly break, and be found, while yet there is a hope, in the act of a deep and genuine repentance? Then is it possible that, taking a new hold on the horns of the altar, there may come a timely and welcome pardon; and we may ultimately rejoice in those achievements on which we can now look so coldly.

BURMAN MISSION.

Letter from Mrs. Boardman, of the Burman Mission, to Mrs. B. of Salem. Detailing the exposure and losses of her family on their settlement at Mau-la-ming.

MAU-LA-MING, Nov. 3, 1827.

MY VERY DEAR FRIEND,
Though no opportunity of sending to Bengall offers at present, yet I will commence a letter, as we are often in extreme haste at the time of sending. In many instances interesting particulars have been omitted on this account.

When I last wrote to you, we had just found ourselves comfortably settled in our little cottage,

diligently pursuing the study of the language. I had but recently recovered from a severe illness, and our dear little girl was then suffering from a similar complaint. Through the abundant mercy of our heavenly Father, she is now quite restored to health, and my partner and myself are also enjoying this great blessing. We have no reason to think that the constitution of either of us has suffered any unfavorable change since we left our native land; on the contrary, the climate seems very congenial to us. I think I have, in letters to other friends, spoken of the productions, climate, &c. of this place. I have hitherto refrained from letting you know the extreme loneliness of our situation, and the constant danger to which we have been exposed. I knew that the mention of these things, would fill the hearts of my parents and friends, with anxious fears and forebodings. And I knew that you, my dear friend, would weep when thinking of your Sarah in such circumstances. While we were favored with tranquility and peace of mind ourselves, we chose that you should remain in ignorance of our danger. But as our situation is now more favorable and pleasant, I may mention some circumstances that you will probably be interested to hear.

Mau-la-ming, the place of our residence, is situated on the Burman province of Martaban, only by a river. The opposite side is the refuge of robbers, who come over in parties, 20 or 30 in number, armed with muskets, spears, knives, &c. Thus equipped, they break into houses in the most daring manner; seize every thing valuable, and retreat immediately with their booty to the other side, where they are entirely out of the British power. They have, in one or two instances, surprised and destroyed small villages that were left unguarded. And in one place, they even attacked a guard of seapoys. In some cases, persons by attempting to defend themselves and retain their property, have fallen victims to the cruelty of these monsters. Thus surrounded by dangers, we live alone, in a house of such frail materials that it could be cut open in any part with a pair of scissors, in the midst of a desolate wood, and at some little distance even from a Burman neighbor. There was then, not one person in the Burman village, in whom we could place the least confidence. It was even intimated to us, that the head men of that village, had in former times, been at the head of a party of robbers. The military cantonments are about a mile distant, and we are the only Europeans living outside. Before we took up our abode here, Sir Archibald Campbell intimated that some danger might be apprehended from wild beasts and robbers if we built without the cantonments, and generously offered us a place inside. This kind offer we felt it our duty to refuse, as a residence in the cantonments would have cut off nearly all our intercourse with the Burmans, and thus our dearest hopes and fondest anticipations be blasted. Mr. B. therefore, declined Sir Archibald's proposals, and with the approbation and advice of his brethren at Amherst, erected a house on this spot which we now occupy. We came to this place wishing, first, to open an Agency for protection. Be assured my dear friend, we felt happy in our decision. We saw these wretched, deluded people perishing in ignorance of the gospel, we thought of the love of our Saviour to precious souls, we cast a glance towards Gethsemane and Calvary, and that was sufficient. Shall we consult our own ease and comfort? or shall we be willing to take joyfully the spoiling of our goods? This was the question, and I trust the grace of God enabled us to choose the latter. And the spoiling of our goods we were called to take. About a month, after our removal, we were awakened one morning just before daybreak. Mr. B. called for a light, and to our surprise and consternation, we saw every trunk and box in the room broken open, and robbed of their contents. The bureau also shared a similar fate. The looking glass we brought from Philadelphia was gone; the watch Mr. B. had kept so long, and our silver spoons, given me by my dear friend, they also took our bunch of keys, causing us to fear that they would visit us again especially as they found only eight or nine rupees in money. After the first amazement, had a little subsided, I raised my eyes to the mosquito curtains surrounding our bed, and to my indescribable emotion saw two large holes cut, the one at the head and the other at the foot of the place where my dear husband had been sleeping. From that moment, I quite forgot the stolen goods, and thought only of the treasure that was spared. In imagination, I saw the assassins with their horrid weapons, standing by our bedside ready to do the worst, had we been permitted to wake. O how merciful was that watchful Providence which prolonged those powerful slumbers of that night, not allowing even the infant at my bosom to open its eyes at so critical a moment. If ever gratitude glowed in my bosom, if ever the world appeared to me worthless as vanity, and if ever I wished to dedicate myself, my husband, my babe, my all, to our great Redeemer, it was at that time.

On the next morning persons were employed in critically searching the village in order to recover the goods, but to no purpose. To this day, not a trace has been found of them, leaving no doubt that they were taken immediately over the river to Martaban. Since our loss, we have received many kind presents from our friends, so that we now find ourselves comfortable, and we are contented and happy. Yes, my beloved friend, I think I can say, that notwithstanding our alarms, never did five months of my life pass so pleasantly, as the last five have done. The thought of being among this people, whom we have so long desired to see, and the hope that God would enable me to do some little good to the poor heathen, has rejoiced and encouraged my heart. I confess that once or twice, my natural timidity has for a moment, gained ascendancy over my better feelings; and at the hour of midnight, when the howlings of wild beasts have been silenced by the report of a musket near us, we would say to each other, "Perhaps the next attack will be upon us, and the next charge may be aimed at our bosoms." Then I have been almost ready to exclaim, "O

for one little, little room of such materials, that we could (as far as human means go) sleep in safety. But these moments of fear have been transitory, and we have generally been enabled to place our confidence in the "great Shepherd of Israel, who never slumbers or sleeps," assured that he would protect us, and if most for his glory, he would suffer no arm of violence to be raised against us; and we have also felt a sweet composure in the recollection that God had marked out our way, and if it be best accorded with his designs that we should fall a prey to these blood thirsty monsters, all would be right.

Shortly after the robbery, Sir Archibald kindly furnished us with two armed seapoys to guard our house—also with two guns. A short time since, one of the seapoys while sitting in our verandah, was attacked by a tiger or some other wild beast, but the creature was frightened away before the man was much injured.

But what has contributed more than any thing else to produce the pleasant change in our situation, is the prospect of settlers near us. Our missionary associates from Amherst, will be in our immediate vicinity. I feel very solicitous that they should join us soon, as the rains have just closed, and this is a favourable time for the commencement of schools. I just begin to speak the language a little, and am anxious to be engaged in this long anticipated employment.

Pray for us, my beloved friend, that we may be led to adopt such measures, and pursue such a course, as shall be most for the spiritual good of this benighted people.

Yours, &c.
S. H. BOARDMAN.

[Their cottage is covered with bark and leaves.

From the American Pastor's Journal.

"I HAVE A HOPE SIR."

[Furnished by a Clergyman.]

There is a man in my congregation who has for several years been wishing to unite with the church. He is what the world would denominate a good, moral man, and a useful member of society. He is constant in his attendance upon the public worship of God, and is often moved to tears, by the faithful exhibition of truth. In conversation with him some time since upon the subject of personal piety, I inquired, have you reason to think that you are the subject of that great moral change denominated the new birth, which you acknowledge to be necessary to constitute a real christian? His reply was, "I have a hope, Sir." Well, a good hope, will bear to be examined, and will be evidenced by its appropriate fruits. Do you, then love the character of God? "I think I do."—And why? "He is so good." Do you love his requirements? "Why—yes, I think so." And if you love them, you will, so far as you know them, endeavor to yield obedience. Is this the fact? "Why, we don't any of us obey God perfectly. The best, offend in many things, and in all come short."—Well, Sir, to take but one, do you love the duty of prayer? "I do not live without praying, I assure you."—Do you pray in your family? "I do not." Do you think that family worship is an objectionable duty? "No, certainly."—Do you get along with your hope, if it lets you live in the daily neglect of an acknowledged christian duty? "I pray that God would forgive me." Then you think this neglect is wrong? "Yes, Sir." Well then let us see how such a prayer would appear, offered to God. You come, and say, "for not praying in my family yesterday, O Lord forgive me." Are you really sorry? "I am." Do you intend praying in your family to-day? "No." Tomorrow? "I do not think I shall." Do you intend performing this duty at all? "No." Now, sir, said I, how does such a prayer sound? You come and pray that God would forgive you for not performing what you acknowledge to be your duty; and yet you determine to live at present, and in future, in the same neglect, for which you profess to be sorry! Look at it, my dear sir, and then let conscience decide how much confidence you ought to place upon a hope that is no better supported by evidence.

Such was the substance of the conversation. O, how many such hopes will the light of eternity disclose, to the everlasting undoing of deluded souls!

ROCHESTER:

FRIDAY, OCTOBER 31, 1825.

INTEMPERANCE.

Whenever an opportunity presents to compare the present with the past, in relation to the use of ardent spirits, we find that our most sanguine anticipations have been more than realized.

We so often find even temperate men who are in favor of the measures which have been adopted to correct the evil of intemperance, speak discouragingly, and speak of it as being too extensive and deep-rooted to yield, to any considerable extent, to the influence of individual exertion and example, that we have sometimes been almost ashamed of the sanguine hopes we have indulged, and have, for the moment, felt as if we ought to rest satisfied, and ought not even to flatter ourselves, with more than a partial reformation. But when we look at the great number of notices from all parts of the union of the formation of temperance societies—so numerous indeed that we are discouraged from attempting even to mention them in our paper,—and when we see, too, in every paper, some new fact, showing that mechanics and men engaged in business in which they employ a great number of laborers, have so frequently and invariably succeeded in preventing the use of ardent spirits—when we see that those most zealous and active in discountenancing their use, are the most respectable, wealthy, moral and influential individuals in society, we feel confident that this reformation will not cease but with the total extermination of intemperance from our land—when we see whole towns in which not a family can be found that uses ardent spirits—others where not a merchant will keep the article in his store—and the manufacturers abandoning the business,

either because there is so much less demand for it than formerly as to render it unprofitable, or from a conviction of its demoralizing tendency, we would ask the fearful and unbelieving whether sober calculation would not lead us to conclude, not only that ardent spirits may, but will cease to be used as a common drink?

From persons travelling through the country in public conveyances, either in stages or boats, we hear facts daily, of the most encouraging character. It is even noticed that in freight boats on the canal, much less spirits is used than formerly—and in travelling the other night about thirty miles in a stage, with from three to five passengers, notwithstanding it was extremely dark & stormy, and although we made frequent calls at taverns, not a drop of spirits was called for, nor was it even spoken of in any way. The passengers were all strangers to each other, and we do not know their sentiments on the subject of temperance, neither their characters or business. This abstemiousness appeared to us more surprising, as we have formerly noticed that in no situation were men more in the habit of indulging their propensities to drink, than in travelling in the stage in the night, especially in cold stormy weather. At such times, even the temperate, thought themselves quite excusable in stimulating to the very verge of drunkenness.

With such facts before us, we feel assured that the scoffs of those who oppose reformation that they may with a better grace & more consistency indulge their appetites, will be unavailing to arrest the progress of reformation, and that the result will falsify all their discouraging predictions.

The excellent Address for the Monthly Concert, which we give this week, will necessarily exclude other articles of interest which we had designed for this paper; but the address which is so well calculated to excite the attention, and stimulate every Christian to more activity, and lead him to give more liberally, to aid in extending the Redeemer's Kingdom, well deserves that preference which we give it, and a careful perusal from the readers of the Observer.

The person who sent us the article of poetry "The dying Christian to his Soul," as original, had better, when he attempts a similar depiction, send us the Cradle Hymn, or "Now I lay me down to sleep," which are not better known in the nursery than this much admired piece by Pope, is to people of any reading or taste; or let him set himself to work in earnest to obtain and cultivate that spirit which will enable him to adopt these sentiments as his own in the dying hour; and we will engage that he will never be guilty of a similar attempt to deceive.

For the Observer
BIOGRAPHY.

Dr. Boorhove was a very eminent German Physician of the 17th century. It is recorded of this truly great man, that however uncommon and extraordinary his medical knowledge, it was only a secondary feature in his character; for his virtues were more remarkable than his learning.—He was an admirable example of temperance, fortitude, humility, meekness, and devotion. His piety was productive of a continual sense of his absolute dependence on God, was the basis of all his virtues, and the principle of all his conduct. He was too sensible of his own weakness, to ascribe any thing to himself, or to imagine he could subdue passions, or withstand temptation by his own natural power; he attributed every good thought, and every laudable action to the Father of Mercies. Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so completely suppressed that impetuous and ungovernable passion, he answered with the utmost frankness and sincerity, that he was naturally quick of resentment, but, that by daily prayer and meditation, he had arrived to that degree of self-government. As soon as he arose in the morning, it was his daily practice to retire an hour for private prayer and meditation. This, he afterwards told his friends, gave him spirit and vigour through the business of the day; and this, therefore, he commended; for he knew nothing could support the soul under all distresses; but a reliance on God; nor can a steady and rational magnanimity flow from any other source, than a consciousness of the divine favour.

The practice of this celebrated man is worthy of imitation by modern Christians. The daily reading of the scriptures with meditation and prayer before entering upon our worldly concerns, is an excellent antidote against the out-breakings of our fallen Adam nature and also for preservation from the wiles of Satan, and the allurements or frowns of the world—accompanied with an abiding sense of the divine sovereignty, and wisdom, and of our own sinfulness, weakness, and inability,—for we know who hath said "the way of a man is not in himself: it is not in man that walketh to direct his steps" 10 Jer. 23, also "without me" (said our Lord) "ye can do nothing," 15 John, 5, which teach the necessity of frequently crying with David, "hold thou me up, and I shall be safe." It is only out of the well of salvation, (say the scriptures,) we we can expect to draw the water of eternal life, through the aid of the Holy Spirit. Here it is also that we have the failings, and infirmities of Old and New Testament saints "written for our admonition, on whom the ends of the world are come." "And if any man sin we have an Advocate with the Father, Jesus Christ the righteous" 1 John, 2 chap. 1, and "the blood of Jesus Christ his Son cleanseth from all sin." 1 J chap. 7. "He is able also to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.

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SAMUEL CHIPMAN, EDITOR.

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The account which I have received from Prince, is, that he is a native of Tombuctoo, that interesting city in the very heart of Africa, and of which we know so little—a city respecting which the African Society has expended so much money, and to find which the unfortunate Mungo Park lost his life.

Prince was at Tombuctoo at the age of 17, and describes that city as being surrounded by a wall; that it was as large as New-York; that it contained five mosques, numerous schools, several manufactories of steel and gold; and that caravans were continually arriving. His grandfather, Alman Ibrahim, was king of Tombuctoo, which is the name of the territory as well as of the city. His father, Alman Ibrahim Jalloh, at the age of 22, was sent by his grandfather to make war upon the city of Susos, 1200 miles S. W. from Tombuctoo, on account of some affront offered by the chief. Wars are carried on there by stratagem. The chief of king seeing Alman by the side of a lake, fired at him with an arrow. The fire was returned; and as Alman, to use his own words, found it close shooting, he fell down as dead. The king came and danced around him, according to the custom of the country. Alman having only feigned death, watched for an opportunity, drew his knife, slew the king, put his head on a pole, and carried it to the city. This appalling spectacle put the natives to flight, and the city was left in possession of Alman. On his return, he was appointed governor of that city. He went and took possession of it with a considerable force. He went back and forth several times. The third time he went back, Prince was born.—His father had, according to the custom of the country two wives at Tombuctoo, where Abdul was born. He had a brother 3 years older, whose mother was a native of an inferior race. As Abdul was a full blooded Moor, he took precedence and was considered the rightful heir to the throne. He was therefore sent back to Tombuctoo to be educated; and he represents the school to have contained upwards of two hundred pupils under four masters. They read the Alcoran, wrote on boards, attended to what they called Geography, to Astronomy, to calculations, to the Mahomedan religion, and to the laws of the country. I would here remark that Prince has abjured that faith, and about a year ago was baptized and joined a Baptist Church, with his wife Isabella, who is about 60 years old.

His grandfather lived to the age of 110, and had resigned the throne of Tombuctoo to his own brother, Alman Ibrahim *Danajah*, so called from his white face. Abdul had another uncle, Moorde Armada, who was governor of the provinces of Marsina, which is as large a territory as New England. The first cousin of his father, Alpha Joomaree, was governor of Jeunah, and brother of *Danajah*. (Alman means king, and Moorde means governor.) This territory is famous for gold mines, and the governor was tributary to Prince's father, paying a peck of gold annually as tribute.

I mention these circumstances to show, that Prince's family connexions were persons of power and influence in Africa, and their territories stretched from Tombuctoo to Teembo, a distance of 1200 miles. At the age of 17 he was removed from Tombuctoo to Teembo, and at 19 began to go to war. The king possessed a numerous troop. This statement is confirmed by the best geographer of the age, Malte Brun, who says that the nation, Footah Jalloh, of which Teembo is the capital, possesses 16,000 cavalry.

At this time a Dr. Cox, a native of the United States, and surgeon of a ship, arrived at Sierra Leone; and while on shore shooting he got lost, could not regain the coast, and the vessel sailed without him. He wandered into the interior, and in crossing a shallow stream, was bit in the leg by a poisonous worm peculiar to that climate, which got into his flesh, and made him lame & sick. He wandered into the territory of Tombuctoo, about 100 miles from Sierra Leone, and being the first white man who had ever been seen there, he was considered a great curiosity. He was taken before the king, who treated him with much kindness and hospitality. Prince being heir apparent, had an establishment of his own, and Dr. Cox became an inmate of his house. His wound was cured, and he and Prince became quite intimate. At length being desirous of returning to the coast, in quest of some vessel, the king furnished him with gold, ivory and clothes, and an armed escort. On his arrival at Sierra Leone, he was so fortunate as to find the very vessel to which he belonged, which had returned to that place, and took passage for the United States.

At the age of 24, Prince was commissioned a Colonel of cavalry; and at 26 was sent with 2600 men to make war on the Hebroos, who had annoyed his father. They fled before him. As he was returning, it became necessary to pass a narrow defile in the mountain, and the troops dismounted, leading their horses, there being about 300 belonging to his little army. Here they were surprised by some of the other party, who were lying in ambush. The first thing they knew, he says, his men were dropping like rain. Perceiving that they were greatly outnumbered, he bade his men ascend to the top of the mountain. Here they were unable to combat such a superior force. Prince ordered his men each to take care of himself, while he sat down to await his doom, as a Moor disdains to turn his back to a negro. The enemy fired and wounded him in the shoulder. As they drew near and saw his splendid dress, they concluded he was a king's son, and reversed their muskets as a signal to each other, and perhaps to him, that his life would be spared. But the first man who advanced, was cut down by Prince's sabre.—This so exasperated the rest, that they knocked him down. When he came to himself, he found they were dragging him from a pond, where they had taken him, for the purpose of recovering him. They stripped him, and led him barefoot into the country, 100 miles. He offered his

captor as a ransom, 100 camels, 100 cattle, as many sheep as he could drive, and as much gold as he could carry. But his revenge was too great to accept the offer, and he finally sold him to the Mandingoes for two flasks of powder, some guns, eight hands of tobacco, and two bottles of rum. He was put on board of a slave ship, with 700 unfortunate fellow sufferers—400 men, and 200 women, and 100 children. The nature of this traffic has been so often before you, that it would be useless at the present moment to describe its horrors. Prince's sufferings were very great, and after a tedious voyage the vessel arrived at Dominico. He was transferred to an American ship; shipped to New-Orleans, and from there sent to Natchez, where he was sold to Col. Foster for \$600. His story of course was not credited and he sank into a common slave.

After he had been a slave 16 years, he went to the adjacent town, Washington, to market, with a fellow slave named Bambo, to sell sweet potatoes for himself. He observed a gentleman on horseback, who rode in a very peculiar manner; and he said to his comrade, "go see that man—if he has but one eye I've seen him before." Bambo found this to be the case, when Prince went up to him, and asked him if he wished to purchase some potatoes. The gentleman scrutinized Prince closely, and at length asked him where he lived. I live with Col. Foster, said he. And were you raised in this country? No; I am from Africa. Is your name Abdul Rahhahman? asked the stranger. Yes, that is my name. Do you know me? asked the gentleman. Yes, said Prince, I know you very well; you are Dr. Cox. On this the Doctor alighted and embraced Prince. By this singular Providence, Dr. Cox was brought to recognize in the person of this slave, the son of a king who had treated him with so much hospitality in Africa. He went to governor Williams, related to him the whole story; went to Col. Foster, and offered him \$1000 if he would set Prince free. But he was so valuable, not merely on account of his labor, but for his example on the plantation, that he refused to liberate him.

Dr. Cox often renewed his application, but in vain. He died about eleven years since. Col. Trask, of Springfield, Mass. told me the other day, that when he lived at Natchez he was acquainted with Dr. Cox; that he was a respectable man, and that his word might be relied upon. Here then we have the testimony of an American citizen, who knew Prince in Africa. Dr. Cox's son, after the decease of his father offered \$1200 for the liberation of Prince, but Col. Foster deemed his example so important that he declined parting with him. It is but justice to this gentleman to say, that after being satisfied of the parentage of Prince, he exempted him from the usual laws of his country, and he was set free without remuneration. Prince uniformly speaks of his late master with great respect.

About a year ago, a gentleman of Natchez interested himself for Prince, who, at the instance of this gentleman and young Dr. Cox, wrote an account of himself in Arabic, which was taken to Washington by Mr. Reed, a member of Congress, and thence forwarded to Mr. Maloney, U. S. Consul at Tangiers, as before stated. The President of the United States directed an agent at Natchez to negotiate with Col. Foster for his freedom. Cheering as his situation now was in finding himself free, and it is impossible for any of us to feel the emotion that must have thrilled in his breast—the joy, the ecstasy that he experienced—to speak in the language of a poet of our country, (Brainard.)

All sights are fair to the recovered blind,
All sounds are music to the deaf restored,
The lame made whole leaps like the sportive hind,
And the sinner bound down with his load
Of shame and sorrow, when he cuts the cord
And leaves his pack behind, is free again
In the light yoke and burden of his Lord:
Thus with the birthright of his fellow man
Sees, hears, and feels at once the righted African.
'Tis somewhat like the burst from death to life,
From sin's dominion and passion's strife,
To the pure freedom of a soul forgiven,
When all the bonds of earth and hell are riven,
And mortals part on immortality;
When care and grief and pain away are driven,
And mercy's hand has turned the golden key,
And mercy's voice—rejoiceth soul is free."

Yes, Prince had found himself a freeman; but his delight mingled with the deepest anguish; his old wife, who had lived with him 33 years, was still a slave, as were his 5 children and 8 grandchildren. What to him was personal liberty when such social ties prevented his enjoying it? His very freedom was almost a curse. Several gentlemen at Natchez were touched with his situation and ransomed his wife. But there are still the other members of his family in bondage, and he was urged to throw himself upon the humanity of the country for assistance. He has visited Boston, Salem, Providence, New Bedford, Springfield, Hartford and New Haven. The sum of \$2,500 has been raised and deposited in responsible hands. Col. Foster has said he would part with his five sons for \$600 each, and a gentleman from that region says it is not an unreasonable price. They are from 22 to 34 years of age. Col. Foster's property is in slaves; and although we in this part of the country may think it strange that he should demand such a sum, it is to be considered that he has already made many sacrifices, and conducted himself very handsomely. To redeem the wives of two of the sons, and 8 grand-children a further sum of \$3,500 will be required.

I would now ask if this is not one of the strongest cases that can be presented to our feelings. After an absence of 40 years from his native country, during which long period he has been a slave in this land, Prince has the desire to see once more the land of his fathers, and to lay his bones among those of his kindred. It may be asked, What are his intentions in wishing to go back? I will tell you. When he was at Boston he met a colored free man from Libe-

ria, who gave him intelligence from the territory of his early years. He told him his father was dead; that his brother Alman Abdul Gardre, who succeeded, died about 20 years ago; and that at the death of the latter the people wanted to make the son of Prince, whom he left a boy two years old in Africa, king. But he would not be king, he said; king no happy; drink nothing until the man who brings it drink first; never sleep twice in the same room; have his bed made in one room, and when it is dark he get up and make his own bed in another room; trust nobody; no trust his wife, nor his son nor his daughter; he no want to be king.—He went away to Tombuctoo. They then took Prince's nephew, Alman Boorbarker, and made him king. He is now the reigning prince; is 42 years of age; and is said to be a peaceable man, having had only war during his reign. This person told Prince that the way to get to England was named after his brother. The son of Prince is now a general in the army of his cousin, the king. A road has lately been opened from Sierra Leone to the territory of Tombuctoo, 100 miles, and a brisk trade is carried on. In consequence of opening this road, the slave trade has ceased in this part of the country, because the British preferred to take the productions of the country, to slaves.

The object of Prince in returning is not to assert his right to the throne; he has seen too much of the dangers of the situation to attempt it at the advanced age of sixty-six. He has found too, what indeed might be found by any one, that happiness does not depend on one's rank. He proposes to have no other desire than to fix himself as a colonist at Liberia; to live and die under American protection; and to render this country what aid he can in promoting an intercourse between our colony and the interior.—The late Mr. Ashmun learned that a road of 150 miles length had been made into the interior, just touching Footah Jalloh, the capital of which is 200 miles north of Liberia. When Prince arrives there it will soon be known that old Abdul Rahhahman is alive, and is come back with his family. His relations at Tombuctoo will hear of it. Think you his son will not go to see his aged father, whom he supposes to be dead? He doubtless will; and when the peaceful intentions of the old man are ascertained, no apprehension will be excited among his relations.—They will invite him to visit the land of his youth; an intercourse may be opened between Liberia and a territory as large as New England, the capital of which, Teembo, is as large as Baltimore; and probably this intercourse may be extended through a line of posts, where the relations of Prince are the chiefs, even to the city of Tombuctoo. It may be the means of securing advantages to our trade, to scientific curiosity, and to benevolence. I ask then if humanity and patriotism do not urge us to render assistance to Prince for the hospitality shown to our own countrymen. There is a higher motive; a commercial intercourse, that may be opened, will strike at the root of the slave trade.—It has already, as has been stated. Let us make it for the interest of Africans to pay for their purchases in the productions of their country.—We may be able to dispose of our own manufactures and products in exchange for hides, ivory, beeswax, indigo & dye stuffs, which abound there. We may be able to extend our commercial relations to the very heart of Africa, and the influence of our institutions also. As christians we must especially rejoice that an opportunity will be afforded for diffusing the blessings of christianity to that dark and benighted region.—Prince recollects that at Tombuctoo no one is disturbed for religious opinion, and that the Alcoran had given the people a curiosity to see the Bible. It is already printed in Arabic, the language of that district. During all his trials, Prince has not forgot his Arabic, but reads it fluently, and writes it with neatness.

The finger of God seems to point to great results arising from the return of Prince. His life appears like romance, and the incidents would be incredible if the evidence was not so undeniable. We see in these events that God's ways are not as our ways, nor His thoughts as our thoughts. We see why Prince was not permitted to return with his Moorish dispositions and his Moorish sword; that Providence continued him here so long until grace had softened his heart. He will now return a messenger of peace. Blessed be God that we are permitted the honor of co-operating with Him. Methinks I see him like a Patriarch crossing the Atlantic, over which he was taken a slave 40 years since, with his flocks around him; and happy in the luxury of doing good. I think I see benighted Africa taking her stand among the nations of the earth. I think I see Egypt, as heretofore pouring a flood of light into Greece, and Carthage rising in former glory. I think I see Africa, one hand pointing to the tablet of eternal Justice, making even us Americans tremble; while the words are pronounced, "Vengeance is mine; I will repay saith the Lord;" and with the other hand pointing to the golden rule of the gospel, which if all practised, happiness would result to individuals as well as to nations, and the efficacy would be felt throughout the world. "Whatsoever ye would that men should do unto you do ye even so to them."

From the Western Recorder.
Blasphemy!!!—We have received this morning from "A Citizen of"—, a communication filled with infidelity and blasphemy, in the form of a learned argument against the bible and against the character of the Highest God, as therein revealed. No biblical critic could be more bold and confident than the writer; and no school-boy could be guilty of more consummate ignorance. Take the following as a literal extract:—
"the state of the Bible is romantic throughout and could the original Hebrew copy be generally read and understood it would be not only generally offensive to prevalent notions of morals

but disgusting what is called the English Bible is not a literal translation of the original hebrew into the English language but merely an English version fabricated for the English Priests its the fablest history of an obscure tribe its biography is confined to a history of villany not one strictly moral life is recorded"&c.

Perhaps the writer has become an apostate from a christian profession. Perhaps he belongs to the "blasphemous" tract establishment. The bible tells us of those who are given up to believe a lie, &c. "The fool hath said in his heart there is no God."

THE CHRISTIAN SABBATH.

It has been supposed, that a great part of the Baptist Brethren in this country, do not regard the Christian Sabbath as strictly a *divine precept* among them, to some extent, particularly in the southern and western country. It is therefore with pleasure that we notice so decided and respectable testimony as the following. It is found in the result of a Council, held in the interior of New-York for the settlement of difficulties, which had occurred in several churches, and which had grown out of this very question. The Council was large, and passed the following resolutions unanimously.—*Boston Recorder.*

1. That this Council believe that the first day of the week is to be regarded as the Christian Sabbath; and should be devoted to the particular duties of religion, to the exclusion of all unnecessary secular concerns.
2. That this Council believe the institution of the Christian Sabbath is of Divine origin; and the word of God binds men to keep it, in the same sense that it binds us to love God, believe the Gospel, avoid theft, or to observe any other religious duty.

From the American Pastor's Journal.

THE MERCY OF GOD TO THE RIGHTEOUS AND THEIR POSTERITY.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and those that remember his commandments to do them."

Psalm cxi. 17 18.

The verity of the above declaration is illustrated in a most interesting manner, by the events recorded in the following

Memoir of the late Mrs. Sarah Tappan of Northampton, Massachusetts, the materials of which have been furnished by a surviving relative.

Mrs. TAPPAN, was born in Boston, Jan. 2d, O. S. 1748. She was the daughter of William Hawes, Esq. and grand-daughter of the Rev. William Hawes, who emigrated from the north of Ireland, about the year 1700, and was settled at Martha's Vineyard, Mass. Her maternal ancestors were named Dawes, and were settled in Boston. She was baptised in the Old South Church, in that city by the Rev. Dr. Sewall; and was brought up under his ministrations. Her parents were exemplary christians, and she ever mentioned to her children, instances of her father's careful observance of the Sabbath, which were evidently connected with the special blessings of God.

At one period of his life his business called him to visit Charleston, S. C. in a vessel belonging to himself. After he had completed his business in S. C. and the vessel was to return, it was detained several days by contrary winds. On Sabbath morning the captain took to his lodgings, told him the wind was fair, and all the wind-bound vessels that were in readiness, were getting under way. Mrs. Hawes replied, "it is the Sabbath, I cannot permit my vessel to sail this day." The captain expostulated, but in vain. The next day the wind was contrary, and it was not until Thursday that the vessel was able to leave the harbor, when they took a favorable breeze and were soon wafted to their desired haven. On arriving at Boston the captain was surprised to learn that not a single vessel, of those which had left him at Charleston had arrived; nor did any of them arrive until three weeks after. They had encountered a severe gale; some were wrecked, and some were blown off to the West Indies.—Mr. Hawes returned by land, and arriving on Saturday night at a village within thirty miles of Boston, determined to pass the Lord's day there. Several persons called on him and expressed great surprise that he should have been willing to lay by a day when he had been so long absent from his family. He often observed in after life, that had he intended to promote his worldly interest only, he could not have done it more effectually, as he had almost the whole town for his customers."

Through her whole life, the impression received from her parents, of her obligation strictly to observe the Sabbath were not effaced.

Mr. Hawes had a numerous family of children, nearly all of whom died in infancy; and Sarah was herself the subject of numerous sicknesses and exposures, from which she ever regarded her deliverances as special interpositions of Divine Providence.

These events, and the unwearied counsels of her parents, at times took hold of her feelings, even in her earliest years, so that she would pray with great earnestness; but her goodness was like the morning cloud and early dew. She passed her youth in giddy mirth and vanity.—Tho' God, by his providence, frequently arrested her attention, and brought her under convictions of sin, her volatility drove them from her mind, and her venturesome spirit often endangered her life. She once remarked, in allusion to the dangers of her youth, "the recollection of some of my hair-breadth escapes almost makes me shudder."

The foregoing particulars are principally taken from a manuscript found among the papers of Mrs. Tappan after her decease, which appears to have been written at an advanced age. It commences thus:

"Oh who hath tasted of His clemency in great

ter measure, or more of it, than I? I have often thought these beautiful lines of Addison, could be to none more applicable than to me:

"When all thy mercies, Oh, my God, I see,
May my gratitude rise as high; for surely none
has been more signalized by dangers and preser-
vations. Some of the most material, I would
record for the benefit of my children:—and I
would recommend to them to begin early in life
to minute down extraordinary providences, for
their own benefit and the glory of God. For
want of this method, many events are forgotten
and lost; which I doubt not is the case with me;
and many are but imperfectly recollected."

After relating many particulars of her early life, she proceeds as follows:

"I was enabled by a solemn covenant engage-
ment to give myself up to God in the twenty-
first year of my age; and God has, I trust, gra-
ciously kept that which I have committed to
him, notwithstanding all my declensions and
provocations, which have been many and grievous.
He is the Lord God, merciful and gracious,
slow to anger, not willing that any should per-
ish. But if I should go on to recount all his mer-
cies, I should fail me. They
are new every morning, fresh every evening;
and although my gratitude falls far short, yet I
bless God for a thankful heart. He has often
enabled me to rejoice in that he has seen fit to
correct me, and to adore him, that his strokes
have been so few, so light. Oh! if I had an
angel's tongue, and could be heard from pole to
pole, I would proclaim to listening worlds, his
goodness to my soul!"

In the year 1770, she was married to Benjamin Tappan of Northampton, with whom she lived happily 59 years, and reared ten children, nine of whom survived her.

In 1818, she wrote as follows:—

"I am now 70 years of age and still have to record God's great and signal mercies to me and mine. Surely there is no one living who has received such marks of Divine cleanness as myself as to outward circumstances; but alas! when I compare God's mercy with the fruits it has produced, what cause have I to mourn over my barrenness and unfruitfulness. Oh! it is well I have a God to deal with, and not man. Jesus is my advocate on high. His atonement is my security that sin shall not prevail over me, but that I shall finally triumph over it. Glorious high priest! Oh that all my dear children could estimate Thee as thou hast enabled me to do.— Thou art all my hope, my trust; my righteousness, and strength. O, that thou wert theirs.— Then they would have found the pearl of great price; and yet they seek after righteousness—at least some of them. O, that thou wouldst lead them, and bring them all to the knowledge of the truth, as it is revealed in thy Word. Help me to leave them with thee, and while I plead with thee for them, bow submissive to thy Divine will. I know thou art holy and just in all thy ways; and it becomes me to adore thee for me and mine."

Several months appear to have elapsed before she resumed writing. Then on the same paper she added:

"May their children rise up and call them blessed. May they by their example encourage the hearts and strengthen the hands of their dear parents, and assist them in their progress through the narrow way that leads to Heaven. And may God, of his infinite mercy, grant that free, unmerited grace may gloriously triumph over error and sin, and that all my posterity may at last unite in ascribing glory to God the Father, glory to God the Son, glory to God the Holy Ghost, glory to three in one—amen!— This doctrine I was never particularly taught by my parents, although they were believers in it. They taught me the Assembly's Catechism; but I have no remembrance that it was ever explained to me. I well remember that when I first felt the influence of the Bible, the Assembly's Catechism opened upon my mind with such delight & power, that I was surprised I had known it so long, and never understood it. I was convinced it was the religion of the Bible, and I have never doubted it for a moment since; but rather my experience, for more than fifty years, has confirmed it. I have found it my guide through life; and expect, through the mercy of God my Saviour, it will be my support when passing through the valley and shadow of death. I have no other dependence. I desire no other. None but Christ! none but Christ! He is my Alpha and Omega—the chief among ten thousand, and all together lovely. I trust I can say with Peter, 'Lord! thou knowest all things, thou knowest that I love thee.' And can I hope that thou hast set thy love on such a worthless worm as I am? Yes, if I love, it is because thou first lovedst me. Thou didst pass by when I was all over defiled by sin, helpless and hopeless, and didst say unto me, live; and the time was a time of love. Infinite mercy took pity on me, or I had never sought thy face. Thy boundless compassion has been extended towards me, even to old age, through a long life of ingratitude and backsliding. It has raised me when falling—when wandering, it has recalled me; and if I am saved at last, to the triune God be all the glory...amen!"

After several other interesting passages, written at different times, all breathing the same spirit, which we have not room to insert, the manuscript closes in 1822, as follows:—

"God is lengthening out my life, and that of my dear husband to our 75th year. Our bodily health is comfortable, and our minds not greatly impaired. Our children, too, are all enjoying health and prosperity, with their numerous offspring. Some of them, I trust, have chosen the good part, which will abide forever. And, oh! may God, in his great mercy, grant that we may all arrive in heaven, at last, a family without one member missing...all redeemed by the precious blood of Christ Jesus. Amen!"

She was attacked by the distressing disorder, which speedily terminated her life, on Tuesday morning, March, 21st, 1826. She was awake much of the previous night, and reviewed her past life, her childhood, and youth, and particularly her married life. She regretted that the cares of the world had occupied so large a share of her attention, and thought, that could she live

her life over again, she should be more faithful to the souls of her children. She wished to exhort her children to bring up theirs for God. But notwithstanding her repeated backslidings, she notwithstand she was a child of God, and that could trust she was a child of God, and that although she had been unfaithful to the best and kindest of Masters, she should be saved for the sake of the atoning blood and perfect righteousness of her Lord and Saviour, Jesus Christ.... She reflected upon the devotedness of Paul, and wondered why all christians were not constrained as he was, by the love of Christ. She said, "this is my last sickness...I prepared for it last night." And from this time until her death she retained a strong impression that she should never recover. Afterwards she remarked that she had spent such a night as she should wish her last to be, before entering eternity. She said, "I do not know that I have one doubt that heaven is my home, but I wish to see all my children there." She longed to depart and be with Christ, although she submitted entirely to the will of God, and extremely anxious not to indulge an impatient or murmuring spirit. Notwithstanding her severe pain, she would frequently exclaim:—"O, help me to praise God for his goodness! God is good—superlatively good." She was very desirous to obtain the prayers of the church, and sent a note to be read at the Wednesday evening lecture. In conversation with the pastor, Rev. Mr. Tucker, she said:—"I am unable to say much; my mind wanders, but my hope is firmly fixed on the righteousness of Christ. Do pray for me. Do not pray for my life—I do not desire that—pray that I may have patience—that I may honor God in my death, and that he would lift upon me the light of his countenance, and be my support." On Thursday she said, "O, I have slept sweetly this morning...I shall soon sleep sweetly in the grave.— Yes I shall sleep sweetly in the grave; I do not wish to live. To be sure, I have every comfort this world can afford, but what are they? What are all the comforts of this world worth living for? When Mr. T. called in the evening, she said, "Mr. T. I trust that I gave up myself to God in sincerity and truth, when I was quite young, and it is now more than fifty years since I made a profession of religion; but I have been an ungrateful creature; I have nothing to reflect upon as a ground of justification in the sight of God. Christ is all my hope—all my dependence is upon his righteousness. O, what a mercy that God should determine from all eternity, to save such wretched sinners, and that I should be one. O, what a gift!" Mr. T. replied:—"Yes; the redeemed in heaven have but one song to sing 'unto Him who hath loved us, and washed us from our sins in his own blood; to Him be glory and dominion forever!" On Friday she thought herself near her end, and in the morning took leave of her friends, and said she wished to hear of nothing but Heaven. Speaking to a person present upon the importance of making a profession of religion, she said, "Far be it from me to urge any to take these solemn obligations upon them, unless they are willing to devote their whole lives to the service of God—but think not that you can escape obligation by the neglect of this duty." Soon after she clasped her hands and said with sweet expression—

"Why was I made to hear thy voice
And enter while there's room?
When thousands make a wretched choice
And rather starve than come.
'Twas the same love that spread the feast
That sweetly forced me in;
Else I had still refused to taste,
And perished in my sin."

In the afternoon she exclaimed, "O tell all the world to trust in nothing but the righteousness of Christ Jesus. He is the Alpha and the Omega—the beginning and the ending—O he died to redeem a lost world!—there is no redemption any other way!—O what a mercy that I am going to be free from sin; Dear Saviour! Lovely Jesus! come quickly—help me—help me to clap my wings and depart? O if the world knew how precious Jesus was, they would not need such urging to come to him!"

On Saturday she thought herself very near to death, and desired that all her grand children, who were in town, might be sent for to see her breath her last. When they came, she was enabled to address them in a most solemn and affecting manner, with advice peculiarly adapted to the case of each.

A young friend entered the room. She took her hand and said, "I hope you have come in season to receive one word of advice—you have chosen the Lord for your portion—O remember it is no small thing—do not neglect the duty of secret prayer—remember past scenes, and do not let the world steal away your heart from God!"

To another she said, "Tell your young acquaintance for me that nothing is so important, as an interest in the Saviour."

Mrs. J. H. L. came to her bedside. She clasped her hand and said, "You have been a kind neighbor to me, Mrs. L.—your afflictions are very great—but trust in the widow's God—he will guide and support you—be your protector and never failing friend—go to Him and He will give you strength and enable you to discharge your duties to your fatherless children. I hope I may meet you in Heaven—may you be found there with all your children, and say, 'Lord, here am I and the children thou hast given me.'"

Have faith in your Redeemer—reflect on the promises—they are sure, and they are yours."

To another who said, "Mrs. T. do you still find the promises sure?" She answered, "O yes! they are all yea and amen to the glory of his grace!"

To Mrs. R. B. E. "God is good! God is good! open thy mouth wide." These were the last words she uttered, except occasionally to express her wants.

Her slumber was quiet, but deep until 4 o'clock the next morning (Lord's day, March 26,) when, without a struggle, she ceased to breathe, and sweetly fell asleep in Jesus.

The following remarks are from the pen of a clergyman intimately acquainted with the subject of the above narrative, and with the circumstances attending her death.

Mrs. Tappan, whether considered as to her intel-

lect or to the energy of her moral character, was no ordinary woman. Though unobtrusive and modest, she was exemplary and firm. She was eminently a woman of principle—her views of doctrine and duty were enlarged and remarkably correct—she read good books extensively, but the Bible most of all. She had a great sense of the purity of the divine law, and of the preciousness of Christ. Her piety was deep and active—she was not one of those fitful christians whose religion blazes forth for a season and then dies away; who has much to say about frames & ecstasies, and then relapses into stupidity and inaction—she was uniform, like the rising sun—she was a woman of prayer. Often in the dead of winter she would rise from her bed at midnight and go into an upper chamber and wrestle with God for a blessing upon her family and the church of Christ. The whole influence of one consistent, humble, and praying christian, cannot be known till the judgment. She not only named, but she honored the name of Christ. The church in Northampton, of which she was a member, was frequently refreshed by revivals of religion. There were many causes operating there to discontinue spiritual religion. But owing to the prayers, zeal, and faithfulness of the real friends of evangelical truth, a powerful and numerous church always existed. Without detracting from the merits of any, and giving full consideration to the services of all, the life of Mrs. Tappan may be regarded, as of great value to the interests of Christ's kingdom in that place.

As her life was an exemplification of the holiness of the gospel, her death was a confirmation of the preciousness of his hopes. I saw her die. It was the triumph of faith—the cloudless setting of an evening sun. Her confidence in God was unshaken. Several of her children and nearly all of her grand children were still out of the ark of safety. It is impossible to describe her expressions when speaking on this subject. She was swallowed up with the goodness and glory of God—she confided in the rectitude of his government—and yet she prayed earnestly and often for her posterity—she believed they would be brought into the kingdom of Heaven—she deliberately conversed with those present; and sent affecting and discriminating messages to those absent.

The effect of such a death was such as might have been anticipated. It quickened and rendered deeply solemn the church—it affected and melted some of her family—a scene of deeper interest and greater influence soon took place in the room where she died, than I ever witnessed. At a single meeting five or six expressed a hope of forgiveness, who have since given evidence of a spiritual change. The circumstances connected with the commencement of the glorious revival in Northampton, in 1826, rivited the impression upon most minds, that it was connected in the Providence of God with the death of Mrs. Tappan. The change that has since taken place in the views and lives of several of her children and immediate descendants, have shown more fully the moral power of her death of his Saints.

SUDDEN DESTRUCTION OF A HARDENED SINNER.

[Furnished by a Clergyman.]

He, that being often reproved, hardened his neck, shall suddenly be destroyed, and that without remedy. xxxix. 1.

The following literal and awful execution of the foregoing threatening occurred some years since, within my own observation. The subject of it was a Mr. W.—d. To render more intelligible, some parts of the narrative, it may be proper to state that he was a carpenter by occupation, and also served as a trumpeter to a troop of horse in the town where I resided. This unfortunate man married in early life; but soon after his marriage, contracted an irreconcilable aversion to his wife. It pleased God, on two or three different occasions, to visit him with a lingering, dangerous fever, and bring him apparently to the verge of the invisible world. During these successive afflictions, he was agitated with bitter remorse, expressed penitence for his former impieties, promised reformation, and to live with his wife as a dutiful husband. But these serious impressions, "were like the morning cloud, and the early dew."—With recovery of health, his evidences of repentance and reformation vanished; and from these repeated visitations of the Almighty, and his own solemn resolutions, he returned to the world still more hardened in transgressions.

On the afternoon of Monday, I went in company with another clergyman, to hear the Rev. Mr. —, who had dispensed the ordinance of the supper, on the preceding Sabbath; and during the hours of public worship we were frequently disturbed by the blowing of a trumpet; and were afterwards informed that the unfortunate W.—, had been playing, on purpose to interrupt our worship, remarking that the "Most High was as much honored by the sound of his instrument as by our praises in the temple." "But the triumph of the wicked is short." This occurrence, as I already stated, took place on Monday. On the Wednesday following, having called at his lodgings, I found him in the most exquisite bodily distress; but did not enter into conversation, having repeatedly witnessed his professions of repentance, and his gross relapses to his former course of iniquity. Upon the evening of the succeeding Sabbath, a message was sent that W.— desired to see me. Upon repairing to his lodgings, I found him laboring under excruciating distress of body; but the poignancy of his bodily pain did not admit of a comparison with the horror which was rending his conscience. I mentioned to him that agreeably to his request, I had called to see him, and was ready to have conversation; when he replied, with an agony of feeling which I can neither describe nor forget. "I have been a great sinner; I have carelessly neglected the means of salvation, and am now on the brink of eternity, and must appear before the tribunal of my judge." I conversed with him at considerable length, on the promises of the Gospel, on the all-sufficiency of Jesus; assuring him that he "came into the world to save sinners," and that no guilt

of the creature was beyond the merit of his sacrifice, and then prayed with him. Having spent some time afterwards in conversation respecting the evil of sin, the merit of the Saviour's blood for pardon, and enumerated for his encouragement, some of the very chief of sinners who had obtained forgiveness, I rose to retire, when he exclaimed with the utmost importunity. "O pray with me, pray for me;" which were the last expressions I ever heard from his lips. I left him about ten o'clock at evening, and returned early the next morning, found him speechless, and in a few hours he breathed his last, and "went to his own place." Thus on one Monday, I heard him wantonly deriding the worship of God and the devotions of his children, and on the next, saw his body a lifeless corpse; "while his soul had received according to his works."

The above is a simple, unexaggerated relation of a fact, of which I was a witness. Should God, in his providence, throw this narrative into the hands of one who has indulged himself in sporting with religion or its professors, I beseech him to pause and reflect, and tremble. "Be ye not mockers, lest your bands be made strong.— Who hath hardened himself against God, and hath prospered?" Foul man, "hast thou an arm like Jehovah, or hardness to rush fearlessly on 'the thick bosses of his buckler?" Thou, whose breath is in thy nostrils; whom he could cleave to the dust of death, and to the damnation of hell, with a thousand fold more ease than thou art capable of breaking the most slender plant, or crushing with thy foot the smallest insect? Reader, if conscience brings to thy recollection a single instance in which thou hast treated, even with levity, the services of the sanctuary, or the followers of Jesus, rest not an hour until thou hast confessed thy guilt, and sought pardon through his blood. Take thy bible and read with attention, the following passages.—Nahum, I, 2. Deut. xxxii, 41. Prov. ix, 12. Prov. xi, 21.

Am. Pastor's Journal.

ROCHESTER:

FRIDAY, NOVEMBER 7, 1822.

KITTREDGE'S ADDRESS.

We have just published a second edition (10,000 copies) of this Address on the use of Ardent Spirits.

We have perused a considerable number of the excellent Essays on this subject, which have the past year, followed each other in rapid succession, all of them possessing their peculiar excellencies, and calculated for the different classes of the community, but among them all, we do not believe there is one so well calculated for the great mass of the people, as that of Mr. Kittredge.

Although it cannot claim a high rank in point of literary merit, the peculiarity of expression, the clear exhibition of facts, the ludicrous manner in which the popular excuses for using ar-

dent spirits, are exposed, if an attentive perusal, and have in such numerous instances produced conviction which has been followed by reformation, that we feel desirous to see it circulated in every section of our country.

After the Canadaigua edition of 5,000, had been circulated in Ontario, Monroe, and the adjacent counties, we could not but hesitate about printing our edition of 10,000 last winter, lest the market should be overstocked and it should remain on our hands; but our apprehensions on this point were soon removed—the whole were disposed of almost as soon as they could be got ready for delivery, and we received orders for thousands which we were unable to answer.

Since that time, this Address has been stereotyped in N. York and Philadelphia, an edition published at Plattsburg, and another at Ithica, yet without any apparent diminution in the demand.

The effect which these addresses, together with the measures which have been adopted to arrest the progress of intemperance, have produced, so far exceeds our most flattering anticipations, that we feel encouraged to persevere, and to exhort the friends of temperance, to redoubled exertions in the good cause. It is a cause in which the patriot and philanthropist, although at perfect antipodes on other subjects, may and do unite.

We know there are some whom we consider not only as good citizens, but as brethren in Christ, who cannot be persuaded to take the stand which this alarming evil—which the times—such public sentiment, imperiously demand—that of entire abstinence. "Touch not, taste not, handle not," should be inscribed on every bottle and every vessel which contains the accursed thing—and we trust and believe that the time is not far distant when the church of Christ, of every different name, will make this demand of all its members, and will not be satisfied with any thing short of it.

We know there are some who profess to obey the command to take up their cross, to deny themselves, who still claim and exercise their right of indulging in a moderate use of ardent spirits. They make use of the oft refuted argument that a moderate and occasional use of spirits is conducive to their health—and yet the very physicians on whose judgment they place the utmost reliance in cases of sickness, are almost unanimous in the opinion that it is not only not useful, but injurious, and is the immediate or remote cause of a great part of the diseases which afflict mankind. The fact is, it has become a habit too strong to be resisted, and they would find this to be the case were they to examine, seriously and prayerfully, their own hearts.— This is a cross too heavy for them to take up.— But even if their excuses are well grounded, the good of the community demands the sacrifice.

Let them consider well the conduct of the Apostle in abstaining from the use of meat lest it should embolden a weak brother to eat with improper views, and thus be the cause of his sinning against God. Surely spirits cannot be more necessary than meat. We say, let them reflect and examine.

We would call the attention of our readers to the article on our last page, over the signature of "Observer." Some unpleasant feelings have been excited among our Baptist brethren, on account of a sentence in that very interesting little work, "Pierre and his family," which a writer of the Baptist denomination imagines, favors infant baptism, and thinks that the publishing committee have been culpably remiss, to say the least, in permitting it to be issued as a Sabbath School Book from the S. S. Depository.

The article signed Observer, is from the *Columbian Star*, an ably conducted Baptist paper, and the article is so well timed and breaks so good a spirit, and withal is so well written that we recommend it to the particular attention of the readers of the Observer.

Our benevolent citizens generally are invited to give their attention to a meeting which is to be held at the Mansion House to-morrow (Saturday) evening, at 7 o'clock, for the purpose of establishing a Dispensary for the Medical relief of the Poor in this village. Few institutions have a stronger claim upon the sympathies of the public, and it is expected that those, whose hands are "open as day to melting charity," will be present on the occasion, and give their hearty concurrence and support to the benevolent enterprise.— [Communicated.]

INTERESTING FROM GREECE.

The Jour. of Commerce of Thursday morning contains a letter from Rev. Jonas King, to the Ladies' Greek Committee of this city, dated Poros, (a Greek Island,) 5th of August, 1822, where he had arrived, with Messrs. Stuyvesant and Woodruff, in the brig Herald, which was despatched from this port a number of weeks since, with supplies for the suffering Greeks.— The same paper contains an extract from a joint letter from Messrs. Stuyvesant and Woodruff, to the Chairman of the Greek Committee of gentlemen, and also a letter addressed to themselves by Count Capo D'Istrias, President of Greece.

It appears from the last two documents, that the Count had advised them to go in persons, (accompanied by safe guards which he would furnish,) to those parts of Greece which have suffered most from war, anarchy, and the continued presence of the enemy, i. e. the Morea; and having acquired full information as to the nature and extent of the miseries endured, to direct the might judge expedient. He recommended, however, that they should not give but sell their commodities, taking notes for the same payable in three years,—the money, when collected, to be applied to the establishment and support of Schools in Greece. The agents, it appears, had resolved to pursue this course; in the mean time they had deposited their cargo in magazines furnished gratis by the government.

In respect to the necessities of Greece at the present moment, the Count remarked, "I will give you the whole of the Morea for your field, there you will find villages laid waste, thousands without a shelter, without food, without clothing." The following paragraph will be read with deep interest by those who seek not only the political emancipation of Greece, and her deliverance from temporal sufferings, but also the emancipation of the mind and the salvation of the soul:

Multitudes were calling on me to beg the Gospel. I know not that I ever saw people so absolutely hungry for books as they were in this place. No more than three or four have asked me for charity—hundreds have for books. I have many things which interest me exceedingly, which I wish to communicate, but cannot now, as the Herald, by which I send this, is to sail at two o'clock to-morrow morning. Suffice it to say that the way is opened for me to establish schools to almost any extent. If you can send me fifty thousand dollars I can employ it for that purpose. Could not the Ladies of New-York collect money enough for building a school-house, and the establishment of a school of superior order for females in Greece? Would not such an act of charity in the ladies of your city be to them a more brilliant ornament than chains of gold and pearls? I have to-day had an other interview, with the President, and he has invited me to visit the schools which he has here, and to come to Egina, (where he is going to-morrow morning,) to be introduced by him to the Bishop in that place, and to visit the schools which he has there established.—N. Y. Ob.

The editor of the N. Y. Observer, in an article on the subject of the election, the most of which is now too late for us to copy, gives us the appalling fact that in the city of New-York, with a population of 200,000, there are in full operation more than THREE THOUSAND DRAM-SHOPS! or one to every sixty-six persons, including men, women, and children. The consequence is, that in order to make a profitable business, each retailer is obliged to swell his amount of sales to the utmost; and this leads to the deplorable practice (with many) of keeping their shops open on the Sabbath. How is it possible that such a state of things can exist, without bringing numbers to poverty, multiplying the victims of intemperance, and increasing to an alarming extent, the frequency of crime!— What avails it, that we pay \$100,000 per annum for the support of the poor—that we erect new Prisons and new tribunals of Justice—so long as the very foundations of iniquity are kept open, to pour their poison upon our otherwise happy community?

Extract of a letter from a much esteemed friend to the Editor of the R. Observer, dated Johnston, Licking Co. Ohio, Oct. 26, 1828.

Our County Bible Society, organized last July, and also two or three Tract Societies, recently organized are prosperous—so far beyond my most sanguine expectations—and what must be cheering to every pious mind, a more interesting revival of religion has taken place in Granville, Burlington, Hartford, McKane and St. Albans (in this county) than has been experienced in this section of country since its first settlement.

I am not in possession of data to enable me to state the precise number of new converts who have made a public profession of religion, but feel confident that it is not less than 150.

From the Philadelphia Recorder.

Henry's Commentary.—We are highly gratified to observe that an edition of this valuable Commentary in the octavo form is offered to the American public. It has hitherto been accessible only in the olden dimensions of the cumbersome folio, or the more expensive form of the English quarto. That it is entitled to the most popular dress, and that it ought to be rendered accessible to all classes of readers, none acquainted with its exalted merits will presume to question. It is so unlike to Scott and Clarke, that it cannot supercede, as indeed it ought not, either of those works, in their respective departments. As a family and practical commentator, Scott will probably long remain without a rival. But to those who, in the perusal of his inimitable volumes, have acquired a decided taste for scriptural reading, and who having nearly exhausted the rich treasures of his prodigiously valuable mine, are desirous to prosecute their researches in a similar direction by the guidance of another master-workman, the possession of Henry's Commentary will prove invaluable. Its style, indeed, is antithetical, and rather quaint, but its matter is the concentrated essence of scriptural and experimental truth. In fact it is a library in its single self of the divinity of the non-conformists; and about the best specimen that could be given of a school in divinity, which in any age or country has seldom had its equal, and we could almost find it in our hearts to say, never had its superior. We wish the publisher the greatest possible success.

EVANGELICAL RELIGION IN GERMANY.

Extract of a Letter from Rev. B. Kurtz.

It is a most pleasing and animating reflection, to consider how the clergy and people of this country are returning again to the simplicity of the Gospel and to the truth as it is in Jesus.—Many, very many who some years ago marshaled themselves in the ranks of Socinianism and unbelief, or rationalism, (as it is here terminated,) have deserted this cold, barren, hopeless system, and ashamed of the pride of their former Philosophy, falsely so called, are now preaching the doctrine of atonement in strains more feeling and delightful than those in which the present generation have ever been accustomed to hear. The people of our country any longer appeal to the wisdom and learning of Germany in support of their comfortless and ineffective principles; for the most brilliant talents and the most profound philosophers of German Europe are at present decidedly on the side of sound orthodoxy. Yes, whilst such men as Von Platt, Neander, Stuedel, Hahn, Harms, Rudelbach, Kraft, Tholuck, Stein, Wolf, Twisten, Krummacher, Heubner, Meyer, Hongstenberg, Scheibel, Ohlshausen, and an host of other such master spirits—such mighty geniuses—are true and active believers in Christ, and powerfully engaged in vindicating his honor, the enemies of the cross have but little to exult in, and may look upon their cause, at least in this hemisphere, as a hopeless one.—The truth is, there is a wonderful hungering and thirsting amongst the millions of Europe, after the pure milk of the Gospel, and wherever this food is administered, the houses are filled to overflowing with anxious and devout hearers.

—Lutheran Intelligencer.

OBSERVANCE OF THE SABBATH.

Mr. Editor: The many exertions that have been made and are now making for the better observance of the Lord's-day, are cheering to the Christian and happy omens for good; but still there is cause for mourning and lamentation; and every pious and feeling heart must bleed at the frequent violations of that day of sacred rest. What, sir, can be said of those parents in this enlightened land, who make the Sabbath a day of visiting and pleasure, and who suffer their children to spend this day in hunting and fishing, or playing at marbles? And why is it that mails continue to be transported and opened on the first day of the week and stages and steamboats continue their wonted route?

How many poor souls engaged in these employments, are perishing for lack of spiritual knowledge. Stage drivers and those employed in steamboats, are deprived of the means of grace and the services of the sanctuary. Postmasters too in many instances, are deprived of the privilege of assembling at the house of prayer, in consequence of having to open mails, distribute letters, &c. And can these things be justly pleaded as matters of necessity? In London, and in many other places, (I am happy to say) no mail is suffered to pass out or in—not a mail-bag is opened, or a letter delivered, on this day of holy rest.

O may this blessed example be speedily imitated in this our happy land of liberty and religious freedom.

"A STRANGE THING."

We hope there has been some good done, writes the Secretary of the Auxiliary Tract Society at Auburn, since our connexion with the Parent Society. One individual in this County, who was in sentiment a Universalist, and a man of some influence in Society, we have reason to believe, has been led to forsake his refuges of lies and flee to Christ, the only ark of safety, through the divine blessing on the reading of the Tract entitled "A Strange Thing."—Am. Tract Mag.

SAVAGES FIRST SEEING A WATCH.

One morning during Fenaw's stay at this Island, some of the natives brought Mr. Mariner's watch, which they had procured from his chest, and with looks of curiosity, inquired what it was. He took it from them, wound it up, and put it to the ear of one of them and returned it. Every hand was now outstretched with eagerness to take hold of it—it was applied in turns to their ears—they were astonished at the noise it made—they listened again to it—turned it on every side, and exclaimed, "Mocovi!" (it is alive.) They then plucked and bit it, as if expecting it would squeak out—they looked at each other with wonder and laughed aloud, and snapped their fingers. One brought a sharp stone for Mr. Mariner to force it open with. He opened it in the proper way, and showed them the works. Several endeavoured to seize hold of it at once, but one ran off with it, and all the rest after him. About an hour after, they returned with the watch completely broken to pieces, and giving him the fragments, made signs for him to make it do as it did before. Upon his making them understand that they had killed it, and that it was impossible to bring it to life again, the man who considered it as his property, exclaimed mow mow (spoiled) and making a hissing noise expressive of disappointment, accused the rest of using violence; and they in their turn accused each other. Whilst they were in high dispute, another native approached, who had seen and learned the use of a watch on board a French ship. Understanding the cause of their dispute, he called them all cow-vale (a pack of fools), and explained in the following manner, the use of the watch. Making a circle in the sand, with sundry marks about its circumference, and turning a stick about the centre of the circle to represent an index, he informed them that the use of it was to tell where the sun was—that when the sun was in the east, the watch would point to such a mark, and when the sun was highest it would point low—and when in the west it would point there, and this he said the watch would do, although it was in the house, and could not see the sun; adding, that in the night time, it would tell what portion of the day's length it would be before the sun would rise again. It would be difficult to convey an adequate idea of their astonishment. One said it was an animal—another said it was a plant—but when he told them it was manufactured, they all exclaimed—Foon noor hoto!—What an ingenious people.—Mariner's account of the Tonga Islands

From the Arkansas Gazette.

MORE INDIAN MURDERS.

"Cantonment Townson, Sept. 8, 1828. Sir—On the 31st of August, six soldiers of this command, had "a pass" to go to the Kiamuchi, for the purpose of fishing. Corporal The Gloyd and Musician Glenn preceded the party 30 or 50 yards. At the distance of six miles from the post, those who were in the rear heard the report of a gun, accompanied with an indian yell, and also the exclamation "O God, I am killed!" Knowing that neither Gloyd nor Glenn had a gun, their followers supposed that they were attacked by enemies, but an intervening knoll screened them from their sight. They immediately returned to garrison, and on a report of the facts, a command of 20 men was ordered out by Major Burch, under Lieut. Casey. They returned with the corpses of Gloyd, and Glenn. The body of the former was marked with a ball and many arrows, and that of the latter with arrows only.

The alarm was immediately given to the citizens and friendly Indians encamped in the neighborhood of the garrison; and on the following morning a party of about 40 mounted men, consisting of citizens and friendly Indians, and a detachment from this post, pursued the enemy, and on the 4th day, returned with the scalps of the soldiers killed, and those of three Indians, also with the bows and equipments of fifteen. They found the Indians encamped about ninety miles from the garrison, near the Blue Water River. They rushed upon them suddenly, while they were dancing around the scalps of Gloyd, and Glenn. They were then near a thicket through which some escaped, but it is believed not many without wounds. They were Pawnees. The only one of the opposite party who was injured, was Nicoming, a Delaware Chief who received an arrow wound in his thigh. He is doing well.

ISAAC B. DESHA.

Extract of a letter from Thomas M. Duke, Esq. formerly of Washington, Ky. and now a resident in Texas. Dated San Felipe de Austin, July 24, 1828.

Isaac B. Desha, who was so long confined in Kentucky, for the murder of Baker, is now in confinement in this place on a charge of the same kind; the circumstances are these.—Last April Desha, arrived here on board the schr. Rights of Man, from New Orleans, in company with a man by the name of Thomas or John Early, of Brown county, Ohio, who visited this county for the purpose of removing his family here. Desha passed by the name of John Parker; they arrived in this town early in May, and remained only a few days here, and left this for San Antonio.—When they left here Desha was without funds, and Early had a pretty smart sum with him.—Desha arrived in San Antonio without Early, and spent money freely. On his return to this place I had him arrested, and have sent out men to day to examine for the body of said Early. The evidence that I have been able to collect as yet, is very strong against him, and I am very much afraid that he has murdered his companion.—Yesterday he confessed to me, that he was Isaac B. Desha; but not until he had been identified by a gentleman in this country. I was satisfied in my own mind that he was Desha, from his family resemblance, and his breathing through a silver tube.—Ky. Rep.

So far, says the Frankfort Commentator the statement given in the letter from Mr. Duke, is authentic. Other accounts, which want confirmation, state that the body of Early had been found, half consumed by fire: that Desha had confessed the murder, and the murder of Baker, and says that these are minor offences compared with some committed by him.

IT SOOTHES MY SORROWS.

I preached a sermon lately from Matthew xxi, 22. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." It was occasioned by the death of a little boy, about eight years old.

Some time ago he had attended public worship with his mother, and the minister preached from the text above mentioned. As they returned home, he said; "Mother, that was a very solemn text to-day, was it not? The minister seemed to stop, that the people might send up their prayers. I should think, mother, that every body asked the Lord for something!" "Well, my dear," said his mother, "What did you ask for, yourself?" "Oh," said he, "I prayed, and said, 'Lord, let thy will be done respecting me.'" She was struck with this at the time; as he was unwell; but still more so a few days afterwards, for his illness increased, and the fifth day he expired. One day, during the interval between the sermon and his death, she was repeating that hymn,

How sweet the name of Jesus sounds,
To the believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.

"Mamma," he exclaimed, "do read that verse till I can repeat it; it is the sweetest hymn I ever heard. Oh, it soothes my sorrows." "My dear, what sorrows have you? does your head pain you very bad?" "Yes, but it is not that. I am sorry I have been peevish; I am sorry I have been so careless; I am sorry I have been so bold; I am sorry I do not love the Lord Jesus Christ more; I love you and papa very much, but I think I love him more than both of you; yet I feel sorry that I do not love him more, for His name soothes my sorrows."—Children's Friend.

Melancholy Accident.—It becomes our painful duty to announce the death of the Rev. DANIEL H. BARNES, one of the associate Principals of the New-York High School. He left this city on Friday [last week], on invitation of Gen. Van Rensselaer, and the trustees of the Institution recently founded at Troy, [the Rensselaer School.] to attend its first public examination. He stopped in Columbia county to visit some friends; and on Monday, on his way to Troy, in a stage, in descending a hill, the driver having been thrown from his seat, Mr. Barnes, in attempting to jump from the carriage, fell and fractured his skull. He died in a short time after.—Evening Post.

PUBLIC EXECUTIONS.

We are glad to see, by the following section of the revised laws, which has recently passed the Senate, that an effectual remedy is applied for the evils which have so frequently and invariably attended public executions:—

Sec. 27. Such punishment shall be inflicted either in the prison where the convict shall be confined, or within an enclosed yard, or in some other place, or in some enclosed adjoining street, at the discretion of the Sheriff, whose duty it shall be to execute the same.

SUMMARY.

Liberty.—A writer in the Christian Watchman says.—A single church not 50 miles from Boston, has given \$12,000 to the various objects of christian benevolence within nine months past, and yet this church is in its infancy.

Thirty thousand copies of the Address of the General Union for promoting the better observance of the Sabbath have been published in Philadelphia, for gratuitous distribution in that city, both among the rich and poor.

The yellow fever prevailed to a considerable extent, in N. Orleans, the fore part of October. We understand that the proprietors of the principal lines on the canal, in consequence of the losses sustained by the ice last season, have determined to stop running by the 12th Nov. instant.

In Maine and New-Hampshire, Thursday the 14th; in Ohio, Friday the 14th; and in Massachusetts and Connecticut, Thursday the 25th of November inst. are appointed days of thanksgiving and prayer.

Hon. John Woodworth has tendered his resignation as Judge of the Supreme Court of this state.

The amount of Toll on the Canal paid to the Collector at Albany, from the commencement of navigation to 1st Nov. is \$142,823.

The watch of Mr. Catlin, the portrait painter who was drowned a few weeks since just below Carthage Falls, has been found.

Effects of Intemperance.—A man named Goodrich, of Manlius, on the 9th ult. in a state of intoxication, staggered from the walk as the stage was driving up to a public house, got before the horses, and before the driver could stop them, was run over and instantly killed.

A drunkard by the name of Ellis, after having set on fire the barn of a Mr. Stockbridge, of Whatly, which together with sheds, &c. were consumed, valued at \$3,000, on being apprehended, seized the first opportunity of committing suicide by hanging himself with his handkerchief.

A man in England by the name of Stockwell was lately killed by falling from a load of corn stalk sheaves. Just before he fell he remarked "I am drunk as the devil!"

Whiskey.—Our missionaries among the Choctaws, say that whiskey is the great impediment to civilization—that in 1825, ten murders were occasioned by it, but that by the efforts of the present chief, the evil has been so far suppressed that but one death has occurred the past year, that can be traced directly to intemperance.

The people of the United States pay annually \$120,000 for sending the gospel to the heathen, and FIFTY MILLIONS of dollars for Ardent Spirits!

Shocking Depravity.—A man by the name of Fleming, a farmer of Shrewsbury, N. J. after stabbing his wife so as to occasion her death, a few minutes after her neighbors came to her assistance and after relating to them the circumstances—Fleming went into an adjoining room and cut his own throat with the same knife which he had used in murdering his wife. Intemperance was the cause of this horrid deed.

The Geneva Gazette says the steam boat Sen-

eca Chief left here on Saturday last for the head of the lake with eight boats in tow against a pretty stiff wind.

Mr. Nathaniel R. Cobb, of Boston, having pledged himself to give \$500 in aid of the Baptist General Tract Society, provided the same amount should be raised in Philadelphia, the condition has been complied with.

We have seen a letter from New-Brunswick, New-Jersey, which represents the state of religion in the college as unusually interesting.—A few have recently submitted to the terms of the Gospel, and others are seriously impressed.

A member of a Baptist Church in the City of New-York informs us that two young persons, in giving a public relation of their religious experience, each referred to a Tract as the means, under the agency of the Holy Spirit, of awakening their attention to the concerns of the soul. One of these Tracts was the "Dairyman's Daughter;" the other the "Day of Judgment."—The Tract. Mag.

A number of fires occurred last week in N. York, some of which were obviously the work of incendiaries. Among them is the "Bulls Head" tavern, the famous resort of drovers and butchers.

We are happy to learn by the last Advocate and Journal, that the Quarterly Meeting Conference of Grove Circuit, Georgia, have formed themselves into a Temperate Society, on the principles of entire abstinence. We sincerely hope that other Conferences of this numerous denomination will follow this example, and that the recommendation in their last resolution may be followed by every ecclesiastical judicatory in our land.

"Resolved, That we recommend to our christian brethren of every order to pursue a similar course: to prevent the use of ardent spirits."

At a special meeting of the Presbytery of Grand River, held at Barton on the 22d inst., the Rev. Luther Humphrey was regularly dismissed from his pastoral charge of the Church in Burton; and Mr. Dexter Witter, a graduate of Yale College, having spent two years in the Theological Seminary at Auburn, was duly licensed to preach the Gospel.—West. Intell.

The Synod of Albany embraces 213 ministers, 19 licentiates, 32 candidates, 195 churches, and 19,184 communicants.

A civil war has broken out in Mexico growing out of their Presidential Election. The candidates for this office, were Gen. Guericio who came out in favor of independence at the commencement of the revolution, and is represented as a "generous, good hearted chieftain," well disposed to strangers, but possessing very few of the other qualifications for that high station—the other is Padrazo, a man totally different from the former. He did not declare himself in favor of the revolution until the declaration of Independence—his a man of talents, of inflexible firmness, and rather unpopular with the rabble.—His election has, as was feared, led to civil war.

Twenty three Professors, and others, holding public offices in the grand Duchy of Baden, all Roman Catholics, have been petitioned for the repeal of the law enjoining the celibacy of the clergy.—The same has been done in Brazil.

We learn, from the Vt. Chronicle, that about a year ago, twenty individuals, in Townshend, Vt., signed an agreement to abstain from the use of ardent spirits, and they say, they have learned by experience that they can perform more labor and better endure heat and cold without than with it. A Temperance society has recently been formed in that town.

A Mr. Coulbourn, a farmer of Snow Hill Md. lately shot one of his negroes, which he mistook for a bear, for which he was watching in his corn field.

Five.—The coal House of the U. S. Army at Springfield (containing about 34000 bushels) was destroyed by fire on Monday last week, during the late gale of wind. The other Government buildings were not essentially injured.—Loss estimated at \$2000.

Lorenzo T. Hall, for writing a defamatory libel, and causing it to be published in the Boston Castigator, has been sentenced to 5 days solitary imprisonment, and confinement to hard labor in the House of Correction 2 months. He has been repeatedly convicted of the like offence. John G. Scobie, the Editor of this scurrilous paper, included in the indictment, has absconded and forfeited his recognizance.

We learn from the W. Luminary, that a revival of religion is at this time enjoyed in Gallatin, Tenn. and in Franklin on the Big Miami, and at Dicks Creek in the same neighborhood. The work there appears to have been of an interesting character.

The Revival in Cincinnati still continues, and the state of religion within the bounds of that Presbytery is generally very prosperous, and christian activity, and a spirit of prayer seems to characterize the church in that region, and the means of grace are blessed and made effectual to the conversion of many precious and immortal souls.

In Prince Edward county, Va. many have lately been gathered into the fold of The Good Shepherd, principally through the instrumentality of Rev. Mr. Nettleton.

In Alabama and Missouri, revivals exist at this time, the fruits of which have been gathered and are gathering into the Baptist, Methodist, and Presbyterian churches.

At Cross Creek Pa. at a communion season, forty were added to the church, and thirty on the same day at "Upper Ten Miles" united with the church in that place.

In the Sabbath School at Litchfield, Herkimer county, 15 teachers and 20 scholars have recently become the hopeful subjects of renewing grace. In the Bible Class, containing 100 members, 20 have given evidence of conversion.

Installation.—On the 22d inst. Rev. Samuel Parker was installed pastor over the congregation in Fabius' Onondaga county. Rev. Mr. Mills presided and gave the charge to the pastor; and Rev. Dr. Brown of Cazenovia, addressed the congregation. Two individuals have pledged themselves that the salary shall be raised; and but little assistance may be expected from others.

MARRIED.
In New-York on the 28th ult. by Rev. Mr. Mason, Hon. Samuel Hubbard, of Boston, to Mrs. Mary Ann Blatchford, relict of the late Rev. Henry Blatchford, and daughter of Elisha Coit, Esq. of New-York.

In Litchfield, Conn. Mr. Thomas R. Roby, of the firm of Roby & Gould of Brockport, to Miss Clarissa Seymour, of the former place.

DIED.
In Plymouth, Mass. on the 19th ult. Dr. Nathaniel Lathrop, aged 81.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,18	1,21
Rye,			50
Oats,		20	25
Corn,		37	50
Flour, bbl.		\$6,75	to 7 00
Butter,	lb.	13	to
Beef, fresh,	cwt.	2,50	to 3,25
Pork, fresh,	cwt.	3,00	3,50
mess,	bbl.	13,00	to 15,00
Salt,			2,25

JUST published and for sale at the office of the Rochester Observer.
KITTLEDGE'S ADDRESS,
on the Effects of Ardent Spirits. Price 37 1/2 cents per dozen, \$2,50 per hundred, \$16 per thousand.
Nov. 7, 1828.

CHRISTIAN ALMANAC,
FOR 1829.
For sale at the Office of the Observer.

FOUND.
NEAR the west line of the town of York, Livingston Co. a leather POCKET BOOK, containing a sum of money. The owner can have it by calling on Alexander McArthur, Ogden.
Nov. 7, 1828. 45-36

NOTICE.
Subscribers for Henry's Commentary on the Bible will find the first Vol. of the Old Testament at C. Dunning & Co's store, Carroll St., Rochester.
44-2w

CASH FOR FLAX SEED.
THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Lined oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil & meal usually kept on hand.
JA'S. K. LIVINGSTON.
Sept. 25, 1828. 354f

DOCTOR W. E. WILLIS has taken an office on Carroll street directly opposite the Mason House, where he will attend to all calls in the line of his profession as Physician and Surgeon.
October 10. 42f

PRIVATE SCHOOL.
THE subscriber will open a School opposite the Congregational Church in Ogden, Monday 17th, November.
Students taught Reading, Writing, Scientific Arithmetic, English Grammar, Geography and the lower branches of Mathematics. Price of tuition three dollars per quarter.
Good board, in respectable families, for twelve shillings per week. Every possible attention will be paid both to the moral and intellectual improvement of his charge.
W. M. A. CHAPMAN.
Ogden Oct. 28, 1828.

STRAYED.
FROM a pasture on what is called the Sutherland Farm in Pittsford, on or about the 1st of September last past, a dark chestnut MARE, 9 or 10 years old, with a switch tail, a notch cut out of one eye lid, a small ring-bone on one hind foot. Whoever will return said Mare, or give information where she is, shall be handsomely rewarded by
AMOS T. RICHARDSON.
Rochester, Oct. 21, 1828. 43-3w

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

"PIONEER STAGES."
THIS Line runs regularly twice a day for the East—once for Batavia and Buffalo, and once for Lewiston.

OFFICES, at Christopher's Mansion House, and opposite the Rochester House.

HELLS ON BAPTISTS.
JUST published and for sale at the store of E. PECK & Co. Rochester "Conversations on Baptism," containing answers to the enquiries of a TOURG CONVERT, respecting the sentiments of those who practice Infant Baptism. Second Edition enlarged by James Ellis, A. M. Minister of the Gospel. Price single 18 3/4, dozen \$1,50.
Rochester Oct. 17. 42f

1828. SUMMER GOODS.
HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market.
Rochester, May 12, 1828. 201f

DEPOSITORY OF BOOKS,
FOR THE GENESSEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.
A large supply of BOOKS has been received this spring, and additions to it are constantly making.
L. A. WARD, Depository.
June, 1828.

CANAL TRANSPORTATION.
HUDSON & ERIE LINE,
BURNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.

SUNDAYS EXCEPTED.
For Freight or Passage, apply to
JOHN SCOTT, Buffalo,
S. & W. PARSONS, Lockport,
ALLEN & CHAPIN, Rochester,
WRIGHT & SHERMAN, Syracuse,
C. MORRIS & Co. Utica,
PATTISON & HART, Troy,
ALLEN & CHAPIN, Albany,
DOUGLASS & DUNN, No. 19, South
HART, HERRICK, & Co. street, N. Y.
PLINY ALLEN, Boston.
BIGELOW & BANGS, ALLEN & CHAPIN.
Rochester, April 4, 1828.

Antiques always made on property left in store when required and cash paid for Ashes, Pot, and most kinds of produce.
JOB PRINTING
Done at the Office of the Rochester Observer

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, NOVEMBER 14, 1828.

VOLUME II—NO. 46

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PRINTED AND PUBLISHED WEEKLY, BY

ELISHA LOOMIS.

Office in the Globe Building, at the east end of Main and
Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in advance; or \$3, at the expiration of six months.

For the Observer.

A Review of Mrs. Opie's "Illustrations of Lying."
Who, in the reading world, has not heard of Mrs. Opie? Her writings are charming. Her "Illustrations of Lying in all its branches," is just such a work as the moral, fashionable, reading, and I add, religious world, want in the present day. I think it is not too much to say, it surpasses every thing on the subject of which it professes to treat, that I have ever read. It is sweet and eloquent in its style, perspicuous and irresistible in its illustrations, and admirable and just to the point. While the press, within a few years past, has been pouring out floods of novels and light reading, here is a happy and noble counterpart. It swallows up, like Aaron's rod, swarms of other productions. She has done the world a service, and poured a warm blessing from a heart surcharged with the sweetest benevolence, and glowing with principles of intelligent and active piety, upon the present generation. As the subject of which it treats, so the manner is adapted to all classes and descriptions in life. To the merchant, to the statesman, to the lawyer, to the fashionable beau, to the refined lady, to the clerk, to the mechanic, to the doctor, to the professor of religion, to the peasant, to the magistrate, to the President in his palace, to the officer in military, to the minister of the gospel, and to every other profession and pursuit it offers a treat, a sweet and argumentative banquet. She combats Paley, and trips up this point in his Moral Philosophy, with the beautiful bow of her pen and well directed artillery of her morality. She exposes the tinsel drapery of the systematic Dr. Hawkesworth, and unveils the pernicious effects of any apology where truth in its beauty—and in its simple candor needs none. She shows the fashionable world mistaken in that popular "white lie," of a servant's denying his master and that in the plain eye of morality and before the empire of charming truth, it is nothing less than a lie. She sends conviction into the toilet and unrobes the magisterial air of splendid deception, and ministers to the vermilion genuine unctious of truth.—The young dissembler and the meager divine of Bond-street and Broadway, who, to "conceal defects and heighten beauties," practice artifices and impose upon their "fair belles" beside them, disappear, like quadrilles, before her. As for the graceful, the polished, the brilliant Chesterfield, she removes the silken mask with the touch of her pen and unravels his elegant sophistry and his treacherous syrinx, with the tongue of an angel. It is more practical and more captivating than the former work on a similar subject. Every youth in our country should be in possession of it, and every library should be adorned with it. To the females of our country whose polished manners and refined accomplishments and taste need but the lovely trait of piety and the glowing beauty of truth in all its complications to render them image of man's attraction, and of heaven's smile and benediction, this book commends itself with peculiar claims, as coming from a most accomplished and lovely writer of their own sex. Our space and time will not permit us to give many extracts from this work. The following specimen is taken from page 85.

"But amongst the most frequent lies of convenience are those which are told relative to engagements, which they who make them, are averse to keep. "Head-aches, bad colds, unexpected visitors from the country,"—all these in their turn, are used as lies of convenience and gratify indolence, or caprice, at the expense of integrity. How often have I pitied the wives and daughters of professional men for the number of lies which they are obliged to tell in the course of the year! "Dr.— is very sorry; but he was sent for to a patient just as he was coming with me to your house." "Papa's compliments, and he is very sorry, but he was forced to attend a commission of bankruptcy, but will certainly come by and by if he can," when the chances are, that the physician is enjoying himself over his book and his fire, and the lawyer also, congratulating themselves on having escaped that terrible bore, a party, at the expense of teaching their wife, or daughter or son, to tell what they call a white lie! But I would ask those fathers, and those mothers who make their children the bearers of similar excuses, whether, after giving them such commissions, they could conscientiously resent any breach of veracity, or breach of confidence, or deception, committed by their children in matters of more importance."

Under the illustration of active and passive lies of vanity, she gives a fine specimen entitled "The stage coach." It represents a young lady, the only daughter of the family by the name of Burford, once raised to opulence and indulging in all the luxuries and privileges which wealth bestows, but through some reversion of fortune, now reduced to poverty and retirement. The young lady, however, was still disposed, when from home, to keep up splendid appearances by the most artificial and false statements. Compelled, on a journey, to travel in a public coach alone, she contrived to impose upon the company her style of living when at home in all the flights of unchecked pride and vanity. In the coach were one young man and two elderly ones. "During the journey, one of the elderly gentlemen opened a basket which stood near him containing some fine hot-house grapes & flowers. "There, young lady," said he to her, "do you ever see such fruit as this before?" "Oh dear, yes, in my papa's graperies." "Indeed! but did you ever see such fine flowers?" "Oh dear, yes, in papa's succession houses. There is nothing, I assure you, of that sort," she added, drawing up her

head with a look of ineffable conceit, "that I am not accustomed to;"—condescending, however, at the same time, to cut some of the grapes and accept some of the flowers. It was natural that her companions should now be very desirous of finding out what princess in disguise was deigning to travel in a manner so unworthy of her; and when they stopped within a few miles of her home, one of the gentlemen, having discovered that she was known to a passenger on the top of the coach who was about to leave it, got out and privately asked him who she was. "Burford Burford!" cried he when he heard the answer, "what the daughter of Burford the bankrupt?" "Yes, the same." "With a frowning brow he re-entered the coach," and the company eyed her with indignant and sarcastic glances. But her mortification was not yet complete, and she contrived another lie, by representing herself & family as "very well off now," her circumstances having changed to their former wealth and luxuries. It so happened, that the young man, who was clerk to a respectable mercantile house in London, was sent not long afterwards, to her father's house on business, and overwhelmed the young lady with extreme and unovercomeable confusion. In short, she proved like many other of our tons and city beaux, and sophisticated and high pretensioned masks, "a creature of vanity."

The different chapters throughout, contain illustrations which bring the subject in all its practical bearings home to the pleasing and profitable conviction of the reader, and it is difficult to commence the perusal at all without being captivated to the end. The following extract on p. 222 describes the powerful and intellectual Johnson as giving an example of the great benefit of always telling the truth.

"Such was Johnson's known habit of telling the truth, that even improbable things were believed, if he narrated them. Such was the respect for truth which his practice of it excited, and such the beneficial influence of his example, that all his intimate companions, "were distinguished for a love of truth and accuracy," derived from association with him. I can never read this account of our great moralist, without feeling my heart glow with emulation and triumph with emulation, because I know that it must be my own fault if I become not as habitually the votary of truth as himself was; and with triumph, because it is a complete refutation of the common-place arguments against enforcing the necessity of spontaneous truth, that it is absolutely impossible, and that if possible, what would be gained by it? What would be gained by it?—Society at large, would in the end gain a degree of safety and purity far beyond what it has hitherto known, and in the meanwhile, the individuals who speak truth would obtain a prize worthy the highest aspirations of earthly ambition—the constant and involuntary confidence & respect of their fellow creatures. The consciousness of truth and ingenuousness gives a radiance to the countenance, a freedom to the play of the lips, a persuasion to the voice, and a graceful dignity to the person which no other quality of the mind can equally bestow. And who is not able to recollect the direct contrast to this picture exhibited by the conscious utterer of falsehood & disingenuousness: Who has not observed the downcast eye, the snapping, restless eyelid, the changing color, and the hoarse, impeded voice, which sometimes contradicts what the hesitating lip utters, and stamp on the positive assertion, the undoubted evidence of deceit, and insincerity."

Of so high import and of so practical a benefit do I deem this elegant and timely production that I would say, it should be on every toilet, on every counter, on every parlor table, in the workshop, and in the kitchen for the perusal of every servant, in the library of every college student, and on the mantelpiece of every Hotel. Can our steam boats and packets receive a finer acquisition to their reading establishments? Let the trial be made, and ten thousand plumes of vanity and of popular white and black lies will disappear from the dazzling, but deceptive, hemisphere of moral society.

For the Rochester Observer.

The Portraiture of a Christian, by the Author of the Hora Solitaria; an Episcopalian Layman.
If one were to draw the portraiture of a Christian, this probably, would come near to his description:—He is one who, in doctrine believes that the three persons in Jehovah, are equally engaged in the accomplishment of his salvation;—that the love of the Father, Son and Spirit is but one love, directed to the three objects of their respective offices for him, viz:—Creation, Redemption, and Regeneration, terminating in his eternal glorification,—that he was freely chosen to this mercy, when it was lost to Adam by his nature,—that he is freely called by the effectual application of divine power,—that he is justified wholly and entirely, and at once, by the obedience of Jehovah, in human flesh, to that perfect law which man was created to obey, but had broken;—that he is sanctified in Jesus Christ through the Spirit; and by him shall persevere to the end, and be everlastingly saved. The Christian is one, who, in experience, looks into himself only for humiliation; and out of himself to God in Christ for all his happiness. He perceives, and often very wofully, that he has not the power for thinking, saying, or doing one good thing; and that however specious many moral acts may appear to the world, there is nothing intrinsically holy but was brought into him and maintained in him by the agency of the Holy one. Body, Soul, and Spirit, therefore, he meekly surrenders to his God for time and for eternity. He distrusts his own wisdom, and will in all cases, from a just persuasion that what is perverse in its own nature can only lead him astray. His whole security from falling he finds upon his God; and accordingly he flies to him in all his temptations and distresses, great or small. He feels himself a poor weak creature, that cannot stand one moment, and therefore is never easy but when leaning upon his beloved. He is well acquainted

with this truth, uttered by a good man, that "with God, the most of moats (in opposition to the least of Jenais is too great a burden," and he has that joy and peace in his Saviour, which he knows the world can neither give nor take away. Advert to his manners and conversation. He attends the ordinances of the Gospel, because in them he finds strength and refreshment to his soul. He hears the word with solemnity, comes to hear it with seriousness, and departs with gravity. Not glad, when service is performed, to commence busy body in other men's matters, or to enter into the frothy discourse of idle loungers. Like Mary, he wishes to treasure up the Gospel in his heart without evaporating its sweet savour by the impertinence and dissipation of worldly things. Collected and retired in himself, he aims to be inoffensive to others.—Without parade he is religious, and serious without either gloom or severity. Never wishing to be forward in disputes, he is ever desirous of supporting the truths of God in a way that shall please God. He seeks not to obtrude upon or assume over others; but with modest cheerfulness wishes to elevate religion in the eyes of men; bearing with their infirmities, from the deepest conviction of his own. Above all things he delights in the company of Him, who speaks as none other can speak; & when he obtains this happiness (to use an old paradox,) "is never less alone than when he is alone." He is never satisfied to part with his private duty, till he has found communion with God in it; and when he has found that, he perceives such a sweetness and savour in it, as to make it reluctant to go forth again into the world." Against such an experience as this, which sees and handles, and tastes of the world of life, there is no arguing. If a man should attempt to controvert this testimony, it would be worse than to deny the wisdom of the natural senses; because it is founded upon the truth of God which cannot deceive; and upon the power of God, which worketh all in all. These are some of the principal outlines of the Christian in his faith, experience and conversation. Their others, reader, which if these are once transferred upon thy soul, will, by the power of Grace, come in to heighten the picture of thy heart and life. But does there not appear, even from these, some benefit and advantage in being a Christian? The Devil himself spake the truth once, when he said, "Job doth not serve God for nought; nor doth any true believer. If the heathen moralist could affirm that "Virtue is its own reward," what superior advantages hath such a believer, who, with Abraham, knows Jehovah is his shield, and his inexpressibly great reward."

"Redeemed from Slavery of earth
In Christ renewed by heavenly birth,
Which only Christ could give;—
Patient, submissive, humble, mild,
With life and conscience undefiled,
See how the Christians live!"

"Looking to Jesus as their friend;
Watching for glory as their end,
With ardent longing eye;—
Yielding with joy their latest breath
And rising o'er the force of death,
See how the Christians die!"

Sir:—Although Episcopalian may think my pen was dipped in gall in making the abstract from Neal, & others, regarding the sufferings & persecutions of the Puritans and Brownists by the English Bishops and government in the 16th Cent; yet it is only against the persecutors, the wolves in sheeps clothing, that are at all times ready to rend the flock of Christ. I assuredly very highly esteem many of the writings of the departed English Episcopalian Ministers, and many that I knew whilst residing in England, and I have the highest opinion of many of the Nonconformist Ministers, who were expelled from the Church merely on account of the habits and ceremonies;—I also greatly admire the works of the late Dr. Hawker, Vicar of Chades, the author of Zions Pilgrim, and the Poor Man's Commentary, which is unrivaled for its spirituality. Notwithstanding I do not approve of the discipline, habits and ceremonies of the English Episcopalian Church.

JUNIUS.

Immediate submission to God.—It is related, that a pious minister of the 17th century, having finished prayer, and looking around upon his congregation, observed a young gentleman just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to get out again. The minister feeling a peculiar desire to detain him, hit upon the following singular expedient. Turning towards one of the members of his church, who sat in the gallery, he asked him this question, aloud. "Brother, do you repent of your coming to Christ?" "No sir," he replied, "I never was happy till then; I only repent that I did not come to him sooner." The minister then turned towards the opposite gallery, and addressed himself to an aged member in the same manner—"Brother, do you repent that you came to Christ?" "No sir," said he, "I have known the Lord from my youth up." He then looked down upon the young man, whose attention was fully engaged, and, fixing his eyes upon him, said, "Young man, are you willing to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down and hid his face. The person who sat next to him encouraged him to rise, and answer the question. The minister repeated it—"Young man, are you willing to come to Christ?" With a tremulous voice he replied, "Yes sir." "But when, sir?" added the minister, in a solemn and loud tone. He mildly answered, "Now, sir." "Then say," said he, "and hear the word of God, which you will find in 2 Cor. vi. 2; Behold now is the accepted time, Behold now is the day of salvation." By this sermon he was greatly affected; he went into the vestry, after service dissolved in tears. That unwillingness to stay, which he had discovered, was occasioned by the strict injunction of

his father, who threatened, that if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and being unable to conceal the feelings of his mind, he was afraid to meet his father. The minister sat down and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. Both were brought, to the knowledge of the truth; and father, mother, and son were together received with universal joy, into the church.

Does this young man now repent that he listened immediately to the message of God? Far from it! God rewarded his immediate compliance, by bringing his parents also to the knowledge of the truth.

Can man—poor, pitiable, perishing earthworm of an hour, elude the omniscience—resist the omnipotence of Jehovah, to whose Almightyness the elements of earth, air, flood and fire, minister but as obedient hand-maidens? For example, the volcanoes, whose actual devastations are proportionate to the terror which they breathe into the human heart, are only instruments in the hand of God to execute his purposes, and fulfil his word. Glance your mind's eye for a moment over the destructive course which some few of these terrible agents have branded, deep and deadly, upon the scarred and blasted surface of the mutilated earth, and lose no time in bursting the fetters of the fear of death by penitence, faith, and prayer.

Towards the close of the first century of the Christian era, (A. D. 79) the celebrated cities, Pompeii and Herculaneum, together with all their living inhabitants, were so completely overwhelmed and buried under ground, by an instantaneous eruption of Vesuvius, that the very sites on which they stood were altogether unknown for 1600 years. Since that period, 40 eruptions have taken place, from this single mountain—each of them inflicting the most horrid ravages upon the circumjacent country. In the latter part of the 17th century, (A. D. 1669) during the volcanic explosion of Etna, the stream of lava, within the space of 40 days, destroyed the habitations of 27000 persons, and of 20,000 inhabitants of the city of Catania, only 3,000 escaped. But the volcanoes of Asia, and America are still more fearfully destructive than those of Europe. The volcanic mountain, Pichine, near Quito, at one eruption, swept away 35,000 human creatures, into a sudden horrible dissolution. Near the conclusion of the 18th century, (1772) an explosion of volcanic fire, in the island of Java, destroyed 40 villages, and uncounted myriads of their inhabitants; and so lately as October, 1822, 88 hamlets, and several thousands of human beings were destroyed in the same island by a sudden eruption from a new volcano. The explosion of Tomboro, in the island of Sumbawa, in 1815, was so dreadful, that all the Moluccas, Java, Summatra, and Borneo, to the distance of a thousand miles from the noise of the volcanic uproar. In Java, at the distance of 340 miles, the clouds of ashes from the volcano, produced a thick and utter darkness.

One more instance of our life-casualties, and I have done. In November, 1826, Rev. Joseph Wolfe, the celebrated Jewish Missionary, at the annual meeting of the Cambridge (English) Auxiliary society for promoting Christianity among the Jews, said, "When I left Jerusalem, I went to Antioch, and thence to Aleppo, where I arrived three days before the great earthquake. There I opened my mission, and while conversing with the Jews about the truths of the Gospel, the earth trembled under my feet. I was invited by them to sleep in their houses of stone; but I preferred sleeping in the open air. In the morning, the shocks under the earth were terrific; and the howlings under the ground appeared to me like the wailings of lost spirits in hell. The shock lasted about two minutes, and in that short period all the houses, in one of which I had been invited to sleep, and about 60,000 souls, were buried in the bowels of the earth. The blood gushed from the open spaces and deluged the ground upon which I stood.—This was an awful moment. I exhorted the few Jews, by whom I was surrounded, to bow their knees with me in prayer." Thus in the midst of life we are in death. Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not. I am come to send fire on the earth; and what will I, if it be already kindled? Great and marvellous are thy works, Lord God Almighty!—Just and true are thy ways, thou King of Saints!—Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy.—All nations shall come and worship before thee; for thy judgments are made manifest.

B***

From the Juvenile Miscellany
BARON DE KALB.

Every American boy, ten years old, should be made familiar with all the celebrated names connected with the history of his country. But I am afraid there were many, who, during the terrible period of the revolution, poured forth money and blood as freely as water, and yet are, at this moment, strangers to the memory of American boys. Every body has heard of La Fayette; almost every body has seen him and shaken hands with him; but has every one heard of the brave, the generous De Kalb? Lest they have not, I will inform them that he was a German, who, like La Fayette, left his country and his home, to fight for our liberty. He was in the winter of life when he joined our army, but apparently as vigorous as he could have been in his earliest youth. His face and his figure were emphatically German. His frame, large and athletic, his clear, mild, blue eye, and his glowing, ruddy face, seemed to give the lie to his snow-white hairs, bleached by the suns and storms of sixty-three winters. He used to boast of the iron constitutions which industry and

hardships gave his countrymen. "The Christians before I sailed for America," said he, "I went to see my father, who lived about three hundred miles from Paris. On arriving at the house, I found my dear old mother, who was 83 years of age, sitting at her wheel, while one of her great grand-daughters carded the wool and sang a hymn for her. As soon as the first joy of meeting was over, I eagerly inquired for my father. "Do not be uneasy, my son," said she, "he has gone into the woods, with his three great-grand-children, to cut some fuel for the fire. They will be here presently."

In a short time, I heard them coming. My father was foremost, with his axe under his arm and a stout billet of wood on his shoulder. The children followed him, staggering along, each with his little load, and prattling with all their might. I assure you, it was delightful, thus to see the two extremes of youth and age mingling in cordial love. Nothing but exercise and a plenty of the healthy air of heaven, will make constitutions wear like my father's."

The histories of battles are very much alike, and it is always painful to dwell on such scenes of blood-shed and distress; I will therefore, only say, that in every combat in which he was engaged, General De Kalb evinced the utmost bravery, discretion, and military skill.

On the 15th of August, 1780, the American army was stationed near Rugeley's Mills, about twelve miles from Camden, North Carolina. Ten o'clock at night, orders were given to march to Camden and surprise the British army there. Unluckily, the English at the same time began to march to surprise the Americans. To their mutual astonishment, the advance-guard of both armies met at two o'clock in the morning and fired at each other. A council of war was immediately called. De Kalb, cautious as well as courageous, advised to fall back to Rugeley's Mills; but General Gates over-ruled his motion.

The morning sun discovered the woods, far and near, reddened with the flame-colored uniform worn by the British army, and the rolling of their drums and the thundering of their cannon, as they came rushing to the battle, had a most awful sound. The undisciplined militia, frightened at their numbers, scarcely gave them one distant fire before they broke their ranks and fled in every direction. He was left alone, with a handful of faithful Americans, to stand all the horrors of that fearful day. His valor increased with his danger. While he was bending forward to animate his troops, he received eleven wounds. He fell and Americans and Britons continued furiously fighting over his body. His French aid stretched his arms over the wounded veteran, and called out, "Save the brave De Kalb; Oh save the Baron De Kalb!" The British immediately fell back; but it was too late to save his life. He died of his wounds, and was buried near Camden, where his last battle was fought.

Some years after, when Washington visited that place, he was informed of the grave of De Kalb. It was shown to him. He looked on it thoughtfully, for a long time, and then exclaimed, with a deep sigh, "So here lies the brave De Kalb!—the generous stranger who came from a foreign land, to fight our battles and to water the tree of our liberty with his blood! Would it had pleased Heaven that he might have lived to shake our prosperity as freely as he shared our dangers!"

ANECDOTE OF WASHINGTON.

In the town of — in Connecticut, where the roads were extremely rough, Washington was overtaken by night on Saturday; not being able to reach the village where he designed to rest on the Sabbath. Next morning about sunrise his coach was harnessed, and he was proceeding forward to an Inn, near the place of worship which he proposed to attend. A plain man, who was an informing officer, came from a cottage, and inquired of the coachman whether there was any reason for his travelling on the Lord's day. The General, instead of resenting this as an impertinent rudeness, ordered the coachman to stop, and with great civility explained the circumstances to the officer, commending him for his fidelity, and assured him that nothing was farther from his intention than to treat with disrespect the laws and usages of Connecticut relative to the Sabbath, which met with his most cordial approbation.

PROCLAMATION,

By NATHANIEL PITCHER, Lieutenant Governor of the state of New-York.

Whereas the continued goodness of Almighty God to the people of this state, in permitting us to enjoy the blessings of republican institutions; in crowning the year with his mercy, by the abundant production of the "kindly fruits of the earth;" in the diffusion of moral instruction and science, by sustaining our colleges, academies, and Sabbath and common school institutions; in continuing to us the light of revelation, and the consolation and toleration of religious profession and worship; these, and numberless other evidences of divine favor, demand from us a public expression of devout and grateful acknowledgment.

I do, therefore, in accordance with custom, and under a solemn sense of public duty, recommend to the good people of this state, the observance of Thursday, the 4th day of December next, as a day of PUBLIC PRAYER AND THANKSGIVING; and, in so doing, I indulge the confident expectation that all, with the exception of those who may be restrained by conscientious scruples, will assemble on that day, in their respective places of public worship, and with devout and grateful hearts, present their thank-offering to almighty God, for the multiplied blessings which we are permitted to enjoy.

In witness whereof, I have hereunto subscribed my name, and affixed the privy seal, [L.S.] at the city of Albany, the 29th day of October, Anno Domini, 1828.

NATHANIEL PITCHER.

From the Sabbath School Treasury.
A DIALOGUE BETWEEN JAMES AND GEORGE.

Mr. Editor.—I sent you a communication for your S. S. Treasury, respecting George and James, who are now two interesting members of the Sabbath School. I hope your readers have not forgotten the incidents therein related. Especially do I hope that those who are engaged in teaching, remember how much George's teacher accomplished by one visit, in a family from which now came to the S. S. I hope indeed, that some are already going and doing likewise.

I have yet something more to say respecting George and James, which will perhaps serve to illustrate the duty of teachers in another respect. James was put into the class next younger than that to which George belonged, and for three months he lost but one Sabbath. He felt all the interest, he expected to feel from what he saw and heard, when he went in with George, to witness the exercises of his classes.

It so happened that the teachers of these two classes lived in the same neighborhood; and on every Saturday evening they spent an hour together, praying for their scholars, and consulting how they should manage their classes in the most profitable manner. This accounts for the fact that they both pursued the same general plan, and the members of both classes felt the same lively interest.

George and James also lived near each other, and if they did not meet on their way to the house of God in the morning, they were sure to be in each other's company as they returned. While on their way home, a distance of almost two miles, each was sure to tell the other every interesting thing his teacher had said, so that each had, to no small extent, the benefit of two teachers. They often repeated their whole lessons, mentioning, as they proceeded, all the explanations given. On one occasion, they had got but just out of the crowd at the close of worship, when James said, "Well, George, we had a most delightful time in the S. S. to-day. Our teacher made it more interesting than common."

G. What was your lesson?
J. O, he didn't talk about the lesson merely; he told a great many things besides. It was because the lesson was about teaching in the synagogue, I suppose, that he said so much on that subject. He said the Israelites first made synagogues, at a time when they had not printed Bibles, as we have, but had them written with a pen. It was so much work to make them in this way, that only a few people had them at all. But some of the good kings and priests were so anxious to have all acquainted with the scriptures, that they appointed places for the people to meet together, and then set some one to read the scriptures aloud for all to hear. These places, where the people met to hear the Bible read publicly, because they hadn't any Bibles at home, to read, were called synagogues.

G. Was that all that made your class-meeting to-day so interesting?
J. O no;—our teachers told us what many places in the Bible mean, that I didn't know any thing about before.

G. Tell me some of them James, will you?
J. One was in Psalms, (Ps. lxxxix. 16,) about "the first of the month." It was the "first of the month of the year." He said in the country of the Israelites, the wild bees made their honey in the crevices and clefts of the rocks, as with us they make it in hollow trees in the woods; so that "honey out of the rock," to them, meant the same as honey out of the forest, would to us.

G. Do you remember another?
J. There was another, but I don't know as I can hardly tell it. I don't remember where it was; but I believe it was about Edom making war upon Babylon. It said, "he shall come up like a lion from the swelling of Jordan against the habitation of the strong." (Jer. xlix. 19 or 1. 44.) I didn't know what it meant at all; but our teacher said that in the banks of the river Jordan were cells and caverns, which the lions had for dens. In the time of a flood as the river swelled, the water would run into these caverns, and drive the lions out. They would come up exceedingly fierce and angry, so that nobody would dare to meet them. Then I understood it;—that the Edomites would come up in war upon Babylon, exceeding fiercely, like a lion from the swelling of Jordan.

G. Well, James, you are not sorry that you come into the S. S. yet, are you? Don't your sisters love to come too?
J. O yes; they talk about the S. S. or something they learn in it, almost every day.

G. But James, I was going to say, when you first began, just what you said,—that our class-meeting to-day had been very interesting indeed. I can now tell you the reason. Our teacher has been telling us the same years has. I knew before that they met together every week to pray for us; and now I am satisfied that they study together, so as to be able to instruct us. James we ought to love such teachers, and be careful to get good from their instructions.

These two scholars talked of the books they read; as well as of the lessons they recited.—They evidently read attentively. I have drawn "Lucretia and her Father," to-day, said George; have you ever read it?

J. It was the first Book I read, after I came into the school; and what made it more interesting, was, our teacher said he knew very well the place where Lucretia lived. It was a little village near New-Haven, Connecticut. He had been there many times and knew the minister, who in the book is called Mr. M.

G. What book have you to-day, James?
J. "Jack Halyard."

G. That's the very book I read last week. I read it twice; for our teacher often advises us to read books the second time if we can. You won't know how to stop, James after you once begin till you are through it.

This is but a specimen of the feelings of these two lads towards the S. S., and of the use they made of their advantages.

The next Sabbath the scene of their returning home was somewhat changed. They walked some distance with hardly a word, when James asked,—did you know Thomas L., a member of the class next older than yours, is going to leave the S. S.?

G. Why, no; that can't be. I shouldn't think he would be willing to leave; and I'm sure his father wouldn't be willing to have him.

J. But it is so. He told me it last week, and said he should have left sooner, if his father would have consented.

G. O, James! how can it be! what makes him leave?

J. He told me all about it; and I saw the tears twice as he was doing it. He says his teacher is very often absent, and they have then sometime one teacher and sometimes another, so that the class hardly ever care any thing about the lesson. And besides, when they have their teacher, he merely hears the recitation, and then he's done. He seems to take an interest, but still he doesn't explain any thing, nor give any information.

G. O, that can't be. Why, I supposed all the teachers did as ours do.

J. It is not so; and Thomas told me he had often listened, almost the whole time of class-meeting, to overhear what your teacher said, because his teacher seemed not to have any thing to say.

G. Well, James, if you will go with me, we'll go and see Deacon S., the superintendent. He won't blame us for merely asking whether he knows that Thomas is going to leave the school.

If this should seem to any one an unusual part for scholars to act, a reason may be found in the high interest with which George and James attended the S. S. exercises. Especially was it so with James. His feelings of interest were at once so new and strong, that he could not think of a scholar's leaving the school, without pain and wonder.

Let every teacher who reads this paper pause and ask whether the members of his class probably feel like George and James, or like Thomas L. And let each remember what I once heard a friend of S. Schools say; "If I were a teacher, and should go through the week without praying for my scholars, or without making any preparation to hear their lessons, I should be afraid to meet them at the Judgment day."

J. ERUERE.

Fear of death.—When the brutal, bloody, bestial Bishop Donner was endeavoring to induce an aged infidel woman to subscribe her assent to the mystic mummery of the popish mass, and the idiot blasphemy of popish transubstantiation; and was proceeding to entangle her in the endless mazes of sophisticated falsehood; the persecuted saint meekly replied, "I cannot argue, but I can pray for my blessed Master." She was instantly hurried to the stake by the leaders of that false and schismatic church, whose tenderest mercies have always been the most emphatic cruelty. How unpeppably preferable the agonizing death of this aged, indigent, helpless martyr to the decease of any infidel worldling, however surrounded by all the exterior prosperity, pomp, and power of this passing, perishing earth!

If you still cherish the vain, the fatal delusion of being able to escape from the bondage of the fear of death, all your life long, by stifling every serious reflection, visit that faithful episode of the work at large, an *Infirmary*; a little world of the sick, the sorrowful, the dying—pass in review the number of suffering cases, all of them the same in kind, though differing each from the other in degree of anguish.—Behold the variety of actual misery—the multitudinous sources of its inception—the numberless differences of temper, disposition, manner, and conduct manifested under the pressure of affliction. Visit the "as the veritable schools of spiritual instruction,—and you will learn amidst the scenes of heart-rending sorrow, and hopeless destitution, how to overcome the fear of death, far better than at the festive board, however entwined by the sparkling of the wine-cup, the flashings of wit, or the brilliancy of genius.

Ancedote.—Some time ago the Duke of Buccleugh, in one of his walks purchased a cow from a person in the neighborhood of Dalkeith, and left orders to send it to his palace the following morning; according to agreement the cow was sent, and the duke happening to be in dis-habille, and walking in the avenue, espied a little fellow ineffectually attempting to drive the animal forward to his destination. The boy not knowing the duke, bawled out to him. "Eh man, come here an' gie's a han' wi' this beast." The duke saw the mistake, and determined on having a joke with the little fellow—pretending, therefore, not to understand him, the duke walked on slowly, the boy still craving his assistance; at last he cries, in a tone of apparent distress, "Come here man, an' help us an' as sure as o'ny thing I'll gie you half o' what I get!" This last solicitation had the desired effect,—the duke went and lent a helping hand. "And now," said the duke, as they trudged along, "how much do you think ye'll get for this job?" "Oh, I dinna ken," said the boy, "but I'm sure o' something, for the folk up by at the house are good to a' boddies." As they approached the house, the duke darted from the boy and entered by a different way. He called a servant and put a sovereign into his hand saying, "Give that to the boy that has bro't the cow." The duke returned to the avenue, and was soon rejoined by the boy. "Well, how much did you get?" said the duke; "a shilling," said the boy, "an' there's the half o' t'ye." "But you surely got more than a shilling," said the duke. "No," said the boy, with the utmost earnestness, "as sure's death that's a' I got—an' dy'e no think it's plenty?" "I do not," said the duke, "there must be some mistake, and as I am acquainted with the duke, if you'll return with me I think I'll get you more." The boy consented—back they went—the duke rang the bell, and ordered all the servants to be assembled. "Now," said the duke to the boy, "point me out the person that gave you the shilling." "It was that chap there wi' the apron," pointing to the butler. The delinquent confessed, fell on his knees, and attempted an apology; but the duke interrupted him, indignantly ordered him to give the boy his sovereign, and quit his service instantly. "You have lost," said the duke, "your shilling, your situation, your character, by your covetousness; learn, henceforth, that honesty is the best policy." The boy by this time recognised his assistant in the person of the duke; and the duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school, kept there, and provided for at his own expense.

A sad Misfortune.—A farmer from — county, Va. a few weeks since, embarked from the mountains for the low country, with a cargo of whiskey—Dr. Beecher's "liquid fire," intending to furnish the good people of the eastern shore with their annual *quantum sufficit* of this universally approved Panacea, and fill his pockets with cash, into the bargain, by the speculation. He "waggon'd it" many a weary day—found no sale, or but a very poor one, at best, for his cargo, and finally returned much disheartened at his ill success. He complained sadly that he could do nothing, for he had fallen, he said, every where he went upon a *string of these Temperance Societies.*

From the Boston Recorder.

"Let all things be done unto edifying."

Messrs. Editors.—It is doubtless the wish of every true minister of Christ, in discharging the duty of his high and responsible vocation, to administer all the ordinances of the Lord, in such a manner as is best adapted "unto edifying." Believing this to be the fact, I wish to point out what has long appeared to me to be an evil, in the mode of administering one of the most important ordinances of religion, and to suggest a simple, and I hope an appropriate remedy.

The evil to which I allude, is the practice of offering long and miscellaneous prayers, previously to the distribution of the bread and wine at the celebration of the Lord's supper. After these emblems are prepared, the clergyman usually, alluding to the example of Christ, says "Let us pray;" or perhaps, "Let us look to God for his blessing;" and then proceeds to a *general prayer*; in which, of course, among a great many other things, he mentions the solemnities of the occasion. Now in the first place, I do not see how such a practice can be said to be an *imitation of the example of our Saviour*. For we are no where informed that he *prayed* on such an occasion. "He took bread and blessed it," and the cup in like manner. Beyond all doubt, merely asking briefly the blessing of God upon the ordinance.

But without laying greater stress on this point, let us look for a moment at the obvious effects of such a practice on a communicant. The great and leading object of an attendance at the sacramental table, is to impress on the minds of the Christian the "remembrance" of a suffering Saviour, which his intercourse with the world has a constant tendency to efface. To accomplish this, it is necessary to fix his attention upon the life and death and glorious character of the Redeemer, with an *exclusive* and an intensity which shall absorb every thought, and awaken every feeling of his heart. But how shall he dwell thus steadily on the sublime and touching truths which are thus suggested, if the administrator leads him over all the ordinary topics of prayer, and thus distracts his attention by presenting to his mind a variety of very different subjects of thought, however interesting in themselves they may be. The objection then to the practice in question is, that by dividing the mind, it prevents the good effect which that solemn service is intended to produce.

It is sometimes urged in support of this practice, that it is peculiarly proper when we are in the enjoyment of our highest privileges, to remember those who are less distinguished than ourselves. To this I answer, that it is our duty to pray for our fellow men and for the prosperity and glory of the church. But "to every thing there is a season, and a time for every purpose under the sun." Our Saviour prayed for his disciples and for the world, but not when he "took bread and blessed it," and I can see no greater propriety in introducing into the very midst of the sacramental service, prayer for the conversion of the heathen, for revivals of religion, or any other object, however interesting in itself, "after his example," than there would be in saying, "when the supper was ended, they sang an hymn; in imitation of which example, Let us pray."

The alteration then, which I would suggest is briefly this: that there be nothing in the mode of administering the ordinance which shall tend to divert the thought from its specific object. In other words, that every thing be excluded, which Christ himself did not think proper to introduce. But that *after the ceremony is finished*, as it may reasonably be expected that Christians will then be in a proper frame to address a throne of grace, an appropriate prayer be offered in behalf of general objects of Christian benevolence, the children of the church, and whatever else may be considered as proper subjects of prayer.

These, Messrs. Editors, are my views; I have often heard the practice to which I have alluded, regretted by experienced Christians; and its influence in my own case has always been unpleasant. It appears to me therefore that if instead of the usual mode, the service were rendered short, and exclusively confined to the occasion in the same manner as at ordinary meals in our families, it would be much better suited "unto edification" than it is at present. P. R.

At the late Meeting of the Am. B. of Com. for Foreign Missions in Philadelphia, the committee on the subject of appointing a second Assistant Secretary, reported in favor of such appointment; and as many, and perhaps most of our readers, may not see the necessity of the measure, we insert the following expose of the duties, labors, and responsibilities of the Corresponding Secretary of the Board which is inserted as a note in the Missionary Herald for this month.

To the office of SECRETARY belong the following duties:—

1. The general correspondence of the Board, both foreign and domestic;
2. The editing of the Missionary Herald;
3. The writing of the Annual Report—of Appeals to the Christian community of Instructions to Missionaries, and other public documents;
4. The preparation of Missionary papers for distribution among the Auxiliaries and the friends of the cause generally;
5. The procuring and directing of Agents to visit Associations and Auxiliaries, & establishing new ones in different parts of the country, and to

extend the circulation of the Missionary Herald:

6. The procuring of Deputations for the annual meetings of Auxiliary Societies, and an occasional attendance at these meetings;

7. The obtaining of accurate and full information, with a view to the enlargement of existing missions;

8. A very responsible agency in the selection and destination of missionaries;

9. The preparation of business for the meetings of the Prudential Committee;

10. The general superintendance of all the missions of the Board;

11. Visits to different parts of the country on business appertaining to the Board and the missions under its care;

12. Visits of inspection to the missions, particularly those among the Indians. It is desirable that such visitations be made, if possible, by some one who is thoroughly conversant with the views and plans of the Prudential Committee; and,

13. Intercourse with the friends of missions from different parts of the country, who call at the Missionary Rooms.

REMARKS.

It is estimated that about two thousand four hundred letters were written and sent from the Missionary Rooms, during the past year; and it is obvious that letters to missionaries, applicants for Missionary employment, and several other classes of correspondents, must often be of considerable length, and what is more, must be the result of much reflection, for which, time must be taken.

The editing of the Missionary Herald, and the writing of the Annual Report, require more care, labor, and time, than any one, without experience, would suppose.

The larger Societies, in aid of the Board, which are called Auxiliaries, are about 70 in number, embracing not less than 1,500 Associations.—The Auxiliaries all expect Deputations to be sent to their annual meetings, and that all their Associations will occasionally be visited and encouraged by Agents of the Board.

The selection and destination of missionaries, is a source of much care, perplexity, and anxiety. No time need be taken up in proving, that all the success of missions, under Providence, must depend on the character of missionaries; nor will it be doubted that the responsibility of selecting and employing men in this work, might well make a bold man tremble. The Prudential Committee to whom the weighty charge is delegated, will doubtless share in the labor and responsibility; still the applications must be first made to the Secretary; he will first see the applicants; from him they will receive information, advice and direction; and upon him the determinations respecting them will very much depend.

The special duties involved in the superintendance of missions, are too numerous to be mentioned here. A correspondence must be kept up with the missionaries, at 40 stations, relative to their various objects of attention; their preaching, schools, printing, and translations;—their intercourse with the natives, and others; and all the new duties and untried circumstances, which will demand the united wisdom and experience of the missionaries themselves, and of the directors at home. All the wants of missionaries—wants perpetually recurring, need, and must receive, prompt attention. In their arduous services, removed as they are from the enjoyments of Christian Society, and struggling continually with difficulties and discouragements, they have a right to expect the affectionate sympathy, deliberate counsels, faithful admonitions, & encouraging exhortations, of their patrons and friends, of whom the Corresponding Secretary is the proper organ.

Visits of inspection to the missions are found to contribute, in various ways, to the efficiency and economy of those missions. Judging from the past, it is supposed, that the absence from the Missionary Rooms, from year to year, of one or other of the Secretaries, will be equivalent to the time of one person.

It should be added, that much time is necessarily, but usefully employed in conversations with visitors to the Missionary Rooms.

In a word, the Secretary must have a superintendance of the entire concern, in its several departments, and in its diversified operations; must carry the whole continually in his mind and upon his heart; must keep himself informed of every thing pertaining to it; must know what has been done, what must be done, and as far as possible, what can be done; must devise plans, measures and means, and communicate as occasions require to all concerned; and with unremitting vigilance must endeavor to give impulse and direction to every part of a great system, designed to convey the blessings of salvation to thousands now ready to perish, and to millions yet unborn.

Such a division of duties has been made between the Assistant Secretaries, that one may be regarded as *Assistant Secretary for Foreign Correspondence*, and the other as *Assistant Secretary for Domestic Correspondence*. The Corresponding Secretary exercises a general superintendance over all the duties of the office, and employs himself in that manner which appears most likely to promote the general cause.—Editors.

Profits of Newspapers.—The following statement from the New-Hampshire Observer may correct some misapprehensions on this subject.

"When we purchased the Observer, it had about 1025 subscribers; perhaps 25 fell off immediately, in consequence of its removal; the number steadily and gradually increased, until in June 1828, it was 1276; few, very few, have fallen off during the summer; and without any uncommon exertions, we should expect to raise it to 1400 by the 1st Jan. 1829."

"The whole receipts for the year ending July 1, 1828, when they shall all be collected, will probably not exceed 1500 dollars; the printing costs 800—the paper 700—editorial services a part of the year only, 250, making 1750. The receipts for the current year, as it now appears, may amount to 1800, possibly to 19.—The printing will be 800, as before, the paper about 800, making 1600, without editorial services. So that, with strict economy, these two

years will yield no gain, leaving the unavoidable expense of the publisher's time out of the question. Besides these items, the interest for two years on 800 dollars, the price of the subscription list, would be 96 dollars more."

We learn from the Loyalist that Charles French who murdered Edward Nolan at York, U. Canada, was executed in pursuance of his sentence on the 23d Oct. On the day of his execution he made a confession, of which the following is an extract:

"I think the sentence of the law, which condemns me to death, just. I confess I shed the blood of Nolan, and on that account deserve to die. It is bad company and drinking, which have involved me in all my miseries, and finally brought me to my present unhappy state. It was by mixing with such company, that I first became acquainted with the unfortunate Nolan, and by associating with wicked and unprincipled men, that I was led to indulge in those fatal excesses of intemperance, which prepared me for the commission of the crime for which I am about to suffer.

I was often warned of my danger, and advised to avoid those destructive ways, but I would not listen to the friendly counsel, and consequently have involved myself in shame and ruin. It was liquor that led me to perform the fatal deed that brings me to this untimely, and shameful death. Had I not been intoxicated, I should not have armed myself with so dangerous a weapon, and had I been sober at the time of the unfortunate encounter, I should not have used it; but at that time I had been intoxicated for several hours, and consequently incapable of taking care of myself. Ardent spirits always excited in me a very daring, fearless spirit, and while under its influence, I met the unfortunate Nolan and was led to take his life.

A hard case.—Mr. Jacob H. Sherman was confined about three months in the jail of Chataque county, on suspicion of having murdered William Starks. At the court held in Chataque county week before last, no bill having been found by the grand jury against Sherman, he was set at liberty. He immediately went in search of Starks, and found him a few miles below Lockport, where he had been confined by sickness for several months.

ROCHESTER:

FRIDAY, NOVEMBER 14, 1828.

PRESBYTERIANS.

The disposition manifested by the infidel papers, of late, to attribute the religious movements of the day, almost exclusively to Presbyterians, is certainly awarding to them a larger share of praise than they are justly entitled to. It is true, that, as a body, they are awaking, in some measure, to the high responsibilities resting upon every professed Christian. But may this not be said also of other denominations? Are none but Presbyterians deserving of *infidel praise* for their efforts in the sabbath school, Bible and missionary cause? Are none but Presbyterians in favor of a more strict observance of the sabbath? We would assure our Methodist and Baptist brethren that it is not our fault if as honorable mention is not made of their exertions by those publications, as of Presbyterians. It is not our intention to monopolize all the honor, which is so lavishly bestowed upon us,—and we are conscious that we do not merit it, for in all our endeavors to promote religion, and advance the cause of morality, we are well aware that we fall far short of doing our duty. While we profess to be merely stewards of the good things which God has given us, and to be bound to devote all our property to his service, we too often act as if we never expected to give account, and give to promote the various objects of Christian benevolence, with a stinted hand—cast our bread on the waters perhaps, but without faith to assure us that the promise shall be fulfilled, that we shall receive it after many days.

In these things there is doubtless much more done than formerly, yet far less than must and will be done before the millennial day shall dawn upon the world. But those who have not critically examined what has been accomplished, and compared it with the divine requirements, might suppose, from reading infidel publications, that the Christian world, especially Presbyterians, had already done all that God can demand of them, and had a surplus of good works laid up in store to be disposed of as occasion might require.

We should regret to have such an impression obtain general belief, as nothing can be more painful to the ingenious mind than to receive unmerited praise—and besides, such a belief might have a tendency to paralyze the benevolent operations of the day, and check the glorious work which we consider but as just begun.

As all the other evangelical denominations are, equally with Presbyterians, engaged in the sabbath school cause, in extending the circulation of the scriptures, & have their missions established in various quarters of the globe, we are at a loss to conjecture why we should be thus honorably noticed,—or why Methodists and Baptists, especially, should be thought worthy of being pointed at and held up to the Christian public as less deserving the praise implied in the *anathemas* of these copyists of Voltaire and Paine, remains to be explained. We do not, as we have said before, lay any claim to this honorable distinction, but are perfectly willing to share it with all others, of whatever name, who maintain the essential truths of the gospel, and who view with us, the approbation of the infidel as a severe reproach to the professed followers of Jesus, and his falsehood and secularity as affording some evidence

that their conduct is in a measure in accordance with the self-denying doctrines of his Lord and Master.

ELECTION.

From returns, which are deemed authentic, the choice of Presidential Electors in this state, has resulted in the election of 18 in favor of Gen. Jackson, and 16 in favor of Mr. Adams.

We give the following communication an insertion, not because we concur in the exposition given by A. B., but to lead others to an examination of the passage. Our objection to the explanation of A. B. arises from the language of our Saviour on the occasion.—"Jesus saw Nathanael coming to him and saith of him" &c.

We thought it possible that of might admit of some other than the common translation; but on examination we find that "peri autou" is correctly rendered into English by "of him," and from the construction of the passage are satisfied that our Saviour did not speak of himself but of Nathanael.

For the Observer.

John 1. 47., Behold an Israelite indeed in whom is no guile.

To whom do these words of the Saviour apply? to himself, or to Nathanael? The most approved Commentators apply them to Nathanael—but can they be justified in making this application? The account will determine. "Philip findeth Nathanael and saith unto him, We have here a believer and an unbeliever." Philip's faith is strong, and active, and its declaration full and explicit. Nathanael is doubting altogether, and confidently asserts, interrogatively, that nothing good, can come out of Nazareth, how much less, that Holy One, of whom it is prophesied, that in him, there should be no deceit or guile. Was this unbeliever deserving the Saviour's commendation?—was he not wholly undeserving the denomination of perfect—one in whom was no guile? It is most apparent, that Philip was far more deserving of this commendation than Nathanael, why then was it bestowed on him, to the exclusion of Philip, the cordial believer? and who was now conducting this doubting brother to the Saviour, to be delivered from his unbelief. And as they approached the Saviour, he exclaims, Behold an Israelite indeed in whom is no guile! This mode of expression refers, manifestly, to something, which had preceded—and which had been the occasion of the address;—this is also apparent, that it was the conversation which had passed between Philip and Nathanael, under the fig-tree. Philip there asserted, that he had found Jesus of Nazareth, Nathanael discredits the truth of the assertion, and as a denial of this, and by way of contempt, inquires, Can any good thing come out of Nazareth?—to which Philip replies, Come and see.—With this invitation, he takes the unbelieving Nathanael, to go and see for himself whether any good thing could come out of Nazareth; and as they approached the Saviour, he exclaims,—Behold an Israelite indeed in whom is no guile; you, unbeliever, by request of my servant Philip, have come to see whether he was correct in his declaration, that he had found the Messiah—the Holy One of Israel; and now behold! see an Israelite indeed who has not only some good thing united to his character, which partial excellence you were unwilling to admit, but you see more than this; you behold him in whom is no guile; the Holy One of Israel; the heart-searching and the rein-trying God; who has heard all your conversation, and taken cognizance of all your inward feelings, and unbelief, even before Philip called you, while yet under the fig-tree. These testimonials of the Saviour's omniscience overwhelmed the unbelieving Nathanael, and in an ecstasy of joy he exclaims; "Rabbi! Thou art the Son of God thou art the King of Israel."

It is hoped that Christians will not apply the passage on which we have commented either to Philip or Nathanael; as it refers exclusively to the Son of God; of whom it was prophesied—that in him there should be no guile. If these brief remarks should dispose any to read the scriptures with a more critical attention, and however favored with the labors of the pious and learned, to make their ultimate reference to the Bible as its own commentary it would be found of no inconsiderable importance in their biblical researches.

IRELAND.

London, October 7.

A gentleman who has just arrived here from Dublin, describes the state of the city as fearful. We learn from a quarter on which we place the most explicit reliance that the Cabinet Councils held on Friday and Saturday were occupied in deliberations on the state of Ireland; that these deliberations were caused by despatches received from the Lord Lieutenant, in which he mentioned that considerable alarm was excited by the public meetings of the peasantry in large bodies and in military array in the southern counties, and requested instructions from government for the regulation of his conduct; that a proclamation was in consequence drawn up prohibiting these meetings and was immediately sent off to Ireland; and that Sir Anthony Hart, who was in the country at a distance from London, was summoned to town on Friday night, arrived on Saturday, departed for his post on Sunday.

Liverpool Adc.

The state of Ireland becomes daily more alarming. The Catholics and Protestants are respectively making the utmost efforts to intimidate each other and to influence Parliament. The two parties may almost be said to be drawn up in military array, & only an occasion is wanting, which a mere accident might furnish, to plunge the country into civil war. We have not been accustomed to see this tone concerning Ireland.

but the accounts of the last week from that country detail facts which excite much more serious apprehensions than we have ever before felt, or than the British public generally entertain, concerning the tranquility of the sister island.—Ibid.

The following is an extract from the letter addressed by Messrs. Woodruff, King, and Stuyvesant, to the Chairman of the Greek Committee in New-York, and dated Poros, August 4th: "After having made some inquiries with regard to the magazines, the unloading of the cargo, and of what it consisted, he observed, 'I take it for a principle, from which I can never depart, that nothing be given to those who will not work, with the exception of the aged, the sick and the feeble. I am now feeding, daily, about fifteen thousand persons—but I employ them in some kind of business—our climate, a serene air, a country which furnishes an abundance, tend to make men idle. We have for a long time been trained in an oriental school, by Asiatic teachers, who teach nothing but idleness. Add to this the long war which has driven many from their homes and thrown them out of business. All this has produced a very bad state of things in this country. If you go and distribute your food and clothing in a village gratis, hundreds will become poor, in order to receive the charity of which they are not in absolute want, (and it will tend, in some degree, to produce idleness.) Misery there is in abundance. I will give you the whole Mores for your field—there you will find villages laid waste, thousands without a shelter, without food, and without clothing. But what do they need most? They need cattle so as to cultivate the earth, and build their habitations. My plan is this, that you go first and see the misery that exists, and where—I will furnish you with guards as faithful as I can find—Take no food or raiment with you for distribution—Let it not even be known that you have any thing to distribute.—It will subject you to a thousand inconveniences and importunities—Go as mere travellers to see the country. After you have made the research necessary, return here; then send your food and clothing where you think it is most needed. But do not give them these things—sell them, and take of those who receive the goods, a note payable according to law, say three years. Let them have the things with the expectation that they are to pay you the money at the expiration of the time mentioned; and at that time let the money be collected, and then, if you choose, employ it in establishing schools, and building school houses. Thus you will relieve present suffering, promote industry, and by building school houses and establishing schools, you will leave something that is permanent."—"The notes," he remarked, "should be given in due form, according to law, but the collection of the money must be at our risk, that is, if any one could not pay, he could not be responsible for the payment of it out of the public treasury, though he should wish to have it collected and employed in the manner above mentioned—that if we had any articles which would not be useful to distribute, he would purchase them of us, pay us the money, and that money we might employ in purchasing cattle for them, or in helping them to build houses." He also told us that he was about establishing a school on the Laucastrian plan, for about 500 children, taken from the midst of poverty, filth, and wretchedness—that he wished to provide clothing for them as soon as possible, and that he was on the point of sending for such clothing."

We learn from the Kingston Gazette and Religious Advocate, that Christie publicly acknowledged having murdered Isaac James, son to Mr. Ezekiel James, a Quaker of Uxbridge.—To the mother of the youth, and others, he states that he had seen a ragoon go up a tree, although he had not, and by this means inveigled him away from the horses into the woods; that Isaac went behind a log-heap, and was stooping down to drink, when he (Christie) being instigated by the devil, as he says, took up a rough hand-spike from off the ground, and struck him on the head, and repeated the blows until he believed he had about killed him. He says he used no fire-arms and that previous to killing Isaac he told his wife to walk on before; that he left the body there struggling; that shortly after he overtook his wife, and proceeded onwards with Isaac's wagon and horses. He is an Irishman, four years from Ireland, professes to be a Roman Catholic, 26 years of age, and from the county of Meath—his wife is of the same faith and from the same village. He is a short, thick, stout, dark complexioned man, with something peculiarly unpleasant and coarse in his looks. His wife appears to be about the same age, is strongly pitted with the small pox, and tells a story nearly similar. They have two fine children, a boy and a girl, who are with their mother in the cell. Their trials are expected to be on Monday or Tuesday next.—Colonial Adc.

P. S. We learn from the Canada papers that Christie arrived at York during the sitting of the court—was arraigned—plead guilty—was sentenced, and has been executed.

BONES OF THE SOLDIERS AT WATERLOO. It is well known that the bones of animals contain a large quantity of phosphate of lime—carbonate of lime, from one third to one half of animal jelly, fat and albumen. These of course make an excellent manure for enriching the soil, and accordingly are very much sought for by gardeners and agriculturalists in the neighborhood of large cities, as London and Paris.—When thus used, they are first broken then ground, by means of a steam engine, and the powder sown upon the land.

After the battle of Waterloo, the bodies were first searched over for money, watches, trinkets and clothes.—Then came the purveyors of human hair, for the supply of the makers of false hair, wigs, curls and frizzettes; then came another class, who extracted from the dead bodies, all the sound teeth, for the supply of the dentists; and lastly when the flesh had putrified, the collectors of bones for manure searched the field

for their harvest. This looks like barbarism.—The idea of it is revolting to humanity.

[Visitor & Tel.]

China, with its two hundred millions of people, and variety of tribes, is at present, perhaps, in the state which must precede the reception of Christianity in an Asiatic empire. Its religion is broken up by furious sects, which alternately assume the character of spiritual disputants and rebels in arms. The "Pelinkin," or "enemies of foreign religions," agitate the north. The "Kendruis, or "Heaven and earth one," a race of levellers, proclaim equality of men and community of property in the west and south; and the "Society of three powers, heaven, earth, and man," make war against all authority whatever. The Jesuits planted their mission in China in the middle of the sixteenth century. Multitudes of nominal Christians were made; but the suspicious spirit of the government appears nearly to have extinguished their advance. So late as 1815, an imperial ordinance commanded that the introducers of Christianity should be put to death. The protestant missionaries are prohibited from going beyond Canton.

From the Western Intelligencer.

Encouraging Fact.—Last spring a fatal accident happened in a town in Georgia Co., in consequence of having whiskey at the raising of a barn. The friends of temperance in the town, thought it a favorable opportunity to attempt something; accordingly at the annual Election of Township officers, a motion was made not to use any more whiskey at raisings, and other similar occasions; and it was carried, with only 7 dissenting votes! Now this brought to my mind an occurrence in my native town; when I was quite young; a meeting of the town was called that the inhabitants might express their wishes on an important subject. An Irish gentleman, who had been confined at home for several years came out on his crutches, but remained silent until the house was divided; it was crowded on one side, and only seven men on the other. He then arose and addressing the Moderator, who was his son, said, John I have not been at a town meeting these seven years, owing to my infirmity, as you very well know, and am very sorry, after an absence of seven years to come here to see seven men vote their own destruction. How well this will apply to the seven negative votes in the town of C., I shall leave to others to decide.

SUMMARY.

Offer accepted.—The Star informs us; that the sum of \$500 was raised at a late meeting in Philadelphia, to meet the challenge of Mr. Cobb of Boston, who had engaged on that condition to give the same sum to the Baptist General Tract Society. The sum was contributed in a few minutes, principally by members of the First Church and Congregation.

Another Offer.—The General Agent and Secretary of the Assembly's Board of Missions, [Dr. Ely,] has received from a responsible individual the offer of \$1000, in ten equal annual payments for the purpose of spreading the gospel; one half for missions to S. America. The conditions are: that the Board publish a Journal of Missions, at least quarterly; that the Agent shall devote himself exclusively to his agency and secretaryship; and that 99 other persons give the same pledge with himself before the first of October 1829.

Another Offer.—Solomon Allen, Esq. the Rev. Ashbel Green, D. D. and the Rev. Ezra Stiles, Ely, D. D. have agreed to pay to the Board of Missions of the General Assembly, one hundred dollars a year, for ten years in succession, for the general purpose of the Board, provided Ninety-Seven other subscribers will agree to the same terms; it being understood that the death of any subscriber shall render void his subscription. [Philad.]

A gentleman in Lee, Mass. informs us that there was a meeting of the merchants of that place, on the evening of the 17 inst. at which they unanimously agreed to abstain from selling spirituous liquors from the 15th of Nov. next, to the 15th of May following. They will then report their progress at another meeting, when they will probably agree to refrain from this traffic entirely.—[Philanthropist]

Pioneer Livery Stable.—B. W. Greene and Co. have opened a livery stable in Hartford, Conn., where they will let horses and carriages at all times except the Sabbath.

In the Vermont State Prison, the convicts, 123 in number, have, by their labor, defrayed all the expenses of the establishment, except \$8,000, to meet which there is a large quantity of manufactured goods on hand. The convicts are principally employed in weaving. They have woven 180,000 yards the year past, of which, 10,000 yards is twilled goods. More than \$400,000,000 worth of British goods, it is said, have been sold at auction in the city of N. York, the year past.

In the Thames manufacturing establishment, Norwich, Con. a female wove in six days 1183 yards cloth, or 179 yards per day. Two other females performed nearly the same.

A stage team of six horses, in Lowell, Mass. took fright at a drunken man, and upset the stage, by which one man had his leg broken.—The other passengers proceeded on in another carriage, and on overtaking the drunken wretch, gave him a ducking in the Middlesex canal, but instead of a punishment it was evidently a kindness to the brute, as his power of locomotion was thereby greatly improved.

The wretch, Desha, who we stated last week, was in prison in Texas, on a charge of murdering a person with whom he was travelling for the purpose of purchasing mules, was tried & convicted, but died in prison the day before that on which the execution was to have taken place.

In Williamstown, Mass. two of the four Innkeepers, and all the merchants, have resolved not to drink, to keep or sell ardent spirits—and in coming to this resolution they have not waited to dispose of their stock of liquors on hand.—This movement, so auspicious to the cause of temperance, is attributable in a great measure to a sermon preached at that place by Rev. Mr. Hewitt, agent of the Am. Tem. Society the day

before this resolution was made public.

The Baltimore American says, that peace has been concluded between Brazil & Buenos Ayres. Both parties have renounced their claims to the Banda Oriental, the territory about which they were contending, and it is to be erected into a separate government.

A new stone church in New Utrecht, which was nearly completed, has been so injured by a recent flood, that it will have to be taken down as low as the water table. Having been built by individual subscription, and the church having lost some of its wealthiest members by the late sickness, the loss will be heavily felt by the congregation.

The Detroit papers state that the woods in the vicinity of that city have been on fire for a number of days, and that in consequence, the atmosphere has been so full of smoke that it was impossible to distinguish the features of persons 60 feet distant at noon day.

The schooner Exact, Capt. Bell, has performed the passage from Savannah, (Ga.) to N. York in 75 hours—which is said to be one of the most remarkable instances of despatch on record.

The Blossom, Capt. Beechey, has returned to England with \$1,500,000 in specie, the property of old Spaniards who had been obliged, precipitately to leave Mexico. She had been absent 3 years and 4 months, and had sailed 70,000 miles. Among many islands visited by the Blossom, was that of Pitcairn, where John Adams, one of the crew of the Bounty, resides. The number of souls on this island is 65.—They were apprehensive of a famine and were anxious to be transported to some other island. They have petitioned the British Government to grant them some spot in New South Wales.

The Scottish Missionaries at Astracan, have translated the scriptures into the Turkish language, and have published an edition in that city.

A revival of religion exists at the present time at Claridon, Georgia co. Ohio.

Reformation, in relation to the use of ardent spirits is extending into N. Jersey.

The editor of the Vt. Chronicle says, "We never saw a man that was born in Vermont who was not able to read or write."

A Tunnel, similar to that under the Thames at London, is projected under the Vistula, at Warsaw.

A Mr. Epinat, a young Frenchman who is enthusiastically engaged in the cause of African emancipation, is about to establish a school of mutual instruction in the capital of the king of Benin in Africa.

The French government and merchants are purchasing grain in the north of Europe & sending it to Rouen, Dunkirk, Havre and other parts of France.

The expenses of supporting the poor in England and Wales, during the year ending March 25th, 1827 was 46,450,814.

An Elephant which was brought on the stage in England for the amusement of John Bull, not liking his company, or having forgotten his part, or perhaps feeling indignant at seeing those who claimed to be his superiors in knowledge crowded together to be amused with his mimicry, left the stage and marched into the pit. A "SCENE" was soon exhibited which was not promised in the "BILL" for the night's entertainment—the elephant was soon left in undisturbed possession of the pit. In the rush towards the doors some silks were deranged.

Sharp Shooting.—As a party in Rutland Vt. were engaged in shooting at a pumpkin as a mark, a ball which missed the object aimed at, after having gone 81 rods passed into the mouth of Mr. Strong, breaking out two of his teeth, and lodged in his throat. It was extracted by Doct. Cleveland without occasioning any serious injury. The mark was 60 feet higher than the spot on which Mr. Strong stood.

Dutch Canal.—The Dutch are constructing a canal from the city of Amsterdam to the sea, a distance of 50 miles. The canal at the surface of the water is 124 1-2 feet—breadth at the bottom 36 feet, and depth of water 20 ft. 9 inches.

"EXTRA EFFORT" SUBSCRIPTION. The Rev. Warren Day has undertaken to visit the "rich and prosperous" friends of Missions in the Western District, to give them an opportunity to aid in providing the amount anticipated from the West, to enable the "American Board of Commissioners for Foreign Missions to establish new Missions and extend those already in prosperous operation." It is hoped he will find the brethren and friends "ready a year ago."

MARRIED.

In this village, Rev. W. F. Currie, of Lockport, to Miss Minerva Stone of this village.

On the 13th inst, by Rev. Joseph Penny, Rev. Isaac R. Barbour, of Newbury, (Byfield Parish) Mass. to Mrs. Caroline M. Rogers, late of Norwich Con. Same day by Rev. Mr. Penney, Mr. Levi A. Ward, to Miss Harriet Barton, all of this village.

Died in Buxton, 27th ult. Humphrey Merrill, aged 78, long a member of the Congregational Church.

The following Historical sketch is found in his handwriting and with his signature; and is thought worthy of publication.

The name of Merrill. The first we hear of them, is, that two brothers emigrated from Salisbury in England, and settled in Salisbury Massachusetts. One removed to Connecticut—the other, from whom descended all of the name in the Eastern States, remained in Salisbury.

The subscriber's great grandfathers by father and mother, were twin brothers—both were deacons in different churches in Salisbury—both were taken sick, and as both were born in a day, so both died in a day.

My Grandfather (Thomas Merrill) lived about 84 years. My father, (Samuel Merrill) late of Buxton) and my mother each lived 93 years.—My father's sister (Mrs. Jackson) now living is 95 years old.

On my mother's side. Grandfather (Thomas Bradbury) lived 77 years. My grandmother 75. Of my father's family, the oldest four are now living: their ages are 79, 77, 75, and 73. These

have all been married once, and are all now in a widowed state.

Of nine of my father's children who married, none married a second time.

H. MERRILL.

Buxton, Nov. 30, 1827.

ROCHESTER MARKET.

Table with market prices for Wheat, Rye, Oats, Corn, Flour, Butter, Beef, Pork, and Salt.

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

JUST published and for sale at the office of the Rochester Observer.

KITTREDGE'S ADDRESS, on the Effects of Ardent Spirits. Price 37 1-2 cents per dozen, \$2.50 per hundred, \$10 per thousand.

Nov. 7, 1828.

CHRISTIAN ALMANAC, FOR 1829.

For sale at the Office of the Observer.

CASH FOR FLAX SEED.

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

JAS. K. LIVINGSTON. 25ft

PRIVATE SCHOOL.

The subscriber will open a School opposite the Congregational Church in Ogden, Monday 17th November.

Students taught Reading, Writing, Scientific Arithmetic, English Grammar, Geography and the lower branches of Mathematics. Price of tuition three dollars per quarter.

Good board, in respectable families, for twelve shillings per week. Every possible attention will be paid both to the moral and intellectual improvement of his charge.

WM. A. CHAPMAN.

Order Oct. 28, 1828. Referees: Rev. Joel Parker Rochester; Rev. Chauncy Cook Greece; Rev. Mr. Benedict Clark; Rev. Mr. Sedgwick, Ogden. 44

A HOUSE TO LET. Equire of J. BISSELL JR. Rochester, Oct. 23, 1828. 43ft

"PIONEER STAGES."

THIS Line runs regularly twice a day for the East—once for Batavia and Buffalo, and once for Lewiston.

OFFICES, at Rochester's Mansion House, and opposite the Rochester House.

1828. SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market. Rochester, May 12, 1828. 20ft

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

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

ROCHESTER JULY 18th 1828. SETH D. CHAPIN.

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

CANAL TRANSPORTATION.

HUDSON & ERIE LINE, RUNS NIGHT AND DAY on the Erie Canal, between Buffalo, Troy and Albany.

SUNDAYS EXCEPTED.

For Freight or Passage, apply to

- JOHN SCOTT, Buffalo, Lockport, Rochester, Syracuse, Utica, Troy, Albany, No. 19, South street, N. Y. Boston.
- ALLEN & CHAPIN. Rochester, April 4, 1828.

Advances always made on property left in store when required and cash paid for Ashes, Pork, and most kinds of produce.

NOTICE of Moses Chapin Esq. first Judge of Monroe County—BY order of the court, notice is hereby given to all the creditors of Jacob Newkirk, an insolvent debtor, to show cause, if any they have, before the said Judge at his office in the town of Gates, in said county of Monroe, on the 25th day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 11th day of November 1828. 66-42

NOTICE of Moses Chapin Esq. first Judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Jacob Newkirk, an insolvent debtor, to show cause, if any they have, before the said Judge at his office in the town of Gates, in said county of Monroe, on the 25th day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 11th day of November 1828. 66-42

BY order of Moses Chapin Esq. first Judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Elijah Tompkins, of the town of Brighton, in said county, an insolvent debtor to show cause, if any they have, before the said Judge, at his office in the town of Gates, in said county of Monroe, on the 25th day of January next, at ten o'clock in the forenoon of said day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 5th day of November 1828. 108-46

BY order of Moses Chapin Esq. first Judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of the late John H. Merrill, of the town of Brighton, in said county, an insolvent debtor to show cause, if any they have, before the said Judge, at his office in the town of Gates, in said county of Monroe, on the 25th day of January next, at ten o'clock in the forenoon of said day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 5th day of November 1828. 108-46

BY virtue of a power contained in a mortgage executed by Ransley Marshall in Orange Stone, dated April 10, 1824, and for default in payment of the money secured thereby, will be sold on the fourth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwesterly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Frisbe, or his heirs, ten chains and twenty two links to the east line of said lot, thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November 11, 1828. G. STONE, Mortgagee. M. Chapin, Att'y. 66-42

JOB PRINTING

Done at the Office of the Rochester Observer

JUSTICES' BLANKS, for sale at this Office

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, NOVEMBER 21, 1828.

VOLUME II NO. 47

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- E. Gilbert, Richmond.
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- Samuel Rice, P. M., Prattsburg.
- Chester Loomis, P. M., Rushville.
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- Orrin Gilbert, Lima.
- James Richmond, Livonia.
- David Parker, Avon.
- Jacob Hall, Genesee.
- Lester Kingsbury, Denbushville.
- Doct. Frank, Warsaw.
- Talcott Howard, P. M., Perry.
- Rev. J. Baldwin, York.
- Willard H. Smith, Caledonia.
- G. B. Rich, P. M., Attica.
- Rev. Mr. Hunter, Middlebury.
- A. P. Parker, Batavia.
- Hotchkin & Starr, prs., Le Roy.
- Joel Palmer, Clarkson.
- Daniel Hall, Riga.
- William H. Hanford, Scottsville.
- Hastings B. Bender, Brockport.
- William D. Dudley, Clarendon.
- H. Goodrich, P. M., Albion.
- William Knowlton, Knowlsville.
- Theodore Cook, Medina.
- Rev. George Colton, Royalton.
- William Parsons, Lockport.
- A. G. Hinman, Youngstown.
- Rev. Mr. Parsons, Niagara Falls.
- Theodore Partridge, Newark.
- Rev. Alfred E. Campbell, Palmyra.
- S. T. Fairbanks, East Ridge.
- Ezekiel Folsome, Buffalo.
- Benedict Brooks, Covington.
- Samuel S. Haight, Angelica.
- Anson King, Olean.
- John A. Bryan, Ellicottville.
- O. Allen, P. M., East Bethany, Gen.
- W. Fowler, P. M., Fowlersville.
- L. Clark, P. M., Byron.
- Rev. R. Clapp, Bergen.
- E. Foot, Gaines.
- Daniel Holmes, Willson.
- B. C. Cook, P. M., Conchocton.
- H. W. Rogers, Bath.
- Elisha Parish, South Bristol.
- Samuel Hulbert, Oswego.
- Josiah Linnell, Pittsford.
- Martin Goodrich, P. M., Rush.
- Justus Brown, Monticello, Ohio.
- Wm. K. Blandish, West Mendon.
- Col. W. Mynderse, Seneca Falls.
- Rev. Mr. Bradstreet, Cleveland, Ohio.

LIBERTY OF CONSCIENCE,

ACCURATELY DEFINED.

Religion may be most successfully propagated, where it is perfectly free from all human authority. For, since religion has its seat in the soul, and is a matter of conviction and feeling, no man can possibly be a Christian, any farther than he voluntarily and heartily embraces the truth, and feels its sanctifying power.

But every man's heart rises in opposition to constraint. It is universally felt, that he who attempts to impose it, is doing what he has no right to do. And when even the truth itself is urged by human authority or force, it has to encounter not only the natural resistance of the corrupt heart, but the repugnance superadded by the absurd attempt to compel conviction and enforce the conscience. None can tell how much influence the church has lost by such preposterous measures.

Again: whenever religion is shackled by human policy, there is always some entangling alliance between it "and the powers that be."—The State, for instance, engages to support the church: but it is on the condition that the church will submit to the authority of the State. Now, the rulers of this world, generally have purposes of their own to accomplish, by means of religion: so far they support it; but no farther. It enters not at all in their plans to submit themselves and their greatness to the power of the gospel. Nor are they willing, that its divine authority over others should be pushed too far. Accordingly, the wily politician has always invented checks and balances, by which to lessen the force, and control the influence, of Christian doctrines, and ordinances, and teachers. The most solemn rites of religion connected as they are with truths of the most affecting and awful character, have often been desecrated by an application to measures of state policy. The temporal head of the church prescribes the methods to be pursued for the promotion of piety: the officers of the church are appointed by patronage: no public prayers must be offered, no doctrine preached, but such as the ruling power has previously approved. Who does not see that in this case, the main-spring of religious action is greatly weakened?

But if the nature of the alliance between church and state is such, that none are too high for her discipline; then every expedient, which long practice in the wiles of courts and stratagems of law can suggest, is resorted to for the purpose of corrupting doctrine, and destroying discipline: and the state is felt to be an incubus on the bosom of the church, causing her life-blood to stagnate, and diffusing a benumbing influence through every member.

The whole history of religion supports these positions; and fully warrants the general conclusion, that although superstition may greatly prevail, where no religious liberty is enjoyed, yet evangelical piety most abounds where the freedom of religion is most fully secured.

But, while we prize beyond all price" this privilege, we wish to be fully understood, when we speak of freedom of conscience. It is not the right to cast off all religious obligation, and live as we list; the right to set at naught the authority of God, and renounce allegiance to heaven; to take from his parental throne the Father of all; to make the universe without object or end, and man without hope, or reason of existence; in a word, it cannot mean a right to have no conscience at all.—Nevertheless, it is admitted, that if one resolves so to degrade his own nature, and blight all his best hopes, and suppress all his finest feelings, he can do so; and if no overt act of his disturb the order and peace of society, there is no rightful authority in man, to inflict punishment to restrain these baleful opinions.—Religion disowns all carnal weapons for arresting even these portentous evils—She opposes them only by truth and love.

But by freedom of conscience we mean, the unrestrained enjoyment, by one who feels his obligations to his gracious and Almighty Maker, of the right to worship him according to his convictions of truth and duty; and to do whatever he may think incumbent on him, both in his individual and social capacity; for promoting piety and good will on earth: provided that in so doing he interferes not with the rights of others.

Now, when this is the happy lot of the Christian, he is precisely in the condition to feel, in full force, all the powerful motives of Christianity. Believing the Bible to be God's truth, without mixture of error, he feels as though God were speaking in his word, directly to his conscience: the truth comes to him clothed with divine authority; and no inventions of men intervene to lessen its force. The awe of God's majesty pervades him; the sanction of eternity presses his conscience; the worth of the soul, the misery of fallen man; a Saviour's redeeming love, the joys of salvation; the glories of heaven, the horrors of perdition, apply their highest and holiest stimuli to his heart. Yet fully understanding that God's religion, is a religion of beneficent action, his excitement is not expended in mere effusions of feeling, but in doing good—the utmost possible good. The truths of the gospel, in all their awful grandeur and eternal majesty, are his motives; the honor of his Redeemer, and the happiness of his fellow-men, are his object.

Now this is precisely the condition contemplated by the Apostle when he says, "The weapons of our warfare are not carnal, but mighty." The Christian freeman is not only, as was said, in a situation to feel the fullest power of Christian motives; but is accustomed to act under their influence. His whole course is one of voluntary agency, prompted by enlightened views of truth, and a deep feeling of its value.—He understands the worth of religion for himself, his family, his country, the world;—and, therefore, cheerfully bestows his money, his time, his influence, to support religious institutions, and enlarge the sphere of Christian benevolence. It is all with him, a matter of deep reflection; of profound consideration of human interest; of hearty good will. Similar views and feelings draw men together. They take counsel, deliberate calmly, and act in concert, under convictions of truth and duty. They act too with energy. The power of eternal truth conspires with the vigor of voluntary action; the whole strength is put forth in every effort—and the labor is not in vain.—The history of Bible and Missionary Societies, as voluntary associations, formed within the last thirty years, shows, better than a thousand arguments, the truth, and value of our principle.—And here, brethren, is the true secret of evangelizing the world. The mighty work is to be done by voluntary associations, formed on the unalterable principle of using no carnal weapons; of preaching nothing but the simple Gospel of Christ; in no spirit but that of Christian love.

It deserves to be remarked, too, and remembered, that associations, counsels, united efforts, such as these, promote intelligence, order, peace, and in a word, all that blesses and adorns human nature. One may see their happy influence spreading through the youth, the manhood, and the old age, of every community where they exist. There all is healthful and active;—all is life, and hope, and joy.

But if one asks, why this scene is not fully realized in our country, where religion is perfectly free; I answer—it is going on to be so. But, from the nature of man, moral causes operate slowly; and time must be allowed for the production of their full effect—especially where counteracting causes are in full activity. Our forefathers, unavoidably brought with them many of the habits, feelings, and principles of the countries from which they came; they brought, with their good things, the fatal policy of using carnal weapons; of mingling the church and state; of employing human authority instead of the authority of the Bible; they brought the spirit of fierce contention for doctrine, and with it, in many instances, that death-like coldness in regard to vital religion, which had, during a long period, spread through the churches of Europe. Now all of these evils were to be done away; and the people brought right under the influence of Bible truth, before they would pursue the course marked out by the Apostles, and trodden by their immediate disciples. This was not the work of day.—[Dr. Rice at the meeting of the American Board.]

From the Methodist Christian Advocate. THE BIBLE, MISSIONARY, AND TRACT CAUSE.

Nothing rejoices me more than to hear of the success of the gospel of our Lord Jesus Christ, through the instrumentality of the Bible, missionary, and tract societies. When I learn (through the medium of the Christian Advocate and Zion's Herald) the effects that the careful reading of the Bible has had, and still has, on the minds of many, who, in regard to the science of salvation, were as ignorant as the savage in our western wilds, I cannot but wish the Bi-

ble cause success, with all my heart; and I am glad that so many will join with all their heart in saying—

"Go, holy book,
Tell those whom many woes assail
On thee to look."

When I reflect on the situation of those who have left their houses and lands—their families, friends, and connexions, to devote their time, their talents, and their life to the missionary cause, I am ready to exclaim, noble employment—glorious undertaking indeed! May the Lord go with them, to carry the "good tidings of great joy" unto the destitute children of men, who are perishing for lack of knowledge.

When I discover the good effects produced by religious tracts; when, by their means, I see the drunkard become sober, the sweeter a man of prayer, and the Sabbath breaker a frequenter of the sanctuary on that holy day, I am ready to wish this small engine success—yea, abundant success, in vindicating the Redeemer's cause, and in enlightening the minds of those who are shrouded in ignorance, sunk in sin, and in the way to the regions of woe.

When I consider these means of spreading information, and of carrying religious truth to the destitute; of proclaiming liberty to the captives, and the opening of the prison doors to them that are bound; I am constrained to cry out, "Can any one be so little interested in all this as to remain idle—so illiberal as to withhold his mite for the promotion of so good a cause? Can any one among Christians be possessed of so little philanthropy, as to be unwilling to assist in so glorious a work, and be so inconsistent as to raise objections against it? Strange as it may appear, there are many among professing Christians! To them I would propose what follows:—

My brother, do you not value religious knowledge above all other?—could you be willing to be destitute of the Scriptures—could you give up that book, which contains the knowledge of salvation? Surely you could not. Imagine yourself destitute awhile, would you not gratefully receive the sacred word? But imagine yourself in the situation of those who have never had it, and who are utterly ignorant of God's manner of saving sinners; and then reflect, would you be willing to remain in that situation? And provided you knew that others possessed the sacred word, would you not beseech them to furnish you therewith? Surely you would. This is just the case; hundreds are destitute of this rich treasure, and their ignorance, poverty and necessities call loudly upon you to help them—to send them that word which is able to make them wise unto salvation. Can you then withhold from them that which you value so much? You may perhaps say, "If I give them the word of God, many of them will not read it, and some will sell it for a draught of ardent spirits, and so my pains will be of no avail." O my brother! had the God of love had the feeling of the world, he would thus; had he said, "I will withhold my grace from the world; I will not be merciful to mankind, because many will make light of it, and reject my kindness," what would have been your situation? Doubtless you would now have been miserable. If so, can you bring this as an objection? You certainly cannot, and I am persuaded you will not. Go, then, my brother, and try if you cannot in future be useful to your fellow creatures, who are perishing for lack of knowledge.

And why will you bring objections to the missionary cause? Surely you cannot be unwilling to have the word of God "run and be glorified." You cannot be unwilling to have the gospel of the kingdom preached among all nations. It cannot be that you are so much opposed to the will of God. Consider the benefits of this gospel to yourself; consider it as the power of God unto the salvation of your soul; and then reflect that many are now in darkness and ignorance who need this salvation as much as you, and methinks all objections will cease. Open then your heart and your hands to assist those who carry the gospel to destitute regions.

Do you say, "We have too much need of missionaries at home, to send them to, and support them in distant lands." This, my brother, is a very poor evasion. We surely have need of the gospel being preached to us; and when will the time come that we shall not need this? Surely not until all know the Lord, from the least unto the greatest—your objection destroys itself. Do you think that others need the gospel less than we do? Surely you cannot think so. If we need the gospel so do they. We have it preached to us every day; and in the order of God they who have not yet heard it, have a claim upon us, and we cannot be so selfish as to be unwilling to send it to them.

You may also bring your objections against tract societies; but if you were the man who had been converted from the error of your ways by means of religious tracts, I think you would have no objections. Can you have objections to others being profited by means of tracts? You say you have no objections to others being profited: but hold, my brother, if you object to the means, you likewise object to the end, inasmuch as the one cannot ordinarily be accomplished without the other. Have you neighbors who live in violation of the law of God, and if you could do them good, and be instrumental in converting them from the error of their ways, by handing them a religious tract, would you not do it? You certainly would, if you had the word of God abiding in you. You need not say, "Perhaps it will do no good," for that is abundantly refuted by experience; for hundreds of souls have been converted by means of tracts.

Finally, are you of that unhappy number, who are suspicious that there is nothing more than private emolument, or sinister motives at the foundation of these institutions—who think that the founders and supporters of these societies aim at nothing but their own private interest? Let your love for the brethren, your respect for those who labor to do good by all possible means, your charity and Christian benevolence tell you,

that in your more guarded moments you would not indulge such cruel suspicions. P. S.

RUINS OF BABYLON.

"Among these mighty ruins, wild beasts appeared to be as numerous as at Meville. Mr. Larabe gave up his examination, from seeing an animal crouched in one of the square apertures. I saw another in a similar situation, and the large foot-print of a lion was so fresh, that the beast must have stolen away on our approach. From the summit we had a distinct view of the vast heaps which constitute all that now remains of ancient Babylon; a more complete picture of desolation could not well be imagined. The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited. It was impossible to behold this scene, and not be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance. Babylon was doomed to present that she should never be inhabited; that the Arabian should not pitch his tent there; that she should become heaps; that her cities should be a desolation; a dry land and a wilderness."

"The prophecy of Isaiah, that Babylon should be inhabited by wild beasts, was fulfilled after the extinction of the Seleucids; for their successors, the Parthians, turned the city into a park, and stocked it with wild beasts, for the purpose of hunting. Among these the wild boar is enumerated.

"It has been supposed that many curious trees are to be found on the site of the Hanging Gardens. This is not the case: there is but one, and that is in the most elevated spot. It is a kind of cedar, possibly one of the *cedrus* of Dioscorus. One half of the trunk is standing, and is about five feet in circumference. Though the body is decayed, the branches are still green and healthy, and droop like those of the willow.—With the exception of one at Cussora, there is no tree like it throughout Irak Arabia. The Arabs call it *athel*. Our guides said, that this tree was left in the Hanging Gardens, for the purpose of enabling Ali to tie his horse to it after the battle of Hillel.

"Not far from this tree, we saw indications of a statue, which had been imperfectly seen by Beaucamp and Rich. We set our men to work, and in two hours found a colossal piece of sculpture, in black marble, representing a lion standing over a man. When Rich was here, the figure was entire, but when we saw it the head was gone. The length of the statue, measured, in each of their respective parts, nine feet. I would venture to suggest, that this statue might have reference to Daniel in the lion's den, and that it formerly stood over one of the gates, either to the palace, or of the Hanging Gardens. It is natural to suppose, that so extraordinary a miracle would have been celebrated by the Babylonians, particularly as Daniel was afterwards governor of their city. The prophet was also governor of Susa, (the Shushan of Scripture,) where he frequently went in the discharge of his official duties, and at which place he died. A short time ago, Susa was visited by some French officers, in the service of the prince of Kermansha; among other antiquities, they found a block of white marble covered with Babylonian characters, having sculptured on it the figures of two men and two lions. This may also allude to the same event."—Keppel's Journey from India.

[From late London Papers.]

THE RUSSIAN ARMY.

INTERESTING LETTER.

The following are extracts from a letter written by an English surgeon, who is in the Russian service, and belongs to the army which is attacking Turkey:

"Odessa, Aug. 20.—I joined the regiment to which I was appointed last month, and now proceed to give you a few desultory remarks—not on political matters, which I refrain from noticing for motives which you may readily divine.—But I must tell you that, on my arrival at St. Petersburg, I immediately proceeded to the residence of the Inspector-General of Surgeons. You may recollect that, several months ago, the Russian Minister published a notice, by which all competent professional individuals were entitled to enter the Russian service, and, as far as I have been able to ascertain, upwards of 150 young Englishmen, and principally Irish and Scotchmen, have been induced to try their fortunes in these regions, and many of them have already received their appointments as surgeons in the army commanded by the Emperor Nicholas. I was well received by the Inspector, & a day was fixed to undergo my examination. Knowing as you do, that no objection had been made to my requirements by the School of Medicine in Paris, it was not probable that I should have any difficulty in passing the ordeal before the St. Petersburg Professors. Many of the latter, I found were foreigners, either German, French or Scotch; and the questions put to me were similar to those employed by the Parisian doctors. I was not found wanting, and instantly received my diploma. I have not heard that any of those who have presented themselves to be employed have been rejected; indeed, the truth is, that, at the period I am speaking of, there was a sad lack of army surgeons, either because the forces had been increased, or that during so long a peace, the surgical department had been much neglected. You, of course, have seen the Russian Bulletin, and as there has been a good deal of fighting, I have not been without my share of employment.

It is impossible to see a finer and better disciplined army than that of the Emperor, particularly the one which is now before Choumla;—the soldiers are brave even to rashness, but they have to contend with an enemy fantastically enthusiastic, who being taught that, when dying on the field of battle, they exchange their miseries of this world for the happiness of Paradise, and the company of the ever-beautiful houris—these followers of Mahomet, I say can

scarcely ever be prevailed upon, even in the most dangerous situations, and though surrounded by Russian troops, to deliver up their swords. A body of men, say 400 of 500, will on certain occasions, when persuaded by their commanders allow themselves to be taken prisoners; but these same men, in an isolated state, will fight like so many ferocious wolves, and only surrender their arms with their lives. Before we reached the neighborhood of Choumla, I was witness to one of these dreadful encounters. A company of Russian yagers, which I was ordered to follow, had entered a small village towards the close of the evening, and, as we understood the Turks had completely evacuated it in the morning, we had no fear of being attacked; eight of them had, however, remained behind, for what purpose we have never been able to learn. When they found that being in perfect security, we began to separate and repair to the different quarters assigned for us, they made a furious onset on 16 of our soldiers before the latter could recover from the suddenness of the attack, they were all shot to pieces. It fortunately happened that the next onset was made on 25 of our troops, who, having heard the clashing of arms, were quite prepared. The lieutenant who was with these men, called out to the Turks to surrender. They heeded not what he said; they fired their pistols, by which two men were killed and one wounded, and then rushed forward with drawn swords. Tigers deprived of their young could not have been more furious, nor anxious to shed blood; but they were overpowered by numbers, and perished, not, however until they had reduced the number of the little corps to fourteen.

The Russian soldiers feel extremely exasperated by the horrid sights they witness during the march; where a skirmish has taken place, if the enemy have had the advantage the unfortunate victims to warfare are seen stretched on the ground, deprived of their heads, or, at least, of their ears, and in consequence of this feeling, it has been my lot to witness some dreadful cruelties on the part of our troops, who are determined on retaliation. The different Colonels of the army have, however, given strict injunctions to punish with great severity any unnecessary cruelty; and two men were ordered to be shot, a short time ago, for perpetrating a rape, & otherwise ill-using a Jewish young female, whose father they had murdered before her eyes. The Russian officers may, with propriety, be called the 'French of the North'; they are extremely polite, obliging and most of them are well educated. The accounts I have frequently seen in papers about 'ignorant and barbarous hordes' are by no means correct, as far as the Russian officers are concerned. You seldom hear any other language spoken among them than German or French; at all events they never speak Russian when I am in their company, and their accent is nearly as pure as that of an inhabitant of the banks of the Seine. During the whole time I have been in this army we have been well supplied with meat, bread, wine and spirituous liquors; but the beverage preferred by the officers and also by many soldiers, is your English breakfast drink—fine green tea—of which there is a great abundance, and finer flavored I never tasted. As it is brought by land from China, the Russians say that it does not lose any of the aromatic qualities, which a sea voyage deprives it of. It was in consequence of a severe fever that I left the army for this place; but, as I am perfectly restored, I shall join again in a few days.—This goes by the Ambassador's bag. You shall hear from me shortly.

From the Report of the Branch Bible Society of Sailes, in the Lower Pyrenees.

NEGLECTERS OF THE BIBLE, LOOK AT THIS.

One of the collectors states, that he has seen a mother and her son lodging at a great distance apart, and having only one Bible for the use of both their families; they read the word of God with so much regularity, as to occasion them frequently to pass to and fro solely with a view to obtain the Sacred Volume. Neither of them could spend a whole day without deriving nourishment from the Holy Scriptures. Thanks to the Bible Society! they are now able to obtain abundant nourishment for their souls.

The same collector was also acquainted with a countryman, who went to a very considerable distance every evening, for the purpose of hearing the Bible read, or of reading it himself at the house of one his relations.

It is common in our neighborhood to see the Bible also carried from house to house; and such as share in the use of it, recollect that their hour is arrived with as much exactness as if they were interested in the division of some important worldly property.

An old shepherd, since he was presented by the Bible Society with the New Testament, has never gone out with his flock without reading the parable of the Good Shepherd, who went to seek the sheep that were lost. Although previous a prey to grief and to the deepest distress of mind, he has recovered his peace since receiving the Sacred Volume. His outward situation is not changed, but he is happy in faith.

THE PHYSICIAN AND THE DYING LIBERTINE.

"I know of no other balm, [repentance]" said the Doctor, "that can now yield you comfort or support—there, and there alone, you may derive strong consolation. It often occurs to me in the exercise of my profession, to attend the dying bed of those who are sinking into the grave, under accumulated loads of misery; yet I have seen these deriving such consolation from the influence of religion, that they have triumphed over all their burden of affliction, they have scarcely been sensible of their sufferings, so great has been the peace and happiness they have experienced in the expectation of exchanging this life, for a glorious immortality."

"I cannot bear," he exclaimed, "to hear of such things; they might have been mine, but

they are not. The people you speak of have served God in their health and strength; when I despised and rejected him, they went to the house in diligent search and expectation, of that for which they had patiently lived all their days—I have never entertained God in all my thoughts—I have endeavored to banish him thence. I cannot meet him as my friend; I have all along been his enemy. I cannot submit to One whom I have so long and heartily opposed. If you can keep my tottering frame together for a few months, something might be done: I might change my purposes."

"Alas!" replied the Physician, "these are vain suggestions; a very few days must finish your earthly course; let me prevail upon you to employ them more profitably, than in seeking to enjoy what is inevitable. Mercy is yet to be found, if you seek it with all your heart: God is high unto those who call upon him faithfully; and though your time is very short, yet enough remains to obtain pardon and peace, if you seek it earnestly; but do not defer it—you cannot live through another week."

"I cannot seek God," he replied; "I neither love nor desire him: I have lived in hostility to him all my days, and if he is willing to be reconciled to me, I am not ready; I cannot change my feelings and propensities so quickly. Lengthen my days—give me space to conquer my aversion to him, his people, and his ways; these are all alike disagreeable to me; and I cannot change sides, and go over in an instant. O keep me alive a few months or six shall meet as enemies? Even now I feel his strong hand upon me—O that he would destroy me! His fear terrifies me, and his mighty arm inflicts punishment greater than I can bear. . . . O, misery without end! and suffering interminable!"

"I entreat you," said the Doctor, "to avert your attention from that dreadful state, to one more suited to your wants. God hath declared, 'That he willeth not the death of a sinner, but—' 'I know it,' he interrupted, 'I know it, and feel all the wretchedness that follows from that terrible declaration. He gave me abundant space to repent, but I only hardened myself in iniquity.' I was not left in ignorance. He gave me parents, who taught me what was right and wrong; what use have I made of their instructions? I remember many of their lessons at this moment with convicting clearness, but I despised them. Why was I not killed, when I fought that fatal duel with Darcy? Why was my life spared; when Lord Lystone, a man so much better than I, was taken away? Why was I carried to the Griffiths, and shown how happy religion can make a family? I have always loved sin, and if God had willed the death of a sinner he would have cut me off long ago. What then I went on to fill up the measure of my iniquity, and that being now complete, I am hastening to receive my full reward. I cannot repent, I have hardened myself in sin, and now God hardens himself against me. I must persevere. I have no desire for repentance. Heaven would be only a place of torment, for there I must meet God, whom I have made my foe; there I must love and serve him, whom I have neither loved nor served all my life."

"Believing shortly succeeded, and in a paroxysm of despair and terror, he suddenly raised himself upon his bed, and, uttering a piercing shriek, fell backward and expired."

Bishop White's Opinion concerning Revivals.—Upon the subject of revivals of religion, we are very happy to find that the sentiments of Bishop White are so much in agreement with what we consider to be supported alike by Scripture and experience. He considers the present age as one "distinguished by a revival of religious sensibility."

"Notwithstanding the disorders by which that name has been dishonored, the fact may be pronounced unequivocal, that there has been such a revival in the U. States." Our author says there has been in the history of Christendom a variety of such seasons. That they have been sometimes disfigured with extravagancies, which tend to bring religion into contempt, we agree. But we also agree with Bishop White, that "while these are to be disavowed, although with tenderness, under even the appearance of sincerity, every minister of the Gospel ought to perceive the duty of availing himself of existing circumstances for the calling of sinners to repentance; and for the extending the kingdom of the Redeemer, in every way in which the providence of God may present an opening."—*Theol. Rep. and Churchman's Guide.*

From the Wesleyan-Methodist Magazine.
PIOUS JONATHAN.

In a large and populous village, in one of the hundreds, or wapentakes, of Yorkshire, a few miles distant from a very populous town, well known for the manufacture of cutlery-ware, lived a poor, but honest and pious man, whose Christian name was Jonathan. He was an afflicted man; and much paralyzed by disease. He had a wife, and two or three children, whose chief dependence in life was upon his small earnings. Jonathan was patient, industrious, and persevering in his efforts to provide for himself and for his household; all of whom were content with home life fare. At the time the writer of this account knew him, about twenty years ago, he might be from 40 to 50 years of age. Among other occurrences of his life, I distinctly recollect the following, which he related to me:

During the time of harvest, while employed in gathering the fruits of the earth, he accidentally slipped from the top of a barley-mow and sprained one or both of his ankles; in consequence of which he was confined to his room and bed for some weeks. It is unnecessary to state, that, in the mean time, his family must have felt the loss of his weekly labor and income. His wife on one occasion, went up stairs into his room weeping, "What is the matter?" said Jonathan; what is distressing thee? "why, the children are crying for something to eat, and I have nothing to give them, was the affecting reply. "Hast thou faith in God?" asked Jonathan. "Dost thou believe in his Providence, and in his word?" Has he not said, 'Bread shall be given thee, and thy water shall be sure?' (Isaiah, xxxiii. 16.) "Kneel down," he continued; "at the bed

side, and pray to God. Tell him how the children are circumstanced; that they have no bread; and thou hast nothing wherewith to buy them any; and I will also pray. Who can tell what God may do? He heareth prayer."

Jonathan and his wife mingled their prayers together. They made known their common wants to the Father of Spirits; they pleaded his promises, and waited the result. Soon after a person came to the door with a loaf of bread. She came from a house in the immediate neighborhood of Jonathan, the occupier of which was one of several branches of a family who were proprietors of very extensive iron works carried on in the village where Jonathan lived. The writer will not mention their names, although he could not do it, but with honor and praise. The family generally have long been distinguished for their opulence, and for the exercise of Christian benevolence. No sooner did the good woman receive the loaf of bread, than she ran to Jonathan to tell him how God had answered their prayer. "Now," said Jonathan, "before any thing else be done, kneel down at the bed side, and return thanks to God for having heard our prayer." She did so; they praised his name together; and then ate their food with gladness of heart. Not many hours elapsed before another kind interposition of Providence presented itself. A second visitor brought them a joint of meat. When this was told Jonathan, he replied to his wife, "Aye! see! God is even better than his word! He promised bread, and he sends flesh in addition. Kneel down, and thank him again."

Reader this is an unvarnished tale. There is no coloring in it. The writer might have employed his pen to set off; but truth wants no coloring. It is best seen in its own light.

A FRAGMENT.
"I follow him, if you have a heart to do it, as he staggers along, now and then licking the ground, till he reaches his own peaceful home. 'He's coming!' cry the little innocents, as they look through the window—but it is not the cry of joy that welcomes the parent as he approaches his tender family—ah, no! it is the cry of fear—of horror. See them flee from him as from a monster—look at the broken-hearted mother, as she takes up her affrighted boy and bathes him in tears. 'Ah!' says she to her children, 'your father once loved you—once he loved me—he was a kind husband, and a provident parent; but we are now forsaken, your little tender feet feel the nipping frost; your bodies shiver with cold; your tattered clothes are falling from you, and I have no new ones to give; you are hungry, but I have no bread for you; the necessities of life your father was once wont to bring home to cheer our hearts, are now changed for the bottle, which some demon has furnished him with, perhaps as the reward of his day's labor. O cruel employer! come and behold the fruits of your iniquity; see the miseries entailed upon the wretched mother, and the worse than fatherless children, by your thirst of gain!' Let the imagination supply the remaining part of the awful picture."

THE PRAYER BOOK OR THE BIBLE.
At the meeting of the Prayer Book and Homly Society of England on the 1st of May, Rev. B. Allen, of Philadelphia, made the following remarks:

"Allow me still further to remark, that in the United States we have found the importance of the Liturgy in another point of view. It is well known, doubtless, to many here present, that Unitarianism has existed to a great degree in the Eastern States; in Boston in particular; and has swept before it congregations of various denominations. But since the organization of the Episcopal Church of the United States, not one single congregation of that name has been swept away by it. And what is the reason? Because of the admirable compendium of the doctrines of the Gospel diffused through the Liturgy, the people being accustomed always to these doctrines from infancy, and having them recalled to their mind, as they present their supplications before God, the instant any one comes to them saying, 'I deny the Trinity, they refer to their Prayer Books. A little church, indeed, in Boston, of ancient date—before the Revolution—under some peculiar circumstance, altered its Liturgy; but since the time that the Liturgy of the American church collectively was solemnly agreed upon (somewhere about the year 1790,) though multitudes of other denominations have gone over to Unitarianism, not one of the Episcopal congregations has fallen into those errors: and now I am happy to add that Unitarianism is falling before the truth in Boston. The Spirit of God has gone forth accompanying the labors of faithful ministers: the standard of the cross is rising, and multitudes rallying round it."

Suppose (says the Connecticut Observer,) at a meeting of a Bible Society in England, Rev. —, of Connecticut, had made the following remarks: "Allow me still further to remark that in the United States we have found the importance of the Bible in another point of view. It is well known, doubtless, to many here present, that Unitarianism has existed to a great degree in the Eastern States; in Boston in particular; and has swept before it congregations of various denominations. But since the first Congregational church was formed in Connecticut, in 1636, not one single congregation of that name in the State has been swept away by it. And what is the reason? Because the people, being accustomed always to the doctrines of the Bible, from infancy, and having them plainly exhibited to them from Sabbath to Sabbath, the instant any one comes to them saying, 'I deny the Trinity, they refer to their BIBLES.' It is as true that not a single Congregational church in Connecticut has been swept away before Unitarianism, as that not a single Episcopal congregation has been swept before it, in Massachusetts. We might then at least claim that the Bible has done the same for the former, which the Prayer Book has done for the latter. Without wishing to detract any thing from the efficiency of the Prayer Book, we may say that we do not believe it is a better preservative

against error, than the Book which has been given us from heaven.

We believe the statement in the Address is correct, "that Unitarianism is falling before the truth in Boston." It is the Lord's doing—but we may remark, with gratitude, and thus far He has used the instrumentality of those who do not use the Prayer Book in their public worship, at least as much as any others. A history of the rise and progress of Unitarianism in Massachusetts is much needed. To trace out all the causes would require no slight investigation and neatness. But when the whole shall be brought out to the light, it will not be found to be the effect of any one cause. Be this, however, as it may, it can be overthrown only by the Bible—and by the abundant effusions of the Holy Spirit. You may bind error with creeds and liturgies—but it will break them like cords of straw. You may raise your barriers of tests, and articles of subscription, and though they have their use, they cannot stop the overwhelming flood, without the aid of supernatural strength. If the Bible and the influences of the Spirit will not do it, we may give up all for lost.—"God never made his work for man to mend."

"DINAH DOUDNEY."
A correspondent in the country has sent us the following interesting notice of the influence of the Tract, which bears the above title.

"There is an interesting and singular excitement among the little girls of this village and neighborhood. It commenced with a little servant girl of Mr. ——. She was formerly a bad child in very many respects; but, more than a year ago, she was hopefully converted through the instrumentality of the tract called *Dinah Doudney*. The change in her was striking, and she has walked consistently ever since. She has lately been led to converse and pray with some of the little girls in the village, until their little prayer-meetings have increased in number (if I am correctly informed) to 17, all of whom take their turns in leading in prayer."—*Philadelphia.*

THE LITTLE IRISH BOY.
A minister in the county of Tyrone, had for some weeks, observed a little ragged boy come every Sunday, and place himself in the centre of the aisle directly opposite the pulpit, where he seemed astonishingly attentive to the service, and, as it were, eating his words. He was desirous of knowing who the child was, and for this purpose hastened out, after sermon, several times; but never could see him, as he vanished the moment service was over, and no one knew whence he came, or any thing about him. At length the boy was missed from his usual situation in the church, for some weeks. At this time a man called on the minister, and told him, a person very ill was desirous of seeing him; but added, "I am really ashamed to ask you to go so far, but it is a child of mine, and refuses to have any one but you; he is altogether an extraordinary boy, and talks a great deal about things that I do not understand." The minister promised to go, and kept his promise; the rain poured down in torrents, and he had six miles of rugged mountain to pass. On arriving where he was directed, he saw a most wretched cabin indeed, and the man that he had seen in the morning, was in waiting at the door. He was shown in, and found the inside of the hovel as miserable as the outside. In a corner, on a little straw, he beheld a person stretched out, whom he recognized as the little boy who had so regularly attended his church. As he approached the wretched bed, the child raised himself up, and stretching forth his arms, said, "His own right hand hath gotten him the victory," and immediately expired!—*Edinburg Gleaner.*

From the Philadelphia Recorder.
ANECDOTE OF DR. CHALMERS.

The visits of this extraordinary man to England are so ardently looked for, and the desire to hear him so general, that he has found it necessary to limit the number of times he will preach in any given place. To this, it is said, he strictly adheres, so that none can be offended, as the pulpits are named before his arrival, and all know that he will not go beyond his engagement. On one occasion, in the large town of —, a committee from the Wesleyan Methodists, probably unacquainted with the Doctor's invariable rule, waited upon him to solicit the favor of his preaching in one of their chapels. His answer was brief—I cannot now, but the next time I come, I will—adding with his characteristic energy—"For ye're the men ye're the men. Repentance, faith and holiness—ye go direct to the heart;—whereas to get to the heart of a Scotchman, you must go through a whole body of divinity."

SABBATH SCHOOLS IN WINTER.
JOSEPH AND HIS MOTHER.

Joseph. Mother, when does church break up for the winter?
Mother. What does the child mean?
Joseph. Why, our superintendent told us last Sabbath that the school would soon break up for the winter.

Mother. Well; is that any reason why there should be no church?
Joseph. If it is too cold to go to sabbath school I think it is too cold to go to church.

Mother. Well never mind now, learn your grammar lesson for to-morrow.
Joseph. I think mother, it will rain to-morrow, for it does not look much like clearing and then I shall not go to school.

Mother. But you will go to school my boy, if it does rain; with your thick shoes, and warm winter coat, there is nothing to hinder you.
Joseph. Why, if we can't have S. school, for the cold and rain—I think I ought not to go to week day school, and Mr. F. had better give up teaching till spring.

Mother. That would be a fine piece of work—and then in the spring you would have all to learn over again for I am sure you would forget what you have learnt.
Joseph. Then I shall forget my sabbath school lessons this winter, and that is worse yet.

Mother. Why, it would not do for you to forget your arithmetic writing and grammar, for you are growing a big boy, and cannot go to school a great while longer.

Joseph. (thoughtfully) Mother, how long do you think I shall live?
Mother. I don't know my dear, but I hope many years.

Joseph. But is it certain?
Mother. No: my child you may die to-morrow.

Joseph. Then I think there is no time to lay by all winter, for if I forget all I learn and hear in the sabbath school, and die before school opens again, what shall I do then?
Mother. I don't know Joseph: don't talk so. Get the book you borrowed from the S. school library and read in it for me.

Joseph. There's another thing. Long winter evenings and no Library-Books; no S. S. Lessons to study—I think I'll speak to the boys & we'll all join together and ask the Superintendent and teachers not to break up school. For if 5 or 6 or more stay away there will be some left and it is a pity that the children that have a mind to go should be forced to stay away, because a few would't come.

Joseph's resolution was a good one and I should recommend to all the S. S. children who read this to do the same & see if all our schools cannot be kept up through the winter.—S. S. Messenger.

From the N. Y. Observer.
ANOTHER WARNING TO DRUNKARDS AND SABBATH BREAKERS.

Messrs. Editors—One of the ministerial brethren in my neighborhood related to me, the other day, an occurrence in his own parish, which appears to me worthy of extensive publication.

Some time in the early part of the past summer, a young man, whose coaling job lay about half way between his father's house and the village of H. (these two extremes being about 13 miles distant), left his work on Sabbath morning, and repaired to a tavern in the village of H. where his employers lived, in quest of rum.—He drank till so intoxicated that the tavern-keeper himself drove him away, and till his employers refused to furnish him any further means of purchasing. He reeled away with his jug from the place, and swore, as he went, that he would labor for them no longer.

From the course he took, however, it was uncertain whether he was steering for his place of labor, or his father's house, as both lay in the same direction. But on Monday, it was discovered that he was missing from the coal-pit; yet no alarm was excited in his employers, because it was supposed he had fulfilled his threat, and had passed on to his father's house. And on the other hand, no alarm was awakened at his father's, because he was supposed to be all the while at his scene of labor.

About two weeks after this, or upwards, his successors in the business he had left, had their attention, for some days in succession, attracted by very unusual numbers and clamors of crows, passing and re-passing to some spot not far distant to the woods. The workmen at length set off for the place, merely to satisfy their curiosity, when terrible to relate, they found these birds of prey devouring a human body!—so mangled and mutilated, however, that they were unable to identify it. [Here follows a detail too shocking for the public eye.] Nor would it have been certainly known to this day who was the miserable victim, but for the clothes accompanying it, which proved it to be the remains of the wretched man who had reeled away from the tavern, swearing that he would labor for his employers no more. The neighbors were of course soon rallied, and among them the friends and parents of the deceased,—with what sensations I will not attempt to describe. By the help of spades and shovels, the scattered fragments were gathered up, and thrown into a coffin and interred.

Let every drunkard and lover of rum, and every sabbath breaker, make his own comments, and read his own warning.

The following fact was stated by Dr. Mussey in an address on the use of ardent spirits before the N. Hamp. Med. Society.

A few years ago, a tippler was put into an almshouse in a populous town, in Massachusetts. Within a few days he had devised various expedients to procure rum, but failed. At length however, he hit upon one that proved successful. He went into the wood-yard of the establishment, placed his hand on a block and with an axe in the other, struck it off at a single blow. With the stump raised and streaming, he ran into the house, crying "get some rum, get some rum, my hand is off." In the confusion and bustle of the occasion, a bowl of rum was brought, into which he plunged the bleeding member of his body, then raising the bowl to his mouth, drank freely and exultingly exclaimed, "now I am satisfied."

From the Ontario Repository.
We omitted to mention at the proper time, the annual meeting of the Canandaigua Temperance Society, which was held at the Brick Church on the 16th ultimo. Walter Hubbell, esq. president of the society, delivered a very sensible and impressive address, which, by a unanimous vote of the members, is to be published. Several gentlemen being present from the adjacent towns, a resolution was presented for the formation of a society, embracing the whole county. A committee appointed for that purpose reported a constitution, which was accepted, and the following gentlemen elected officers for the ensuing year: N. W. Howel, president; Thomas Beals, Vice President; Henry Dwight; Oliver Rose, Abner Adams, Geo. Willson, Managers; Jared Willson, Secretary.

EPISCOPAL EDUCATION SOCIETY.
The members and friends of this Institution assembled on the 29th of October, in St. John's Church, Washington, D. C. to attend its anniversary services. By the Secretary's report, it appears that its receipts for the past year had somewhat exceeded \$4600. Its numbers at pres-

ent 24 Auxiliaries, of which 15 are in Virginia, 3 in Maryland, and some few others in New-York, South Carolina, &c. By the bounty of this Society, 37 young men have been assisted in preparation for the ministry, of whom 11 are at the present time its Beneficiaries, and 19 laborers in various portions of the Lord's Vineyard. In addition to the number above mentioned as directly indebted more or less to the pecuniary aid of the Society, 14 others, already ordained, have participated the advantages liberally provided under its enlightened and efficient arrangements.—*Philadelphia Recorder.*

ROCHESTER:
FRIDAY, NOVEMBER 21, 1828.

1st Cor. viii. 13.—"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

The use which is made of this passage, so often cited, by variance with the meaning of the Apostle as well as with its grammatical construction, induces us to make a few remarks upon it. The application which we have mentioned, and indeed generally seen made of it, is this; "that we ought not to indulge ourselves in doing that which, although in itself lawful, gives offence to a christian brother—i. e. we ought not to do an act which we may feel conscious is perfectly proper if our brother thinks otherwise, and deems it inconsistent with our profession." By examining the reasoning of the Apostle in this chapter, it will be seen that no such sentiment is expressed, and that instead of offending a brother, the caution is that we should not by our example cause a brother to offend.

The fact was, that the christians, in the Apostle's days, were beset on one side, by the Heathen, who were continually endeavoring to draw them into their idolatrous practices, soliciting them to attend their idol feasts, and on the other, by Jews and Jewish converts, who still adhered with more or less strictness to the rules and ceremonies of that religion, especially contending for distinctions of clean and unclean meats. Here Paul, after stating expressly, "that an idol is nothing in the world, and that there is none other God but one," goes on to say "Howbeit there is not in every man this knowledge;" but meat commendeth us not unto God, for neither if we eat are we the better, neither if we eat not are we the worse, "but" he adds, "take heed (as all men have not the knowledge on this subject, which we possess) lest this liberty of ours become a stumbling block to them that are weak."

"For if any see thee who hast knowledge" who art considered an example for others, "sit at meat in the idol temple, shall not the conscience of him who is weak (ignorant) be emboldened to eat those things which are offered to idols?" The meaning of Paul is more clearly expressed in the 10th chapter 28th verse where, after telling the Corinthian christians that if they are invited to go to the feasts of their idolatrous neighbors, they should eat whatsoever was set before them; but if they were told expressly "This is offered in sacrifice to an idol, eat not for his sake who showed it, and for conscience sake"—that is, so long as these idolaters cannot say that you eat with the same motives that they do, that you do not eat in honor of their idol, so long there is no criminality in the act, but if this is expressly made known to you, so that your eating must be viewed by them as a compliance with their customs, and an approval of their idolatry—then your eating becomes sinful, because you appear to them to have renounced your profession of christianity, and are strengthening them in the belief of the propriety of their heathen worship.

But what is particularly worthy of notice is, the clear and irresistible inference resulting from the apostle's reasoning, that an act which in one person may be perfectly proper and be approved of God, when performed by another may be highly criminal, for he says that, by the example of the brother who partakes with idolaters, but being more enlightened on the subject, commits no sin in so doing, the ignorant and weak believer is emboldened to eat with idolaters "and through thy knowledge shall the weak brother perish for whom Christ died;" showing that it is the "quo animo," the motive, with which an act is committed and not the act itself that constitutes the crime.

From the Albany Christian Register.
"Medina, Nov. 1828.
Sir—Jerauld Miller having absented from our village, I feel it my duty to inform you of it that you may stop your paper.
Yours, JUSTUS INGERSOLL."

We notice the above for a double purpose,—1st that our brethren of the type may look out for the said light-footed Jerauld, and 2d, to publicly thank the post-master for having done his duty. No class of men in our community, possess the extent of power over the interests of others, as the post-master does over the printer, and in no class of men is faithfulness more required. A post-master in an adjoining town, a few days since, upon being asked to subscribe for a periodical assigned as a reason, that he had papers enough to read, as eight different ones were sent to his office, and not taken out; and he appeared very much surprised when informed, that common honesty, as well as regard to his official duty, required him to give notice to the publisher. We have in several instances, received information from post-masters something like the following:—"Sir, your paper, directed to John Doe has never been taken from this office, or, Mr. Doe says he did not subscribe, or no such man as John Doe lives here." Upon reference to our books, we find Mr. Doe stands charged with the paper 6, 9 or perhaps 12 months, and when we erase Mr. Doe from our list, we have nothing to cheer us, but the reflection that the post-master is kindly writing to us all, manifests that he has still some conscience. If post-masters would uniformly confine themselves to the instructions received from the post office department, there would be no cause of complaint.

The editor of the Register is not alone in suffering from the negligence of post-masters.—The very language he has used would be perfectly applicable in our case. While many post-masters are prompt, in giving us notice, of delinquents, agreeably to the instructions of the Post-Master-General, others, have suffered us to send the Observer 3, 4, 5, and in one or two cases 9 months, when we were kindly informed that the individuals had never taken a paper from the post-office, or but two or three at most. Now, this neglect of duty on the part of P. masters is a serious injury to us, and we do hope we shall suffer less in future from this source. We rely upon their sense of justice, for we have no intention of prosecuting, though the law makes them amenable where they fail to give the requisite information.

But the evil in question would not exist, if all who discontinue taking our paper, would, at the time, pay what is due. This is often neglected.

One of our village subscribers, Michael Lynch, (we name him that printers may be on their guard) after having taken the Observer 9 months, called at the office to get a hand-bill printed, promising to pay for that and the paper within two or three days. This of course he neglected and last week we learned that he had disposed of his house and lot, and removed to Pennsylvania.

Some who have taken our paper, it is pretty evident, never intended to pay. It is our particular request that in future none such will subscribe. Not long since, we received the following letter, from a man, who has had the paper from the commencement. We give it *verbatim* *literatim*, suppressing only the name, and place.

"Mr E. Loomis Sir I have received a line from you that I must send you some money for the papers I have not send for any papers at Rochester I have received not but a few and I rote a letter not to send me any and I send one dollar as a present to you you rote to me to send you \$1.75 cent with I have not Received the papers this from your friend
A. P.

The post-master informed us that the papers directed to this man had been regularly taken from the office, and the above letter contained the first notice we had of his wish to discontinue. Had the present which he sent been \$4 (which was due) instead of \$1, we should have been satisfied.

The following Circular from the Chairman and Secretary of the Western Agency for the Am. Home Missionary Society, has been handed to us for publication.

Geneva, November 18th, 1828.

To the Congregation of DEAR FRIENDS. Another year, with its duties, and labors and responsibilities, is passing away, and our necessities oblige us again to address you in behalf of the Home Missionary Cause.

Our Report in May last has shown you the amount and state of our work for the year then closing: fifty-nine Missionaries were employed within the Agency, at seventy-one different stations, and means raised to sustain the expense.

God gave success, and enabled us to walk by sight as well as by faith. Facts fully authorized us to say, as in the Report, "it has been a year of the right hand of the Lord, on the missionary field entrusted to this Board—twenty-five new stations have been occupied—fifteen houses for public worship erected, or are in progress, to be completed the ensuing season—while the Holy Spirit has been shed down, and the day of special 'refreshing from the presence of the Lord' been granted to about one eighth part of all the stations under our care."

Not far from five hundred souls, in the judgment of our missionaries, were converted to God; while the general influence of their labors over the whole field, was such, on the cause of truth, of piety and morals, as eminently to inspire the gratitude and faith of the friends of Home Missions, and to urge us to renewed exertions in the work.

Since May last, twenty six missionaries have been appointed within the limits of this Agency, and twenty new stations taken up, in addition to those previously occupied, and yet needing help; and every indication of Providence admonishes us, that our pecuniary engagements this year must considerably exceed those of the past.

As yet our receipts for the current year have been small, and we are this day under engagements to the amount of two thousand dollars, beyond our means of paying.

But while "the fields are white unto harvest," and the laborers are ready to enter in and reap, we are unwilling to stay their hand. While many perishing with hunger are calling for the Bread of Life—while infant congregations, originated perhaps on the encouragement of receiving present aid, are struggling for the enjoyment of Gospel ordinances, and God is leading our way in special mercy in the work, we dare not go back.

We look over these numerous communities springing up within our bounds—we look at their progressive character, their future history and condition—we contemplate the influence of the missionary work on their domestic and social happiness, on their intelligence and virtue, on the civil destinies of our country, on the cause of Christ and the good of souls; and almost lose sight of pecuniary considerations, in the importance of planting christian institutions among them in their infancy, before depraving error and long accustomed sin shall render it ten-fold more difficult, if not quite impracticable.

Still the expense will not be great; and no man of christian principle, or much reflection, will think it so.

This is also a system of charitable effort created and expended by the churches of Christ under their own eye, and in behalf of their own "poor." It is but diffusing the aggregate ability of our congregations to provide the preached gospel for the whole field around them, on the principle of letting the "strong assist the weak," "that the abundance of the one may be a supply for the lack of the other." It recognizes the Divine injunction, "bear ye one another's burdens, and so fulfil the law of Christ." It is a mutual striving together, in the strength of Him who has commanded us to "preach the Gospel to every creature," to occupy the whole field for Him, to place it under christian instruction, that it may become an asylum of piety and truth.

About sixty missionaries, whose labors and necessities deserve that their quarterly demands on our treasury should be promptly met, are now located at the most promising and important points of the missionary field assigned us; and more must yet be added; to their number, if suitable men can be found; and we need six thousand dollars for the aggregate expenditure of the

year ending the first of May next.

We cannot be much mistaken in this estimate: it is about three hundred dollars more than the receipts of last year, and will be less than one hundred dollars to each missionary.

Shall we then depend on this amount of aid? Will this expense be sustained by the two hundred congregations within our bounds? and will each bear their part of it, in the confident hope that by so doing the whole will be cheerfully and seasonably furnished?

Brethren and friends, the case is a plain one. The object is dear to you as your country, your children, your firesides and homes; while it is intimately blended with every other effort of benevolence, for enlightening & sanctifying the world.—And we ask, shall this work go on? Shall this sanctifying process be carried forward? Shall the destitute be gathered into the folds of Christian instruction, and have preached to them from Sabbath to Sabbath that Gospel "which is able through faith to make them wise unto salvation?"

To our Auxiliary Associations we look for seasonable and efficient aid: May we expect those in your Congregation—collectors and members—to bear in mind the wants of our Treasury, and remit a generous annuity by the first of April next?

Will your Congregation take up a COLLECTION for this object on the State Thanksgiving Day, or on some Sabbath in January?

Will our wealthy friends remember us in their individual benefactions, this year also?—And will the churches, while listening to the claims of this charity and providing for it, bear its object on their hearts before God?

Will they "pray for us"—for the Missionaries of the cross sent forth—for those to whom they carry the Word of Life—for the descent of the Holy Ghost among them, and that "the righteousness of Zion may go forth among them as brightness, and her salvation as a lamp that burneth."

BY ORDER OF THE BOARD.
HENRY AXTELL, CHAIRMAN,
MILES P. SQUIER, SECRETARY,
Of the Western Agency for the Home Missionary Society.

Conspiracy in Colombia.—We have just received, by the brig Tampico, Capt. Fish, arrived in a short passage from Cartagena, the news of a dangerous conspiracy, headed by Santander and Padilla, against the life of Bolivar. Our papers have full accounts of this tragical affair, but we have no time at present to translate. The following letter, for which we are indebted to the politeness of a mercantile friend in this city, is from a citizen of the United States who is well acquainted with all the affairs of Colombia, and who is capable of judging as to the result of this unhappy transaction. It contains, also, all the important particulars.

Extract of a private letter, received per the Tampico, arrived this evening, dated
"CARTHAGENA, Oct. 15, 1828.

"I hand you herewith a Gazette, containing a pretty full account of a conspiracy which broke out in Bogota, last month, in which, I regret to say, many men of high military rank were engaged. Among others, the late Vice President, General Santander, and General Padilla. The latter was at the time a prisoner, and under trial for his conduct in Cartagena, in March last, and of which you were a witness. The last accounts from Bogota stated that five of the ringleaders had been executed, and no doubt the Vice President and Padilla will share the same fate. Bolivar escaped by miracle, from the palace, after his guard and aids-de-camp were killed. Had it not been for the gallantry of the regiment of Vargas, headed by Colonel Whipple, who first repulsed the artillery at the attack upon the barracks, and drove them fairly out of town, a dreadful scene must have followed, as the artillery, (who were brought over by the conspirators) were promised the plunder of the town, in which, no doubt, every foreigner would have lost his life, as it is well known that they are all attached to Bolivar. Some few persons have been placed under arrest here, merely because they were in some measure implicated in Padilla's business of March last. The prompt and judicious measures of General Montilla, will, I think, at all times, secure us from the effects of conspiracies in this part of the country. Should the Liberator cause General Santander to be executed, his party must fall to the ground for want of a leader; but I have my doubts whether he will proceed so far. Although a just step, (supposing him fully guilty of the charge alleged against him,) it may not be a prudent one, as Santander's connexions are rich and powerful throughout the country. Should any thing further occur, I will advise you by the Bankerhill.

"Every thing very dull, and no chance of improvement."

Mexico.—The Pensacola Gazette of the 14th ult. says, that letters to 10th Sept. have been received in that city from Vera Cruz, which state that, on the 28th Aug. all foreign merchants residing at that place had been summoned by the military authorities, and a forced loan to a large amount demanded, with the intimation that, if it was not granted, they could not promise the merchants safety or protection from a starving soldiery! The merchants had refused a compliance, with a determination, if matters became more serious, to take refuge on board the vessels of their respective nations.—N. Y. D. Adr.

Sabbath School at Sea.—The New-York Observer mentions the names of several vessels, in which Sabbath schools have been successfully established. The necessary books for the purpose were purchased by the captains at their own expense.

Mr. Francis Collins, Editor of the Canadian Freeman, has been sentenced, at the late assizes for the Home District, for libel, to "one year's imprisonment in the common Gaol of the District, to pay a fine of £50, at the end of this imprisonment to lodge bail, himself in £400, and two sureties in £100 each, for good behavior for 3 years, and to stand committed until these conditions be complied with."

NEW-YORK, Nov. 8.—Trial of Lieutenant Percival.—The trial in the case in the Circuit Court of the United States, of Alfred P. Edwards, esq. Lieut. John Percival and Hiram Paulding, for Assault and Battery, was closed yesterday, and having been summed up with great ability by Messrs. Emmet and O. Hoffman for the defendants, and Staples and Duer for the plaintiff, was submitted by the Court to the Jury, at five o'clock, P. M. with orders to render a sealed verdict. This morning on the opening of the Court a verdict was rendered against Lieut. Percival, of one hundred dollars damages—and Lieut. Paulding was acquitted of any part in the assault.

Although the Assault above mentioned was committed at the Sandwich Islands, our readers should not confound this with the outrage committed at that place by Lt. P. on the Missionaries, and for which he was tried last spring before a Naval Court Marshal, at Charlestown Mass. the result of which has not yet been made public.

Moral interests of Seamen.—The signs of the times are most interesting in respect to seamen. Efforts for their benefit seem to be unusually blessed; and the prayers of Christians, we trust, are beginning to be more and more enlisted in their behalf. A letter from the U. S. Naval Chaplain at the Gosport Station, Portsmouth, Va. to a naval officer in this city, dated October 25 says, "Next Lord's day, a seaman and marine, and two seamen's wives, will unite with the church at Portsmouth. There are others, trust, who will have boldness and freedom to follow their example soon. Yesterday I organized a Bible Class at the Marine Barracks. I will impose upon you the task of sending me three copies of the New-York Observer, and one of the Sailor's Magazine, for the use of the U. S. ship of war Alert and the Marine Barracks."—N. Y. Observer.

Perils of Seamen.—The supplement to the Dec. number of the London Sailor's Magazine, contains an abstract of the loss of life recorded in Lloyd's Shipping Lists during the first eleven months of 1827. Of eighty-seven vessels included in the abstract, forty-two went down, or otherwise perished, with every soul on board. In six other cases, only one man survived. In two others, only two men, and in another only three. In the remaining thirty-six, more or less lives were lost, and not unfrequently a large part of the crew. In one instance, the captain and all his family perished; in another, seven of the crew; in another, eight; in another, eleven; in another, thirteen; in another, fifteen; in another, twenty-five passengers; in another, fifty. This last was a Dutch ship, bound to Batavia, with troops.

As most of the above were large vessels, it is undoubtedly a low estimate, to state the whole number of lives lost, at five hundred! And this in the short period of eleven months!

Duty.—How much inquiry is made about duty! What is duty? what is duty?—you hear asked wherever you go. The greater part of these interrogations are made, not so much from an ignorance in the person, in relation to what his duty actually is, as from a carnal self consulting disposition to get aside from it—a mere wrangle with conscience, which rises up against the course which the proud heart is prompting us to pursue. God's word marks out the path of duty for all of us, and with that in our hands, and humility and prayer in our hearts, we need not be very long in conscientious doubt as to duty on any subject.—N. Y. Bapt. Reg.

Extract of a letter from the Rev. J. Davis, dated Washington City, Sept. 17, 1828.

"For near three weeks past, the Lord has been graciously pouring out his Spirit on this station. Last Sabbath was a day of merciful visitation. After preaching in the morning, twenty adult persons presented themselves at the altar to receive baptism: some of these are considerably advanced in life, and of prominent standing. During the whole ceremony there was great solemnity, and a high degree of religious feeling throughout the congregation. At night we had a glorious time; the altar was crowded with mourners, many of whom professed to find peace. I have in the course of the last ten days received seventy-seven as probationers into the church. The prospects of extensive and permanent good are very flattering."

Revelal in Tolland Mass.—A correspondent writes us that the revival of religion which commenced in that place, early in the season, still continues. "The progress of the work is slow, yet almost every week brings in some new trophies of grace." "The last Sabbath was our communion season, when thirty-two came forward and made a public profession of their faith in Christ."—Con. Obs.

A Mammoth Steam-boat.—The Dutch Government are building a steam-boat 250 feet long, with 4 masts and a bowsprit. It will cost 800,000 florins or \$320,000. Its force is estimated as equal to a 300 horse power. It will consume 2400 lbs. of coal in an hour. It is designed to facilitate the communication between the Netherlands and the Dutch possessions in India, and is calculated to perform the voyage from Amsterdam to Batavia in about six weeks.

A Canal Steamboat.—An experiment has been tried on the canal, to test, in a measure, the feasibility of navigating it by steam. The boat was built in New York, and arrived here yesterday. It has two hulls, between which the wheel is placed, and resembles in a degree the ordinary Teambots, which are found on the Hudson river. The out side of each hull is straight, for the purpose of creating as little swell in the canal as possible. The commotion created in the water by the wheel is confined entirely to the centre of the canal, and the wake of the boat was much smoother, or rather was not so rough as we expected to see. The boat was propelled at the rate of about four miles an hour;

and but for a defect in the generation of the steam, it is said her speed might have been increased to six.

Every one must hope that in the end steam may supercede the present plan of horses, drivers and tow-ropes, the evils of which are too palpable to need pointing out. It is, however, yet extremely problematical whether it can be applied with success; not from any fear of injuring the sides of the canal, as we humbly conceive, but from the simple fact that the depth of water in the canal will not furnish sufficient resisting power to the action of the wheels.—Roch. Tel.

Singular Phenomenon.—Says a Dunstable (N. H.) paper of Nov. 1.—"The curiosity of the inhabitants of this village has been much excited within the last two or three weeks, by an unusual trembling of the doors and windows in almost every house. Some conjectured that it was owing to the water falling over the dam which has been erected here. Others have doubted whether it was owing to this, because the jarring of the windows was not uniformly the same, when the water in the river is about the same height. The noise is very perceptible during some whole days and nights, on other days it is heard only at intervals. We have heard of a number who have been alarmed at this jarring of the windows, who live five miles distant from the village. A gentleman who lives about forty rods from the dam has observed considerable motion of the hay in his barn. Some persons have seriously thought of removing from the village, lest they should be swallowed up by an earthquake. This motion of the buildings is probably occasioned by the agitation of the air, which is caused by the water falling over the dam, and by the percussion of the air." [Undoubtedly.—The same effect was experienced in Northampton, (Mass.) a few years since, and was attributed to the same cause. After all, there are some things about it, which are not fully explained.]

ANECDOTE

The Devil Outwitted.—A woman, we are told, lately went to a dealer in wool to purchase about twenty pounds of that article, carrying, as is usual, a sack to put it in. When the sack was filled, the steel-yards were not in hand to weigh it. The dealer immediately went in pursuit of them. While he was gone, his customer looked with an evil eye upon a lot of fine cheese in the same room with the wool, and hastily put one of the finest, weighing nearly twenty pounds, in his sack, mixing it up with the wool as the expression was, supposing he had obtained a valuable prize. On his return, the dealer quickly perceived by the weight of the sack, that his honest friend had put a cheese there. He said nothing, but quietly weighed it. His customer said nothing and as quietly paid him fifty cents a pound for his cheese under the denomination of wool.—Proc. Journal.

Mr. Cobbett's Beau-Ideal of a Laborer.—The following characteristic advertisement appears in Cobbett's Register:—"I want three or four laboring men for the winter, at three shillings per week, boarded and lodged in my farm-house.—They must be single men, young, stout, and know how to do work upon a farm, and willing to rise early, to keep home steadily, and to be, at all times sober. None need apply if they have ever lived a week, at any one time, within forty miles of London. I prefer men from any part of Wiltshire, and from North Hants; but I object to no county, provided the parties have not lived within the above distance of London, and have been in farm-service, or farm-work, all their lives. In the spring the men may go away, if they like; and, indeed, they may quit my service whenever they like, I being at liberty to quit paying them when I like.

N. B. No man need come, unless he have a smock frock on his body, and nailed shoes upon his feet."

Screwing to death.—A late English paper says, "the fashion of tight waists has, for many years been condemned by medical men, and for a time had been abandoned. The rage has now become greater than ever, and the physicians of the metropolis are reaping an ample harvest from the consequences. It is said that more deaths have occurred among the young females during the last few months, than have been known for many years—all attributable to the unnatural practice of screwing the lungs, the liver, and other parts of the viscera so as to prevent the possibility of digestion. Inflammation is the consequence, and death must follow."

A very dangerous accident happened, at Bordentown, on Monday afternoon, to one of the New York stages. The horses ran away, near the summit of a hill. As they approached the river, the driver, who had guided them very skillfully past the coaches which preceded him, endeavored to turn to save the coach and passengers from being plunged into the water. In the attempt, the stage was over-turned, and some of the passengers materially injured—one of them, a lady of this city, very seriously.—Philadelphia Chron.

SUMMARY.

The sighting of the prisoner.—A man in Connecticut, in the prime of life, with a small estate had become intemperate. A friend of his being very anxious to reclaim him, reasoned with him for that purpose. He replied, "I will give ten dollars to each of the retailers in this village, if they will discontinue retailing ardent spirits."

The receipts of the American Board, acknowledged in the last number of the Herald, amount to \$13,368 62, besides legacies, &c. A negro boy at one of the taverns in Raleigh, N. C. recently took a pistol, which he supposed was not charged, placed himself before a large mirror, took deliberate aim at his own image, and pulled the trigger, when lo! the pistol fired and completely demolished the glass.

Great quantities of sweet potatoes, says the New England Farmer, have been raised this season in the vicinity of Boston, &c. In some cases, one bushel has been dug from five hills, while the common potatoes, planted side by side

with them, have yielded only one bushel to thirty hills.

At Gibraltar, from the 18th to the 21st Sept. 187 persons were taken sick, and 31 died. In the three following days, 199 sickened, and 35 died.

The small pox prevails to a very considerable extent in Pittsburgh. Four persons have died of the loathsome disease, and nearly thirty others are infected with it.

The number of students in Amherst College, as by the catalogue, is 211. Seniors 40, Juniors 47, Sophomores 79, Freshmen 52.

A letter from Charlottesville, published in the Alexandria Gazette, mentions that the Ex-President Monroe had fallen from his horse, and was much injured; but hopes were entertained that he would survive.

A discovery.—A Bath grave-digger declares, that in the course of decomposition, the face of every individual turns to the earth; and that in the experience of 23 years in his situation he had never known one instance to the contrary. English paper.

MARRIED.

In Bristol, Elisha Parish, Esq. to Mrs. Alice Phillips, widow of the late Col. Phillips.

In Rehoboth, Ms. Mr. Origen Bacheiler, Editor of the Anti-Universalist, to Miss Charlotte W. Thompson.—Mr. Peleg Pierce, to Mrs. Olive Hammond. Mr. Pierce has now his sixth wife. By his five former wives he has had 21 children, 18 of whom are living. Mrs. Hammond has been the mother of 13 children, 10 of whom are living.

In New-Orleans, Mr. Alexander Philip Socrates Amelius Cesar Hannibal Marcus George Washington Treadwell, to Miss Caroline Sophia Maria Julianne Wortley Montague Joan d' Arc Williams, all of that city.—[Quite an army.]

DIED.

Yesterday in this village, Mr. Thomas Morgan, one of our best mechanics and most valuable citizens.

At her residence in Dutchess County, N. Y. on the 6th inst. Mrs. Montgomery, the venerable relict of Gen. Montgomery, aged 86.

ROCHESTER MARKET.

WHEAT.	per bushel,	1,18 to 1,25
Rye,		50
Oats,		20 to 25
Coru,		37 50
FLOUR, bbl.		\$7,50 to 8,00
Butter,		lb. 13 to
Beef, fresh,	- cwt.	3,00 to 3,50
Pork, fresh,	- cwt.	3,50 4,00
—, mess,	- bbl.	13,00 to 15,00
Salt,		2,25

PIONEER STAGE OFFICES.

OPPOSITE the "Clinton House" Exchange street and at "Christopher's Mansion House" Carrol street. Stages will leave the Office at the Mansion House hereafter in the following order, viz: For Albany at 3 and at 9 o'clock A. M. For Lewiston by Lockport at 3 in the morning, and for Buffalo by Caledonia Le Roy and Batavia at 9 o'clock in the morning, every day except the Sabbath. Rochester, Nov. 12. 4w47

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil meal usually kept on hand. J.A.S. K. LIVINGSTON. 36cf

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

JUST published and for sale at the office of the Rochester Observer,

KITTREDGE'S ADDRESS, on the Effects of Ardent Spirits. Price 37 1/2 cents per dozen, \$2,50 per hundred, \$16 per thousand. Nov. 7, 1828.

CHRISTIAN ALMANAC, FOR 1829. For sale at the Office of the Observer.

D. WATERMAN'S celebrated specific and Antiflogistic Plaster. This important remedy is of the highest virtue to the afflicted; those persons laboring under Breast complaints, pulmonary diseases, inflammatory disorders &c. &c. find its efficacy of great utility by its active virtues and adjuvant properties. A safe and effectual remedy for the ague in the breast, fever sores, acute rheumatism, burns, wounds, bruises, sprains, ruptures, kings-evil, ulcers, and all scrofulous sores, tumours or boils, pain in the head or face, in cases of colds, nervous headache, palpitation of the heart, night-mare, pain in the side, breast, shoulders &c. occasioned by an affection or inflammation of the liver. It also removes swellings, and counteracts inflammations in every part of the system where the local affection is followed by inflammation or fever; its application gives relief, it being preferable to a blister plaster in almost every instance without disagreeable sensations. Its application to the chest helps cough and makes the respiration easy in cases of inflammation of the lungs, asthmatical complaints &c. Also for a pain and weakness of the back: in cases of debility, and for female complaints in general, it is an excellent strengthening plaster; it may be used in all cases with perfect safety.—Prepared and sold by the proprietor in Rochester, also sold wholesale and retail by his agent, D. BRACE, at his drugist store, No. 2, Exchange Building. 41ft

I hereby certify that I have been afflicted with a pain in my right side for six years, and employed many physicians, but to no effect, until I employed Dr. Waterman, who applied his specific Plaster, which proved a sovereign remedy. J. W. SILSBY.

Rochester, April 16th, 1827. I hereby certify, that two of my sisters were for a long time afflicted with a pain in the side, breast and shoulder, said to be an affection of the liver. Have made use of D. Waterman's specific and antiflogistic Plaster, which in a short time restored them to health. R. BAKER.

We, the undersigned, citizens of Rochester, having made use of D. Waterman's specific and antiflogistic Plaster, and having received such benefit in numerous instances from its application, and having known of the beneficial effects which it has produced, without an increase of its failure, feel it a duty to recommend it highly for the good of the afflicted, and consider its properties worthy of universal and extensive knowledge. J. COLBY, O. ADAMS, R. CAMPBELL, D. M. FOOT, R. BAKER, A. JUDSON, A. L. JONES. Rochester, Oct. 24, 1828.

time extinct; and instead thereof, a thorough disrelish succeeded. This continued, usually, from two to eight weeks; and sometimes even longer: but at length the fatal appetite returned, and the miserable victim was bound again in its chains. A few cases, which would occupy no long detail, are all that have come to our knowledge, where a permanent cure has been effected.

Do we say, then, that the medicine is useless? Not exactly so: since it affords at least an opportunity for sober reflections, for the influence of motives, and the formation of steadfast resolutions. It gives the patient an opportunity to get breath; to brace himself against the assaults of his deadly foe. But farther than this, we cannot now recommend it.

With regard to Dr. Preston's medicine and its peculiar claims to public patronage, we are free to say that in our opinion it has no such claims. It is perfectly true, as stated in the recommendations of many worthy, intelligent, and philanthropic gentlemen, that if a drunkard will fully comply with the Doctor's directions, he will be cured as a matter of course. And yet, what does this amount to? We, too, can give directions, without fee, and without infringing upon any patent or right, which, if followed, will cure every drunkard in the land. We can give others, which will convert every infidel.

Could Dr. Preston invent a method which would effectually constrain drunkards to comply with his directions—then indeed he would achieve a noble triumph. But he has made no such invention. It will not prove such in practice. At any rate, it can be just as well applied to the cure of leavens, thieves and adulterers, as to that of drunkards; and just as successfully.

FIRST PAINTING OF THE CRUCIFIXION.

From *Waipole's Anecdotes of Painters.*

Giotto, an Italian painter, desiring to draw a crucifixion to the life, wheedled a poor man to suffer himself to be bound to the cross for an hour; at the end of which time he should be released, and receive a considerable gratuity for his pains. But instead of this, as soon as he had him fast on the cross, he stabbed him in the side, and then fell to drawing. He was esteemed the greatest master in all Italy, at that time; and having this advantage of a dead man hanging on a cross before him, there is no question but he made a matchless piece of work of it.

Had finished his picture, he carried it to the Pope, who was astonished at this highly extolling the exquisite features and limbs, the languishing expression of the face, the unaffected sinking of the head,—in a word, he had represented not only that privation of sense and motion which we call death, but also the want of the least vital symptom. This is better understood than expressed; every body knows that it is a master piece to represent a passion, or a thought, well and naturally. Much greater is it to describe the total absence of these inferior faculties, so as to distinguish the figure of a dead man from one that is only asleep. Yet all this, and more, was done in the picture presented to him. And he liked it so well, that he resolved to place it over the altar of his own church. Giotto told him, since he liked the copy so well, he would show him the original, if he pleased. What dost thou mean by the original? Willst thou show me Jesus Christ on the cross in his own person? "No," replied Giotto; "but I'll show you the original from whence I drew this, if you will absolve me from all punishment."

The "good old father" suspected something extraordinary from the painter's thus stipulating with him, promised on his word to pardon him; which Giotto believing immediately told him where it was; and attending him to the place, as soon as they had entered, he drew back a curtain which hung before the dead man on the cross, and told the Pope what he had done. The Holy Father, extremely troubled at so inhuman and barbarous an action, repealed his promise, and told the painter he should be put to an exemplary death. Giotto seemed resigned to the sentence pronounced upon him, and only begged leave to finish the picture before he died, which was granted to him. In the meanwhile, a guard was set over him to prevent his escape. The Pope having caused the picture to be delivered into his hands, Giotto took a brush, and dipping it into a sort of stuff he had ready for the purpose, daubed the picture all over with it, so that nothing could now be seen of the crucifixion; for it was quite effaced in all outward appearance. This greatly enraged the Pope; he stamped, foamed, and raved like one in a frenzy. He said the painter should suffer the most cruel death that could be invented, unless he drew another fully as good as the former; for if but the least grace was missing, he would not pardon him; but if he would produce an exact parallel, he should not only give him his life, but an ample reward in money. The painter, as he had reason, desired this under the Pope's signet that he might not be in danger of a second repeal; which was granted him. Giotto now took a wet sponge, and wiped off all the varnish that he had daubed on the picture, and the crucifixion appeared the same in all respects as before. The Pope, who looked upon this as a great secret, being ignorant of the arts which the painter used, was ravished at the strange metamorphosis; and to reward Giotto's great ingenuity, he absolved him from all his sins, and the punishments due to them; moreover, ordering his steward to cover the picture with gold, as a farther gratuity for the painter. This crucifixion is the original, from which the most famous crucifixions in Europe were drawn.

Synod of Indiana.—The Synod of the Presbyterian Church in Indiana, recently convened in this place, and after transacting some highly interesting business of the session, adjourned in perfect harmony. This very respectable ecclesiastical body has become quite numerous in the State, and during its last session, acquired a considerable increase to the congregation of this borough. Many eloquent and impressive addresses were delivered, and a large concourse of our citizens assembled, were very attentive to hear them.—*Wabash Telegraph, October 31.*

Ministers and Congregations of the Province of New-York, in 1773.—By a statement in the Historical Collections published at Boston in 1814, taken from a manuscript found in the cabinet of President Stiles, it appears that the whole number of inhabitants in the province, at the above date, was 150,000.

The number of ministers and congregations was as follows:

Presbyterian ministers,	48	Cong's,	60
Dutch Reformed,	23		70
Episcopal,	21		25
Lutheran,	5		12
Baptists,	12		16
French Protestants,	0		2
Moravians,	2		3
Quaker Speakers,	17		17
Total,	128		205

This number of ministers is exclusive of several irregular, or lay preachers, who were laboring in retired places through the province.

If we divide the number of inhabitants by the number of ministers, we shall have about one minister to every 1170 souls; and pursuing the same course with the congregations, we shall find about 730 souls to each congregation.

We intend hereafter to give a similar enumeration of the ministers and congregations now in the state, that it may appear to the public whether, as a community, we are, or are not, on better ground in this matter than sixty-five years ago. [*Christian Journal.*]

From the *New Baptist Miscellany.*

Prophetic description of Modern Infidels.

"Let him that readeth, understand."
"For there shall come, in the last days, scoffers walking after their own lusts, and saying—Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The first characteristic of modern infidels, delineated by the Apostle, is the use of profane ridicule, as scoffers at sacred truth. No weapon employed against Christianity can be more easy or more effectual than ridicule and scorn. It is the easiest thing in the world to bring the most sacred truths into contempt—to exhibit the sublimest objects in caricature; and to make the wisest and best members of society appear ridiculous. And as these weapons are easy to manage, and may be played off by the weakest and worst of men, so their effects are often more mischievous than a grave or more formidable attack. There is something in certain minds which makes them shrink from the finger of scorn like the sensitive plant. They could endure persecution; they could suffer privations; they could make sacrifices in a cause which they believed to be of God; but the moment their cause is made to look ridiculous, and themselves like fools for supporting it, their courage melts away, and they abandon without reflection what a sober judgment would have taught them to revere and love.

But the use of jesting and ridicule, on subjects which regard our principles, is unphilosophical and unjust. There may sometimes arise among men, customs and opinions of so frivolous and absurd a character as to admit of no opposition but ridicule. But in matters of fact, which depend on testimony or appeal to reason, and in things sacred and divine which affect the conscience and the heart, the use of ridicule cannot be admitted. If we could collect all the jests which have been employed by the enemies of the gospel, from the Jewish pharisees to modern scoffers, they would not weigh a feather in the scale of argument, to determine whether or not its facts be true, or its claims well established. If indeed we consider the principal truths which Christianity offers to our attention, there is nothing to justify or require contempt. If we reflect a moment on the evidences of its authority, there appears at least a strong probability in its behalf. And when we think of the firmness with which it has been believed and maintained in all ages, even by many of the wisest and best men, who could have no motive for their conduct but the love of truth and regard for rectitude, it must at least be entitled to the serious and candid attention of all mankind. If, in fact, there be only a possibility that Christianity is a revelation from God, designed for the salvation of the world, no man ought to treat it with levity and scorn till he has fairly examined its pretensions and proved them to be untrue.

But sceptics and unbelievers, from Voltaire to the numerous scoffers of the present day, have been chiefly remarkable for their low jests and mischievous buffoonery. Their object has been to make Christianity appear ridiculous—to laugh its friends out of countenance, and induce them to think that religion must be discarded by all the sensible and rational part of mankind, and be left to find a refuge only among the ignorant, credulous, and weak minded. Judging from their tone, and manner, and sayings, one might suppose they were men of extraordinary powers, who had monopolized all the good sense and honesty to themselves, and left the gospel simply to knaves and fools. Having employed their ridicule with effect in one or two cases, and against things falsely called Christian, they proceed to attack the most sacred verities, and consign the whole system to contempt. Sometimes these weapons are concealed under a pretended regard for the truth in its native purity; but others, with a boldness peculiar to themselves, resort to an undisguised and unqualified use of profane ridicule and impious blasphemy. In either case, they have verified the prophecy under consideration, and left the cause they despise unmoved by their sarcasms, like a rock on the sea shore on which the foam of the swelling surge makes no impression.

A second prophetic mark in the character of the modern enemies of the gospel is *depraved morals*, "walking after their own lusts." It would be unceasing and unjust to affirm that unbelief is an invariable proof of corrupt morals or that all sceptics are bad men. There are many causes besides profligacy which excite prejudice, and produce a total alienation from the

gospel. Many causes of a purely intellectual kind, some favorite hypothesis, some long indulged prejudice, may lead to a settled scepticism in men of amiable minds and good morals, whose characters as members of society would be no dishonor to a Christian church.

But the generality of sceptics who answer the character described by the apostle, have been men of loose principles and depraved morals; whose scepticism has been the cause or consequence of unrestrained profligacy. We know but little of the private character of men most distinguished in recent times for the avowal of infidel opinions, and from whom the fairest estimate may be formed of the whole body. But what we do know is decidedly in favor of this conviction, and too exactly corresponds with the apostle's language; so that if some reject the gospel for reasons purely philosophical, facts oblige us to believe that the greater part do so from the influence of a depraved heart.

Indeed the influence of bad passions must naturally render men enemies to the gospel, unless restrained by the fear of public censure, or the deep and indelible conviction of their own minds. How can the proud, the ambitious, the domineering, and the unjust, do otherwise than dislike a religion which condemns their prevailing passions, and enforces humility, moderation, and a due regard to the just rights and common feelings of all? How can the mean, the selfish, the malicious, or the revengeful, love a religion which abhors these qualities, and inculcates charity as its great commandment? How can the voluptuous, who delight in sensuality, help wishing to relinquish a doctrine which teaches self-denial and moral purity as its first law? Men do not love to be at war with themselves, or to carry a tormentor in their own bosoms. If passion refuses to be governed by principle, principle must be silenced, or brought down to passion. When the heart is against the truth, it is easy to find out objections, to multiply difficulties, to evade an argument, or to disbelieve the clearest testimony. Feeling its authority irksome; many secretly wish it were not true; and from wishing they soon come to believe as they desire.

But if depraved morals tend to scepticism, this again naturally fosters depraved morals. Take away the restraints of religion, and those arising from prudence, and from society, will have little force. Motives to virtue owned and felt by a confirmed infidel, are faint and few. Men of good morals, formed by education and better principles, may retain their purity in spite of scepticism. But unbelief never yet made a bad man good, or a good man the better for his infidelity. Christians may commit sin in defiance of their acknowledged principles; but when scoffers walk after their own lusts, they evince the legitimate tendency of their system, and show what the generality would be, were it not for the influence of religion and the restraints of Christian society.

Dancing.—The author knows a lady, who, when young, requested her pious father to permit her to learn to dance. "No, my child," he replied, "I cannot consent to comply with a request which may subject me to your censures at some future period." "No, father, I will never censure you for complying with my request." "Nor can I consent to give you an opportunity. If you learn, I have no doubt but you will excel; and when you leave school, you may then want to go into company to exhibit your skill. If I then object to you, as I most likely should, you would very naturally reply: "Why, father, did you first permit me to learn, if I am not permitted to practice?" This reply convinced her that her father acted wisely, though he opposed her inclination. She has now become a parent—has often mentioned this occurrence as having had a powerful moral influence over her mind in the days of her juvenile vanity, and has incorporated this maxim in her system of domestic economy: Never to comply with a request which may subject her to any future reflections from her children. *Ev. Rambler.*

A GOOD SUBSTITUTE FOR A THEATRE.

Our readers will remember the dreadful catastrophe which befel the New-Brunswick Theatre (London) a number of months since, and particularly the loss of lives occasioned by its fall. *That Theatre was erected, in part, on the Sabbath.*

It is pleasing to learn, from a late English publication, that a Christian congregation in London, assisted by other benevolent individuals, have made arrangements for the purchase of the ground on which it stood, and intend to erect upon it a Receiving and Shipping Depot—a Shipwrecked, Distressed, and Destitute Seaman's Refuge—a Ship Boy's Benevolent Society—a Sailors' Daughters' Orphan House—a General School for Sea Boys—a Mariners' Girls' School—and a Sea Museum and Marine Library. The sum required for the purchase, is £1,500, [\$6,600,] which is nearly all subscribed.

When all Theatres become what this bids fair to be, they may well be denominated 'Schools of Morality.'—*N. Y. Observer.*

NEW CHURCHES IN ENGLAND.

Within the past year, 15 new churches and chapels have been completed in England, under the direction of the church-building Commissioners appointed by Parliament,—providing accommodations for 20,333 persons. Number of churches and chapels completed the previous year, 69; providing accommodations for 107,200 persons. Churches and chapels now building, 46; which will afford accommodations for 85,472 persons. The amount already expended by the Commissioners in seven years, is £1,130,300; or \$5,018,532.

It is to be understood that these are all Episcopal churches, erected at the expense of the nation, including Dissenters as well as others, who in return receive nothing but a bare toleration, and build their own churches as they can.

Historical fact. Mr. J. Taggart was elected a Senator from the county of Columbiana to the second General Assembly of the State of

Ohio. He appeared and made the necessary oaths, and took his seat. In a few days he became melancholy, which soon progressed to insanity. In his insane ravings, he disclosed that he was not thirty years of age when he took the oaths of office and his seat; and that his conscience upbraided him with the commission of perjury, in taking an oath to support the Constitution, and at the same moment taking a seat in violation of its provisions. From this insanity he never recovered, and survived its commencement but a few months.

Cincinnati Gazette.

ROCHESTER:

FRIDAY, NOVEMBER 26, 1826.

THANKSGIVING.

As the day of public Thanksgiving will have passed before our next paper will be issued, we would particularly call the attention of those who may observe the day, to the Circular of Rev. Messrs. Squier and Axtell, which we published in our last, on the subject of taking up a contribution for the Home Miss. Society.

The immense amount of good already accomplished through the instrumentality of this Society, has rendered it deservedly popular with the community. While the good done by our contributions for other religious and benevolent objects are known only through the Reports of our Missionaries, we here see and know for ourselves what disposition is made of our money, and the benefits resulting from it—We see religious societies and flourishing churches springing up in rapid succession, where but a short time since the preaching of the gospel had seldom been enjoyed, and congregations which, without the aid of our charities, were too feeble to support a stated ministry, now enjoying it, and excited by the benevolent spirit of the gospel, are in some instances, not only able to maintain the preaching of the word among themselves, but are able and disposed to refund the money they have received; thus enabling the Society further to extend its operations, encouraging its friends and exciting them to increased exertions. And when returning thanks to the Great Author of all our blessings, in what way can we better manifest our gratitude than by contributing of our abundance to supply the requisite means to send the messengers of salvation to the destitute around us? The Circular gives a brief summary of what the Home Miss. Society has done, of the manner in which our former bounties have been applied, of what ought to be done the ensuing year, and the amount of means which is necessary to effect it. And to christian liberality the Society must look, and may it not look in vain.

PIONEER.

We are unwilling so often to obtrude this subject on the public notice. It is sometimes best to suffer falsehood to pass with silent contempt.—We know that "truth is great & will ultimately prevail," but we believe we shall be excused for making a few remarks on an article from a correspondent of the "Oneida Observer" under the signature of "Consistency," and republished as an advertisement in the Rochester Republican.—The writer comes out with four distinct charges against the Pioneer line, but without any proof or a single specification. The first is, "that in various instances their stages have run on the Sabbath." We know, too, from a notice of Mr. Merrill, Pioneer Agent at Rochester, that a Pioneer stage has run on the Sabbath, and that the proprietor was instantly and without ceremony discharged, for this violation of the rules of the line. Other instances, we have no doubt might be found of a similar character; so that this charge may possibly be substantiated, although no other instance has come to our knowledge.

The second is, "that at their various stations, their agents are habitually employed during the Sabbath in the procurement of passengers and making all other arrangements for starting on Monday." That there may have been instances in which agents have been engaged in procuring passengers on the Sabbath may be true, but that it is habitual, we know is untrue.

As to making preparation for starting on Monday, we know, and the public have been informed by Mr. Merrill, that a driver in this village got his horses shod on the Sabbath, that he might be in readiness to start next morning. It is known too, that he was discharged, notwithstanding his plea of ignorance and the uniform practice of the Old line in doing such things on that day. Indeed it is found extremely difficult to get drivers who will in all respects, observe the rules of the line; nor is it surprising, as many of them have served an apprenticeship to sabbath breaking under the tutelage of the Old line proprietors.—As in former days there were those who imagined they were doing God service when committing crimes of the most flagrant character, so some of these drivers (and perhaps agents) cannot but suppose that they are doing a service to their employers when violating their express commands. We know that the Pioneer proprietors have been obliged, repeatedly, to discharge drivers and others in their employ, on account of their not adhering strictly to Pioneer rules, although from their activity and knowledge of business, and faithfulness in other respects, they were able to render them essential service.

The third charge is, "their habitual practice of underbidding other lines of stages and boats," &c. We know that it is contrary to the express orders of the proprietors—that it is seldom if ev-

er done, and we happen to know an instance ourselves, where the Agent in this village, refusing to deduct one dollar from the regular fare of four passengers from this to Lewiston, lost the whole; as they stated the Old line would carry them on their terms, and they all went in the Old line.

The last charge is, "that they have been lately sedulously and secretly engaged in circulating petitions to the General Post Office, to aid them in procuring the mail contracts; and have distinctly avowed that if the mail must be carried on the Sabbath, they might as well do it as any one else, and that consideration should not prevent their taking the contract."

That the proprietors of the Pioneer have offered to carry the mail, we presume is true. That they have offered to carry it on the Sabbath is untrue. That they have circulated petitions to the General Post Office we have not heard.—That the Old line have been indefatigable in circulating their petitions through the country we have good authority for saying. That they have a right so to do, no person of common sense will deny. It is the proprietors of the Old line monopoly who seem to have discovered that it is a high crime and misdemeanor in the Pioneer proprietors to circulate a petition for the signature of our citizens, to influence the Post Master General in giving a mail contract. There is something so perfectly ridiculous in this charge, (for it is formally made as such) that it is really imposing a tax upon the risible muscles of every person who reads it, and is an insult to the understandings of our citizens. This is well worthy the serious attention of every reflecting man—every friend of equal rights, of fair competition in business, and who is of course an enemy to the overbearing, under-handed management of any overgrown monopoly.—We say it is worthy of their serious attention, because it is no longer to be concealed that men who lay claim to respectability—men of standing in society, even, from having had almost exclusive possession of the public road a few years, and having become rich by the employment of their capital as public carriers, thus come forward with a serious charge that another company of our citizens dare presume to become their competitors. The fact is that they have heretofore been able to break down every company that has attempted to compete with them, and appear almost persuaded that the good people of the state of New York have made the public highways for their exclusive benefit.

Whether they will succeed in driving the Pioneer from the road, remains to be seen.—Whether the public will view them as having superior claims to their patronage from their open, avowed, and unblushing violation of the commands of God, is to be decided. We have no fears for the result.

Much more might be said on this curious production of "Consistency," but we wish to be brief, and would just remark, that this attack of the Oneida Observer, is not without its use to the cause it opposes. The proprietors and agents will be led to inquire how far the charges which are thus preferred, are true, and will be better able to apply the remedy,—and we would add, that the friends of the Pioneer will do an essential service by informing the proprietors (as they have before been invited to do) of every deviation in any of its numerous agents, from the principles on which it was established.

N. B. CONSISTENCY is especially invited to come out with specifications—let him give us names—time and place.

IRELAND.

While the public feel so deeply interested in the war between the Russians and Turks—a contest immensely important when viewed as distinct from its bearings on other nations, but much more so when considered in connexion with the liberty of Greece and the consequences which may result from it affecting the peace of the other powers of Europe; the critical situation of Ireland is much less regarded than its importance demands. Although there can hardly be but one feeling among Americans as to the great question of Catholic emancipation, and notwithstanding every bosom in Ireland is deeply agitated on this subject, and England is threatened as a consequence, with a civil war, we look on with comparative indifference, as if it was a subject in which we had no concern. But if there is a people under heaven, who ought to sympathize with those who are suffering on account of their religion, it is Americans. It matters not as it relates to principle, that the tables are turned; that Catholics are suffering from Protestants—It matters not that those who worship the Beast may be suffering from the hands of those who have heretofore been persecuted by them—It matters not that they may be suffering the just judgments of heaven for the intolerance which they have uniformly shown, wherever they have possessed the power, towards those who have refused to subscribe to their creed, bow to the mandates of their licentious priesthood, surrender reason, the highest attribute of a rational being, to their dictation,—approve of their rites and acknowledge the propriety of their senseless mummeries.—If the principle is correct, which we profess to hold dear, that no man is to be considered disqualified for holding

any office on account of his religious opinions, it is as true in Europe as in America.

The Catholics of Ireland have heretofore made repeated and unsuccessful attempts to obtain their rights—they have shed their blood, but apparently rivetted their chains more closely.—But with increasing light and the more perfect development of the principles of political equality among the nations, they have become more indignant at their own degradation & have again determined to obtain by force those equal rights which British injustice has so long withheld—and we do not hesitate to predict that success will crown the attempt. We feel more confident from the fact that the religion of the Bible—that the Bible itself—that S. schools, have within a few years, and more especially within the last two years, been introduced among the Irish people.—Although there is much of military parade, and much appearance of blood-shed, we are inclined to believe that it will be a bloodless victory. Where God is his Providence is pouring in upon a people the light of his glorious Gospel, and enlightening the dark places of Catholic superstition, we can hardly believe that he will deny to their prayers and their efforts the inestimable blessing of political emancipation. It was thus that He dealt with our pious forefathers. We do not indeed expect that he will grant them as rich a boon, both religious and political liberty—they do not ask it. While the religious dogmas of the mother church whose maxim is, that "ignorance is the mother of devotion" still keeps the great mass of the population in religious thralldom, they neither ask for, or would know how to prize or enjoy perfect religious toleration—they only ask that their religious faith should not debar them from the equal enjoyment of civil rights and privileges—that while they bear the burthens of Government, equally with other British subjects, they may also be equally eligible to the offices in the gift of that government; without being obliged to subscribe to articles of faith which they do not believe. Let them be eligible to office, and let the people decide whether they will confer it upon them.—Let their qualifications & their religious tenets be judged of by those for whom they are to legislate, and whom they are to govern. Let the only Test be the will of the people.

We cannot but view this subject with some interest as regards the cause of religion among the Irish. Let them be placed on an equal footing with the Protestant population, and we believe that their prejudices against Protestantism will diminish. This constant source of jealousy and irritation will be removed—reason will be left more free to examine the subject—and the people having advanced one step towards the attainment of equal rights, will be likely to take another, and judge for themselves in matters of religion, instead of submitting their consciences to the keeping of their priests. The Bible is already among them—thousands have embraced its doctrines—refusing any longer to bow the knee to the Roman Pontiff, and we cannot but flatter ourselves that the events which are now transpiring, will facilitate the progress of divine truth and hasten the day of their emancipation from the dominion of sin and "make them free indeed."

One thing we think is certain, the Irish Catholics have gone too far in their measures to obtain redress of grievances, to recede.—The British Ministry appear disposed to make concessions, but it is now too late for half-way measures—the whole of Ireland is in motion and British troops are pouring into the North. We shall look with deep interest for the result—but believe that it will be complete concession to their demands on the part of the Government, before recourse is had to arms.

A CONTRAST.

The following letters which were received on the same day, exhibit such a striking contrast between those whom we have to deal, and are such admirable specimens of the different epistles we often receive from our subscribers, and of the different effects which a call for payment has upon different men, that we cannot forbear giving them to the public. We give them verbatim, except the orthography and punctuation of the first, which we correct.

"Mr. Loomis.—Sir, I take the trouble to inform you that the term I agreed for your papers was but six months. I paid in advance, and had no thoughts of their continuing after the six months was up. It seems when further request was made to stop the paper, you not only took pay for another six months, but also claimed a price which I never agreed to give. I shall not be to the trouble of taking your papers out of the office, so you may as well keep them at home."

taken the paper for more than three-fourths of the year, and having paid for the whole volume, this gentleman is so much offended that he refuses to take the paper from the Post Office for the remainder of the term.—Surely if he is not more prompt in paying to others than he has been to us, and takes every call in as high dudgeon as he has ours, his placid temper must often be much disturbed—and we perhaps ought not to be surprised that he does not choose to pay for our paper any longer, since he has evidently profited so little from its perusal.

The following, which, as we before observed, was received by the same mail, needs neither explanation or comment.

"Dear Sir—I have at length obtained money to send you for the Rochester Observer. Be assured nothing but poverty, abject poverty has prevented my sending it sooner.—With a family of ten and not one able to labor constantly, I am sometimes a little straitened, but I cannot persuade myself to feed and clothe my children and leave their minds unfurnished. I consider the Observer not only interesting to the Christian, but useful in forming the minds of children, and in correcting their taste for reading. On this account I think two meals a day with the Observer, better than three without it. I wish to continue my subscription, believing it my duty, and trust in God for ability to pay—and if in future I should be delinquent, still have patience with me and I will pay thee all. Yours respectfully. P. S. I send you four dollars,—the surplus please place to my credit."

We would only add, that the pleasure we derived from the perusal of the last letter fully compensated for the unpleasant feelings excited by the former; and the reflection was not an unpleasant one, that of two persons so different in their temperament, the latter should still continue to patronize the Observer.

The Pittsburg Spectator says, that "at a recent election in Allegheny town ship, ardent spirits were distributed by the candidates for office, among the voters, and that about two thirds were in a state of intoxication before the close of the day." We would recommend to the friends of Temperance in that quarter to send and procure a supply of Kirtledge's address—or rather we would recommend to the publisher of that paper to print an edition and let a copy be placed in every family—let this be done and we will venture to predict that their next election will not exhibit such a disgraceful scene.

We have just received the first and second numbers of the "Christian Journal," published at Utica, and edited by Rev. E. S. Barrows.—Its appearance is very respectable and from our acquaintance with the editor, we entertain a high opinion of his qualifications for conducting a religious paper, and flatter ourselves that it will prove an able and valuable auxiliary to the cause of religion.

The Western Recorder is to be enlarged at the close of the present volume.

For the Observer.

MR. EDITOR—Last Sabbath I attended meeting, when I was peculiarly impressed with the solemn manner in which the preacher addressed the throne of grace; and contrasting his manner and the attendant consequences of feeling with the manner of those whom I usually hear—I was led to enquire whether the effect of public worship was not diminished by the very inappropriate manner in which many preachers perform this very interesting part of divine worship.—Mr. S. had sat an attentive listener to an itinerant preacher, who had conducted the solemnities of the day, until the close of evening service, when he arose to make the concluding prayer—with the most impressive solemnity, and expressive language reviewed the topic of discourse and presented the thanks of his congregation.—He spoke as if in the immediate presence of the supreme Majesty of heaven—His manner did not indicate that he was thanking his auditors, nor did his gestures or words imply that he felt their presence. The inattentive, careless hearer, was impressed with unthought awe and the roving thoughts of the drowsy professor, were arrested and placed upon the solemn duty before him. There was no pomp of expression, no tone of voice, no vehement gesture that would imply that he was performing that part of his divine commission, denouncing the judgments of heaven upon an ungodly world; no, he implored the forgiveness of their sins as one that also needed pardon, as one who would plead the merits of Jesus as well for himself as his audience.

I would not wish to be understood as blaming all who do not use the same fitness of expression or impress their audience alike with the importance of the duty; this I know is a native talent; but I do wish those to be instructed who use the same manner, the same vehemence of expression, the same, I might almost say, scolding tone of voice, with which they denounce the most abandoned profligate when they address the throne of eternal power. There always appeared a suitability that the manner should correspond with the very different duties of denouncing the workers of iniquity, and imploring the pardon of our sins. While the one comes with power as from the eternal throne, the other is the supplication of one who is alike under the same condemnation and equally needs the atonement of Jesus with the most abandoned profligate.

SIGMA.

Remarkable Coincidence.—The day previous to the distressing accident which terminated in the death of the late Rev. D. H. Barnes, one of

the principals in the male department of the High School in New York, he preached a funeral sermon at Lebanon, while on his way to Troy, from the following text:—James iv. 14.

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

The following handsome compliment to the new Episcopal Society of this village we copy from the Philadelphia Recorder. We believe the name of the church is St. Paul's instead of St. John's.

St. John's Church, Rochester.—It is delightful to see how one earnest hallowed exertion always leads to another; and most consoling to believe and know that those who stint no effort to do good, shall never want means or opportunity of tasting the holy luxury. The vestry of this new church in the enterprising and benevolent village of Rochester, whilst burdened with the noble undertaking of rearing a fine church edifice, have, as a body, given \$1000 to the Milnor Professorship. A beneficiary is also supported by the congregation at Kenyon College. And to us it seems as by no means the smallest among the number of their good works, that they have given 23 new subscribers to the Recorder.

Shooting Matches.—Shooting matches, viewed in their best light, are a just theme for reprobation. In the first place, the sport is cruel, and therefore cannot be justified. Any amusement which causes pain to any part of the animal creation, is so far wrong; for although the brute species are given to man for subsistence, their lives are by no means to be made the subject of wanton sport. But the evil effects of these shooting matches upon the morals of community are incalculable. Every Autumn is closed with these brutalizing sports. The young men, and even some of the old ones, abandon the useful and necessary labors of the field and the work-shop, and congregate by hundreds to shoot at a miserable victim of a turkey, cowardly tied to a stake, or to look on and witness the sport. Many of these are poor men—day laborers or mechanics—who will lay out their earnings in powder and ball, and spirituous liquors which are drunk on the occasion, while their creditors are defrauded of their just dues, and their families are suffering at home for the mere necessities of life. And then the scene of drunkenness and quarrelling, which so frequently attend on these occasions, are an outrage upon decency, and a blot upon humanity. And all this that some petty dealer in grog may bring together crowds of people, who will fill his coffers by emptying his bottles, or that some miserly farmer, who has raised a brood or two of turkeys, may make more money out of them than the honest market price. The above is no exaggerated picture of shooting matches in their best estate. But if we add to it the danger to human life, and the many fatal accidents that actually occur, the picture is sufficiently appalling to deter every man of decency and good feelings from engaging in such sports.—Berk. American.

NEW JAIL AND COURTHOUSE

Among the improvements contemplated in our village, the erection of a new Jail is perhaps the most called for by considerations of humanity.—The present one is unfitted for its purpose in every way; and precludes the possibility of that classification of prisoners—the separation of the novice from the adept in crime—which forms a prominent feature in the new plan of prison discipline.

The supervisors, at their late session, directed that \$5000 be raised for building a new jail—one half the sum this year, and the other half next. They likewise accepted the plan for the building, submitted by Dr. Brown.

It is also proposed to sell the Courthouse and lot, and raise a new and better edifice in another part of the village. The enhanced value of the ground occupied by the Courthouse, will supply a fund from which a building can be erected, that would serve for a town-hall as well as a courthouse, and aid in ornamenting the place. The Supervisors have resolved to petition the Legislature for leave to accomplish this improvement.—Rochester Daily Adv.

Curious and Interesting facts.—From a statement in the N. Y. Courier, it appears that in different quarters of the globe, Newspapers and periodicals in proportion to the population are as follows—Europe with 227 millions of inhabitants has 2142 journals of every description, one journal for 106,000 inhabitants—America with 39 millions inhabitants has 978 journals, being one to every 40,000. Asia has 300 millions of inhabitants and but one journal for every 14 millions of souls.—The population of Europe has increased since 1815, 29 millions.

Revivals.—We learn from the West. Luminary that revivals of religion have been enjoyed at the following places and that the following numbers have been added to the churches—viz. Franklin Ohio 35—thirty-five of that number recently.—At Gallatin, Tennessee, 600 or 700 have become the hopeful subjects of renewing grace, and the good work is rapidly progressing.—At Knoxville 40 persons have recently been added to the church.—At Louisville, Kentucky, Rev. N. A. Hall has lately been preaching for a few weeks, and 40 persons have during that time, made a profession of their faith in Christ.—An unusual attention to the subject of religion is manifested in various places in the State of Indiana.—Indeed revivals have been very numerous in the western and South western states during the year, and their influence has been very sensibly felt in improving the state of society.

The Editor of the Bap. Register says, The formation of Temperance societies goes on prosperously, and it will be a great blessing if their influence could be so sensibly felt as to put a stop to the consumption of grain in Distilleries until the next harvest.

Efficiency in a Good Cause.—Every destitute family in Windham County, Vt. has been supplied with a Bible in twelve weeks. Of 741 families found destitute, (comprising 3075 souls,) 231 were supplied gratis, and 510 either paid for their Bibles, or promised to pay for them in whole or in part. Where Bibles have been given away, it has almost universally been on condition that they should be read daily until they were read through.

New Levies in Russia.—Under date of Berlin, October 6th, we have the following: On the 26th of September, a manifesto was issued at St. Petersburg, ordering a levy of four men of every 500 of the population. This levy is to extend to the whole empire, with the exception of Bessarabia and Georgia. The preamble of the manifesto is in the following terms: "Notwithstanding the success of our arms in the present war against the Ottoman Porte, and our sincere wish to put an end to hostilities, the enemy, by his refusal to listen to our proposals for peace and by his obstinacy, obliges us to take new measures for prosecuting this war; and we consider it necessary to make our army complete." Estimating the population liable to the levy now ordered, at 30,000,000, the number of recruits will be 240,000 men.

SUMMARY.

The French translation of Dr. Scott's Commentary on St. Matthew's Gospel, was published in Paris in May last. Up to the 7th of August, 819, copies had been sold.

That excellent work, Doddridge's Rise and Progress of Religion in the Soul, has been adopted as a class book in a private school at Buenos Ayres.

The Baptist Mission at Montego Bay, (Jamaica,) is very flourishing. About 90 persons have been baptized there within the past year, and at Crooked Spring about 40.

By returns from the Baptist Associations in Georgia it appears that in 7 Associations, 6618 have been added to the churches.

Warning Voice against Intemperance.—We learn from the Philadelphia Recorder that a semi-monthly paper is to be published in that city by the "Pennsylvania Society for discouraging the use of ardent spirits."

There are in the State of Maine six Associations, 209 churches, 140 ministers and 13052 members.

The Editor of the Vermont Chronicle, Rev. E. C. Tracy has relinquished the management of that paper, and is succeeded by Rev. Joseph Tracy.

The body of an unknown man was found on the tow path of the canal about two miles east of Brockport, on Sunday morning.

The wife and children of Christie, who was recently executed in Canada for the murder of young James, passed through this village on Monday last.

The New-York Courier says, that a letter has been received in that city from Gen. La Fayette, announcing his intention to visit this country about the beginning of next month.

The countess of Rochefort (we omit the rest of the name, it being too long for this weeks paper) has been convicted in Paris, of stealing gold ornaments and articles of dress, for which she has been sentenced to one year imprisonment.

In digging the foundation to replace a sill of a building in Savannah (Ga.) there were found a pair of teeth for the legs, a human skull, much decayed, a knife and fork, a bayonet, fragments of a tobacco box and pipe. The articles were all much corroded.

An arrival at Halifax, N. S. brings a report that the Boundary question had been settled in England, without a reference.

The N. Y. Spectator says, by a letter received from Liverpool, information was received of heavy decline in the Corn Market, & that it was likely to fall still lower. That large quantities of foreign flour was shipping for the north of Spain, and even to Havana.

A ludicrous and disgraceful affray took place lately in the Common Council, in the city of N. York, immediately after the adjournment, between Alderman Sibell and Stevens.—The former repeatedly called the other a liar in relation to a statement which he had made in the council. Alderman Stevens called him to order by the application of his fists—they closed and both came down and were parted by their respective friends.

S. A. Talcott Esq. attorney general, has very unexpectedly resigned his office.

The Common Council of the city of N. York have voted \$500 to Joseph Lancaster, who has been there some time confined by sickness, and in very indigent circumstances.

Robert Bush who was to have been hung on the 14th inst. at Springfield, committed suicide in prison by means of opium and tobacco, furnished him by some person unknown.

A Lesson at the Theatre.—On Tuesday, James Williams, alias Daniels, a young fellow of dashing exterior, was fully committed for trial, for having, in the Bowery Theatre, picked the pocket of William Alckenbrack, from Columbia county, of a pocket-book containing upwards of \$60 in various bank bills, The gold watch and appendages of Williams, together with the other trinkets that ornamented his person, are supposed to be worth seven or eight hundred dollars.

Branchotomy.—In Stockbridge, Mass. the core of an apple was extracted from the windpipe of a little girl, by Dr. Brewster, a few days since.—An incision, an inch in length, was made in the fleshy part of the neck.

Domestic Slavery.—The Ship Lafayette, Captain Hardie, owned by George C. Morton, Merchant of this city, (the vessel alluded to in our last,) left this port for New-Orleans on Tuesday, with a cargo of 200 souls for that market. This is the largest number of slaves we ever knew to be congregated together in a domestic slave ship. From the size of the vessel we are under the impression that their situation must be very uncomfortable, especially as they are chained in pairs in the hold.—Balt. Genius.

By the last accounts from the theatre of war it is most probable that the Russians have raised the siege of Chonma.

The Catholic Question.—The following paragraph from the Liverpool Chronicle, contains the rumors which have hitherto reached us, of the intention of the ministry to adjust the Catholic Question at the approaching Parliament.—"Report says that the Cabinet are engaged in framing a bill for the emancipation of the Catholics. We hope this report may be true, for we are convinced that every day's news will more confirm the opinions which we have often expressed on the necessity of yielding the just claims of our Catholic brethren.

Ireland.—The state of Ireland still continues unsettled: but a Dublin paper assures us that the previous accounts were exaggerated.

England and Russia.—The British government have acknowledged the Russian blockade of the Dardanelles, which extends only to the exclusion of provisions and the contraband of war.

Ten days after the ship New-York sailed from Liverpool, in lat. 48, 38, long. 22, 57, she was visited by a flock of crows, several of which were caught by the men—an omen, no doubt, for the flour dealers.

The American Sunday School Magazine contradicts the report, that a legacy of \$15,000 had lately been left the American Sunday School Union.

The U. S. ship Hornet arrived here on Tuesday from a cruise, via Vera Cruz, Tampico, and Pensacola, having lost three midshipmen and six seamen by Yellow Fever.—N. Y. Obs.

We have just heard that a merchant in Front street, returned from the South yesterday, where he had made purchases of 16,000 barrels of Flour, at an average of \$6 50 per barrel, for which he has been offered this morning \$10 25 per barrel, on its arrival at this port.—Phil. Dem. Press.

Ex-President Montoie's recovery from the injury he received by falling from his horse, has been retarded by a remittent fever. His recovery is considered certain, but his ankle will be a long time in becoming perfectly sound.

The first canal-boat from Farmington arrived at New-Haven on the 11th instant. It was named the James Hillhouse No. 1, and commanded by Captain Dickinson.

The U. S. schooner Shark, now on the eve of her departure from New-York, carries to the colony at Liberia, Dr. Richard Randall, of Washington City, who is to officiate as a Special Agent of the U. S. for re-captured Africans on the coast.

ROCHESTER MARKET.

WHEAT, - - - - -	per bushel,	1,18 to 1,25
Rye, - - - - -	- - - - -	80 to 85
Oats, - - - - -	- - - - -	27 to 28
Corn, - - - - -	- - - - -	87 to 90
FLOUR, bbl. - - - - -	- - - - -	\$7, to 7,25
Butter, - - - - -	- - - - -	lb. 13 to
Beef, fresh, - - - - -	- cwt.	3,00 to 3,50
Pork, fresh, - - - - -	- cwt.	3,00
- - - - -	- bbl.	18,00 to
Salt, - - - - -	- - - - -	2

Education Society Notice.

A meeting of the examining Committee of the American Education Society, appointed for the western section of this state, to examine candidates in regard to the evidences of their piety, their motives in wishing to engage in the ministry, and in regard to their talents and literary attainments, will be holden at the house of the Rev. William James in Rochester, on Wednesday the 17th day of December at 2 o'clock P. M.—The members of this committee are Rev. Messrs N. Bull, W. Day, J. Penney, W. James and J. Parker.—A punctual attendance of the committee is desired. Applicants for examination are also requested to be present at the precise hour of meeting. J. PARKER Secretary of the Committee.

H. B. PIERPONT, MERCHANT TAILOR,

WILL carries on the business of draper and tailor 2 doors west of Blossoms Tavern, East Rochester, where he has just received a very fair assortment of Goods in his line of Business which he is very anxious to dispose of for cash. He flatters himself that his reputation as a Mechanic is sufficiently known to release him from the disgusting task of writing a column of large swelling words of self commendation, to convince the public that he can work better, or sell goods cheaper than his neighbor. Rochester, Nov. 28, 1828. 46tf

1828. SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market Rochester, May 12, 1828. 20tf

CHRISTIAN ALMANAC, FOR 1829.

For sale at the Office of the Observer.

SAMUEL STONE,

Dry Goods Merchant, Carroll st. Rochester 32

PIONEER STAGE OFFICES.

OPPOSITE the "Clinton House" Exchange street, and at "Christopher's Mansion House" Carroll street, Stages will leave the Office at the Mansion House hereafter in the following order, viz: For Albany at 3 and 9 o'clock A. M. For Lewiston by Lockport at 3 in the morning; and for Buffalo by Caledonia Le Roy and Batavia at 9 o'clock in the morning, every day except the Sabbath. Rochester, Nov. 12. 4w47

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

JUST published and for sale at the office of the Rochester Observer,

KITTREDGE'S ADDRESS,

on the Effects of Ardent Spirits. Price 37 1/2 cents per dozen, \$2,50 per hundred, \$16 per thousand. Nov. 7, 1828.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed as the "Rochester Oil Mill." Lined oil of the purest quality for sale upon good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil meal usually kept on hand. JAS. K. LIVINGSTON. 38tf Sept. 25, 1828.

JOB PRINTING

Done at the Office of the Rochester Observer

SCRIPTURE READERS IN IRELAND.

From the Baptist Magazine for September. It is said that some of the political Roman Catholics in Ireland, ridicule the attempts which are made to propagate and extend the principles of the reformation in that country. If any have been influenced by political motives while they have professed Protestant zeal, they will, doubtless, experience disappointment; yet the attempts to educate the children of the peasantry in Scriptural knowledge, will not be in vain: nor can the public reading of the Scriptures be lost labor: it is a means which God has always blessed: to such instrumentality the Reformation in Europe in the 16th century is mainly to be attributed. Let the similarity between the humble exertions and the effects produced by the Irish Readers of the Scriptures, and the following statement of a judicious modern writer be observed:—"It was about the year 1150 that several parts of the continent had become pervaded by men, chiefly of the poorer and laborious classes of life, who were forming themselves into little religious communities, distinct from the established Catholic church, and who had the Scriptures with them in their vernacular languages, and were intently and critically comparing the tenets, system, and conduct of the papal clergy, with the precepts and instructions of the Evangelists and Apostles."

From Thomas Mahon, Esq.

Ennis, June 16, 1828.

MY DEAR SIR.—Among the many means the Lord has been pleased to order for the spiritual improvement of this ignorant country, I know of none for which we have more cause to be thankful, than the exertions of the Baptist Society, proceeding upon the strictly scriptural principle of making known to every creature, through the written word, the glad tidings of the everlasting Gospel. We might have anticipated that the blessing of the Most High would have been shed upon its labors; and so, in fact, are we now able to testify, that wherever its operation has been unimpeded, its efficacy and suitability to the wants of this country, have been fully developed. Many, who (as far as we can see) would never otherwise have heard of a Saviour's love, have had their attention directed to it through its exertions, and peace and good order have generally resulted among those, who have had the benefit of our schools. It is true, your Society has met great opposition: but what society, having scriptural objects, has not experienced some portion of similar aggression? Should we not rather anticipate and expect, that in proportion to the spirituality of the proceedings of each, so will be the opposition of the enemy; but be of good cheer; be assured the people of this country are most anxious to avail themselves of the benefits of your Society, and that they may for a season be held in bondage, under the relentless tyranny of their priests (the only obstacles to the circulation of divine truth), their minds are too rapidly opening to submit much longer to the pressure, and the cords by which they are bound must soon give way. It would be grievous indeed, at this interesting crisis that any circumstance should prevent your Society's perseverance here. "The fields are white for the harvest," and may the Lord give it the means of extending its work and labor of love.

I remain my dear sir,
Your faithful and obedient servant,
THOMAS MAHON.

AN IRISH SCHOOL.

The following curious account of an Irish School is from the speech of Mr. Gordon at the late anniversary of the London Hibernian Society.—*Vi. Chron.*
"Once, when literally on a school-bunting excursion in the county of Mayo, accompanied by a clergyman of the district, and on its wildest and most solitary regions, in the vicinity of Croagh Patrick, that celebrated resort of superstition, he asked, 'Was there not an Hibernian School in that vicinity?' The reply was in the affirmative; and he was directed so look towards a something that had the appearance of a habitation, but scarcely one fit for the residence of human beings. He would endeavor to describe it. One side of the dwelling consisted of a huge granite rock, about 9 feet high; the other three were mud walls—the roof covered with turf, the whole forming an area within of about 12 feet square. He approached, & observed the schoolmaster standing in the door-way; no other aperture was in the hut, nor was there any other possible place for the master to stand; for within the area, crammed together as compact as bees in a hive, were eighty-seven children of different ages—a few girls among them. It may seem incredible how such a number could be stowed away in the area of twelve feet square; but the fact was, a small shelf or gallery was stuck up round the walls, and on this shelf were seated the little fellows, who, if left below, would scarcely have escaped suffocation. On my inquiring of the master whether the Scriptures were read in the school, he looked at me as if he thought I was very ignorant of the Hibernian Society's regulations, and said—"To be sure, sir, they are." "Call up your Scripture class," said I. "Hallo!" said he, "you Scripture boys and girls, stand up." This was accomplished, not without some difficulty, and up stood two-and-thirty of his pupils, who read and gave their answers to the Scripture questions with fluency, and an evident perception of the meaning of the text, and evinced how perseveringly and faithfully the master had discharged his duty."

Negro Christians.—I shall subjoin here a remarkable circumstance, communicated by Captain Smith, who was long resident at Tripoli. He says, that among the negro slaves, mostly of a

vigorous handsom race, brought from the interior of Africa to Tripoli, there are many who call themselves Christians, though they are extremely ignorant, and strangers alike to circumcision and the most ancient symbol of Christianity—the Cross. One evening, just as a ship belonging to the Pacha of Tripoli, bringing some of these slaves from Algiers, came to an anchor, the evening-bell was rung in a vessel which lay at a little distance; the negroes joyfully sprang up, called to their companions, embracing one another with transport, and exclaiming, "Campan! Campan!" This Latin or Italian word led the interpreter to inquire the cause of the general joy. He was informed by the slaves, that in each of the negro towns of their native country there was an open place, where stood a building provided with a bell. This bell is rung morning and evening for prayers, after which the priest delivers an exhortation to the assembly. The people knew nothing of idols, or images or spirits, in their temples, but they seemed to have a sort of holy communion. Where is the country of these black Christians situated?—*Present State of Christianity and of Missionary Establishments, by P. Shoberl, 1828.*

CHEROKEE CONVERTS.

Under date of August 15th, Mr. Holland writes from Candy's Creek, a missionary station among the Cherokees, in the following manner:—
Early in February, I discovered an unusual desire in the members of this church for a revival in religion. There was more importunity in prayer, more pity for perishing sinners, and more activity in the use of means for their conversion. Sinners themselves soon began to manifest unusual seriousness, our meetings became solemn and interesting; and we were assured that the Lord was with us. Though the cloud of mercy has not been great, yet it becomes us to bless the Lord for his goodness and mercy which have already resulted in the hopeful conversion of five Cherokees, all heads of families: four of whom, after examination, on the last Sabbath were pronounced for admission to the church at the time of our next communion, in November.
All of these were, till within a short time, heathens, and lived without hope and without God in the world. One of them was peculiarly sunk in degradation and vice of almost every description: a slave of intemperance, and a fit man to take the lead in every evil work. We had regarded him as in a hopeless state; but now we are rejoiced for our unbelief. Surely we should not despair of any one, but believe in the power of divine grace. Should our expectations be realized in regard to the hopeful converts, our little church will be much enlarged and strengthened.—*Miss. Herald.*

From the London Home Miss. Mag.

RESIGNATION AND CONSOLATION.

Original Letter from the late Rev. JOHN COOKE, on the death of his only Son, to his Brother, Rev. R. H. Shepherd.
Dear Brother.—This morning at 7 o'clock, died my very dear and only son. He was seized with an inflammation in his throat, which by medicine was relieved; but in taking him out with the tenderest care, as ordered by the doctor, he relaxed, and so rapid was his disorder, that it nearly suffocated him in two days. To describe the progress and degree of his sufferings, would torture our feelings; but they were truly great. He was perfectly sensible to the last; and gasping for breath as he died, to the last exercised the most affectionate temper. For the last 12 months, or nearly so, his constitution had flourished beyond all expectation; but "all flesh is grass"—and was his: "a wind passed over it and it is gone." We prayed for his recovery, if it was consistent with his happiness and his Sovereign's glory; our prayers were heard! It was not good for him or us, that he should live. He is gone to the best place, the best society, and to his best Father and Friend. He was a day old in heavenly enjoyment; and perhaps has heard, as his dear sister's story of their dignity and bliss, in their Redeemer's presence and favor.—The dispensation "for the present, is grievous;" may it "afterwards yield the peaceful fruits of righteousness to us, who are exercised thereby." We are both as well as we could expect to be under such a trial—a trial edged and pointed by circumstances, too minute and numerous to mention. My dear, dear John is happy,—quite happy,—forever happy. He might have lived to have been my grief, and worse than I can conceive. He has left a world of sin, snares, and sorrows. We have another reason to love this world less, and heaven more.—Circumstances of mercy we see in the dispensation, and I trust we shall soon feel them; but a wound is sooner made than healed. What a worldly parent feels in such scenes, thanks to the power and grace of God, I know not; but this I am sure of, that "I had fainting, unless" the privileges of the Christian had counterbalanced the pangs of the bereaved parent. My child is gone to the best part of my heavenly Father's family. My child is become "an angel of light!" On that thought would I dwell, to shield my aching head from a thousand thousand circumstances more sharp than a two-edged sword.
Mary unites in love to Mrs. Shropshire, your dear wife, and yourself, with. Yours sincerely,
J. COOKE.

"His sister Elizabeth, who died a short time previous."

"A Begging Business from the Beginning."—Such was the sneering exclamation of a great man, in an audible whisper, during the remarks of Joseph L. Tillinghast, Esq. in the House of Representatives on Wednesday of last week, relative to the national provision for the Deaf and Dumb, at Hartford, and on the question of a further provision on the part of this State for our own Deaf and Dumb.
"A begging business!" Aye, truly: The cause of justice and of mercy, of truth and of righteousness, of intelligence and of humanity, always has been "a begging concern" in this reckless world of ours. But what then? It is the noblest of all causes.

The cause of ignorance, of vice, and of misery, was never "a begging concern." War, and plunder, rapine and devastation, fraud, speculation and gambling do not go a begging. Lotteries do not go a begging. Theatres do not go a begging. Race Shows, and mountebanks do not go a begging. Vandal votes do not go a begging. But the cause of education, the cry of the needy, the silent imploring of the dumb, go a begging. And great patriots snuff up their noses. They declare their shame as Solomon, and hide it not. The time, we trust, will come, when the claims of such patriots will "go a begging."—*Providence Investigator.*

China.—Le, "by Imperial appointment, Governor of the two Kwong provinces," has issued an edict against Opium-smoking, and the buying and selling of that poison, from the language of which we should infer that the drinkers and sellers of rum in our country would not find much favor with his Excellency. He cannot conceive how the use of such an offensive and pernicious drug was introduced; but is certain that "the who, grasping at gain, could open a shop to yield an inexhaustible supply of poison, must have been a most worthless vagabond." These Opium-smokers, he says, will form themselves into rings and sit smoking all day. Their property dwindles away, and they resort to all manner of villany. They lose all character and all self-command, and become incapable of reform. "Their faces become as sharp as sparrows, and their heads sunk between their shoulders in the form of a dove. Physic cannot cure their disease.—Repentance comes too late for reform." A drunkard, it seems, is the same sort of animal, all the world over, and whether made such by drinking or smoking.—*Vi. Chron.*

Elephant Hunting.—Extract of a letter from a Medical Officer, dated Hambantoti, Island of Ceylon, February 26th: "I have just returned from beholding a sight, which, even in this country, is a rare occurrence, viz: an Elephant hunt, conducted under the orders of Government.—A minute description, though well worth perusal, would be far too long for a letter; I shall therefore only give you what is generally termed a faint idea. Imagine two or three thousand men surrounding a tract of country six or eight miles in circumference, each one armed with different combustibles and moving fires; in the midst suppose three hundred elephants, being driven towards the centre by the gradual and regular approach of those fires, till, at last, they are confined within a circle of about two miles; they are then driven by the same means into a space made by the erection of immense logs of ebony, and other strong wood, bound together by cause, and of the shape, in miniature, of the longitudinal section of a funnel, towards which they rush with the greatest fury, amidst the most horrid yells, on the approach of fire, of which they stand in the greatest dread. When enclosed, they become outrageous, and charge on all sides with great fury, but without any effect on the strong barricado. They at length gain the narrow path of the enclosure, the extreme end of which is just large enough to admit one elephant, which is immediately prevented from breaking out by strong bars laid across. To express their passion, their desperation, when thus confined, is impossible; and still more so to imagine the facility and admirable contrivance by which they are removed and tamed. Thus it is: A tame elephant is placed on each side, to whom a wild elephant is fastened by ropes; he is then allowed to pass out, and immediately on his making the least resistance, the tame ones give him a most tremendous squeeze between their sides, and beat him with their trunks until he submits; they then lead him to a place ready prepared, to which he is strongly fastened, and return to perform the same civility to the next one. In this way, seventy wild elephants were captured for the purpose of Government labor. The tame elephants daily take each wild one singly to water and to feed, until they become quite tame & docile. The remaining elephants were shot by the people. I took possession of a young one, and have got him now tied up near my door; he is quite reconciled, and eats with the greatest confidence out of my hand; he is, however, too expensive to keep long, and I fear I must eventually shoot him. Some idea of the expense may be supposed, when I tell you that in one article alone (milk) his allowance is two gallons per day. I was at this scene with thirty other officers and their ladies, and we remained in temporary huts for nearly ten days."

Mutual Prayer.—Two brothers, who were Sabbath scholars, after receiving much good instruction from their teachers, (whose names are still dear to them,) were parted, by the eldest of them being bound apprentice two miles from home. And shortly afterward, the Lord called them to seek his face. Their love for each other often caused them to meet together to tell of the goodness of God to their souls. And after embracing each other as a token of love, they would part with these words: "Pray for me, and I will pray for thee." And though now at a distance from each other, they still remember their parting words, and pray for each other. Happy would it be if all little brothers & sisters would begin to pray to God for themselves and for one another.

Sunday Tippling.—The following is a happy thought. It is an order from the Mayor of a department in the Isere, published in a Nuremberg paper.

"All persons drinking and tippling upon Sundays and holidays, in coffee-houses, &c. during the celebration of mass or vespers, are hereby authorized to depart without paying for what they have had."

The Augusta Courier, speaking of party warmth, says, "We deny not, that we have discharged some warm shots; but every one will excuse us, who knows, that any gun will grow hot from continual firing." This is pleasantly said, but the editor must remember that the warmer a gun becomes, the wider she bears from the mark.—*Columbus Inquirer.*

CABINET WAREHOUSE.

FREDERICK STARR, near the east-end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as
Sofas, Bureaus,
Sideboards, Tables,
Secretaries, &c. Bedsteads, &c.
—ALSO
Copal Varnish,
a superior article—all of which will be sold on accommodating terms. Purchasers of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.
Rochester, Sept. 1, 1828. 35c

W. B. WARD & CO.

Marble Building—Carroll Street.
Offer for sale at low prices, a full supply of
DRY GOODS, CROCKERY,
GROCERIES, HARD-WARE,
AND HOLLOW-WARE.
June, 13th 1828. 24c

DEPOSITORY OF BOOKS,

For the GENESSEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.
A large supply of BOOKS has been received this spring, and additions to it are constantly making.
June, 1828. L. A. WARD, Depository.

GENESSEE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society. The Bibles are sold at 55 cents, and the Testaments at 12-1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.
Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
June 13th. LEVI WARD JR. Treasurer.

Remedy to the Afflicted.—The celebrated

ANTI-DYSPEPTIC ELIXIR,
A MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of the warm season, such as
Palpitation of the heart, Sickness of the stomach,
Flatulency and moving of the bowels, Pain in the pit of stomach,
Loss of appetite, Bitching up sour water from the stomach,
Vertigo of the head, Lowness of the spirits,
General weakness of the whole system.

Indigestion.—This disease is one of the greatest evils of a city life. Whatever can contribute to remove it, will always be anxiously sought. The following certificates speak well for the remedy mentioned therein.
Extract of a letter from a Physician of Augusta, dated March 22, 1826.—Dr. C. L. Smith Dear Sir, Since I had the pleasure of seeing you in New-York, during the last summer, I have used every means, and taken advantage of every opportunity to have its virtues fairly tested, and so far I think it has succeeded beyond the recommendations in the directions.
Harrisburgh, Penn., May 8, 1827.—Dear Sir In pursuance of your request, I am happy to inform you that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could keep nothing on my stomach. I am now using the third and last bottle; my health is hourly improving, the costive state of my bowels has left me, the roaring of wind about my stomach is entirely gone, and I can eat quite a hearty meal without being incommoded; and, oh! I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for six years past. I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON.

I do hereby certify, that I have been for 15 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I take this method to notice it purely for the good of those who are afflicted with this miserable disease. SAML. EDGAR.
Wooster-street, N. Y. 1827.
I was, undersigned, having been afflicted for some time with indigestion and weakness of the stomach, for which we have taken the Anti-Dyspeptic Elixir, which has given us complete relief, we feel it our duty to recommend this excellent medicine to all those who are afflicted in like manner.
JOB FURMAN No. 17 Jefferson-st.
THOS. LYON, Lumber Merchant.
JACOB SHARP, No 1 Hester-st.
ENOCH DEAN, 114 Bowersy.
The above medicine is for sale in this village only by BRACE & STARR, (agents for the proprietor) at their Drug Store, No. 2, Exchange Buildings. Rochester, June 7. 1y27

WATERMAN'S

celebrated specific and Anti-Dyspeptic Plaster. This important remedy is of the highest virtue to the afflicted; those persons laboring under Breast complaints, pulmonary diseases, inflammatory disorders &c. &c. find its efficacy of great utility by its active virtues and sudorific properties. A safe and effectual remedy for the ague in the breast, fever sores, acute rheumatism, burns, wounds, bruises, sprains, ruptures, kings-evil, ulcers, and all scrofulous sores, tumours or boils, pain in the head or face, in cases of colds, nervous headache, palpitation of the heart, night-mare, pain in the side, breast, shoulder &c. occasioned by an affection or inflammation of the liver. It also removes swellings, and counteracts inflammations in every part of the system, where the local affection is followed by inflammation or fever, its application gives relief, it being preferable to a blister plaster in almost every instance without disagreeable sensations. Its application to the chest helps a cough and makes the respiration easy in cases of inflammation of the lungs, asthmatical complaints &c. Also for a pain and weakness of the back: in cases of debility, and for female complaints in general, it is an excellent strengthening plaster; it may be used in all cases with perfect safety. Prepared and sold by the proprietor in Rochester, also sold wholesale and retail by his agent, Dr. Brace, at his drug store, No. 2, Exchange Buildings.
I hereby certify that I have been for a number of weeks confined sick with the acute Rheumatism, and having suffered much whilst using the medicines from a number of Physicians without effect, so that my recovery was deemed hopeless, until I called on Dr. Waterman, who applied his specific Plaster, which gave me complete relief; and by the help of other medicines which he administered, I have been restored to health. I hereby highly recommend said Plaster for the good of the afflicted of the Rheumatism, and for other purposes.
Rochester, Jan. 1st, 1827. MARY ANNE STRAD.

I hereby certify, that I have been afflicted with a pain in my right side for six years, and employed many physicians, but to no effect, until I employed Dr. Waterman, who applied his specific Plaster, which proved a sovereign remedy.
Rochester, April 16th, 1827. J. W. SILSBY.

I hereby certify, that two of my sisters were for a long time afflicted with a pain in the side, breast and shoulder, said to be an affection of the liver. Have made use of Dr. Waterman's specific and anti-dyspeptic Plaster, which in a short time restored them to health. R. BAKER.
We, the undersigned, citizens of Rochester, having made use of Dr. Waterman's specific and anti-dyspeptic Plaster, and having received such benefit in numerous instances from its application, and having known of the beneficial effects which it has produced, without an instance of its failure, feel it a duty to recommend it highly for the good of the afflicted, and consider its properties worthy of universal and extensive knowledge.
J. COLBY, O. ADAMS, R. CAMPBELL,
D. M. FOOT, R. BAKER, A. JUDSON,
A. L. JONES.
Rochester, Oct. 3d, 1828.

LA MOTTS' COUGH-DROPS.

THIS valuable remedy for Coughs and all prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly gaining a merited popularity.
A little use of these DROPS may be considered as a certain cure in most cases of common Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep, irritability of the throat, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic and inflammatory affections. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price 5c.

TO THE PUBLIC.

Mr. Samuel A. Gleason, Merchant of Buffalo, N. Y., applied to me some time in 1825 for advice, he having been for more than two years afflicted with a dry cough, distressing him more particularly at night, and he had tried a variety of remedies (among the best) and feared it would terminate in Consumption, I immediately recommended La Motte's Cough-Drops, with one particle and temporary relief, and he would terminate in Consumption, I immediately recommended La Motte's Cough-Drops, prepared by A. Crosby, and by using two bottles of these DROPS he found himself perfectly relieved, and has since expressed a willingness that his case should be made known to the public, as a proof of others. I have vend in my Drugget Shop and send more than 150 bottles, and from my own observation and the testimony of those who have used them, I am satisfied that the most valuable remedy for Spasmodic Coughs, and indeed in the majority of cases of Coughs, where there is not much fever.

O. G. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.
BUSINESS done by the late I. Gleason, deceased, in the DEPOSITARY of the Genesee County, is hereby given to the DEPOSITARY of the county of Monroe, on the fifth day of January next, at ten o'clock in the forenoon, by an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 14th day of November 1828. 6w45

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

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when reminded that it was God's will, she instantly said: "O, I will have it on then, though it will hurt me much—yes, I will be patient, because it was God that made me sick, and I will do what he wishes." Many of those texts of Scripture, which she had learnt privately and at the Sunday School, she would often repeat and dwell upon with delight. "Christ has said, I will not leave you comfortless; I will come unto you; and now he does not leave me comfortless—he comes to me." She loved to contemplate Jesus Christ in the relation of a Shepherd, and often repeated that part of the 10th chapter of John, in which he is thus represented. More than once she repeated the whole of the 23d Psalm, and took great pleasure in conversing on it.—One morning after awaking from sleep, she said to her aunt, "I will tell you the text of mama's funeral sermon, which you were not present to hear:—It was in the 1st Corinthians, 7th Chap. 29, 30, 31 verses. But this I say brethren, &c." adding at the conclusion "Yes! all passeth away." "If it be the will of God, I shall yet get well, but if not, I shall die, and go to Jesus, and you will meet me there." On another occasion, she said to her aunt, "such horrible thoughts sometimes come into my mind, that I am almost afraid to go to sleep." Her aunt said to her "Why should you fear any thing? Jesus always watches over his children in sickness, and at all times; do not you love him?" O yes! my dear aunt, I do love him; he brought me salvation; I do love him, and will trust him forever." A most interesting scene occurred one Sabbath, that will never be forgotten. She expressed an anxious desire to see her father, who was, at the time, engaged in preparing for the sanctuary. She renewed her requests until he was sent for. When he entered the room, she said, "papa I have sent for you to pray with me." "Certainly my dear, we will all unite in praying with and for you." After prayer, in which she said she "tried to unite with all her heart," her father said to her, "My dear Susan, you will not be long with us. God is taking you away." "Yes," she replied, "but I am going to Heaven." "But how do you expect to get there? Have you done any thing to deserve Heaven?" "No! only through Jesus Christ, the Lamb of God." "Do you, my dear, really love Jesus Christ?" "Yes! I do." "Why?" "Because he died for me upon the cross." "And why do you wish to go to Heaven?" "Because God is there, and Christ is there." It was thought that on that day she would leave the world. She herself thought so, and often said, "How sweet, and yet how solemn it is to die." She spoke individually to the friends who were with her; "Papa, aunt L. Mrs. W. you will meet me in Heaven." She sent for one of the servants, a coloured woman, who had been her nurse, and to whom she was particularly attached. "Mammy" (it was in this familiar manner that she always addressed her) "I am going to Heaven. Will you not prepare to meet me there; now mind what I say, and do prepare to meet me there."

From the American Pastor's Journal.
"Out of the mouths of babes and sucklings, thou hast perfected praise."—MAT. XX, 16.

MEMOIR OF A LITTLE CHILD.

[Published by a surviving Relative.]
Died in Norfolk, Virginia, September 6 1828, SUSAN A. KOLLOCK, daughter of the Rev. S. K. Kollock, of that place. She was only eight years of age when she left the world, and her life and death have furnished a striking comment on the passage placed at the head of this article.
In the spring of 1825, she was placed under the care of a pious ant, in Elizabeth-town N. J. where she remained until a few months before her dissolution. In this situation, every means which an enlightened and christian female could use to impress her, early, with a sense of religion, were diligently employed; and upon these efforts to "direct her infant gaze to the Star of Bethlehem," Providence evidently smiled. She was scarcely six years of age, when her friends hoped that her heart was renewed by the Spirit of God. Her conversation, so different from that of children of her age—her devotion in family and public worship—her self-denial—her strict observance of the Sabbath—her attention to the Scriptures, and her delight in reading them—her love of prayer, and uniform attendance on the closet—her strong sense of the Divine presence—all evinced that she was a regenerated child.
In the month of April last, she returned to her father's house, and there evinced the same influence of religious principle. Her pious friends, who knew her well, saw her daily ripening for Heaven, and forebode a premature admission into the mansions of rest.
Soon after the return to the parental roof, she was called to witness the last hours, and the triumphant death of her loved mother. She was much impressed by the scene, and said, "Let me die the death of the righteous; and let my last hours be like hers." Little did she or her friends, then think that her wishes would be so soon fulfilled. The week after the departure of her parent, she was taken violently ill, and at once told her friends that she could not recover. But she was not alarmed at the thought of death. She talked of it as she did of every thing else, with great composure. From that time to the period of her removal, which was many days, with a mind in general rational, and with a voice strong and full, she manifested to all around her, her love to God, her reliance upon the Saviour, & her full preparation for Heaven. The nature of her disease was such as to occasion the most acute sufferings; but God disposed her to bear them with patience. When a paroxysm of pain was approaching, she folded her little hands, looking up, exclaimed, "O Lord, deliver me out of my pain and trouble, or give me patience to bear it—patience to bear it." On one occasion it was thought necessary to renew a blister, which had been applied to her body, and which had given her much pain—at first she manifested some reluctance, but

A Leap in the dark.

From the American Pastor's Journal.
In my pastoral visits, in the town of _____, where I was then residing, I called upon a family, with the father of which, this was my first personal interview. He was a man of interesting appearance, and his countenance was highly expressive of intelligence. His age about 40, and around him clustered the young immortals committed to his care. He was a little indisposed, and was perusing some volume, I suppose, of history. He readily laid it aside, and with much apparent cheerfulness, answered my inquiries concerning his soul. In the course of our conversation, he made the following disclosures. He said, "I cannot receive the Bible as a revelation from God." Why can you not? "There appears to me not sufficient evidence." Do you find sufficient evidence against it, that you dare reject the Bible? "No, I can neither receive nor reject it." How long have you been in this state? "Several years." And have you examined into the evidence adduced to prove the authenticity of the bible? "I have searched and read every thing I could find—I have made it a great study; but here I am, in perfect uncertainty." Do you feel happy in your present state? "No, I am a wretched man—I wish I had the consolations of those who can believe the Bible." I said to him, "then it is honestly the case with you, that you doubt whether there ever was such a person as Jesus Christ, or any truth in his words recorded; doubt concerning a future state, a heaven or a hell in the coming world." "Yes, that is my case, but I can't help it!" Should you die, sir, this night, where do you think you would go? He replied, "I must answer you in the words of Gibbon: 'It would be taking a leap in the dark.'" Flew the man as I found him, and went away with the impression, his was a hopeless case. About six weeks after, I was called to visit the same man, and found him in very different circumstances. He was on his death-bed, sinking under the power of a fatal disease.—His sentiments and views were also changed no less than his circumstances. I took him by the hand, and asked him what he wished me to do? He replied, "I wish you, sir, to pray with me."—And for what shall I pray? "That I may have repentance, and preparation for death." Do you think, sir, that you are soon to die? "Yes, die I must." Have you now any doubts concerning the truth of the Bible? "I have no doubts of its truth." Can you rest upon the Saviour? "I have no interest in him." Will you not pray to him? "I cannot; will you pray for me?"—Can you not repent? "No, my heart is hard as a stone." Poor man! the honest hour, the trying hour had now come, and his infidelity was gone.—How changed the sentiments! how changed the views of this man, from what they were when I saw him before! Then, a frank and acknowledged sinner, now, a convinced yet impenitent sinner. Then, he could not believe in Christ, or revelation, for want of evidence; now, his reason is most fully convinced, yet no new evidence has been brought to his mind. Sad hour, indeed, to be convinced of infidelity! I kneeled by his bed and tried to pray that faith and repentance might be given him. After prayer, I talked with him again; but could learn nothing better. The next morning a message came for me: "Mr. _____ is dying; will you go _____? I went, but it was too late to do him any good; and I stood and looked upon him, while the spirit took that dreadful 'leap' into the eternal world. Surely it was 'a leap in the dark!'" It is a fearful thing to fall into the hands of the living God."

THE UNIVERSALIST BIBLE.

Answers Universalists according to their Universalism.

The Second Epistle General of Peter.

- Wherefore the rather, brethren, give no diligence to make your calling and election sure; for if we do not these things ye shall never fail; nobody shall fail, do what they may, or leave undone what they may; for so an entrance shall be ministered unto you and all abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
- Wherefore I will not be negligent to put you always in remembrance of these things, to stimulate you on to wickedness, and to induce you to neglect duty.
- Those false prophets who privily bring in damnable heresies, denying the Lord that bot' them, bring upon themselves swift salvation. Their justification now of a long time lingereth not, and their salvation slumbereth with them.
- For if God would have spared the angels had they sinned, and not east them down to hell (they did not sin, and there is no hell) he knoweth how to deliver the ungodly out of temptation and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government, &c.
- These are wells without water; clouds that are carried with a tempest, to whom the rays of light are reserved forever—their latter end is better with them than the beginning.
- The heavens and the earth which are now, are kept by the word of God in store reserved unto fire, against the day of judgment, and the salvation of ungodly men.
- Wherefore, beloved, seeing ye look for such things, what manner of persons ought ye to be in all unholly conversation and ungodliness.

From Mrs. Opie's Illustrations of Lying.

CHAPTER VII.

ON LIES OF INTEREST.

These lies are very various, and are more excusable, and less offensive, than many others. The pale ragged beggar, who, to add to the effect of his or her ill looks, tells of the large family which does not exist, has a strong motive to deceive in the penury which does; and one cannot consider as a very abandoned liar, the trades-

man, who tells you he cannot afford to come down to the price which you offer, because he gave almost as much for the goods himself. It is not from persons like these that we meet with the most disgusting marks of interested falsehood.—It is when habitual and petty lying profanes the lips of those whom independence preserves from any strong temptation to violate truth, and whom religion and education might have taught to value it.

The following story will illustrate the LIES OF INTEREST.

THE SKREEN, OR "NOT AT HOME."

The widow of Governor Atherling returned from the East Indies, rich, old, and childless; and as she had none but very distant relations, her affections naturally turned towards the earliest friends of her youth; one of whom she found still living, and residing in a large country-town. She therefore hired a house and grounds adjacent, in a village very near to that lady's abode, and became not only her frequent but welcome guest. This old friend was a widow in narrow circumstances, with four daughters slenderly provided for; and she justly concluded that, if she and her family could endure themselves to their epulent guest, they should in all probability inherit some of her property. In the meanwhile, as she never visited them without bringing with her, in great abundance, whatever was wanted for the table, and might therefore be said to contribute to their maintenance, without seeming to intend to do so, they took incessant pains to conciliate her more and more every day, by flatteries which she did not see through, and attentions which she deeply felt. Still, the Livingstones were not in spirit united to their amiable guest. The sorrows of her heart had led her, by slow degrees, to seek refuge in a religious course of life; and, spite of her proneness to self-deception, she could not conceal from herself that, on this most important subject, the Livingstones had never thought seriously, and were, as yet, entirely women of the world. But still her heart longed to be attached to something; and as her starved affections craved some daily food, she suffered herself to love this plausible family; and she every day lived in hope, that, by her precepts and example, she should ultimately tear them from that "world they loved so well." Sweet and precious to their own souls, are the illusions of the good; and the deceived East-India was happy, because she did not understand the true nature of the Livingstones.

On the contrary, so fascinated was she by what she fancied they were, or might become, that she took very little notice of a shame-faced, awkward, retiring, silent girl, the only child of the dearest friend that her childhood and her youth had known,—and who had been purposefully introduced to her only as Fanny Barnwell.—For the Livingstones were too selfish, and too prudent, to let their rich friend know that this poor girl was the orphan of Fanny Beaumont.—

Withholding, therefore, the most important part of the truth, they only informed her that Fanny Barnwell was an orphan, who was glad to live among her friends, that she might make her small income sufficient for her wants; taking care not to add that she was mistaken in supposing that Fanny Beaumont, whose long silence and subsequent death she had bitterly deplored, had died childless; for that she had married a second husband, by whom she had the poor orphan in question, and had lived many years in sorrow and obscurity, the result of this imprudent marriage; resolving, however, in order to avoid accidents, that Fanny's visit should not be of long duration. In the mean while, they confided in the security afforded them by what may be called their PASSIVE LIE OF INTEREST. But, in order to make "assurance doubly sure," they had also recourse to the ACTIVE LIE OF INTEREST; and, in order to frighten Fanny from ever daring to inform their visitor that she was the child of Fanny Beaumont, they assured her that that lady was so enraged against her poor mother, for having married her unworthy father, that no one dared to mention her name to her; because it never failed to draw from her the most violent abuse of her once dearest friend. "And you know, Fanny," they took care to add, "that you could not bear to hear your poor mother abused." "No; I could not indeed," was the weeping girl's answer; the Livingstones therefore felt safe and satisfied. However, it still might not be amiss to make the old lady dislike Fanny, if they could; and they contrived to render the poor girl's virtue the means of doing her injury.

Fanny's mother could not bequeath much money to her child; but she had endeavored to enrich her with principles and piety. Above all, she had impressed her with the strictest regard for truth;—and the Livingstones artfully contrived to make her integrity the means of displeasing their East-India friend.

This good old lady's chief failing was believing implicitly whatever was said in her commendation: not that she loved flattery, but that she liked to believe she had conciliated good will; and being sincere herself, she never thought of distrusting the sincerity of others.

Nor was she at all vain of her once fine person, and finer face, or improperly fond of dress. Still, from an almost pitiable degree of bonhomie, she allowed the Livingstones to dress her as they liked; and, as they chose to make her wear modish and young looking attire, in which she declared that she looked "so handsome! and so well!" she believed they were the best judges of what was proper for her, and always replied, "Well, my dear friends, it is entirely a matter of indifference to me; so dress me as you please;" while the Livingstones, not believing that it was a matter of indifference, used to laugh, as soon as she was gone, at her obvious credulity.—But this ungenerous and treacherous conduct excited such strong indignation in the usually gentle Fanny, that she could not help expressing her sentiments concerning it; and by that means made them the more eager to betray her into offending their unsuspecting friend. They there-

fore asked Fanny, in her presence, one day, whether their dear guest did not dress most becomingly?

The poor girl made sundry sheepish and awkward contortions, now looking down, and then looking up;—unable to lie, yet afraid to tell the truth. "Why do you not reply, Fanny?" said the artful questioner. "Is she not well dressed?"—"Not in my opinion," faltered the distressed girl. "And, pray, Miss Barnwell," said the old lady, "what part of my dress do you disapprove?" After a pause, Fanny took courage to reply, "all of it, madam." "Why? do you think it too young for me?" "I do." "A plain-spoken young person that!" she observed, in a tone of pique; while the Livingstones exclaimed, "impertinent! ridiculous!" and Fanny was glad to leave the room, feeling excessive pain at having been forced to wound the feelings of one whom she had once been permitted to love, because she had once been her mother's dearest friend. After this scene, the Livingstones, partly from the love of mischief, and partly from the love of fun, used to put similar questions to Fanny, in the old lady's presence, till, at last, displeased and indignant at her bluntness and ill-breeding, she scarcely noticed or spoke to her. In the mean while, Cecilia Livingstone became an object of increasing interest to her; for she had a lover to whom she was greatly attached, but who would not be in a situation to marry for many years.

This young man was frequently at the house, and was as polite and attentive to the old lady, when she was present, as the rest of the family; but, like them, he was ever ready to indulge in a laugh at her credulous simplicity, and especially at her continually expressing her belief, as well as her hopes, that they were all beginning to think less of the present world, and more of the next; and as Alfred Lawrie, (Cecilia's lover,) as well as the Livingstones, possessed no inconsiderable power of mimicry, they exercised them with great effect on the manner and tones of her whom they called the over-dressed saint, unrestrained, alas! by the consciousness that she was their present, and would, as they expected, be their future benefactress.

That confiding and unsuspecting being was, meanwhile, considering, that though her health was injured by a long residence in a warm climate, she might still live many years; and that, as Cecilia might not possess the fortune which she had bequeathed to her till "youth and genial years were flown," it would be better to give it to her during her life time. "I will do so," she said to herself, (tears rushing into her eyes as she thought of the happiness which she was going to impart,) "and then the young people can marry directly!"

She took this resolution one day when the Livingstones believed that she had left her home on a visit. Consequently, having no expectation of seeing her for some time, they had taken advantage of her long vainly-expected absence to make some arrangements which they knew she would have excessively disapproved. "But then," as yet, they knew it not, the old lady had been forced to put off her visit; a circumstance which she did not at all regret, as it enabled her to go sooner on her benevolent errand.

The engagement of the Livingstones for that day was a rehearsal of a private play at their house, which they were afterwards, and during their saintly friend's absence, to perform at the house of a friend; and a large room, called the library, in which there was a wide, commodious skreen, was selected as the scene of action.

Fanny Barnwell, who disliked private and other theatricals as much as their old friend herself, was to have no part in the performance; but, they were disappointed of their prompter that evening, she was, though with great difficulty, persuaded to perform the office, for that night only.

It was to be a dress rehearsal: and the parties were in the midst of adorning themselves, when, to their great consternation, they saw their supposed distant friend coming up the street, and evidently intending them a visit. What was to be done? To admit her was impossible. They therefore called up a new servant, who only came to them the day before, and who did not know the worldly consequence of their unwelcome guest; and Cecilia said to her, "you see that old lady yonder; when she knocks, be sure you say that we are not at home; and you had better add, that shall not be at home till bed-time;" thus adding the lie of CONVENIENCE to other deceptions. Accordingly, when she knocked at the door, the girl spoke as she was desired to do, or rather she improved upon it; for she said that "her ladies had been out all day, and would not return till two o'clock in the morning." "Indeed! that is unfortunate," said their disappointed visitor, stopping to deliberate whether she should not leave a note of agreeable surprise for Cecilia; but the girl, who held the door in her hand, seemed so impatient to get rid of her, that she resolved not to write, and then turned away.

The girl was really in haste to return to the kitchen; for she was gossiping with an old fellow-servant. She therefore neglected to go back to her anxious employers; but Cecilia ran down the back stairs, to interrogate her, exclaiming, "Well, what did she say? I hope she did not suspect that we were at home." "No, to be sure not, Miss;—how should she?—for I said even more than you told me to say," repeating her additions; being eager to prove her claim to the confidence of her new mistress. "But are you sure that she is really gone from the door?" "To be sure Miss." "Still, I wish you could go and see; because we have not seen her pass the window, though we heard the door shut." "Dear me, Miss, how should you? for I looked out after her, I saw her go down the street under the windows, and turn . . . yes,—I am sure that I saw her turn into a shop!" However, I will go and look, if you desire it." She did so; and certainly saw nothing of the dreaded guest.—Therefore, her young ladies finished their preparations, devoid of fear. But the truth was,

that the girl, little aware of the importance of this unwelcome lady, and concluding she could not be a friend, but merely some troublesome nobody, showed her contempt and her anger at being detained so long, by throwing to the street door with such violence, that it did not really close; and the old lady, who had ordered her carriage to come for her at a certain hour, and was determined, on second thoughts, to sit down and wait for it, was able, unheard, to push open the door, and to enter the library unperceived;—for the girl lied to those who bade her lie, when she said she saw her walk away.

In that room Mrs. Atherling found a sofa; and though she wondered at seeing a large screen opened before it, she seated herself on it, and being fatigued with her walk, soon fell asleep.—But her slumber was soon broken very unpleasantly; for she heard, as she awoke, the following dialogue, on the entrance of Cecilia and her lover, accompanied by Fanny. "Well—I am so glad we got rid of Mrs. Atherling so easily!" cried Cecilia. "That new girl seems apt. Some servants deny one so as to show one is at home." "I should like them the better for it," said Fanny. "I hate to see any one ready at telling a falsehood." "Poor little conscientious dear!" said the lover, mimicking her, "one would think the dressed-up saint had made you as methodical as herself." "What, I suppose, Miss Fanny, you would had us let the old quiz in."—"To be sure I would; and I wonder you could be denied to so kind a friend. Poor dear Mrs. Atherling! how hurt she would be, if she knew you were at home!"—"poor dear, indeed! Do not be so affected, Fanny. How should you care for Mrs. Atherling, when you know that she dislikes you!"—"Dislikes me? Oh yes; I fear she does!"—"I am sure she does," replied Cecilia; "for you are downright rude to her. Did you not say, only the day before yesterday, when she said, 'There, Miss Barwell, I hope I have at last gotten a cap which you like—No, I am sorry to say you have not?'—"To be sure I did;—I could not tell a falsehood, even to please Mrs. Atherling, tho' she was my own dear mother's dearest friend."—"Your mother's friend, Fanny? I never heard of that before!" said Cecilia, eagerly adding, "but Mrs. Atherling does not know it;" giving a meaning look, as if to say, "and do not you tell her."—"Would she did know it?" said Fanny mournfully, "for, though I dare not tell her so, lest she should abuse my poor mother, as you say she would, Cecilia, because she was so angry at her marriage with my misguided father, still, I think she would look kindly on her once dear friend's orphan child, and like me, in spite of my honesty."—"No, no, silly girl; honesty is usually its own reward. Alfred, what do you think? Our old friend, who is not very penetrating, said one day to her, I suppose you think my caps too young for me; and that true young person replied, 'Yes, madam, I do.'—"And would do so again, Cecilia, & it was far more friendly and kind to say so than flatter her on her dress, as you do, and then laugh at it when her back is turned. I hate to hear any one mimicked and laughed at; and more especially my mamma's old friend."—"There, there, child! your sentimentality makes me sick. But come, let us begin."—"Yes," cried Alfred, "let us rehearse a little, before the rest of the party come. I should like to hear Mrs. Atherling's exclamations, if she knew what we were doing. She would say thus: Here he gave a most accurate representation of the poor old lady's voice and manner, and her fancied abuse of private theatricals, while Cecilia cried, 'bravo! bravo!' and Fanny, 'shame! shame!' till the other Livingstones, and the rest of the company, who now entered, drowned her cry in their loud applause and louder laughter.

The old lady, whom surprise, anger, and wounded sensibility, had hitherto kept silent and still in her involuntary hiding-place, now rose up, and, mounting on the sofa, looked over the top of the screen, full of reproachful meaning, on the conscious offenders!

What a moment, to them, of overwhelming surprise and consternation! The cheeks, flushed with malicious triumph and satirical pleasure, became covered with a deeper blush of detected treachery, or pale with fear of its consequences;—and the eyes, so lately beaming with ungenerous, injurious satisfaction, were now cast, with painful shame, upon the ground, unable to meet the justly indignant glance of her, whose kindness they had repaid with such palpable and base ingratitude! "An admirable likeness indeed," Alfred Lawrie, said their undeciphered dupe, breaking her perturbed silence, and coming down from her elevation; "but it will cost you more than you are at present aware of. But who art thou?" she added, addressing Fanny. (who, though it might have been a moment of triumph to her, felt and looked as if she had been a partaker in the guilt.) "Who art thou, my honorable, kind girl? And who was your mother?"—"Your Fanny Beaumont," replied the quick-feeling orphan, bursting into tears. "Fanny Beaumont's child!" and it was concealed from her!" said she, folding the weeping girl to her heart. "But it was all of a piece; all treachery and insincerity, from the beginning to the end. However, I am undeciphered before it was too late." She then disclosed to the detected family her generous motive for the unexpected visit; and declared her thankfulness for what had taken place, as far as she herself was concerned; though she could not but deplore, as a Christian, the discovered turpitude of those whom she had fondly loved.

"I have now," she continued, "to make amends to one whom I have hitherto not treated kindly; but I have at length been enabled to discover an undeserved friend, amidst undeserved foes. . . . My dear child," added she, parting Fanny's dark ringlets, and gazing fearfully in her face, "I must have been blind, as well as blinded, not to see your likeness to your dear mother. Will you live with me Fanny, and be unto me as a daughter?"—"Oh, most gladly!" was the eager and agitated reply.—"You artful creature!" exclaimed Cecilia, pale with rage and mortification, "you knew very well that she was behind the screen."—"I know that she could not know it," replied the old la-

dy: "and you Miss Livingstone, assert what you do not yourself believe. But come, Fanny, let us go and meet my carriage; for, no doubt your presence here is now as unwelcome as mine."—"But Fanny lingered, as if reluctant to depart."—"She could not bear to leave the Livingstones in anger. They had been kind to her; and she would fain have parted with them affectionately; but they all preserved a sullen indignant silence, and scornfully repelled her advances. "You see that you must not tarry here, my good girl," observed the old lady, smiling, "so let us depart." They did so; leaving the Livingstones and the lover, not deploring their fault, but lamenting their detection; lamenting also the hour when they added the lies of convenience to their other deceptions, and had thereby enabled their unsuspecting dupe to detect those falsehoods, the result of their avaricious fears, which may be justly entitled the LIES OF INTEREST.

From the Philadelphia Recorder.

"BLESSED ARE THE POOR IN SPIRIT."

"How brightly burns our cheerful fire, and how snug and comfortable are we, my love," said I to my wife, as I turned over the leaves of a book in which I was about to read aloud, while she worked. "The storm is raging without, but it cannot come nigh us, thanks to a merciful Providence." I hope Margaret has a nice fire, too, said my little boy who stood near me. William told me to day he could not stop to play with me, his mother was so sick, and indeed he said he did not like to play now, as he feared his mother would soon die. I felt conscience-stricken, for I had not seen the poor woman for more than a week, though I will do myself the justice to say, I had no idea she was so ill. I began to read, but the image of poor dying Margaret so obtruded itself, that I scarcely understood a word in ten, and after going on in this way about a quarter of an hour, I started up so suddenly as to alarm my wife, telling her that though the storm raged more furiously than ever, I must go and see Margaret, as perhaps I might never have another opportunity. I was soon wrapped in my warm cloak, and on my way to her humble abode. The scene within, as I opened the door, was desolate enough, forming a perfect contrast to the one I had just left: there all was light and comfort; here all was dark and desolate. The feeble light of a small lamp, appeared every moment in danger of being extinguished by the wind, which found its way into every crevice and corner of the comfortable apartment, while a few embers on the hearth scarce raised the temperature of the air within above that without. The dying inmate of this wretched abode was stretched on her lowly bed, in meek and saint-like resignation, while her little boy stood by her, resting his little head on her pillow. She stretched out her cold pale hand to me as I approached, saying, with a feeble quivering voice, "this is indeed very kind, sir, but I fear you expose your health by coming out such a night as this." I assured her there was no danger of this, and seating myself by her side, "Your abode looks cheerless enough Margaret, I trust that all within is light and joy." "Oh! it is indeed, sir, she answered, with a countenance of countenance and manner; my Saviour is with me, and He is the light of lights. He is indeed 'the bright and morning star,' the Sun of righteousness, who illumines 'the dark valley of the shadow of death.' Just as you came in I was enjoying some sweet thoughts of his preciousness, and feeling that I could not love him enough, or praise him enough for all his goodness towards me who am the chief of sinners. Oh, sir! continued she, preach this Saviour, preach him to a sinful perishing world; for there is no help, no salvation in any other. How gladly would I bring all to the feet of the Lord Jesus, for no where beside is there safety and happiness. Fearing she would exhaust herself, I begged her not to speak so much and so earnestly. But she answered, it does not exhaust me to speak of my Saviour, it is refreshing both to body and spirit. After a short pause in the conversation, I asked her why she had not some one to remain constantly with her. Because I am not able to hire a nurse, and I do not think it would be right to call upon one unless I could pay her; besides my kind neighbors will not let me suffer, and the moments they can spare from their own families are quite enough to supply all my wants. My little William too, is a dear thoughtful child, and never lets me want any thing that he can do for me. And indeed I often consider it a great mercy that I am permitted to be so much alone. The constant society of a fellow creature, however worthy, could not fail to interrupt communion with my God; now I have most of the time no one to converse with but Him; and can I regret it? "Times are sadly changed with you Margaret," I said; "you once had every worldly comfort; poverty on that account must be more distressing to you, I think." Poverty, Sir, I am richer, far richer than I ever was before. In those days to which you allude I was poor indeed, for I was "without God and without hope in the world," and if God had continued to me these worldly comforts, I might have been poor and miserable for ever. No, sir, it is best just as it is: I feel it to be so from my inmost soul, and that I shall never cease to praise him, "that in faithfulness he has afflicted me." But this little boy, does it not pain a mother's heart to leave him alone in this desolate world. This, Sir, is a point which touches my heart more nearly than any thing earthly, but I am not left even here without the richest comfort; what sweet promises has God made to the widow and fatherless! and they are sure—I cannot doubt their fulfilment for a single moment. Blessed be his name that he has taught me to trust them. "O woman great is thy faith" thought I, as I arose to take my leave of her, perhaps for the last time. The storm still howled abroad, but I scarcely heard or felt its fury, so intensely was I occupied with the feelings this visit had occasioned. This is religion indeed, thought I. This holy calm, this heavenly joy, this triumph over death, are the fruits of a living faith in the promise of God in Christ Jesus. This obscure dying woman is infinitely richer than the most powerful monarch on earth, who has no inter-

est in these promises. There is more grandeur, even in such a spectacle as this—a poor weak woman triumphing in the midst of mortal agonies, without any of the alleviations which friends and wealth can give, than in the most splendid pageant the world ever saw! E.

Tell them, from me, not to follow my Example. From the American Pastor's Journal.

Miss A. was a young lady of reputable standing in one of the towns of New-England. She had been blessed with a tolerable education, was much esteemed by her young friends, and had, in many things, endeared herself to her acquaintances and the society at large. She was a young lady of an unblemished moral reputation, and seemed not far from the kingdom of heaven. She was rising of twenty years of age, and had lived through one or two revivals of religion, but, like many others, delayed the work of repentance till a season, which, in her estimation, should be convenient. As a member of a Bible class, she acquitted herself well, and much endeared herself to her teacher. She felt that religion was important, and she meant to make it her business, after becoming settled in life, for she was soon to have been married to a young man of good standing, and of piety.

Under these circumstances, and just upon the dawn of another revival in her native parish, she was taken sick. No fears were entertained of her safety for a number of weeks; she was, indeed, thought to be gaining for some days, until the day before she died, when, suddenly, her disease put on a more terrible and threatening aspect, and it soon became apparent that death was rapidly approaching, and that her dissolution was not very distant. In this situation, I found her on the day of her death. Her prospects, feelings, and preparation for eternity, could only be gathered from the little which she could communicate, between the paroxysms of pain with which she was visited. I found her crying, with almost every breath, "the merciful to me, a sinner! Do pray for me, &c." During prayer she was more calm, but as soon as prayer was ended, she began again, and added "do keep praying!" She was urged to go to Jesus Christ, who never turned away any penitent, trembling sinner, who came to him. But she would say "I cannot go to Christ! I know not how to go! It is all dark! and there is nothing before me but a miserable eternity! O how good it would have been for me never to have been born! I am lost, lost forever!"—She was asked if she had any message to send to the young people, as the next day would be the Sabbath. She answered, "Tell them, from me, not to follow my example! and not to put off repentance as I have done! Tell them that a dying bed is an awful place to prepare to die! I feel, I fear, that it cannot be done!" She was asked if she did not believe Christ would have mercy on her, accept her and give her peace, if she would go to him. She replied "I do not know whether he would have mercy on me or not! I feel that it is doubtful whether he will receive me if I go to him!" When urged to make the experiment, she would say, "How can I go to Christ! How can I believe!" Her soul seemed covered with a cloud which nothing could penetrate. There did not appear any thing like malice about her, but a feeling sense of the righteousness of her condemnation, because God had called her so often, and she had rejected. She died on the evening of the same day I visited her, without any apparent alleviation, either in her feeling or in her views. Now, although I might make many reflections from this, which I might deem useful, yet I choose to leave my reader to make his own reflections. My own impression at the time, I remember, was, that for a thousand worlds, I would not be hired to run the hazard of such a death bed! It surely says to all the living "Be wise to day, 'tis madness to defer."

From the American Sunday School Magazine. CHRISTIAN FAITHFULNESS REWARDED.

A few years since, when residing in a pleasant village in the State of Massachusetts, I was providentially directed, on a fine evening in the month of June, to change my accustomed walk for exercise. In my walk I was accosted by an interesting child, who inquired if I were not one of the Sabbath School teachers? On hearing my affirmative answer, she sighed, and observed that she had been long anxious to attend the Sunday School, but her parents had forbid her. I asked the reason of her parents' objections. She wept profusely, and said her father was intemperate, and her mother so wicked, that when she asked to go to the Sunday School, they would chastise her for it, and on the Sabbath they would make her work all day. "Oh," said she, "if my parents were willing, how glad I should be!"—"Will you direct me, my child, to your home? I will have some conversation with your parents respecting your coming to Sunday School." "Oh yes," she replied, "and will thank you too." On entering this mansion of parental cruelty, I breathed forth a prayer to God, that he would cause this visit to be long remembered by me, and by all its inmates. The child introduced me as one of the teachers in the Sunday School, who wished to have some conversation with her father, on the subject of permitting his daughter to become a scholar of our school. "You wretch," he exclaimed to his child, "have I not forbade your going to such places?"—and he then called for his rod to chastise her. I felt that I was in a delicate situation, and at first, stood amazed at such unnatural cruelty. I observed to the man, that I hoped he would not punish a child so promising, and particularly that he would not do it on this occasion, as I was the cause of exciting his anger. "Your little daughter, sir, is kind and obedient to you in all your commands, is she not?" He answered, "Yes," and asked, "Who are you?" "I am your friend," I replied, "and wish to have a little conversation with you, if you please." "Well," says he, "talk on." I hoped he would not correct his child on account of my calling to see him, as I was pleased on meeting her, with the simplicity of her conversation, and thought I should be pleased to see her father. "Sir," he answered, "I will take

your advice: Jane, you will attend to your evening's business."

After conversing with this man for nearly two hours, on the subject of Sunday Schools, and the propriety of his consenting to let Jane go, he partially promised she might. "What say you, mother, to our Jane's going to Sabbath School?"—"The mother refused with an oath, and my heart began to despair—when I thought I had succeeded, I was disappointed from a quarter that I did not expect. I continued my entreaties for a short time, but to no purpose, and promised that I would call again.

On the following day, I bent my way to this unnatural and unfeeling family. After the usual salutation, I renewed the subject of the preceding evening, and after three hours' painful and laborious conversation, gained the consent of father and mother, that Jane might become a Sunday schooler.

The next Sabbath, with grateful feelings to God, I had the pleasure of conducting and introducing Jane into the Sabbath school. She was furnished with suitable books, and admitted a scholar, and placed in the class of Miss D—, who was one of the most faithful teachers in our school. Jane was not long a member of our little family, before it was manifest that she was the subject of serious thoughts, and her placid countenance in a few Sabbaths after, indicated a pleasing change, too visible to be unnoticed.

At the close of the school, on a fine Sabbath morning in June, Miss D— asked me to remain, as she wished I would have some conversation with Jane. We tarried after the school was closed, and I turned to the little girl, who said; "Oh Mr.—, you have been the kindest of friends in this world; you have, by bringing me into this school, taught me how to worship God. Before I came here, I used to feel bad, but could not help it. Miss D— has told me that sin is the cause of our bad feelings—that we are all sinners in the sight of God. I have also learnt in school, that we must pray to God, that he would forgive us our sins. Oh, dear sir! a few Sabbaths since, I thought and felt that there was no peace to my poor soul, and saw if I then should die, that I must go to hell with the wicked. On leaving the school, I resolved to pray God that he would give me a heart to love and serve him; a heart to fear and obey my parents; a heart to love every body. And, dear sir, you cannot know what weight my sins were to me! I could get no sleep on account of my sins.— But I have longed, sir, for the last few days, to see you. I have had such new feelings—my load is removed—that I could hardly wait for Sabbath to come, that I might tell you what a Saviour I have found. I trust I have given myself entirely to God. I feel that there is something in my heart which I cannot express. Oh, how thankful to God I am for your care and attention—for Miss D—'s instruction—for ever coming to this Sabbath School; for here I have found a Saviour who loves me, and who hath said to me, seek me early—seek me now, and you shall find me! Oh, will you pray for me? Pray for my father, mother, brothers and sister! I have prayed for them—I will continue to pray for them."

This account was almost too much for me. I have related it in her own language, as near as I could. Little Jane was only 13 years of age.— She not only was now happy herself, in the enjoyment of religion, but it was her heart's desire that all her father's family might enjoy the same religion. She did not forget to pray for them. She often introduced topics in conversation, to interest them in religion. From continued dissipation, the father brought on a disease which took him nigh to the gates of death. One morning on little Jane's visiting him, while very weak and low, he asked her if she thought he would get well? She replied, with tears in her eyes, that she hoped he would—"but if it is God's will dear father, that you should soon die, where will your soul be when you enter upon eternity? He gazed at her in silence. She then asked if he wished to have the good Sabbath School teacher call to see him? "Oh, will you pray for me?" He then said, "Oh, my child! will you pray for me? and do you think God would hear prayer for such a wicked man as I am?"—"The child, in tears, knelt by the bedside of her sick father, and breathed out her soul to God in prayer, that he would pardon her father's sins, and prepare him for the events of the future.—"The unkind parent was melted down to contrition, on hearing such importunity to God, to bestow blessings from the throne of his grace, upon such a sinner as he had been. The old man now prayed. He felt the efficacy of prayer; he felt that he was a sinner against God. Yes; the old sinner prayed, and his prayer, we believe, was heard. Under God, Jane was the instrument of her father's conversion. God in mercy restored him to health; a new man; a devout Christian. He was soon, on his recovery, seen in the Sabbath School, which he had so long and so wickedly opposed, where he confessed before teachers and scholars, how much he then felt on account of his past conduct to the school; he asked them all to forgive what he had done and said.

He is now an active teacher, in the fifty-eighth year of his age, in the Sunday School.—The mother was soon discovered to be serious. Her brothers and one sister, were also anxious to obtain religion and make their peace with God. In a few months from the time that Jane became a member of our Sunday School, she came forward with her faults, "her father, mother, four brothers, and one sister," who all joined the church of God. Thus she was instrumental, in one short summer, of the conversion of seven immortal souls, and all of her own family. Where formerly, oaths were heard from day to day, now the evening and morning prayers are offered up on the family altar; and the divine blessing supplicated to rest upon Sabbath Schools, to which, through the goodness of God, eight immortal souls ascribe their conversion: Sabbath School teacher and scholar, wherever you may be in life, be encouraged from the example of Jane, and never forget to pray for Sabbath Schools. So prays A SUPERINTENDENT.

THE KINDNESS OF PROVIDENCE. Some days ago, at a dinner-table in this city,

the conversation happened to turn upon weak eyes, and the colors best adapted to favor them. This point being determined, a gentleman alluded to the kindness of Providence in spreading the whole face of nature with a mantle of green, instead of some other color, of a less mild and soothing nature.

"Yes, but," inquired a gentleman opposite—"how will you reconcile your theory with the fact, that in high latitudes, the earth is half the year covered with a substance so bright and dazzling as snow?"

For a moment there was a painful suspense. The two facts seemed exactly to balance each other, and the whole company were expecting the argument would be given up, or the ground changed,—when the gentleman to whom the inquiry was addressed, presented an explanation which appeared to be as new to himself, as it was satisfactory to all present.

"You will observe, sir," he replied, "that the ground is covered with snow precisely in those latitudes where for half the year the nights are long and tedious, and in that part of the year when the nights are longest. So low, at that season, is the course of the sun in the heavens, that by day the reflected light is seldom painful, while by night it supplies the absence of the moon. If snow had the hue of vegetation, (to say nothing of the unvarying sameness,) how many would perish in endeavouring to trace the dark pathless roads of a northern clime, in the solitude of a winter's night! How distressing would be such long continued darkness, in the midst of cold and storms! I think, therefore, that the goodness of God is not less manifest in giving us snow a brilliant whiteness, than in clothing vegetation with a lively green."

The objector acquiesced,—and all seemed impressed with the thought, that since we can see so much of the Divine beneficence, we ought always to presume that any indications to the contrary are only apparent, and might easily be explained, were our knowledge as extensive as our curiosity. N. Y. Observer.

Notices of the Discovery of America by the Scandinavians.

A distinguished savant of Copenhagen has addressed a letter, containing very curious historical information, to a gentleman of this city. He is engaged in the composition of a work of the voyages of discovery to North America undertaken by inhabitants of the North of Europe before the time of Columbus.—He has in his hands genuine ancient documents, the examination of which he says, leads to the most curious and surprising results, well worthy in themselves of fixing the attention of the philosopher and historian. They furnish various and unquestionable evidence, not only that the coast of North America was discovered soon after the discovery of Greenland, towards the close of the tenth century, by northern explorers, a part of whom remained there, and that it was again visited in the 11th, 12th, and 13th centuries, but also that Christianity was introduced among the aborigines.

In the names of the northern American places, traces of the Scandinavian descent of the early settlers are found. The documents mentioned above, supply materials for a Map of the northern coast of America, which will be annexed to the digest and commentary to be prepared by the writer of the letter.

The northern adventurers had their principal station at the mouth of the River St. Lawrence; and Gasp-bay is a prominent rendezvous; but it is affirmed to be clear from the records that they were acquainted with the coast much further to the south, even as far down as the Carolinas. It was in the year 985 that America was first discovered by Biaska Herjulfson, but he did not land. In the year 1000, or perhaps earlier, the coast was visited by Leif, a son of Erik the Red, who first colonized Greenland. Of all northern navigators who succeeded in the same way, Thorgil Karfene is the one from whom the most circumstantial reports have been transmitted. From his son Snorre, who was born in America, and left it with his parents when he was three years old, descended in the 2d and 3d generations, three of Iceland's first and most celebrated Bishops, Thorkel, Biom, and Brand; and in the 8th generation judge Henk, so justly celebrated in the literary history of Iceland, by whom a number of Sagas were composed.—He lived in the 12th, and in the beginning of the 13th century. Parts of his works in his own handwriting are now in the possession of the Danish savant. We have thus communicated the substance of this gentleman's letter, and are inclined to believe with him, that he will be able to throw fresh light on what he calls the antiquities of North America, by means of his erudite researches. He is anxious to know whether interest will be taken in his enterprise in the United States. Certainly, the subject is fitted to excite the minds of our literati, but it cannot be deemed new to them. Washington Irving notices the legends of the Scandinavian voyagers in his Life of Columbus, and particularly in some passages of the Appendix. We must add, however, that he was not apprised of the exact nature and extent of the Danish testimony.—Nat. Gaz.

For the Observer.

Mr. Chipman, A late advertisement of a quack, in your otherwise valuable paper, calls for the insertion of the following extract.

"With the following remarks on the injurious influence which misguided newspaper editors may exercise by conniving at the insidious attempts of quacks and quackmongers, we shall conclude our notice of this interesting document."

"Another evil, of scarcely less magnitude than the one which the committee have just been deprecating, is the currency given by the daily press to every garbled and partial statement of cures, alleged to have been effected by the various nostrums now in vogue."

"This course is greatly at variance with the presumed duties of newspaper editors, who are not wont, in matters alien from party politics, to be the ready echoes of ex-parte statements, which may exercise a pernicious influence over

the health and morals of the community. In this instance, however, their laudatory notices, whether original or republished, are well calculated to encourage a worse than lottery gambling among their poorer and less enlightened fellow-citizens, by leading these latter to an expenditure of money entirely beyond their means, for which not one out of a hundred receives an adequate equivalent; while very many have their health irreparably injured."

"It is, at present, inconceivable, how some, who value themselves on their ripe scholarship, and who are, commonly, so prone to dictate on their sensitive regard for the public weal and the cause of justice, should signalize themselves on this occasion, as eulogists of ignorant conjecture and random experiment, even to the exclusion, in their papers, of counter and more correct statements of the true nature of the alleged wonderworking powers of Panaceas."

"The best commenting on this systematized abetting of the cause of empyricism, is to be met with in the increased number of empyrics, and the greater boldness and presumptuous ignorance of those who were the first in the successful career of deception."

"The Panacea of Swaim (which was probably equal to D. Waterman's celebrated specific and antiphlogistic plaster) was used in cancerous affections, and was found to fail so signally in producing any salutary effect, as to compel its proprietor to desist from recommending it in such cases. But mark the consequence. In place of retiring abashed from public notice, Mr. Swaim who had persuaded physicians to certify in favour of his Panacea, by alleging his ignorance of diseases and remedies, and expressing his wish merely to prepare a useful compound, to be prescribed by them, now assumes the province of a surgeon, and emboldened by past impunity asserts his ability to cure cancers, by certain plasters and preparations, known, as he avers, to himself alone."

By giving the above a place in your paper, you will do a public benefit, and oblige a FRIEND.

November 24th, 1828.

ROCHESTER:
FRIDAY, DECEMBER 5, 1828.

HOME MISSIONARY SOCIETY.

We are happily disappointed to find that the citizens of Rochester have given a larger amount to the funds of this Society than last year. This was unexpected, as it is well known that many of our business men have seriously felt the great pressure in the money market, and consequent diminution in the amount of their business and the difficulties in making collections. We can only account for this, by supposing that the people better understand and more correctly appreciate the importance of the object. They have seen what has been effected by their previous charities—how their money has been applied—the societies which have been built up, and the churches which have been gathered in the destitute parts of our country, and have learned that hundreds, through the instrumentality of the heralds of salvation which have been sent out, have been brought to rejoice in the mercy of God. We have no doubt but the increased confidence which is felt in the wisdom of those who have the management of the concerns of the Geneva Agency, especially in the sound judgment and discretion of the Agent, the Rev. Mr. Squier, has done much to increase the donations to this institution the present year.

We stated last week, that a person was found dead on the tow-path of the canal near Brockport. We learn by the Brockport Recorder that the name of the young man was Lee—that he had been drinking very freely at a tavern, and had become so much intoxicated, that soon after leaving it, he staggered into the canal, and was helped out—that he soon became sleepy, sat down and sunk into the sleep of death; furnishing another beacon to those who indulge their appetites in the use of ardent spirits.

Another.—We are just informed by a person who came direct from the town of York, Livingston county, that one day last week, an intemperate man came into a tavern in that town, called for a glass of spirits, and while in the act of drinking, fell back and expired. Thus is passing away the present generation of drunkards!—May they have no successors.

We have to-day published "The Skreen," one of Mrs. Opies admirable "illustrations of lying." We shall probably hereafter give further extracts, & recommend them to the particular attention of our readers. The work itself ought to be in the hands of every family. We have never seen interest and instruction more happily united—or fiction rendered more useful, in inculcating lessons of morality.

The following article is taken from the Albany Christian Register,—we regret to hear about "legal investigations" in the business of the Pioneer. We say, PUBLISH FACTS and EXPOSE FALSEHOODS, and trust to the piety, morality and intelligence of this community for the result.—We are far from viewing these attacks as a serious evil. Let the enemies of the Pioneer expose and trumpet through the land every departure from the principles on which it was established, and let its friends—let those who have the management of its concerns, instead of taking for granted that all which is said against it, is slanderous, inquire whether there may not be

some truth among the flood of falsehood which is weekly vomited forth against it. The line cannot and ought not to be justified in any abandonment of its principles—and we believe it will be far better to let legal investigations alone, & thoroughly and critically investigate the conduct of every agent, to know whether he has done his duty.—This, and this alone can ensure success. If we had it in our power we would not stop the mouths of these fault-finders. Let them point out the defects of the line, and let its friends profit by it, and correct them. If the charges are false, those who circulate them will ultimately sustain the greatest injury; if they are true, they ought to be made public. For ourselves we have no fears for the success of the Pioneer, from the opposition of 'infidel prints'—we have nothing to fear while it continues what it professes to be—while it adheres to christian principles, and its friends do not undertake to sustain it by worldly wisdom and carnal policy.—And were we to give a word of advice, it would be,—"Let legal investigations alone, and LOOK TO YOUR AGENTS." Although these charges are undoubtedly slanderous and would subject their authors to the penalties of the law, yet we say, "Let them curse on."

Pioneer Stages.—We notice an article in the Daily Advertiser of Tuesday, signed Consistency, copied from the Onondaga Observer, and paid for as an advertisement, in which charges are made against this establishment of such a nature as demand, and as we understand from the proprietors on this end of the line, will receive, legal investigation. The editor of the Observer very ill-naturedly talks about a "cloak,"—perhaps at the suggestion of his "respectable correspondent." We could inform him that the "facts" he states, existed eight instead of five months ago,—that is, 3 months before the line was in operation, some of the very "respectable" gentlemen (who believe "the Sabbath one of the best institutions given by infinite wisdom to man,") predicted that they would break the spirit of their covenant; and after passing through some half dozen editions, from the Universalist Advocate down to the Onondaga Observer, the editor is to learn in a court of justice, that publishing "facts" from a "respectable" source, and being able to prove them, sometimes differ materially. The stories to the prejudice of the Pioneer line have uniformly originated in infidel prints, without character, and in every instance where we have taken pains to ascertain the truth, we have either found them absolutely false, or mountains made from mole hills.

Extract of a letter from a young gentleman who has been for some time travelling, on business, in Upper Canada to the Editor of the "Observer."

"The Sabbath is usually looked upon as a day of recreation; for parties of pleasure and of course is spent in riotous dissipation. I obtained a few tracts which I thought I might advantageously distribute in some places but found a determined opposition to truth in whatever form it might come. Some, however, I found, who at first treated these little-silent messengers from God with the utmost disdain, after expostulating with them on the impropriety of their conduct, have at last taken a tract, and thanked me cordially for it. Others have read them with eagerness and entreated me to bring or send them more, or to send to them a person who would feel for their souls and labor with them. In some places I found a large number of Presbyterians but for want of proper assistance they were in a deplorable condition. It is my opinion that a number of Presbyterian churches might be formed in this province that would be able to support a minister, or partly do it, if a few enterprising missionaries could be sent to them. I presume that the churches generally in the country would be rejoiced to have them come from the States, but some would not. (I could hope but few.)"

Intemperance I think is rather diminishing and the people are becoming more awake to the subject. A gentleman of the first respectability in this city informed me that he had for the last year a large number of hands employed, some of whom said they could not labor without it, as they had often tried to, but failed. He remained firm, and told them he would not have a single drop on his premises. The effect was, that those who said they could not do without it, in a few months declared that their health had improved, and they were better in all respects than for years before—his work was done much better—and his hands more peaceable than ever.

Recently, a Bible Society has been formed here, auxiliary to the London Society, under favorable auspices. I cannot but think, if proper measures were used, that much might be done for this people—that an impetus might be given which would arouse the dormant energies of desponding christians—that the borders of Zion might be greatly enlarged in this vicinity, and the redeemed made to rejoice in the God of their salvation.

The following extract of an editorial article in the N. Y. Spectator, together with the testimony of Henry Newman, before the Coroner's Inquest, will give the most important facts relative to the murder of Mrs. Newman, by Richard Johnson, a printer, in the city of New York.

"He was born in Virginia; but as he has many relations living, though neither father nor mother, and as this is a melancholy business, he did not wish to go further into particulars on this point. He was 26 years old last January.—When the charge on which he was arrested, was stated to be that of murdering Mrs. Ursula Newman, by shooting her with a pistol, he replied, that 'he could only say that he did not intend to injure her, and supposed that he must have been somewhat intoxicated.'"

He became acquainted with the deceased at her own house—the New England Hotel, in

Philadelphia, between five and six years since. They came from Philadelphia to this city about the 7th of May last, and she kept a boarding house at No. 25, William street. They had been living as man and wife for three years and upwards. The reason that they were not married was, that she had married a second husband, named Lattell, with whom she had lived but a few months, when he went away; she believed that he was dead—that he had been lost at sea—but she was not certain of this, and had therefore put him off by telling him that it would not do until she knew whether he was dead or not. This was the first reason. Another was, that she had involved herself to the amount of \$800, by endorsing two notes of \$400 each, for a brother-in-law. This she did without consulting him; and she declined marrying him until that business should be settled, so that he might not be involved. Still he urged her to marry him, believing that with the books and property assigned to her by her brother-in-law, the notes could be paid. That business was ultimately settled, by the payment of the first note, of \$400, and some compromise, or benefit of some act, for the other. After the payment of the first note, and before the second became due, she being in the family way went to her brother-in-law's house, 300 miles from here, in the Genesee country, where she was confined. She there represented that she was married, and was called "Aunt Johnson," by her niece. The child was born in August, 1827, and the mother remained there three months, after which she returned to Philadelphia. There was much talk among their friends at Philadelphia, as to the manner in which they lived together; and Mrs. Newman's mother was distressed about it. She came to talk to them, and he and the deceased both represented to her mother, to satisfy her, that they were married. Then they resolved to come to New-York, when she promised again she would be married after they got settled. But here, again, she put him off. Her reason now was, that should she fail in her new undertaking, it would not involve him. He was opposed to her taking a boarding house, at 7 or \$900 dollars rent, because he knew that they could not make it out of boarders. But she would have her own way. He again urged her to be married. He was doing well—had a good printing office, and a good run of work, and was determined to bring the child home, and have her acknowledged as his wife, and that as his child. He felt that he had rather be dead than alive, if he must live so—and he determined that he would not. Accordingly about two or three weeks ago, he went for the child, and returned on Tuesday or Wednesday morning last. She appeared glad to see the child, but for some time would not speak to him. He found on his return, that every thing had been seized for rent—that his office was destroyed—presses taken down—materials removed, &c. by the landlord. She at first made him believe that she had induced the landlord to do this, in order to prevent the materials being seized during his absence, by the man of whom he had purchased them, and to whom he had given a mortgage. But this was not true, and she had caused them to be seized for rent. Deceased still refused to acknowledge the child, and she said she would not until their present difficulties were settled, and then she would see about it.

Henry Newman.—Is son of the deceased, and aged 16. Witness testified that Richard Johnson, who was a boarder in the house, came into the back room between two and three o'clock on Thursday last, while the family were at dinner, having an infant in his arms; locked the door and put the key in his pocket. He then went towards the folding door which communicated with the front room, and attempted to fasten it. The deceased then came up and attempted to get out of the room, when Johnson drew her away from the door. A scuffle then ensued, in which the deceased succeeded in getting the child out of Johnson's arms, with which she ran to the back window and jumped out on to a platform and ran into a small parlor in the rear building. Johnson and witness immediately followed her. After getting into the room, Johnson went up to deceased with a pistol in his hand, and said, "Is not that child your's, and am I not your lawful husband?" Deceased then sat down in a rocking chair, and laughed at him; witness's two sisters were in the room at the time. They stepped in between the deceased and Johnson, when the latter said to the youngest sister, "Take care or I will shoot you," to which she replied, "you may shoot me, but don't shoot my mother."—Witness's oldest sister then asked Johnson several times for the key of the door, which he finally gave to her. After she got the key she said—"Now Johnson, give me the pistol." He replied, "No, I'll keep that," accompanying the remark, with a grin. Johnson then said something to the deceased, which witness did not distinctly understand, when deceased rose from her chair, advanced towards Johnson and said "You know better. Johnson immediately raised his arm and said "take that," when witness heard the report of a pistol, and saw Johnson run out of the room.

Deceased dropped the child on the floor, when witness ran to his mother, whose clothes were on fire, caught her in his arms, and extinguished the fire. Deceased then said, "Oh Henry," when he, with assistance of a boarder, (Mr. Hayes,) who came into the room, placed her on the sofa.—Witness then ran to the street door and called for aid; several persons came into the entry but immediately withdrew again. He returned to his mother, and shortly after heard some person in the entry exclaim "take care, he will shoot us." He turned round and observed Johnson at the foot of the stairs; he attempted to grasp him by the coat, and prevent his going into the room.—Johnson, however, succeeded in reaching the threshold of the door, when he fired the pistol a second time, which wounded the deceased in the left arm—the pistol burst and wounded his sister in the thumb, and lacerated the hand and arm of Johnson. He was immediately secured and carried to prison. He at first resisted, saying that he would go peaceably if they would not tie him. Witness is of opinion that Johnson was not in liquor at the time, although he thinks he has been a little for the last year. Witness

observed to Johnson the day before the catastrophe that he appeared to be down-hearted, to which he replied—"Yes, I am damnably down-hearted."

Johnson was the Publisher of the "Correspondent," the mouth-piece of the Infidel Club in New York, and the paper which is the model of others in different parts of the country, which are so indefatigably engaged in exposing the errors of "Paine's Sermons," &c. &c.

INTERESTING FROM OHIO.

Gallipolis, (Gallia County, Ohio,) is a considerable place; a small church was formed there about twelve years ago, by a missionary from Connecticut. Since that time they have been nearly destitute of a leader to guide them. Mr. Pomeroy says, When I came to the place under the direction of the American Home Missionary Society in May last, this little band of Christians were found, and I might almost say, literally upon their knees before the throne of grace, and it is believed some remain there still, and have professed again "that praying breath is never spent in vain." On my arrival, which was unexpected, they were assembled for prayer with the anxious inquiry, "what they should do, or what they could do?" It was a meeting of tears, and not soon to be forgotten.

But nothing special appeared, except that a few were much in prayer, till near the middle of July, when our meetings became more solemn, and some were awakened to a sense of their guilt and danger. The friends of Zion viewed these indications of good with intense solicitude—hoping—fearing—trembling—rejoicing. Our hearts were soon gladdened by the first case of hopeful conversion to Christ, this being remarkably clear and happy, its effect was powerful. The Spirit of the Lord descended upon us, and there "was a shaking in this valley of dry bones." In anguish of spirit, many cried out "what shall I do to be saved?"

Since the first of August the work has gone forward with a steady progress, spreading into both congregations in the county. From forty-five to fifty indulge the hope that they have passed from death into life, and many are still in distress. All this has called forth opposition and ridicule, but Jehovah has worked like himself. Oh sir, could you have been with us on the first Sabbath in September, it would have filled your heart with joy. Could the friends of the American Home Missionary Society have spent the day with you, they would have returned with warmer zeal for the prosperity of an Institution that is doing so much for Zion. At sunrise they would have found near one hundred "with one accord in one place," and would have felt that the peace-speaking Saviour was there. At the hour of public worship they would have seen a solemn assembly of near 1000 under a temporary shelter, (because we had no house to contain them,) the materials of which are soon to form a sanctuary for the Lord, silent and eager to hear the Gospel. But their appearance, and much less their feelings cannot be told, when 41 arose to profess their love to Christ, and to enter into covenant with Jehovah. Here were some who had been in the ranks of open opposition: 17 were heads of families, and twelve received the ordinance of Baptism. At the table of her Lord, they might have seen the mother, whose heart was more than full, but hers were tears of joy and gratitude. For years she had wept and prayed over an ungodly husband, and dear children regardless of divine things; but now that husband and four children, (all the adult members of her family,) came with her to commemorate the dying love of their ascended Lord;—they would have seen, and must have felt, that this is the work of God, and that it is marvellous in our eyes. To his name be all the praise.—Home Missionary.

NAVAL CHAPLAINS.

We are happy to learn that the Rev. Charles S. Stewart, late missionary to the Sandwich Islands has been appointed Chaplain in the American Navy. He reports to embark at Norfolk, about the 10th of December, on board the Frigate Guerriere, bound to the Pacific, and among other places to the Sandwich Islands. He will there visit the Guerriere, and after visiting the several missionary stations, (which will perhaps occupy two or three months,) resume his labors on board the U. S. ship Vincennes, now in the Pacific, and return to the United States by way of Canton and the Cape of Good Hope.

The appointment of such men to the Chaplaincy in our Navy, is not a matter of course, and we trust will not be without the most salutary effects. We regard it, in the present case, with more particular interest, because of the shameful and outrageous conduct, at the same Islands, of the officers and crew of the U. S. ship Dolphin.—N. Y. Obs.

SUMMARY.

Appointment for the Polar voyage of Discovery.—The Nat. Intelligencer says, "We understand that the Secretary of the navy has tendered to Capt. Catesby Jones, of the navy, the command of the Sloop of war Peacock, now fitting out at N. York, for the voyage of Exploration in the Pacific and South polar seas;" and adds that Capt. Jones has accepted the appointment.

Serious Accident.—The Steam Boat North America, on the 26th ult. on her passage from New-York to Albany, with 300 passengers on board, sprung a leak near Caldwell's landing and was run on shore near West Point. The boat was sunk, but it was supposed she might be saved. The passengers sustained no injury.

The schooner Saml. S. Wyckoff, was lately lost near Barnegat and all on board perished. It was rumored, says the N. Y. Spectator, that the difficulties between Gen. Scott and the government, have proceeded to such an extent that the President has stricken the name of the general from the army list.

The venerable Nathaniel Macon, who has for thirty-seven years been a member of Congress, from N. Carolina, either in the House of Representatives or in the Senate, has resigned his seat. Counterfeit Spanish Milled Dollars, dated in 1806 and 1808, are in circulation at the South. Great fears are entertained by the citizens on

Red river, in the Arkansas Territory, from the hostile appearance of the Indians, more especially since the murder of the two soldiers at Fort Towson. Fort Towson is represented as in a very weak state, being garrisoned by only 40 men. However, Col. Pierson who has made an excursion of 80 or 90 miles to the west for the purpose of making discoveries, gives such a report as considerably to allay the fears of the inhabitants.

The Rev. D. H. Barnes, one of the principals of the High School of New-York, whose death, by the running away of the stage in which he was a passenger, we mentioned week before last, when urged to take another stage which was then starting, replied to the person who spoke to him, "I have heard the driver of this stage (the one in which he had taken his seat) swearing this morning and I wish to go with him and talk of death, judgment and eternity." On the day previous he had been called upon to preach a funeral sermon and took for his text James, iv. 14, "For what is your life? It is even as a vapour that appeareth for a little time and then vanisheth away."

The Worcester Spy says, that a quantity of cherry plank and joist was landed there which grew in Ohio or Michigan, and had been transported by water a distance 900 miles, four hundred of it by artificial navigation.

An ancient colonial coin of Massachusetts was recently found in Florida. It is of the size of a shilling piece, and of copper, thinly washed with silver. It is much worn by use, and contains the date of 1652, with the No. of the coin inscribed in the centre. The name of Massachusetts on the edge, is spelt Masathussets.

The Hornet has returned from the West Indies on account of sickness among the officers and crew, it having been satisfactorily learnt that nothing but frost will eradicate the disease known as the yellow fever.

One ton of specie has been lately obtained from New-York for the Bank of Upper Canada.

The Methodist printing-office, in New-York city, employs between 100 and 200 persons—and its expenditures, for paper, types, labor, &c. are probably three or four thousand dollars weekly.—About 25,000 copies of the Methodist paper are printed—11,000 of their Magazines for adults—8,000 of their Juvenile Magazines—besides editions of bibles, tracts, &c.

An experiment of fifty years standing in this Republic has put to shame a favorite argument of infidelity, viz. that without the aid of the civil arm, religion would die. It has here received no aid from the civil arm,—and yet wherever traces its history, will find that from the infancy of our nation to this day, it has been gradually extending and gaining strength. And so it will be in time to come. Religion contains the elements of life within itself; and hence has no need to be attached to the car of government, which would only retard its progress.

COMMUNICATED.

Melancholy, & solemn warning.—It becomes our painful duty to announce another case of mortality caused by clothing children in cotton in the cold season of the year. A daughter of Mr. Philo Hall, of Wethersfield Genesee county, between 5 and 6 years old, was burnt to death on the 13th ult. the particulars are as follows:

The mother went to a near neighbor on an errand and returned in a few moments, when she found the child sitting on the hearth naked and literally roasted alive. Medical aid was immediately obtained, but to no purpose, the child expired in a few hours. The most she was heard to say was, "Mother must die."

MARRIED.

In Barre, on the 25th inst. by Rev. George Coan, Deac. Daniel C. Arnold, to Miss Sally Coan, of the former place.

ROCHESTER MARKET.

WHEAT,	per bushel,	1 1/2
Rye,		50
Oats,		25 to 28
Corn,		50
Flour, bbl.		\$6.50 to 7.00
Beef, fresh,	— cwt.	2.50 to 3.50
Pork, fresh,	— cwt.	3.50
—, mess,	— bbl.	12.00
Potatoes,		25
Turnips,		18
Butter,	— lb.	12 to 15
Lard,		6
Eggs,	— doz.	15
Cider,	— bbl.	1.50 to 1.75
Salt,		2

JUDICIAL NOTICE.

DOCTORS J. W. SMITH & H. GRANT have formed a connection in business—Office one door west of Blossor's Tavern. July 4, 1828. 27—11

H. B. PIERPONT,

MERCHANT TAILOR.
STILL carries on the business of draper and tailor 2 doors west of Blossors Tavern, East Rochester where he has just received a very fair assortment of Goods in his line of Business which he is very anxious to dispose of for cash. He flatters himself that his reputation as a Mechanic is sufficiently known to release him from the disgusting task of writing a column of large swelling words of self commendation, to convince the public that he can work better, or sell goods cheaper than his neighbor. Rochester, Nov. 23, 1828. 481f

SAMUEL STONE,

Dry Goods Merchant, Carroll st. Rochester. 32

D. WILLIS, has taken an office in East Rochester, near the corner of market and a main street, opposite the Franklin House. 421f

JUST published and for sale at the office of the Rochester Observer,

KITTREDGE'S ADDRESS, on the Effects of Ardent Spirits. Price 37 1/2 cents per dozen, \$2.50 per hundred, \$16 per thousand. Nov. 7, 1828.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Lined oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil & meal usually kept on hand. JAS. K. LIVINGSTON. 351f

Sept. 25, 1828.

FOR THE OBSERVER.
"Speak to the children of Israel that they go forward."
THIS high command by Israel's God was given
To Israel's trembling host, when terrors thick,
And dark, as Egypt's gloomy night, which wrap'd
Her guilty sons in wrath,—Israel, advance!
'Twas nature's God that spake, and nature heard:
The obedient floods roll back their mighty waves,
And Israel's free. The same high orders arm'd
With tenfold obligation, and with dread
Authority from Zion's God, is borne
To Zion's sons—and naught to disannul;
For though in terrors dark as midnight's gloom,
With seas and mountains to obstruct and stay
Their course,—nor eye to pity, nor an arm
Created competent to save, or give
One cheering hope of sure deliverance,—
Yet, still, no other order in the camp
Is heard, but to advance—Go forward, said
The Lord. The cause you plead, and plead against
A world in arms—that cause is mine, and must
Prevail—and shall, tho' earth and hell oppose:
Go forward then, in defence of
The threaten'd foe, perfect the mighty work;
The subjugation of a world to Christ.

THE BLESSED LAND.
"The inhabitants shall not say, I am sick."—Isaiah.
Not sick—Shall throbbing brows no more
With nameless anguish start?
No more the ebbing life-blood pour
Cold currents through the heart?
No tortured nerve with racking pain
To sudden madness thrill?
Nor strive the powerless limbs in vain
Their office to fulfil?
Is there no weak, no palsied hand,
Nor agonizing breast?
Where, Book of Mercy! is that land
Which thus thy page has blest?
Dwells there no sickness of the heart
Within that favored bound?
No pleasure with its poison'd dart
Th' unwary youth to wound?
No hope deferred, the soul to harm?
No joy on parting wing?
No love, with fickle smile to charm,
With false embrace to sting?
Oh glorious world! from ills of time,
From fears and changes free;
Why should we shrink to seek that clime,
Tho' death our passport be?
[Episcopal Watchman.]

Education Society Notice.
A meeting of the examining Committee of the American Education Society, appointed for the western section of this state, to examine candidates in regard to the evidences of their piety, their motives in wishing to engage in the ministry, and in regard to their talents and literary attainments, will be held at the house of the Rev. William James in Rochester, on Wednesday the 17th day of December at 2 o'clock P. M.—The members of this committee are Rev. Messrs N. Bull, W. Day, J. Penney, W. James and J. Parker.—A punctual attendance of the committee is desired. Applicants for examination are also requested to be present at the precise hour of meeting.
J. PARKER
Secretary of the Committee.

For the information of such as may wish to apply for the patronage of the Society, the following notices are given.
1. The applicant must exhibit evidence that he has been pursuing classical studies, at least three months, with a competent instructor.
2. He must produce testimonials from three or more serious and respectable persons, best acquainted with him and his circumstances (e. g. his minister, instructor, a magistrate, or some other principal man in the vicinity) stating his age, place of residence, indigence, moral and religious character, talents, acquirements, and serious desire to devote his life to the Gospel ministry. These testimonials should be full and explicit. They should not be given without personal knowledge of the facts stated, or a minute and thorough information respecting the person to be recommended. They should be sealed; that the writer may speak with more freedom, and that the person recommended may not be injured by reading opinions in his own praise. This last suggestion is of more importance than might, at first, be apprehended by one who has not reflected on the subject.
3. Having obtained the above testimonials, the applicant, or his friends, may make known his wishes to the Secretary of the Parent Society, whose residence is at Andover, Mass; or, if more convenient, to either of the Secretaries of the Branch Societies who will direct him to go before some one of the examining Committees, appointed to examine candidates, in regard to the evidences of their piety, their motives in wishing to engage in the ministry, and in regard to their talents and literary attainments.
4. If the examination and testimonials of the candidate are satisfactory to the Committee, they will recommend him to the Board of Directors, who at their next regular meeting will receive him on probation, for three months, and make him the usual appropriation. The sum granted is, at present, 12 dollars per quarter to those in Academies, and 18 dollars per quarter to those in Colleges.
5. At the end of three months, the person received is required to make a return to the Board of directors, according to a printed form, a copy of which is appended to this Report. In the first column he repeats his serious desire to devote his life to the Christian Ministry and renews his request for aid. In the subsequent columns, after mentioning one or two other circumstances, he gives a full, and accurate statement of all his expenditures, and all his receipts, with the amount of his debts, if he has any, beside what he owes to the Society. This schedule is then submitted by him to his principal instructor, who signs the following declaration on the back of the same: "I certify that I have examined the within accounts, and that I believe the same to be correct; and also that the person, (or persons) herein named sustain the character required of beneficiaries by the Constitution and laws of the American Education Society."

A responsible person signs another declaration of the following import: "I certify that I have received, for safe keeping, the note (or notes) of the within mentioned person, (or persons) for his (or their) last grant from the American Education Society, which note, (or notes) is (or are) subject to the order of the Directors of that Society."* Where the Directors have not authorized any one to receive notes, they are to be sent by mail, to the Secretary.

6. At the close of each succeeding quarter, unless a longer time has been granted by the Board of Directors, on account of distance, or for other special reasons, the application for aid must be renewed in the same way. If the account is essentially defective, or if the testimonial of the instructor is wanting, or if no note has been given for the previous grant, the application must fail, and no appropriation can be received until the rules are complied with.

7. The Directors of the Parent Society meet regularly in Boston, on the second Wednesday of January, April, July, and October, at 10 o'clock, A. M. A Committee of the Directors meet at 3 o'clock on the preceding day, for the purpose of examining those who wish to apply for the patronage of the Society. Communications must be in season for these meetings, or they will be laid over. The Boards of the several Branch Societies usually meet two weeks previous to the times above mentioned.

8. Students after choosing the place of their study, are not expected to remove to another, or to advance from the first to the second stage of their education, (i. e. from the preparatory, to their collegiate course,) without the approbation of the Directors.

9. The Secretary gives notice to those concerned of all appropriations made, and of the manner in which they are to be drawn from the Treasury.

* The form of the note now in use, is as follows:

For value received I promise to pay the AMERICAN EDUCATION SOCIETY or order dollars, in one, two, and three years after my preparatory studies for the ministry shall have been closed;—viz. one third part each year, with interest upon each part after the same respectively shall have become due.

Suicides in Paris.—M. Faret, a doctor of medicine, has prepared from the official records of the police, a curious memoir on the suicides in Paris, from 1794 to 1824. In these 30 years the whole number of attempted suicides, discovered by the police, was 7782, of which 4720 were effected. This amounts to 223 per annum on an average, but the number has been increasing; in ten years ending in 1803, it was 107 per annum; and in the ten years ending 1823, it was 334. Of the 6782 persons who attempted suicide, only 1695, or about one fourth, were living in the state of legitimate marriage; and when we consider how small comparatively the number of the unmarried is at those periods of life at which the act is generally committed, it may be inferred that the proportion of suicides among persons living single is ten times as great as among those who are married. This affords a hint to "celibataries." In the years ending 1823, the whole number was 3340; and of these it is surprising to find that 181 were under fifteen years of age, and 479 between fifteen and twenty. But the age at which suicide is most common is between 35 and 45, the number for that period being 2370, or two thirds of the whole. The modes of destruction resorted to (in the whole thirty years) were as follows:

Drowning	2422
Fire arms	1135
Precipitation from a height	872
Strangulation	838
Charcoal vapour	455
Poison	390
Cutting or stabbing	634

1346 cases of suicide were attributed to physical causes (diseases, wounds, or bodily infirmity, we presume), and 476 to drunkenness.

Of those which were attributed to moral causes, the following is the table given by the police:

	Men.	Women.
Crossed in love	97	157
Jealousy	39	53
Mortified pride	27	27
Calumny and loss of reputation	97	28
Remorse	37	12
Disappointed ambition	110	12
Reverse of fortune	253	39
Gaming	141	14
Other species of misconduct	208	79
Domestic chagrins	524	204
Misery (Misere)	311	394
Fanaticism	1	15
Misanthropy	3	0

The author observes that there are a number registered, the causes of which were not known; and it may also be presumed that the causes assigned were often erroneous.

From the known effect of different seasons on the temper and feelings of men, we are not surprised to find that suicides are more frequent in some months than in others. Dividing 6782 by 12, the mean number for each month should be 565; but in the four cold months, November, December, January, and February, the actual number was 441; while in the five warm months, between March and September, it was 682.

From the N. E. Palladium.

POWER OF CONSCIENCE.
M. Editor.—The following story was told me, yesterday, by a friend from Vermont, which interested me so much, that I have thought it would be acceptable to your readers, and might induce some persons, when under strong temptation to steal, to inquire, what will it cost?

A well dressed man called at the tavern of Mr. B. of W. in New Hampshire, and asked the landlord whether he kept that house the year be-

fore. M. B. told him that he did.—Then, sir, said he, I want to speak with you aside. The tavern keeper followed the man into the further part of his barn, when, with shame depicted in his face and embarrassment in his manner, the stranger took from his pocket a silver spoon, and told him that about a year before he breakfasted at his house, and stole the spoon he then held in his hand. That he, soon after committing the theft, mounted his horse and rode off; but had not gone far, before he was strongly inclined to return and replace the spoon on the table; that fear of being seen, prevented his doing it. He rode on, continually looking over his shoulder, to see if an officer was not in pursuit of him. At length he alighted and buried the spoon under a bridge, thinking he should, by so doing, escape detection, and the landlord would not be much injured by so small a theft. The man went home to Connecticut; but peace of mind he had lost, and could not find it again at home. After enduring mental torment for a whole year, he "came to himself," and resolved to return to New Hampshire, and confess his fault, and make restitution. The landlord asked the penitent stranger if he was poor. He said he was not—that he possessed a large estate, and needed nothing this world afforded—that now the spoon was restored, he could breathe freely again, if the landlord would forgive him. The innkeeper gave him his hand, and compelled him to come in, and tarry at his house a night without expense.

CATHOLIC IMPOSITIONS IN HUNGARY.

A document, consisting of more than twenty heads, has been published, purporting to be the form of recantation of converts from Protestantism to Popery; in which they are made to say, that they were converted by the care of the temporal and spiritual authorities, and by the diligence of the Jesuit missionaries; that the Pope cannot err; that he has full power to forgive or retain sins, and to cast men into hell; that all that he has established, whether out of the Bible or not, is true, and instrumental to salvation; that he ought to be honored, with similar reverence to that which is paid to Christ himself; that those who oppose his authority ought to be burned at the stake, and to perish, body and soul in hell; that the reading of the Scriptures is the origin of all faction and blasphemy; that each priest is greater than the Virgin Mary, since she was the parent of Christ but once, but the priest creates him anew again and again; with much more that is equally superstitious, unscriptural, and absurd. When will Protestants learn adequately to feel the gratitude they owe to God for their own exemption from such enormities of doctrine; as well as their duty to their wandering fellow-creatures, to endeavor with holy wisdom, meekness and charity, to bring them back to the paths of scriptural truth?

TRICKERY EXPOSED.

A short time since, (says an English gentleman who has recently visited Lisbon,) the Priests found, or pretended to have found, an image, dug up from the earth, and proclaimed it to be the effigy of an eminent Saint; it was accordingly set up in one of the churches, where crowds of devotees assembled to offer their adorations. To this Saintship was also referred the decision of the disputed point, who was the legitimate Monarch of Portugal? The officiating priest put the question, in an audible voice, "Is Don Pedro the lawful Sovereign of these realms?" The saint shook his head as a negative indication. "Is Don Miguel the Sovereign?" The image nodded assent. This was repeated on various occasions to increased congregations, and was considered by the multitude as an astonishing miracle. At one time, in the presence of our informant, the first inquiry had been replied to as usual; to the second, no answer was returned; upon which the priest several times repeated the question, and at length assumed great vehemence of manner, when a boy popped his head from behind the curtain, and exclaimed, "it is not my fault, sir, the string is broken!"

VALLEY OF THE MISSISSIPPI.

We are happy to announce, that notwithstanding the low state of the American Tract Society's funds, the Committee have determined to occupy, without delay, the wide Valley of the Mississippi, in a far more effectual manner than they have hitherto done. With this view, the Rev. Orman Eastman, late Corresponding Secretary of the Branch Tract Society in Boston, has been appointed General Agent for Tracts in the West, and left this city on Tuesday last, to enter on his interesting labors. He is expected to visit the principal towns in person, and will be assisted by three other Agents, [appointed to labor in different districts,] one of whom, Mr. Charles E. Furman, late of the Theological Seminary at Auburn, left this city in company with Mr. Eastman. It is the intention of the Committee, as far as practicable, to cause one or more Tracts to be placed in every family West of the Alleghenies.—N. Y. Observer.

WELCH PRESBYTERIAN CHURCH.

On Friday last, says the Pittsburgh Spectator, the Presbytery of Ohio, agreeably to adjournment, convened at the Meeting house of the Welch Congregation of this city and vicinity, and was constituted with prayer. Mr. David Stephens delivered a sermon in the English language, and repeated parts of it in the Welch, from Isaiah ix. 6; "His name shall be called Wonderful." This discourse was sustained as a part of his trial; and the Presbytery proceeded, by prayer and the laying on of hands, to ordain him to the office of the Gospel ministry; and to install him as pastor of the Welch Church of Pittsburgh and vicinity.

The church, now favoured with the labours of a settled pastor of their own choice, consists of emigrants from the Principality of Wales, in England. They are not numerous but appear to be united, grateful for the enjoyment of the Gospel and its ordinances, and zealous for the advancement of the Redeemer's cause. They have built a small, but very convenient house of worship, which is handsomely paved. At one end of it stands a plain, but comfortable hospital, in

the front of which is a platform enclosed with bannisters.—Mr. Stephens is an evangelical and acceptable preacher in the vigor of life; and it is hoped, that he will long prove a blessing to this people, and be happily instrumental in building up the Kingdom of his Divine Lord and Master, and in saving souls from eternal death.

CHRISTIAN ALMANAC.

FOR 1829.
For sale at the Office of the Observer.

LA MOTTE'S COUGH DRUGS.

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

A family use of these DRUGS may be considered as a certain cure of the common Coughs, Croup, Hoarseness, Sore Throat, Catarrh of the Larynx, and other pulmonary affections, arising from debility, impurities of the blood, indigestion, pain in the chest, and in the lungs, and in spasmodic Asthma, and in the treatment of the above diseases, it is superior to all other remedies. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price 50 cents.

TO THE PUBLIC. Doctor Almy's Certificate.
Mr. Samuel A. Almy, Merchant of Stillport, Genesee Co. N. Y. applied to me in Dec. 1828 for advice, he having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough Drops) with only partial and temporary relief, and that he was in the fifth day of January next, at ten o'clock in the morning, he found himself perfectly relieved, and has since enjoyed perfect health. He is now in the habit of using two bottles of them. I have verified in my Druggist Shop and used in my practice about one gross of La Motte's Cough-Drops in little more than 22 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kinds of Chronic Coughs, where there is any mucous secretion.

S. O. ALMY, Physician.
Le Roy, Genesee Co. N. Y. July 21st, 1829.

Having been concerned with Doctor Almy in the DRUGGIST STORE, during the year 1828, I cheerfully concur in the above statement he has made respecting La Motte's Cough Drops. I have also used said Drops in one case where I was afflicted with an insupportable cough and spitting of blood, after having used other remedies with little or no success.

B. E. FURHILL.
Le Roy, July 31st, 1829.

Sold wholesale and retail, by G. Hitchcock, E. J. Gibbs, Wm. Fisher in Wm. Worcester, Druggists, Rochester, and by Druggists generally.

BY order of Moses Chapin, Esq. first judge of the county courts of Monroe county.—NOTICE is hereby given to all the creditors of Joseph Newkirk, an insolvent debtor, of Rochester, in said county, to show cause, if any they have, before the said judge at his office in the town of Gates, in the county of Monroe, on the 15th day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act to abolish imprisonment for debt in certain cases, passed April 7th, 1819.—Dated this 11th day of November 1828.

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CANAL TRANSPORTATION.

Hudson & Erie Line,
Runs Night and Day on the Erie Canal, between Buffalo, Troy and Albany.
SUNDAYS EXCEPTED.

For Freight or Passage, apply to
JOHN SCOTT, Buffalo,
S. & W. PARSONS, Lockport,
ALEX. & CHAPIN, Rochester,
WRIGHT & SHERMAN, Syracuse,
C. MORRIS & Co. Utica,
PATTISON & HART, Troy,
ALEX. & CHAPIN, Albany,
DOUGLASS & DUNN, No. 19, South street, N. Y.
HART, HERRICK, & Co. Boston.
PLINY ALLEN, 40-47
BIGELOW & BANGS, ALLEN & CHAPIN.
Rochester, April 4, 1828.

PIONEER STAGE OFFICES.

OPPOSITE the "Clinton House" Exchange street, and at "Christopher's Mansion House" Carroll street, Stages will leave the Office at the Mansion House hereafter in the following order, viz: For Albany at 3 and 9 o'clock A. M. For Lewiston by Lockport at 3 in the morning; and for Buffalo by Caledonia Le Roy and Batavia at 9 o'clock in the morning, every day except the Sabbath Rochester, Nov. 12.

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as
Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.

Also—

Copial Furnish,
a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.
Rochester, Sept. 1, 1828. 354f

W. H. WARD & CO.

Marble Building—Carroll Street.
Offer for sale at low prices, a full supply of
DRY GOODS, CROCKERY,
GROCERIES, HARD-WARE,
AND HOLLOW-WARE.
June, 13th 1828. 24ff.

1828. SUMMER GOODS.

HILL & PEET, (at the old stand of C. J. Hill,) have commenced receiving their stock of Goods for the summer, which will be very extensive. Prices will be accommodated to the present pressure in the money market Rochester, May 13, 1828. 20f

DEPOSITORY OF BOOKS.

For the GENESSEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.
A large supply of BOOKS has been received this spring, and additions to it are constantly making.
L. A. WARD, Depository.
June, 1828.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society. The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.
Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
LEVI WARD JR. Treasurer.
June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at \$1. per annum.
The subscriber, as Agent for this village and vicinity, will receive subscriptions; and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vols. on hand and for sale at the publishers price.
SETH D. CHAPIN.
Rochester July 18th 1828.

HOUSE TO LET.

Enquire of
J. BISSELL JR.
Rochester, Oct. 22, 1828. 43ff

Important to the Afflicted—The celebrated ANTI-DYSPEPTIC ELIXIR.

A MEDICINE of the highest virtue to persons laboring under indigestion, or debility of the stomach from the relaxing effects of the warm season, such as Palpitation of the heart, Sickiness of the stomach, Flatulency and moving of Costiveness,
wind in the bowels, Pain in the pit of stomach,
Loss of appetite, Bitching up sour water from
Vertigo of the head, the stomach,
General weakness of the Lowness of the spirits,
whole system.

Indigestion—This disease is one of the greatest evils of a city life. Whatever can contribute to remove it, will always be anxiously sought.—The following certificates speak well for the remedy mentioned therein.
Extract of a letter from a physician of Argusata, dated March 22, 1828.—Dr. C. L. Smith Dear Sir, Since I had the pleasure of seeing you in New-York, during the last summer, I have used every means, and taken advantage of every opportunity to have my virtues fairly tested, and so far I think it has succeeded beyond the recommendations in the directions.

Harrisburgh, Penn., May 8, 1827.—Dear Sir: In pursuance of your request, I am happy to inform you that the Anti-Dyspeptic Elixir has almost performed miracles in my case. Before I began to take the first bottle the palpitation of my heart and continual vomiting were so distressing that I could keep nothing on my stomach; I am now using the third, and last bottle; my health is hourly improving, the costive state of my bowels has left me, the roaring of wind about my stomach is entirely gone, and I can eat quite a hearty meal without being incommoded; and, sir, I must say that this simple remedy apparently has done more for me than all the skillful physicians I have consulted for five years past.—I am, with heartfelt gratitude, your humble servant, DAVID R. WILLIAMSON.

I do hereby certify, that I have been for 18 months completely cured of indigestion by the use of the Anti-Dyspeptic Elixir. I have felt nothing of the disease until a week or two past it has attacked me partially. A recurrence to the Elixir again has completely removed it. I take this method to notice it purely for the good of those who are afflicted with this miserable disease. SAML. EDGAR.
Wooster-street, N. Y. 1827.

We, under signed, having been afflicted for some time with indigestion and weakness of the stomach, for which we have taken the Anti-Dyspeptic Elixir, which has given us complete relief, we feel it our duty to recommend this excellent medicine to all those who are afflicted in like manner.

JOH LYMAN No. 17 Jefferson-st.
THOS. LYON, Lumber Merchant,
JACOB SHARP, No 1 Hester-st.
ENOCH DEAN, 114 Bowery.

The above medicine is for sale in this village only by
BRACE & STARR, (agents for the proprietor) at their Drug Store, No. 2, Exchange Buildings.
Rochester, June 7.

1927.

ROCHESTER OBSERVER.

FRIDAY, DECEMBER 12, 1828.

VOLUME II—NO. 50

SAMUEL CHIPMAN, EDITOR.

ROCHESTER, MONROE COUNTY, N. Y.

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ELISSA LOOMIS.

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- A. B. Hall, Geneva.
- Thomas J. Nevins, Penn Yan.
- E. Gilbert, Richmond.
- Doct. Fuller, Naples.
- Samuel Rice, P. M., Prattsburg.
- Chester Loomis, P. M., Rushville.
- Garidon B. Fitch, West Bloomfield.
- Orrin Gilbert, Lima.
- James Richmond, Livonia.
- David Parker, Avon.
- Jacob Hall, Genesee.
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- Justus Brown, Monroeville, Ohio.
- Wm. K. Blasdell, West Mendon.
- Col. Ws. Mynderse, Seneca Falls.
- Rev. Mr. Bradstreet, Cleveland, Ohio.

THE POWER OF RELIGION.

The following sketch will be read with interest, not merely on account of the remarkable facts related, but as coming from the pen of the late lamented Colonial Agent, Mr Ashmun.—African Repository.

L. C. a black man, has been a member of this Colony since the beginning of the year 1820.—He made a profession of religion in America, but never since I knew him, either discharged his duties or evinced much of his spirit, till within the last 10 months. He was a man of good natural sense, but wretched in the extreme, and the cause of equal wretchedness to his young family. His wife, naturally of a mild and placid temper, failed in almost ever thing to please him, or prevent the constant outbreaks of his morose and peevish humor. He was her tyrant—and so instigated with malevolence, the vain conceit of superiority, jealousy, and obstinate pride, as to resemble more an Arab of the desert, or a person destitute of natural affection, than a person by education and in name a Christian. As a neighbor, his feelings were so soured and narrow, as to render him obnoxious, suspicious, and equally an object of general dislike and neglect. His heart was a moral desert—no kind affection seemed to stir within it—and the bitter streams which it discharged, had spread a moral desolation around him, and left him the solitary victim of his own corroding tempers. Such an ascendant had these evil qualities over the faculties of his mind, as in a great measure to dim the light of reason, and render him as a subject of the colonial government, no less perverse and untractable, than he was debased and wretched as a man. Several times have the laws which guard the peace of our little community, been called in to check the exercise of his turbulent passions, by supplying the weakness of more ingenious motives. Still this person discovered in the midst of this wreck of moral excellence, a few remaining qualities, on which charity might fix the hope of his recovery to virtue, usefulness and happiness. But these were few, and mostly of a negative kind. He was not addicted to profane discourse. He allowed himself in no intemperate indulgences.—He observed towards sacred institutions, a cold, but still an habitual respect, and strange as the fact may seem, he was laborious in his avocations, even to severe drudgery, and equally a stranger to avarice and a passion for vain ostentation.—Whether these relieving traits of his character were the effects of habits produced by the influence of former religious impressions, or whether they were the result of constitutional temperament, or of education, is not for me to decide. But such was L. C. until the autumn of 1824, when not only a reform, but an absolute reversal of every perverse disposition and habit in the revolting catalogue of his character took place.—A more obliging and affectionate husband, I am convinced, is not to be found on this Cape; few, indeed, in the world! And there is no appearance

of constraint or affectation in this display of tenderness. It is uniform, untiring, cordial, and increasing, as far as it is permitted any one except the Searcher of hearts to judge. In all his intercourse with his family and neighbors, he carries with him an inimitable air of sweet humility. You would pronounce it to be the meekness of the heart springing from some deep-felt sentiment of the interior of the mind.—But so far from abasing the possessor in the estimation of others, this very trait commands their respect and their love. It gave him a value he never appeared to possess before. Ten months have I now had daily opportunities to observe this altered man in a great variety of circumstances, and some of them, it must be confessed, sufficiently trying. In one instance I have had to regret and censure the appearance of that perversity which made an important part of his former character. But happily this fit of turbulence was of short duration; and some months have since passed without witnessing a repetition of the infirmity.—Were I this evening asked to name the man in the Colony, who would most carefully guard against offending, or raising even a momentary pain to any of his fellow-men, I should not hesitate to say that in my judgment, the man is L. C. On this point I insist, because it was precisely in his revolting and unfeeling selfishness, that his greatest and most incurable infirmity seemed to consist. I hardly need add, were science not liable to misconception, that the duties and ordinances of religion are matters of his most devout and diligent observance. How often have I been awakened at the dawn of the Sabbath, by his devout strains of prayer and praise sent up from the midst of a little company of praying people, who at that hour assemble for religious exercises in a vacant building near my residence. How sure am I to find him reverently seated in his place among the earliest who assemble in the house of God.—What an active promoter of every commendable and pious design, is sure to be found in him.—Every laudable habit, which had survived the general extinction of all practical virtue, seems to have acquired additional confirmation; and from the operation of higher principles, seems to follow of course, and derive the best guaranty of its continuance. I might go on to particularize—but it would only be to fill up the outline already sketched; and which, whether relating to his former or his present character, however imperfect, is strictly true. Ask him the causes of so obvious and surprising a change; and he humbly, but unhesitatingly ascribes it wholly to the power of the Divine Spirit, operating; he cannot tell how, but evidently by means of the word and ordinances of God, upon his whole mind. Such was the origin of this great moral renovation—and such are the agency and means by which its effects are sustained, and under the operation of which they are beginning to combine into a habit of holiness. He rejoices in the hope of its duration to the end of life, solely, he would say, from the confidence he has in the immutable love and faithfulness of the Holy Being who has wrought so great a work in him.—And let philosophers cavil and doubt if they must; but this man's example is a refutation in fact, of a thousand of their sceptical theories.—He is new man—and the change was effected chiefly before discipline, or example, had time to work it. He is an honest man; and soberly asserts, that to his certain knowledge, he did not perform the work himself. But where is the example to be found, of such and so great a change wrought by mortal means? The history of the human race is challenged to produce it.—To God, then, who created man; to Christ, who redeemed him; and to the Holy Ghost, who sanctifies him, be ascribed without abatement, or reserve, the power and the grace displayed in this and every similar instance of the conversion of a blind, and hardened, and wretched sinner. *Monrovia, July 3, 1825.*

From the Home Missionary. REPORT OF MISSIONARIES & AGENTS.

From the Rev. J. M. Ellis, Jacksonville, Morgan Co. Illinois, Sept. 25, 1828.

MY DEAR BROTHER:—

I think I mentioned in my last, the addition to our church, on the last Sabbath in July, of fourteen members, present number twenty nine. Since that time our prospects have been increasingly encouraging. I mentioned also that the church in Jacksonville was engaged in building a parsonage house, on account of the very high rent, occasioned by the rapid growth of the place. The church, I believe, is perfectly unanimous in all its proceedings. Nothing desirable can exceed the kind attention paid to me and my family. The sum engaged for my support is \$150—probably more, principally in produce. I have strong confidence, that it will not be long, if the Lord succeed his work, as there now seems reason to believe, before your society will be relieved. Now certainly the people seem ready to do every thing that could reasonably be expected. Building the house is a heavy burden, with all their other pressing business, where every thing is to be begun anew.

In the engagement made with the people, I have reserved one Sabbath in four, to preach occasionally in other parts of the county, and to visit the churches in the neighboring counties.

In compliance with repeated solicitations, I went on the 8th of Sept. to Canton, Fulton Co. (75 miles N. W. of Springfield) and returned in 17 days; during which time I rode in all, going and returning, 234 miles—preached 13 sermons—5 in Fulton, 8 in Sangamo—constituted a church in Fulton, of 9 members, (several absent on business who will join the next opportunity)—administered the sacrament three times, twice in Fulton Co. in Canton and Leiston, the county seat, and once in Sangamo Co. Baptised six adults and five children, (seven were added to the church in Sangamo) and attended six prayer meetings.

Never have I felt my hands more effectually sustained by prayer, and never has the Prospect, could we have the aid desired appeared so encouraging as now. Since January, I have received to our communion, in the different churches, more than sixty members. The anxiety to obtain preachers of our denomination, is expressed in language of the most earnest entreaty.—In Fulton county, two men are ready to engage \$50 each, for the first year. Fulton county is a very desirable place, both for health and for various other advantages for new settlers. Half the people are from N. England and N. York. The health of the county is certainly excellent; and it seems destined in a few years to stand among the first in the state. At least five or six Missions are imperiously needed in Illinois.

From Rev. Lucius Alden, Aurora, Dearborn Co. Indiana, Oct. 22, 1828.

In my last, I gave some account of the progress of Sunday Schools in this vicinity. (Since then, three other schools have been organized, which make, as near as we can calculate, in all not less than 2,000 members connected with these institutions within a circuit of about 15 miles around this place.

We have recently made provisions for establishing a depository of books of the A. S. S. Union. Their publications, to the amount of about \$80, have been received, and are now offered for sale in this place.

I have still continued to devote considerable attention to this object, and I have reason to believe that my labors have been greatly blessed.

In August, at a numerous and respectable meeting in this county, a Society was formed for the promoting of Temperance. Sound sentiments on that subject are gaining ground among our citizens.

Mr. Alden preaches steadily in Aurora, Union township, Randolph township, and Caesar Creek township; where his labors have been attended with some encouraging success.—*Id.*

From Rev. William Page, Ann Arbor, Michigan Territory, Oct. 7, 1828.

Mr. P. names with regret the unusual sickness which had prevailed among his people, the failure of his own health, for six weeks; and several circumstances, which seem to have arrested, in a degree, the revival which had commenced at the time of his last report. But add:

“Still, however, our meetings, both on the Sabbath and during the week, the two Bible Classes and the two Sabbath Schools are continued, and the monthly Concert is attended. The few cases of hopeful conversion, of which I made report in my last communication, still give us much satisfaction. We expect two or three of the number to join us at our next communion.”

Upon the whole, the condition of this people is very much improved since they began to share in your benefactions. When I came here, the church consisted of 23 members. It now embraces nearly 70. It then had no place of worship. It now has the prospect of enjoying one in a few weeks entirely completed. It then was hardly organized, & had not connected with it a distinct congregation. It now, we think, is thoroughly organized, so that if it should be deprived of a minister, it would continue to maintain the worship of the sanctuary, and to uphold the Bible Class, the Sabbath Schools, and other religious meetings.—*Id.*

From Rev. Elihu Mason, Sheridun, Chataouque Co. N. Y. Nov. 3, 1828.

“Particulars of the great things which God is doing for this people, I cannot now give; but will only remark, that the house of God is filled with deeply anxious and attentive hearers. Between 30 and 40 already rejoice in Christ Jesus, and more are anxiously inquiring what they must do to be saved.”—*Id.*

FIELDS OF PROMISE AND APPLICATIONS FOR AID.

Interesting from Florida.

The following is extracted from the copy of a letter which has been kindly furnished us by J. Everts, Esq. Corresponding Secretary of the A. B. C. F. M. In a note, Mr. Everts remarks: “The enclosed is from a gentleman whom I formerly knew, as a merchant in Baltimore, and who is, I trust, a sincere friend to the promotion of the Gospel in our new settlements.” It is dated, Marianna, Jackson Co. Florida, Sept. 28, 1828.

“Heretofore, it has been my good fortune to be a helper; now, I must call upon you for help to feed those who are perishing for lack of knowledge. You know, my dear sir, that I have visited nearly all our mission stations among the heathen Indians, and how deeply I feel for and commiserate their situation; but here are Americans, equally destitute, and calling upon me for prayers and exertions. I have lived fifteen months in this county, containing a population of five thousand souls, without hearing the sound of the Gospel; and the other counties of the Territory are not much more favored. At Pensacola and St. Augustine, the Spanish population have Roman Catholic churches, and the Americans in Tallahassee, have an Episcopal church. These with a few local Methodist and Baptist preachers, are all the watch-towers in the county.”

The place I now address you from, has recently been laid off into town lots, and is populating rapidly. It is situated in the heart of the richest tract of land in Florida, at the head of navigation on Chipola; and is expected to be made the seat of justice for the county. Considering this my adopted home, I have repeatedly pressed upon my neighbors, (most of whom are poor) the necessity of making exertions to establish a church; and a feeling very favorable to it is now manifested by many of them. The

prosperity of our new settlements, is a great inducement for a church, and the wealthier planters offer to subscribe liberally to defray the expense of erecting the building. On me has devolved the getting of a minister; and on you are my hopes and expectations cast. I believe that a support for a single man may be raised among us; but it would be desirable to have one who would teach a school, at least a while.

I pray you to send us a messenger of peace; we shall receive him with joy, and bless you with gladness. If you can send us one, give me information, and I will engage to have his passage paid out.—*Id.*

From Mrs. Opie's Illustrations of Lying. MISTAKEN KINDNESS.

Ann Belson had lived in a respectable merchant's family, of the name of Melbourn, for many years, and had acquitted herself to the satisfaction of her employers in the successive capacities of nurse, house maid, and lady's-maid.—But it was at length discovered that she had long been addicted to petty pilfering; and, being emboldened by past impunity, she purloined some valuable lace, and was detected; but her kind master and mistress could not prevail on themselves to give up the tender nurse of their children to the just rigor of the law, and as their children themselves could not bear to have “poor Ann sent to goal,” they resolved to punish her in no other manner, than by turning her away without a character, as the common phrase is.—But without a character she could not procure another service, and might be thus consigned to misery and ruin. This idea was insupportable! However she might deserve punishment, they shrunk from inflicting it! and they resolved to keep Ann Belson themselves, as they could not recommend her conscientiously to any one else. This was a truly benevolent action; because, if she continued to sin, they alone were exposed to suffer from her fault. But they virtuously resolved to put no further temptation in her way, and to guard her against herself, by unremitting vigilance.

During the four succeeding years, Ann Belson's honesty was so without a stain, that her benevolent friends were convinced that her penitence was sincere, and congratulated themselves that they had treated her with such lenity.

At this period the pressure of the times, and losses in trade; produced a change in the circumstances of the Melbourns; and retrenchment became necessary. They, therefore, felt it right to discharge some of their servants, and particularly the lady's maid.

The grateful Ann would not hear of this dismissal. She insisted on remaining on any terms, and in any situation; nay, she declared her willingness to live with her indulgent friends for nothing; but, as they were too generous to accept her services at so great a disadvantage to herself, especially as she had poor relations to maintain; they resolved to procure her a situation; and having heard of a very advantageous one, for which she was admirably calculated, they insisted on her trying to procure it.

“But what shall we do my dear,” said the wife to the husband, “concerning Ann's character? Must we tell the whole truth? As she has been uniformly honest during the last 4 years, should we not be justified in concealing her fault?”—“Yes, I think, at least, I hope so,” replied he. “Still, as she was dishonest more years than she has now been honest, I really . . . I . . . it is a very puzzling question, Charlotte; and I am but a weak casuist!” A strong Christian might not have felt the point so difficult.—But the Melbourns had not studied serious things deeply; and the result of the consultation was, that Ann Belson's faults should be concealed, if possible.

And possible it was. Lady Baryton, the young and noble bride who wished to hire her, was a thoughtless, careless woman of fashion; and as she learned that Ann could make dresses, and dress hair to adoration, she made few other inquiries; and Ann was installed in her new place.

It was, alas! the most improper of places, even for a sincere penitent, like Ann Belson; for it was a place of the most dangerous trust, Jewels, laces, ornaments of all kinds, were not only continually exposed to her eyes, but placed under her especial care. Not those alone. When her lady returned home from a run of good luck at loo, a reticule, containing bank-notes and sovereigns, was emptied into an unlocked drawer; and Ann was told how fortunate her lady had been. The first time that this heedless woman acted thus, the poor Ann begged she would lock up her money. “Not I; it is too much trouble; and why should I?” “Because, my lady, it is not right to leave money about it may be stolen.” “Nonsense! who should steal it! I know you must be honest: the Melbourns gave you such a high character.” Here Ann turned away in agony and confusion. “But, my lady, the other servants,” she resumed in a faint voice. “Pray, what business have the other servants at my drawers? However, do you lock up the drawer, and keep the key.” No; keep it yourself, my lady. “What, I go about with keys, like a house-keeper? Take it I say!” Then flinging the key down, she went singing out of the room, little thinking to what peril, temporal and spiritual, she was exposing a hapless fellow-creature.

For some minutes after this new danger had opened upon her, Ann sat leaning on her hands, absorbed in painful meditation, and communing seriously with her own heart; nay, she even prayed for a few moments to be delivered from evil; but the next minute she was ashamed of her own self-distrust, and tried to resume her business with her usual alacrity.

A few evenings afterwards, her lady brought her reticule home, and gave it to Ann, filled as before. “I conclude, my lady, you know how much money is in this purse.” “I did know; but I have forgotten.” “Then let me tell it.” “No, no; nonsense!” she replied, as she left the room; “lock it up, and then it will be safe, you

but repeated within herself, “Yes, yes; I am certainly now to be trusted;” but, as she said this, she saw two sovereigns on the carpet, which she had dropped out of the reticule in emptying it, and had looked the drawer without perceiving them. Ann felt fluttered when she discovered them; but, taking them up, resolutely felt for the key to add them to the others; but the image of her recently widowed sister, and her large destitute family, rose before her, and she thought she would not return them, but ask her lady to give them to the poor widow. But then, her lady had already been very bountiful to her, and she would not ask her; however, she would consider the matter, and it seemed as if it was intended she should have the sovereigns; for they were separated from the rest as if for her. Alas! it would have been safer for her to believe that they were left there as a snare to try her penitence and her faith; but she took a different view of it; she picked up the gold, then laid it down; and long and severe was the conflict in her heart between good and evil.

We weep over the woes of romance; we shed well-motivated tears over the sorrows of real life; but, where is the fiction, however highly wrought, and where the sorrows, however acute, that can deserve our pity and our sympathy so strongly, as the agony and conflicts of a penitent yet tempted soul!—Of a soul that is turned to virtue, but is forcibly pulled back again to vice,—that knows its own danger, without power to hurry from it; till, fascinated by the glittering bait, as the bird by the rattlesnake, it yields to its fatal allurements, regardless of consequences! It was not without many a heartache, many a struggle, that Ann Belson gave way to the temptation, and put the gold in her pocket; and when she had done so, she was told her sister was ill, and had sent to beg she would come to her, late as it was.—Accordingly, when her lady was in bed, she obtained leave to go to her, and while she relieved her sister's wants with the two purloined sovereigns, the poor thing almost fancied that she had done a good action! Oh! never is sin so dangerous as when it has allured us in the shape of a deed of benevolence. It had so allured the Melbourns when they concealed Ann's faults from Lady Baryton; and its bitter fruits were only too fast preparing.

“Ce n'est que le premier pas qui compte,” says the proverb, or “the first step is the only difficult one.” The next time her lady brought her winnings to her, Ann pursued a new plan: she insisted on telling the money over; but took care to make it less than it was, by two or three pounds. Not long after, she told Lady Baryton that she must have a new lock put on the drawer that held the money, as she had certainly dropped the key somewhere; and that, before she missed it, some one, she was sure, had been trying at the lock; for it was evidently hampered the last time she unlocked it. “Well, then, get a new lock,” replied her careless mistress; “however, let the drawer be forced now; and then we had better tell over the money.” The drawer was forced; they told the money; and even Lady Baryton was conscious that some of it was missing. But, the missing key and hampered lock, exonerated Ann from suspicion; especially as Ann owned that she had discovered the loss before; and declared that, had not her lady insisted on telling over the money, she had intended to replace it gradually, because she felt herself responsible: while Lady Baryton, satisfied and deceived, recommended her to be on the watch for the thief; and soon forgot the whole circumstance.

Lady Baryton thought herself, and perhaps she was, a woman of feeling. She never read the Old Bailey convictions without mourning over the prisoners condemned to death; and never read an account of an execution without shuddering. Still, from want of reflection and a high-principled sense of what we owe to others, especially to those who are the members of our own household, she never for one moment troubled herself to remember that she was daily throwing temptations in the way of a servant to commit the very faults which led those convicts, whom she pitied, to the fate which she deplored. Alas! what have those persons to answer for, in every situation of life, who consider their dependants and servants merely as such, without remembering that they are, like themselves, heirs of the invisible world to come; and that, if they take no pains to enlighten their minds, in order to save their immortal souls, they should, at least, be careful never to endanger them.

In a few weeks after the dialogue given above, Lady Baryton bought some strings of pearls at an India sale; and having on her way thence, shown them to her Jeweller, that he might count them, and see if there were enough to make a pair of bracelets, she brought them home, because she could not yet afford proper clasps to fasten them; and these were committed to Ann's care. But, as Lord Baryton, the next week, gave his lady a pair of diamond clasps, she sent the pearls to be made up immediately. In the evening, however, the Jeweller came to tell her that there were two strings less than when she brought them before. “Then they must have been stolen!” she exclaimed; “and now I remember that Belson told me she was sure there was a thief in the house.”—“Are you sure,” said Lord Baryton, “that Belson is not the thief herself?”—“Impossible! I had such a character of her! and I have trusted her implicitly!”—“It is not right to tempt the most honest,” replied Lord Baryton; “but we must have strict search made, and the thief must be found and punished.”

They were so; but as Ann Belson was not a hardened offender, she soon betrayed herself by her evident misery and terror; and was committed to prison on her own full confession; but she could not help exclaiming, in the agony of her heart, “Oh, my lady! remember that I conjured you not to trust me!” and Lady Baryton's heart reproached her, at least for some hours. There were other hearts also that experienced self-re-

proach, and of a far longer duration; for the Melbournes, when they heard what happened, saw that the seeming benevolence of their concealment had been a real injury, and had ruined her whom they meant to save. They saw that, had they told Lady Baryton the truth, that lady would either not have hired her, in spite of her skill, situations calculated to tempt her cupidity. But, neither Lady Baryton's regrets, nor self-reproach, nor the greater agonies of the Melbournes, could alter or avert the course of justice; and Ann Belson was condemned to death. She was however strongly recommended to mercy, both by the jury and the noble prosecutor; and her conduct in prison was so exemplary, so indicative of the deep contrition of a trembling, humble Christian, that, at length, the intercession was not in vain; and the Melbournes had the comfort of carrying to her what was to them, at least, joyful news; namely that her sentence was commuted for transportation.

Yet, even this mercy was a severe trial to the self-judged Melbournes; since they had the misery of seeing the affectionate nurse of their children, the being endeared to them by many years of active services, torn from all the tender ties of existence, and exiled for life as a felon to a distant land! exiled too for a crime which, had they performed their social duty, she might never have committed. But the pain of mind which they endured on this lamentable occasion was not thrown away on them, as it awakened them to serious reflection: they learned to remember, and to teach their children to remember, the holy command, "that we are not to do evil, that good may come;" and that no deviation from truth and ingenuousness can be justified, even if it claims for itself the plausible title of the active or passive LIFE OF BENEVOLENCE.

There is another species of withholding the truth, which springs from so amiable a source, and is so often practised even by pious Christians, that, while I venture to say it is at variance with reliance on the wisdom and mercy of the Creator, I do so with reluctant awe. I mean concealment of the whole extent of a calamity from persons afflicted, lest the blow should fall too heavily upon them.

I would ask, whether such conduct be not inconsistent with the belief that trials are mercies in disguise? that the Almighty "loveth those whom he chasteneth, and scourgeth every son that he receiveth?"

If this assurance be true, we set our own judgment against that of the Deity, by concealing from the sufferer the extent of the trial inflicted; and seem to believe ourselves more capable than he is to determine the quantity of suffering that is good for the person so visited; and we set up our finite against infinite wisdom.

There are other reasons, besides religious ones, why this sort of deceit should no more be practised than any other.

The motive for withholding the whole truth, on these occasions, is to do good: but will the desired good be effected by this opposition to the Creator's revealed will towards the sufferer? Is it certain that good will be performed at all, or that concealment is necessary?

What is the reason given for concealing half the truth? Fear, lest the whole would be more than the sufferer could bear; which implies that it is already mighty, to an awful degree. Then, surely, a degree more of suffering, at such a moment, cannot possess much added power to destroy; and if the trial be allowed to come in its full force, the mind of the victim will make exactly the same efforts as minds always do when oppressed by misery. A state of heavy affliction is so repulsive to the feelings, that even in the first paroxysms of it we all make efforts to get away from under its weight; and in proof of this assertion, I ask, whether we do not always find the afflicted less cast down than we expected? The religious pray as well as weep: the merely moral look around for consolation here; and, as a dog, when cast into the sea, as soon as he rises and regains his breath, strikes out his feet, in order to float securely upon the wave; so, be their sorrows great or small, all persons instantly strive to find support somewhere; and they do find it, while in proportion to the depth of the affliction is often the subsequent rebound.

I could point out instances (but I shall leave my readers to imagine them) in which, by concealing from the bereaved sufferers the most afflicting part of the truth, we stand between them and the balm derived from that very incident which was mercifully intended to heal their wounds.

I also object to such concealment; because it entails upon those who are guilty of it a series of falsehoods; which are often fruitlessly uttered; since the object of them is apt to suspect deceit, and endure that restless agonizing suspicion, which those who have ever experienced it, could never inflict on the objects of their love.

Besides, religion and reason enable us, in time, to bear the calamity of which we know the extent; but we are always on the watch to find out that which we only suspect; and the mind's strength, frittered away in vain and varied conjectures, runs the risk of sinking beneath the force of its own indistinct fears.

Confidence, too, in those dear friends whom we trusted before, is liable to be entirely destroyed; and, in all its bearings, this well-intentioned departure from truth is pregnant with mischief.

Lastly, I object to such concealment, from a conviction that its continuance is impossible; for, some time or other, the whole truth is revealed at a moment when the sufferers are not so well able to bear it as they were in the first paroxysms of grief.

In this, my next and last tale, I give another illustration of those amiable but pernicious lies, the LIES OF REAL BENEVOLENCE.

From the Christian Advocate and Journal. Substance of a Speech delivered by the Rev. Geo. G. Cookman, at the Annual Meeting of the Young Men's Bible Society of New-Brunswick, N. J. on Monday evening, Nov. 17, 1828.

I feel myself happy, respected chairman, in expressing my concurrence in the recorded sentiments of your report, and in improv-

public opportunity by advocating the noblest cause on the face of the earth.

Time was when for a Presbyterian minister and a Methodist preacher to appear as joint advocates in the same common cause, would have been a crying wonder, a marvellous astonishment; but, sir, thank God! the age of sectarianism is passing away; and we are ceasing to vex Judah, and Judah Ephraim, and to employ the eloquent language of an Indian chief. "Let us combine to brighten the chain that binds our nations together."

I am aware, sir, that from the fact of that diversity of religious opinion which has existed among Protestant Christians the infidel has drawn a fruitful source of cavil. I am aware that, high seated in the chair of the scorner, he has looked down upon the polemic strife with an air of sovereign self-sufficiency, and pointing with the finger of contempt, he has said, "See how these Christians love one another."

I am well aware, also, that many well disposed persons have imagined that the surest method of silencing infidelity would be for the Christian church to effect a union in doctrine, to lay aside their peculiarities of religious opinion, and amalgamate into one uniform mass of sentiment and action.

Against such principles of Christian union you must permit me, sir, this night, as an individual, to enter my decided protest. Such union, at present, I should consider illegitimate and unscriptural—calculated to defeat the purposes for which it was intended: in a word, to promote the spirit of infidelity, and injure the cause of vital godliness.

I grant, sir, (and rejoice in the concession,) that on one ground we may all agree without respect or qualification—I mean in the universal circulation of the Holy Scriptures. "The Bible," says Chillingworth, is the religion of Protestants; and it is the positive duty of all Protestant Christians to unite in its distribution without respect to sect or party. I am not strenuous about the persons or the mode. Let the Lord send by whom he will send—only let the word of the Lord run "over land and over sea," and be glorified "from the rivers to the ends of the earth." But, sir, notwithstanding this concession, I hold fast by the original assertion, that all union which involves any surrender of conscientious views of religious truth, would be pernicious and promotive of a spirit of infidelity.

And, sir, on what ground is this assertion maintained? Why, that truth, being in its own nature unique, simple, and indivisible, holds no communion whatever with the changing and contradictory varieties of human error, and therefore, in the present defective state of the human understanding, and the present defective state of the human heart, it is safer that the Christian church should be divided into parties, conscientiously differing in, but zealously maintaining points of doctrine and practice. For whatever delightful changes the millennial day may elicit, of this I am certain, that in the present degenerate state of the world, the existing order of things is more favorable to the discussion and development of truth, the detection of error, and a friendly provocation to love and good works among the various bodies of professing Christians than any such union.

On this subject we may observe a striking analogy between the natural and moral world; for as in the former, order and equipoise are only maintained by the action and reaction of opposing forces; so in the latter, discussion rubs off the rust of prejudice, and leads to truth.

Sir, I maintain the old maxim, "Let every man attend to his own business, and the nation will take care of itself." And as in the science of political economy so in the Christian church, the division of labor preserves good order, and promotes general prosperity.

Permit me to offer an illustration of the principle. Let us suppose, sir, that you are an honest Presbyterian, and that I am an honest Methodist—that is to say, we both conscientiously believe our own principles to be right. Let us suppose that we are engaged in a friendly debate as to the respective merits of our peculiar doctrines. An infidel standing by cries out, "Gentlemen, you are both wrong." Well, sir, what is to be done? A fourth person interposes as mediator between the parties. "Brethren," says he, "the scruples of the gentleman standing by arise from your contradictory views of divine truth. Now make a union; lay aside your sectarian peculiarities; be liberal; and think and speak alike." Suppose, sir, we agree.—Is the infidel convinced? What says he now? "Gentlemen, I am now doubly convinced you are both wrong; I charge you both with a want of principle and courage in not maintaining and defending what you believed to be truth."

What then is the amount of the argument?—We say let each sect and party maintain its own distinctive position, and pursue its own plans of operation, in its own way, to the very uttermost. Let us agree to differ. We are none of us infallible. It is possible we may all of us be a little wrong; for it is as natural for man to err as to breathe. But how are we to set each other right? By the silent, quiescent neutrality of a nominal union? Nay, sir, in such a motionless reservoir the waters of life would stagnate. Let them rather run and encounter the winds of opposition and the rocks of controversy, and they will clear, and purify, and sparkle. Truth never did nor ever will lose any of its power by open and liberal discussion, even on religious points. Give it open field and fair play, and it shall overthrow the empire of infidelity, and conquer this world of sin. Let then the Bible be the rallying point of Protestant Christians. Let them dispute for truth, not victory; let the God of peace preside in every controversy; yet let all be conducted in the unity of the spirit and the bond of peace. Let each go to his post of duty, and without interfering or quarrelling with his neighbor, do his uttermost under his own particular standard; let there be no strife, for we are all brethren, and the world is large enough for us all.

The union, then, which I would propose, would be a union in spirit rather than in doctrine; let each party of Christian Protestants make its own distinctive effort in its own way,

rather than in a pernicious union of the general mass. For, sir, depend upon it, David will not fight in Saul's armour, and we can no more make men act precisely alike, than we can force them to think precisely alike. Will you allow me, sir, another illustration in confirmation of these views of Christian union? When we look around upon the signs of the times, I think we shall see the religious as well as the political world on the eve of convulsion and conflict.—Thank God, the Christian world has heard the trumpet of alarm: they are mustering for the battle, and by one simultaneous effort they are coming up to the help of the Lord against the mighty; and never since the days of the apostles, was there so general a movement as at the present crisis. The leaven of divine truth is powerfully operative through the varied energy of Bible, Missionary, Tract and Sabbath school societies. There is a shaking among the kingdoms, and the world hears the earthquake shock. Nor, sir, are the principles and powers of darkness asleep—they have taken the alarm. Infidelity and anti-Christ have sounded the trumpet through all their hosts, and never since the days of the French revolution has there been so much activity and determination among the enemies of the cross as at the present time.

I believe, sir, we are on the eve of a general engagement. Now, sir, borrowing the allusion, will you permit me to marshal the Christian army on those principles of union which I have endeavored to sustain. Let, then, our Bible societies with their auxiliaries be a line of forts established along the enemies' frontiers bulwarks of defence. Let them be military magazines well stored with spiritual weapons and gospel ammunition, general rallying points for the whole army, and strong holds from which our mission a ry riflemen may sally forth on the enemy. Let our Sabbath schools be military academies, in which the young cadets may be trained for the battle of the Lord. Let the tract societies be as so many shot houses for the manufacture of that small but useful material.

Having thus, sir, disposed of the outworks, let us endeavor to arrange the army.

Suppose, sir, for example, we begin with methodists; and as they are said to be tolerable pioneers and excellent foragers in new countries, and active withal, I propose that we mount them on horseback, and employ them as cavalry, especially on the frontiers.

And as our Presbyterian brethren love an open field, and act in concert, and move in solid bodies, let them constitute our infantry; let them occupy the centre in solid columns, and fight according to Napoleon's tactics in military squares, ever presenting a firm front to the enemy. Our Baptist brethren we will station along the rivers and lakes, which we doubt not, they will gladly defend, and win many laurels in the lake warfare. Our brethren of the Protestant Episcopal church shall man the garrisons, inspect the magazines, and direct the batteries.

But, sir, we want artillerymen. Whom shall we employ? The light field pieces and the heavy ordnance must be served. I propose, sir, that we commit this very important department to our brethren of the Dutch Reformed Church; and, sir, may they equip themselves with a valor worthy of their ancestors, when the proud flag of De Witt swept the sea, and the thunder of Van Tromp shook the ocean. And now, sir, the army is arranged. We have one great Captain, the Lord Jesus Christ, whose orders we are all bound to obey. Our standard is the cross, and onward is the watchword. Let us give no quarter, we fight for death or victory.

At the same time let us preserve our original order. United in spirit and design, let us be distinct in movement. Let not the cavalry, infantry and artillerymen mingle in one indiscriminate mass. Let each keep his proper position, adopt his peculiar uniform, act under his local colors and fight in his own peculiar manner.—Thus we shall act with consistency and vigour, without discomposing each other, or disordering the ranks.

Let a strict religious discipline prevail throughout the camp, for we must not suffer that shameful reproach, that we recommend to others what we practice not ourselves. Accordingly, let us, like the soldiers of Oliver Cromwell, read our Bible and pray twice a day in each of the tents.

And now, sir, let us to the field of action.—May the God of battles give the victory, and the trembling gates of hell shake to their centre!

Sir, it was at the close of one of the most sanguinary conflicts of modern times, that a celebrated military chieftain, from his point of observation, saw with deepest anxiety the shattered remains of his noble army ready to sink under the protracted fatigue of a three days' fight. At the eventful crisis, he summons around him his council officers. "Gentlemen," says he, "these brave fellows can hold out no longer." Pulling out his watch, "Gentlemen, it now wants fifteen minutes of six o'clock. If the Prussians do not arrive before six, I must sound a retreat. Gentlemen to your positions." He stood—he looked at his watch—he looked to the field—he looked upward to heaven, and implored help from the great Arbiter of battles. It was an awful moment. Minute succeeded to minute. His hard earned laurels, the honor of his country, the destinies of Europe hung trembling in the balance. At length the cry bursts in his listening ear, "The Prussians are coming!" He starts from his knees, he flings away his watch, he cries, "All's well—the day is ours!" Sir let us keep the field, maintain our position, do our duty, and all will be well—the day shall be ours. Before I sit down, I have a duty to perform to that portion of the army here assembled. I have to forewarn them that there is lurking in different sections of our camp a dangerous and malignant spy. I will endeavor to describe this diabolical spy as well as I can. He is remarkably old, having grown grey in iniquity. He is toothless and crooked and altogether of a very unsavory countenance. His name, sir, is BIGOTRY. He seldom travels in day light, but in the evening shades he steals forth from his haunts of retirement, and creeps into the tents of the soldiers; and with a tongue as smooth and as deceptive as the serpent who deceived our

first mother, he endeavors "to sow arrows, firebrands, and death," in the camp. His policy is to persuade the soldiers in the camp to despise those in open field; and again, those in open field to despise those in garrison; to incite the cavalry against the infantry, and the infantry against the cavalry. And in so doing he makes no scruple to employ misrepresentations, slander and falsehood—for like his father he is a liar from the beginning. Now, sir, I trust the army will be on the alert to detect this old scoundrel, and in making a public example of him.

Hope if the Methodists catch him on the frontiers they will ride him down, and put him to the sword without delay. I trust the Presbyterian infantry will receive him on the point of the bayonet; and should the Baptists find him skulking along the banks of the rivers, I trust they will fairly drown him, and should he dare to approach any of our garrisons, I hope the Episcopalians will open upon him a double flanked battery; and the Dutch Reformed give him welcome with a whole round of artillery.

Let him die the death of a spy without military honors; and after he has been gibbeted for a convenient season, let his body be given to the Quakers, and let them bury him deep and in silence. May God grant his miserable ghost may never revisit this world of trouble.

And as allusion has been made to the society of Friends, permit me in conclusion to relate an anecdote connected with a highly respectable member of that body of professing Christians, which illustrates all that I have endeavored to maintain.

A gentleman employed in raising funds towards the erection of a new Episcopal church, waited upon a member of the society of Friends of known philanthropy and liberality. Having stated his object, and presented his subscription paper, the Friend, after a pause, very gravely said, "Friend, I see you cannot consistently with the sentiments of Friends help to build the steeple houses." The gentleman politely expressed his regret, and was about to withdraw, when the Quaker recalled him by saying, "friend, let me see thy paper again—doth it not state that there is an old steeple house to be pulled down?" The gentleman replied in the affirmative. "Ah!" says our Friend, "then I have it here, I give thee twenty pounds; but observe—you carefully mark. I give this not to build the new steeple house up—no, no; but to pull the old steeple house down."

From the New York Observer.

CONDITIONAL DONATIONS.

It has become very common of late, to pledge a certain amount on condition that a certain other amount, often a very large one, shall be given within a limited time, to the same object. At least a dozen such projects are before the Christian public at this moment; and so far as we can learn, it is doubtful whether any one of them will succeed.

This being the case, it is worthy of consideration whether such donations (which are in fact no donations) are not injurious, rather than beneficial to the objects which they are intended to promote. When, for instance, we hear it said that A. B. has agreed to give \$1000, in ten annual instalments, to the C. D. Society, on condition that 99 other persons will do the same on or before the 1st of January 1830, what is the natural influence? Is it not, in the first place, to awaken hopes to be disappointed? Is it not, to diminish the number of smaller donations while those hopes continue, and when they cease, to create a feeling of disappointment among friends, and triumph among foes? Is it not to make a false impression upon the public mind, as to the amount of what is doing for the cause of Zion?

We do not object to conditional donations in toto; but we think that where individuals only are the movers, and no special exertions are to be made to beget a compliance, the conditions ought to be far more favorable than they usually have been. Two or three persons may be induced to follow a noble example, where a hundred cannot be. A Baptist in Boston, a few weeks since, offered to pay \$500 to the Baptist General Tract Society, on condition that his brethren in Philadelphia would contribute an equal amount. The condition was at once complied with, and thus \$1000 has been added to the funds. Had this gentleman, instead of making his condition so favorable, required that \$500 should be raised in each of 50 or 100 churches, it is probable the Society would not have realized one cent. Had he required the same of 50 or 100 individuals, (instead of churches,) he might as well have required it of 1000.

We throw out these remarks rather as suggestions than otherwise, and are willing they should be taken for what they are worth.

From the New York Spectator.

The Rev. Charles Stewart has received the appointment of Chaplain in our navy, and will sail for the Pacific Ocean in the Guerriere, for an absence we believe, of about one year.

It may not be improper, perhaps, for us to add, that Mr. Stewart has the advice and sanction of the Foreign Missionary Society, with which his connexion is not dissolved. In fact, he performs the voyage as an agent of that noble institution, to visit the interesting mission of the Sandwich Islands, and look after the interests of the Missionary cause, and promote the work of foreign missions generally, at the various points where the ship may touch during her extended cruise.

While on this subject, we cannot refrain from advertent to the singularly useless and wanton manner, in which certain Eastern Editors have seen fit to express themselves in relation to the cause of religion, as it is endeavored to be promoted in the Sandwich Islands. They have revived a stale and long ago confuted assertion, that the differences between Captain Edwards and Lieutenant Percival, were connected with the representations made by the Foreign Missionary Society in relation to the conduct of the latter gentleman. The matters in controversy were perfectly distinct, and in no shape, and by no implication, connected. The only circum-

stances that could give color to the supposition was, that Capt. Edwards happened to be at the Islands, at the time when part of the transactions took place, which gave umbrage to the Missionaries. It does seem to us, that the editors to whom we refer, have too greedily seized hold of those, whose only aim is to propagate the gospel; and that their conduct merits the reprehension of sober and discreet people, to whatever denomination of Christians they may belong. It has long ago been satisfactorily established, that the labors of those devoted men have produced the most beneficial effect upon the benighted Pagans who inhabit those Islands; and we cannot but think, that the men who would wantonly break through all the salutary restraints which the wisdom and benevolence of the Missionaries have been instrumental in imposing, (as well as their betters,) are real enemies to the best interests of the human species.

ROCHESTER:

FRIDAY, DECEMBER 12, 1828.

The following resolutions were received too late to admit of our giving them more than a few hasty remarks,—indeed, we conceive that nothing more is required; that to those who give them a fair and candid examination, they carry their own antidote.

There may be something imposing, at first sight, in the respectability of some of the names connected with these singular proceedings, but the Christian will reflect that the "great, mighty and noble," or the wise men of this world, are not always the humble followers of our Saviour, and may not be the safest guides in things of a moral and religious nature, or the best expounders of scripture. Whatever respect we may feel for some of those gentlemen individually, and whatever deference we may be disposed to pay to their opinions, we shall take the liberty freely to examine those which they have expressed in the following proceedings—and here, as there appears to be some want of explicitness in their preamble, it may not be amiss to say a few words, by way of explanation, that the public may be better able to understand, and pass upon, the matters in question. The subject of the Pioneer line of stages, and the controversy which has grown out of its establishment, is well understood, we presume, by the public.

The immediate cause of this meeting appears to be this:—Mr. Bissell went to the city of Washington and became a competitor for the mail contracts—stipulating, however, to carry the mail only six days in a week. He has failed as we understand, and the Old Line have again obtained the contract for the three years to come.

But as the principal object of the friends of the Pioneer from the beginning has been, to prevent the running of stages and the transportation of the mail on the Sabbath, they appear determined to take another step in pursuance of this object, and for the purpose of obtaining an expression of the wishes of business men on this point, petitions have been forwarded to the friends of the Sabbath, in this section of country, for their signatures, to induce the Post-Master General, (who by the bye is a pious man and a member of the Methodist church) to make the present contracts for the transportation of the mail six days in the week. The P. M. General has reserved to himself this right in the contracts recently given, and is waiting for the expression of public sentiment, as we are informed, to be obtained through petitions and public meetings, to decide in the case. That the Christian community had a perfect right to expect there would be no opposition to suspending the transportation of the mail on the Sabbath, from those who have opposed the Pioneer line, no one can deny, who has read and has placed any confidence in their declarations, repeatedly and explicitly made.

The one great and insuperable objection to stopping the running of stages on the Sabbath has been that the proprietors were under Contract to carry the mail on that day. But now when an attempt is made to remove this objection, the opposers of the Pioneer are alarmed lest this excuse should be taken away, and no plausible pretext left for the habitual and public violation of the fourth commandment.—They change their ground with astonishing facility.—They indeed continue their professions of regard for the Sabbath as expressed in their second Resolution.—It is very common when the acts of Christians are directly at variance with their professions to call them hypocrites; but, as hard names are not arguments, we will not introduce them here.

See the second Resolution, and then let the reader satisfy himself if he can, how the professed regard for the Sabbath, there expressed, can be reconciled with the effort which has been made by those attending this meeting to PERPETUATE ITS VIOLATION. The mysticism which is attempted in the closing part of the Resolution, to be thrown over the subject, may conceal the object, may mislead those who are prepared to be misled, and make the impression intended; but cannot alter the eternal and unchangeable principles of morality or deceive those who resort to the "Law and to the testimony," to determine what is morally right or morally wrong.

Suppose we put the first and second resolutions together and see how they read. "Resolved, that we consider it the duty of every citizen to abstain from all servile labor on the Sabbath."

"Therefore, Resolved, that we are in favor of having the mail brought to Rochester every day in the week." It will be seen that the intervening sentences do not in any way vary the case—because it is perfectly obvious that the declaration that it is our "duty not to interfere with the rights of others," cannot do away with the obligation "to abstain from all servile labor on the Sabbath;"—indeed we cannot see what connection it has with this case, unless to make the inconsistency more apparent.

The fourth Resolution appears to us as assuming what remains to be proved. We would ask the gentlemen their authority for this assertion. Do they know the number of signatures to the petition against the transportation of the mail on the Sabbath? And if the number is so very small what necessity for this call of a public meeting to oppose them; and if those who called it, intended to obtain a fair & full expression of public sentiment on this subject, why was the notice exclusively to those who were in favor of having the mail carried on the Sabbath, as well as on all other days of the week? For while we readily concede the numbers and respectability of the meeting, we are much mistaken if it included all the gentlemen of respectability in the village.

But we are not prepared to say that the "multitude," may not be in favor of their proceedings. Indeed we are not so sanguine in our anticipations of the commencement of millennial glory, as to suppose a new era has arrived, when the friends of the Christian Sabbath, and of its Founder, are more than they who are against them.

Much has been said about "exclusion" and "coercion" by the opposers of Sabbath keeping measures. The best PRACTICAL COMMENT, & indeed the only one we have seen, is contained in the 7th Resolution. This is the first instance in which an attempt has been made to exclude any class of our citizens from a participation in the benefits of business transactions generally. We have seen resolutions passed and acted upon, not to assist men to break the Sabbath; not to ride in stages or boats that travelled on that day, but never before a general nonintercourse.—This is worthy of those only who express such high veneration and regard for the Sabbath, and yet not only resolve to violate it themselves, but call public meetings to induce others to do the same.

If a determination on the part of the friends of the Sabbath, to make their acts and their professions correspond, must result in a nonintercourse between the two parties—between those who determine to serve God, and those who determine to "walk after the sight of their own eyes;" we rejoice to see that the first step is taken by the latter.

We can only add that it is time for every citizen to see well to it, in which of these parties he is found. Neutrality is now wholly out of the question: You must now either relinquish all 'business transactions' with these men, or retract your determination to patronize those public conveyances only which do not violate the Sabbath. You are no longer at liberty to "buy or sell" of these gentlemen, unless you bear the mark of sabbath breaking—unless you patronize the old line of stages, and those boats also which disregard the command to "remember the Sabbath to keep it holy."

No one will deny that this resolution is an admirable comment on their professions of liberality.

One word more. Should the Post-Master General determine that the mail shall not be transported on the Sabbath, the Pioneer proprietors would at once be competitors for the lucrative business of carrying the mail. But while the Sabbath must be disregarded, there can be no competition, and the Old line monopoly may set their own price. The public, we should think has some pecuniary interest in this business, as the money comes out of the pockets of the people. The people will judge whether it is a real regard for liberty of conscience and to oppose "coercion," which is so much talked about, or whether it is to support the Old line of stages, which is the ground work of this opposition to obedience to the commands of God.

The following are the Anti-Sabbath Resolutions referred to above.

1. Resolved, That E. Griffin, Nat. Rossiter, Doct. Elwood, Elisha Johnson, and Heman Norton be a committee to prepare and report resolutions expressive of the sense of the meeting, which committee having retired for some time, returned and submitted the following, which after some slight amendments were severally adopted.—viz:

2. Resolved, That we consider it the duty of every citizen, to abstain from all servile labour on Sunday, but when his duty does not interfere with the rights of others, we hold that for the omission to perform this duty, he is responsible to the laws of his country and his God.

Whereas we are informed that efforts have been made to stop the transportation of the United States' mail through this section of the

country on Sunday, by representing to the Postmaster General, that a large portion of the respectable, and business part of our citizens were opposed to its transportation on that day.

3. Therefore resolved, That we are in favour of having the mail brought to Rochester, every day in the week, believing that the business transactions of our citizens, would be materially injured by the stoppage of intelligence one day in seven.

4. Resolved, That the person who made the aforesaid representation to the Postmaster General has imposed upon that officer by stating the desires of a very few citizens, instead of the wishes of the active and business part of our population.

5. Resolved, That we consider all attempts, by associations of individuals, to produce an observance of any religious or moral duty, by pairs or penalties, or by an agreement among the associates to withdraw their business or patronage from such of our citizens as do not come into their views, as impolitic and unchristian.

6. Resolved, That the only legitimate way to bring about any moral or religious reformation is by enlightening the understanding and improving the heart; and that any compulsory measures, which have for their object such a result, betray the weakness if not the wickedness of their authors.

7. Resolved, That we will not in our business transactions, hereafter patronise any individual who continues his connection with any society or association which proposes, to enforce the better observance of the Lord's day, or the performance of any religious or moral duty, by pairs or penalties; or by agreement to withhold business from such of our citizens, as do not come into their views or measures of such association or society.

8. It was further resolved, That a committee of six persons from each ward be appointed, who, together with the chairman and secretary of this meeting, shall prepare, present for signature, and transmit to the P. M. General a suitable memorial expressive of the wishes of this meeting in relation to the transportation of the mail.

We call the attention of our readers to the Speech of Rev. G. G. Cookman, of the Methodist Church, before the Young Men's Bible Society of New Brunswick.

We some time since requested a gentleman residing near this village, who has been for some years extensively engaged in the manufacture of bricks, to ascertain as nearly as practicable, the number of bricks made in this vicinity for the Rochester market. He now informs us, after having taken considerable pains to ascertain facts on the subject, that the number will not vary materially from EIGHT MILLIONS the past season.

SANDWICH ISLANDS.

Information has been received, that the ship Parthian, with the Missionaries who sailed from Boston in Nov. 1827, arrived at the Port of Honolulu, in the Island of Oahu, in April last.

For the Observer.

Mr. Editor,

Sir—I wish, through the columns of your paper, to inquire with respect to the Conference of the churches East of the river in Monroe county.

I attended the first one in the county, when both sides of the river were united,—have attended most of the others with the exception of a few of the last; and wish to attend again. I was not able to attend the last, and have not of late heard respecting them. I earnestly request any person who attended the last to give notice through your paper with respect to their stopping,—that those who wish to attend them may know whether there is a prospect of reviving them. If there is not, I invite the friends of these Conferences East of the river to again join their brethren West of the river, who, I doubt not are willing to receive us. And I also request that notice may be given in the Observer, when the next meeting of this kind is to be held west of the river.

A Friend to Religion.

Dec. 5, 1828.

From the Albany Christian Register.

"CONSISTENCY."

It is perfect consistency for our enemies to slander the Pioneer Line.

If we stop our passengers one mile out of Utica when midnight comes—"we strain at a gnat and swallow a Camel."

If we arrive in Utica at half past 12 Saturday night, we "run our Stages on the Sabbath."

If we dismiss 10 drivers because they drink a glass of rum, and continue one who has transgressed without our knowledge, then we do not stick to our Rules.

If we carry a poor man a dollar under our regular price then we underbid.

If we go to Washington and spend one Sabbath in Utica and the next in Washington then we "travel on the Sabbath in New Jersey."

If we propose for the Mail upon the express condition (as are the words of our proposals), "That we our servants, our cattle and the stranger within our gates may rest upon the Sabbath" then we are made to say "If the mail must go on the Sabbath we may as well carry it as any one else."

We have never supposed we could suit our enemies and we are not disappointed.—But all men who know any thing of the Pioneer know that we intend and do "as far as in us lies" keep its good rules ourselves and keep our assistants as close to them as we can and we urge upon all concerned not only to be admonished by Mr. "Consistency" to avoid every wrong, but also the "very appearance of evil."

If we are wise we shall turn the watchfulness of our enemies to good account.

We do not feel bound to notice the slander of

our opposers but we publish this for the benefit of all the owners, agents and drivers of our Line.

PIONEER & Co.

FOREIGN NEWS.

From the N. Y. Spectator.

We have at length a series of official bulletins from the Russian armies at Varna, Choumla, & Silistria, which, we are happy to state, have dissipated the miserable fictions which have been put forth respecting the retreat and overthrow of the invading armies of the Russians. These official advices bring the proceedings before Varna down to the 1st of October, inclusive; and from Choumla, to the 27th of September. It is not true that they have retreated from before Choumla; it is not true that they have raised the siege of Silistria; it is not true that they have been discomfited at Varna, or that the Turks had thrown reinforcements into that fortress. All these events may take place hereafter, but at the date of the last and latest advices upon which any reliance can be placed, none of them had occurred. So far from it, indeed, is the fact, that the whole of the Russian line of operations has been preserved. Thus far, then, in the teeth of the London editors, and almost alone at home, we have been sustained in the disbelief which we have more than once expressed, of the pretended defeats and retreats of the Russians. And we sincerely hope they will not be defeated, until the Turks shall be driven back to their native haunts, amidst the mountain fastnesses and burning deserts of Asia. But we have little expectation that the contest will be pushed to such an extremity. The Turks are defending the Balkan passes with great obstinacy and bravery. Ultimately, however, they must yield, and then the Sultan will meet the invaders with the olive branch.

FRANCE.

Paris, Oct. 13.—Nothing is spoken of in the higher circles, but the disappearance and deplorable end of the Marquis de Falaiseau, Inspector-General of the King's household. The police and officers of justice are engaged in the investigation of this affair, which is said to be accompanied by horrible circumstances, and in which persons of some rank in the world are reported to be implicated. His family, it is said, has received a note, in which the victim announced, that being under the dagger, and having only a few moments at his command before dying, he made use of them to give information respecting his melancholy fate. An event hitherto covered with a gloomy and mysterious veil, gives rise to innumerable conjectures. What is positively known is, that M. de Falaiseau has disappeared, and that no reason is known which could have induced him to abscond, or to conceal himself.—Lyons Gaz.

SPAIN.

The Prussian Gazette states that the earthquake at Old Schemacha, in Schinwan, destroyed, on the 21st July, and 7th of August, 247 houses and 39 shops, and damaged 179 houses and 20 shops. In divers settlements in the province, there were 303 houses thrown down. One half of the village of Ischagan sunk into the earth.

Genoa was visited with several shocks from earthquakes on the night of the 9th of October, and the ensuing morning. A great part of the inhabitants ran into the squares. A great number of houses are split from top to bottom. No person has perished. News from the environs was patiently expected.

From the Philadelphian.

TO THE POINT.

We noticed in our last meeting of merchants, lately held in Pittsfield, Mass. to consult upon the subject of trade in ardent spirits. The result appeared to us, at the time, quite discouraging; we are happy since to perceive, by the following notice, from the Argus, that Messrs. Bissell and Co. have in the most praiseworthy manner, given a construction so strict to one of the resolutions then adopted to "regulate the trade," as to abandon it altogether. This, we doubt not, is the point to which ere long, the Church will arrive in this matter; and conscientious men, having come to the light, will look back with amazement to the day, when, in all good conscience and with so much self complacency, they were putting to the lips of their fellow men the cup of trembling and death.

NOTICE.

At a meeting of the merchants and retailers of this village on the evening of the 18th Nov. several resolutions were adopted, expressing a desire to suppress intemperance, one of which is the following. "That we will so regulate our trade in this article (ardent spirits) as to check as much as possible the evils consequent upon it."

Wishing to carry into effect this resolution, and being satisfied that this branch of trade with attendant consequences is neither pleasant or profitable, and believing our customers generally will appreciate the measures, we have determined that from and after this day, we will not sell ardent spirits except for medical use.

J. BISSELL & Co.

Well Done!—In the General Court of New-Hampshire, last Thursday, was struck the first blow by a State, at the vice of INTemperance.

Mr. Lambert introduced the following preamble and resolution:

"Whereas great efforts are now in operation to lessen the use of ardent spirits, and the members of this House feeling disposed to aid the good cause by their example;—therefore,

"Resolved, That we will make use of no ardent spirits in our respective boarding houses during the present session of the Legislature."

The resolution passed without opposition.

[The remarks of the gentleman who proposed the resolution, we shall publish next week.]

A drunken man in Worcester, last week, twice attempted to destroy his life by hanging, but was discovered and sent to the house of correction.—His desire to get out of the world has probably, by this time, changed to a desire to get out of prison.

From the Boston Traveller.

Lead Mines on Beaver River.—The mineral raised at these mines, in quantity, is vast, and in quality richer than the Missouri ore. The writer is enabled to give the following facts, which he deems correct, as relates to the mining operations, &c. The Indians, for many years back, had received their lead from the mines; their tomahawks were used for digging a large heap their furnace. In 1822, the Whites commenced their operations, upon the reservation tract, about 10 leagues square; they conducted things upon a small scale, held in check by the neighboring Indians. The amount of ore raised this year is not known. In 1823 and 24, about 290,000 lbs. of ore—in 1825, 672,000—1826, 743,000; and from June 1827, to June 1728, eight million pounds of lead. In the month of July the amount of lead smelted, was upwards of 1,750,000 lbs.: August, 1,700,000; September, 1,500,000; Total in three months, 4,950,000lbs. The mines are very productive—new veins constantly opening. The ground is leased by government, 1-10 paid as rent. In 1825, there were but 100 men at work; in 1827, 1600—1828, about 2000; 30 licensed smelters, one of whom has made two million pounds of lead, in one year. The town of Galina at these mines, was commenced in 1826; it contains, at present, 700 inhabitants—195 houses and stores, 46 new buildings—40 stores and warehouses—22 porter cellars and groceries—a goodly number of lawyers and physicians, and a pretty good assortment of mechanics. A number of steam and keel boats ply between this place and St. Louis, (Mo.) From March 1828, to September, there were 79 steam boat and 33 keel boat arrivals.—The entire population of the neighborhood of Galina is estimated at 10,000. A road from this place to Chicago, a distance of about 170 miles, would in point of improvement, be next to the canal.

MIDDLETON.

Bolivar, Mo. November 3, 1828.

MORTALITY.

Extract of a letter from a gentleman at Sierra Leone, to his friends in England, dated June 10th.

You will no doubt have heard of the death of Col. Denham. Exactly four weeks ago, this day, I had the honor of being presented to him on his assuming the command of Sierra Leone. His levee was most numerous attended by all the military and civil officers of this station—by its magistrates and merchants. This gallant officer and celebrated traveller was surrounded by his staff and his friends—all eyes were turned upon him with looks of admiration and regard; he had escaped the dangers of battle and travel—the field of Waterloo and the deserts of Africa. He returned here to rest after his many perils and enterprises—he now rests in his silent grave. This day the same hands bore the pall of his coffin, which a little month ago grasped his in congratulation and joy. In the freshness of his fame, and in the vigour of his manhood—even he succumbed to the destiny which awaits all who have the temerity to intrude on this awful spot—where death sits high enthroned, with all the military honors and with the still more precious honors of tears and of sorrow poured over his grave. Ere another month he passed, many who follow his obsequies will themselves be borne to the same place of rest, and become tenants of the same sepulchre.

You will ask me what is the cause of this place being so pestilential. I cannot tell you. Its site is most beautiful and picturesque. It is a spot which the admirer of nature's beauties could contemplate with delight for hours, days, and nights. After taking a night view of it, certainly his admiration would not extend further, as it, and his life also, would be cut short by a remittent fever. To talk of miasmata, animal and vegetable decomposition, would be to use terms merely to conceal my ignorance. Write to me soon, else it may be, so far as I am concerned, a dead letter. When you write, put on the cover, "if dead, to be returned," &c.

AMERICAN BIBLE SOCIETY.

The receipts of this noble institution during the last month, amounted to \$7,209 94. Issues of Bibles and Testaments during the same period, 14,890; making, since the beginning of May last, 134,121;—a number very nearly equal to the issues of all the previous year. If we add the issues of the present month thus far, it will make the number greater than during the whole of the previous year,—although the issues of that year were twice as great as those of the year preceding.

Information from many places at the South & West, gives reason to believe the good "work still goes on," and will continue its progress until every family in the land is in possession of the Bible. Reader! how is it with the county in which you reside?—N. Y. Obs.

American Tract Society.—The receipts of this Society during the month ending Nov. 15, amounted to \$8,042 88, of which \$6,508 87 were donations. Of these, \$3,413 25 were from the city of New York, chiefly on "the special effort," and \$1500 from the Boston Branch to aid in the distribution of Tracts in the valley of the Mississippi. The total receipts of the Society since the first of May last, amount to about \$34,000.—ib.

Gen. Scott.—By an order from the War Department, it appears that General Scott's name has not been stricken from the army list, as has been reported; but that he has been suspended by order of the War Department. We have no means of ascertaining why this particular course has been adopted.

It is with regret that we also learn by another order, that Major Worth has requested to be relieved from the post which he has filled so ably at West Point, in discharging the duties of which he has been so successful. He is succeeded by Capt. Hitchcock, who succeeds him, was for some time his assistant, and is spoken of as being well qualified for the station.—N. Y. Spect.

Weak people are apt to be positive.

SUMMARY.

A venerable Baptist minister, (Mr. Young) formerly of Carolina Co. Va. now entered into rest, once said to a young ministering brother—"I have seven children, for whom I have long been praying, and yet not one of them is a Christian. If I were a righteous man, surely my prayers would prevail; but believing God can answer the prayers of the just, I am determined to persist as long as I live." Four of these children have been added to the Church since his death.

A Society of Catholic females has recently been formed in Paris, (France) whose object is the distribution of the New-Testament.

By the 5th Annual Report of the Cincinnati S. S. Union, published in the Pandect, it appears that there are in that city ten S. Schools, instructed by 171 teachers—88 males and 83 females—of the 171, there are 156 professors of religion, 81 of whom were formerly S. S. pupils. Number of scholars enrolled and admitted to the Schools, 1356. Generally in attendance, 949, of whom 70 are church members.

The Center College in Danville, Ky. has 97 students, 63 of these are professors of religion; 20 are under the care of the Ed. Society; 53 have the ministry in view.

The plan of tunnelling Grant's Hill, near Pittsburgh, for the purposes of the canal, has been abandoned. A deep cut, it is found, will be less expensive.

A good beginning.—The Rev. S. Thurston, agent for the Theological Seminary at Bangor, has received in that town, subscriptions to the amount of \$4748, in aid of the funds, which he thinks will be raised to \$5000. Of this sum, one lady subscribed \$500, and two gentlemen \$500 each.

Gov. Forsyth humanely recommends adopting the Cherokee Indians into the Georgia family, extending the laws of the State, and granting portions of land to each family in fee.

Bangor, Me.—Three houses of public worship have been erected the summer past in this flourishing town. A Methodist chapel, 40 by 60; a Unitarian church, 70 by 80; and a house for the Baptist society, 50 by 70. The first has been dedicated; the latter two are unfinished.

Mr. Monroe's property has been sold to satisfy the executions against him, and an Ex-President of the United States is now, in fact, without a home that he can call his own.

Three persons were ordered to give bail for their appearance at the Supreme Judicial Court in February, for having set fire to a building attached to the House of Correction in Dedham, and to other buildings. Two were unable to find bail, and were sent to prison. It is said that ardent spirits exerted no inconsiderable influence in causing their pranks.

A nolle prosequi has been entered on the indictment found against Barton and others, in N. York. It is found to be impossible to try the parties under the new law against duelling, as the offence took place previous to the enactment of the present statute, and as the old one has been repealed.

The fare in steam boats from Albany to New York, including board, was last week only 75 cts. Formerly people complained that they could not afford to travel! At the above rate people can hardly afford to stay at home.

Wm. H. Crawford has been elected Judge of the Superior Court, for the Northern District of Georgia, without opposition.

At the last dates the Rev. Mr. Carey, from India, was in attendance on meetings in Scotland to promote the objects of the Baptist Missionary Society.

MARRIED.

Mr. Alfred Hubbell, to Miss Mary Barker, both of this place.
In Parma, Hezekiah Luther, of Sweden, to Mrs. Hall, of the former place.
In Sweden, Mr. Bennett Johnson of Lockport, to Miss Jeremia Amis of the former place.
In Clarkson, Mr. Job Estis, to Miss Elmira Johnson.

DIED.

In this village, on the evening of the 1st inst. Mrs. Eleanor Thompson, wife of Joseph Thompson, aged 46 years. Also, about 20 minutes previously, Charles, son of Mr. Thompson, aged 10 years.

Suddenly, on Saturday afternoon at 4 o'clock, of a Quinsy, Mr. Solomon Cleveland. In his death the poor will mourn a friend, and our village an active citizen.

H. B. PIERPONT.

DRAPER AND TAILOR, CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH! I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of THIMBLE, GOOSE and SHEARS are making! Call and see!!!
Dec. 8, 1828.

MEDICAL NOTICE.

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

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

CASH FOR FLAX SEED.

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

J. A. S. LIVINGSTON.

Sept. 25, 1828. 35tf

By order of the court, a notice is hereby given to all the creditors of Richard Berry, of Mendon, in said County, an insolvent debtor, to show cause if any they have before the said judge at his office in the town of Gates in the county of Monroe on the 20th day of January next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent estate should not be made and his person be committed from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7, 1819.—Dated this 5th day of December, 1828. 4w20

ROCHESTER OBSERVER.

FRIDAY, DECEMBER 19, 1828.

VOLUME II—NO. 51

SAMUEL CHIPMAN, EDITOR.

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AGENTS FOR THE OBSERVER.

- Anis & Little, Canandaigua.
- A. B. Hall, Geneva.
- Thomas J. Nevins, Penn Yan.
- E. Gilbert, Richmond.
- Doct. Folger, Naples.
- Samuel Rice, P. M., Prattsburg.
- Chester Loomis, P. M., Rushville.
- Garson B. Fitch, West Bloomfield.
- Orrin Gilbert, Lima.
- James Richmond, Livonia.
- David Parker, Avon.
- Jacob Hall, Genesee.
- Lester Kingsbury, Dansville.
- Doct. Frank, Warsaw.
- Talcott Howard, P. M., Perry.
- Rev. J. Baldwin, York.
- Willard H. Smith, Caledonia.
- G. B. Rich, P. M., Attica.
- Rev. Mr. Hunter, Middlebury.
- S. T. Parker, Batavia.
- Hotchkin & Starr, prs., Le Roy.
- Joel Palmer, Clarkson.
- Daniel Hall, Riga.
- William H. Hanford, Scottsville.
- Hastings R. Bender, Brockport.
- William D. Dudley, Clarendon.
- H. Goodrich, P. M., Albion.
- William Knowles, Knowlesville.
- Theodore Cook, Medina.
- Rev. George Colton, Royalton.
- William Parsons, Lockport.
- A. G. Hinman, Youngstown.
- Rev. Mr. Parsons, Niagara Falls.
- Theodore Partridge, Newark.
- Rev. Alfred E. Campbell, Palmyra.
- S. T. Fairbanks, East Ridge.
- Ezekiel Folsome, Buffalo.
- Benedict Brooks, Covington.
- Samuel S. Haight, Angelica.
- Anson King, Olean.
- John A. Bryan, Ellicottville.
- O. Allen, P. M., East Bethany, Gep.
- W. Fowler, P. M., Fowlersville.
- E. Clark, P. M., Byron.
- Rev. A. Clapp, Bergen.
- E. Foot, Gaines.
- Daniel Holmes, Willson.
- B. C. Cook, P. M., Confection.
- W. H. Rogers, Bath.
- Elisha Parish, South Bristol.
- Samuel Hulbert, Oswego.
- Joshua Linnell, Pittsford.
- Martin Goodrich, P. M., Rush.
- Justus Brown, Monroeville, Ohio.
- Wm. E. Randall, West Mendon.
- Col. Ws. Mynderse, Seneca Falls.
- Rev. Mr. Bradstreet, Cleveland, Ohio.

MORAL INFLUENCE OF AN ORTHODOX BELIEF.

In a sermon preached by the celebrated Dr. Chalmers, in May, 1827, at the opening of the Scotch National Church in London, are the following remarks respecting the practical influence of the doctrines of grace.

"It is this doctrine, of justification by faith through the merits of Christ—that gives to the Gospel message the character of a joyous sound, the going forth of which among all nations shall at length both reconcile and regenerate the world. That were indeed a glad some land, where this truth was preached, with acceptance and with power, from all the pulpits. It is, in fact, the great bond of reunion between earth and heaven. It is like a cord of love let down from the upper sanctuary among the sinful men who are below; and with every sinner who takes hold, it proves the conductor, along which the virtues of heaven, descend upon him.

This doctrine of grace is altogether a doctrine according to godliness, and as much fitted to emancipate the heart from the tyranny of sin as from the terrors of that vengeance which is due to it. O, it is an idle fear, lest the preaching of the cross should spread the licentiousness of a proclaimed impunity among the people.—All experience assures the opposite; and that in parishes which are most plied with the free offers of forgiveness through the blood of a satisfying atonement, there we have the best and holiest families.

"But it may be suspected that, although such a theology is the minister of peace, it cannot be the minister of holiness. Now, to those who have this suspicion, and who would represent the doctrine of justification by faith—that article, as Luther calls it, of a standing or falling church—as adverse to the interests of virtue, I would put one question, and ask them to resolve it. How comes it that Scotland, which, of all the countries of Europe, is the most signalized for the rigid Calvinism of her pulpits, should also be the most signalized by the moral glory that sits on the aspect of her general population? How, in the name of mystery, should it happen that such a theology as ours, is conjoined with, perhaps the yet most unvisited peasantry among the nations of Christendom? The allegation against our Churches is, that in the argumentation of our abstract and speculative controversies, the people are so little schooled to the performance of good works. And how then is it that, in our courts of justice, when compared with the calendars of our sister kingdom, there should be so vastly less to do with their evil works? It is certainly a most important experience that in that country where is the most Calvinism, there should be the least crime,—that what may be called the most doctrinal nation of Europe should, at the same time, be the least depraved,—and that the land wherein the people are most deeply imbued with the principles of salvation by grace, should be the least distem-

pered, either by their week-day profligacies, or their Sabbath profanations. When Knox came over from the school of Geneva, he brought its strict, and, at that time, uncorrupted orthodoxy along with him; and with it here pervaded all the formularies of the church which was founded by him; and, from one generation to another, have our Scottish youth been familiarized to the sound of it from their very infancy; and, unpromising as such a system of tuition might be in the eye of the mere academic moralist, to the work of building up a virtuous and well-doing peasantry, certain it is, that as the wholesome result, there has palpably come forth of it the most moral peasantry in Europe notwithstanding."

Nor is it only from the advocates of evangelical doctrines that we have such testimony. The opposers of these doctrines have often acknowledged, that the fact, in relation to the character of those who embraced them, has generally been as stated above by Dr. Chalmers. Some of these acknowledgements have been seen by a portion of our readers, in Dr. Beecher's Reply to the Review of his Sermon at Worcester, and in the Review, published in Boston, of Dr. Channing's Discourse preached at the Dedication of the Second Unitarian Church in New York. A learned infidel, while expressing a decided preference of the Arminian to the Calvinistic system, says he thinks himself "in justice bound to state, that the modern Calvinists have, in no small degree, excelled their antagonists in the practice of the most rigid and respectable virtues; and have been the highest honor to their own age, and the best models for imitation to every succeeding age." Another writer, in a journal for a long time decidedly unfriendly to evangelical opinions, says, "What are we to think of the morality of Calvinistic nations, especially the most numerous of them; who seem, beyond all other men, to be most zealously attached to their religion, and most deeply penetrated with its spirit? Here, if any where, we have a practical and decisive test of the moral influence of a belief in necessary opinions. In Protestant Switzerland, in Holland, in Scotland, among the English Nonconformists, and the Protestants of the north of Ireland, and in the New England States, Calvinism was long the prevalent faith, and is probably still the faith of a considerable majority. Their moral education was at least completed, and their collective character formed during the prevalence of Calvinistic opinions. Yet, where are communities to be found of a more pure and active virtue?" Dr. Priestly, the father of modern Unitarianism, said, forty years ago, "great numbers of Unitarians" in England, that "having no zeal for speculative religion, merely because they have no zeal for religion in general, their moral conduct, though decent, is not what is deemed strict and exemplary." And in relation to the "affairs" of Unitarians in America, he says, "that there is in them a greater apparent conformity to the world than is observable in the others, i. e. in the orthodox." A writer in the Christian Register, (the Unitarian newspaper published in Boston,) of January 13, 1827, over the signature of "Layman Junior," says, that it is a question frequently asked, i. e. we suppose among Unitarians, but seldom if ever, answered, "why the Unitarian preachers do not exhibit the zeal of the Calvinists?" It is, as we say, a question often asked and answered, and that too, while the facts remain confessedly undisputed. This inquiry, he adds, "implies a charge of lukewarmness in their vocation, upon those whose duty it is to keep alive a pure flame of religious action among their people; a charge, of course, 'confessedly undisputed,' since the fact which implies it is 'confessedly undisputed.'" And in another article on the same subject, in the Register of Jan. 27, of the same year, he says, "No fact can be more certain, than that the people will never exceed their pastor in religious fervor." So that it is, according to this writer, a charge, the justness of which is "confessedly undisputed," that Unitarian preachers and people are more lukewarm and have less religious fervor than the Calvinists. A writer in the Christian Examiner, (the principal Unitarian periodical published in this country,) for March and April, 1826, says of Unitarians as a body, that their "country societies in general are" almost entirely destitute of zeal, and their ministers are "surrounded by" so much "timidity" among their people, that they "often grow and themselves, keep to one style of preaching, and one round of subjects, and neither excite, nor are excited to inquiry, decision, and exertion. 'Much of this,' he adds, 'is also true of the Unitarian societies in Boston.'" "The people, though satisfied with ministers of the Unitarian persuasion, and resolved to have no other, are generally unwilling to hear Unitarianism explained or defended, and are therefore not interested in it, nor well versed in its principles." "They are called Unitarians, and that is enough." And "when a purpose strictly Unitarian is to be accomplished, they, into whose hands it is committed, know full well that the interest in Unitarianism, as such, is small indeed, and that its resources are soon exhausted." But of the orthodox, a writer in the same magazine—the author of the Review of Dr. Beecher's Sermon at Worcester, says, p. 34, "It is pleasure to us, now and always, to acknowledge the good qualities which recommend our opponents,—their unquestionable sincerity as a body, their laudable zeal in promoting many of the benevolent undertakings that distinguish this age, their endeavours to excite a spirit of greater seriousness and consideration among the people, and to stem the torrent of vice that is forever setting in upon a thoughtless world."

TESTIMONY OF THE OPPOSERS, AS WELL AS OF THE ADVOCATES, OF THE DOCTRINES OF THE ORTHODOX, THAT THEY HAVE EVER, AS A BODY, EXCELLED THEIR OPPONENTS, IN NO SMALL DEGREE, IN THE PRACTICE OF THE MOST RIGID AND RESPECTABLE VIRTUES; THAT THOSE COMMUNITIES, WHOSE COLLECTIVE CHARACTER HAS BEEN FORMED MOST EXCLUSIVELY BY THE INFLUENCE OF ORTHODOX OPINIONS, HAVE INVARIABLY BEEN OF A MORE PURE AND ACTIVE VIRTUE THAN OTHERS; AND THAT COMPARED WITH UNITARIANS, THE ORTHODOX HAVE MORE ZEAL FOR RELIGION, AND THEIR MORAL CONDUCT IS MORE STRICT AND EXEMPLARY, AND THEY ARE MORE ZEALOUS IN PROMOTING BENEVOLENT UNDERTAKINGS, AND ENDEAVOURING TO EXCITE A SPIRIT OF SERIOUSNESS AND CONSIDERATION AMONG THE PEOPLE, AND TO STEM THE TORRENT OF VICE. THESE ARE FACTS WHICH REMAIN 'CONFESSEDLY UNDISPUTED.'

The moral influence of a system of religious belief, is, moreover, distinguished Unitarian writers themselves being judges, a proper test of the truth of that system. Mr. Spang, in his Inquiry into the Comparative Moral Tendency of Trinitarian and Unitarian Doctrines, says, "There is a close connection between faith and practice. A man will act according to his convictions, and an irreligious practice can never be the consequence of a right faith." And Dr. Channing says, in his Discourse at the dedication of the Second Unitarian Church in New York, "A religious system can carry no more authentic mark of a divine original, than its obvious, direct, and peculiar tendency to form an elevated religious character." And a far higher authority has said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so a good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." And yet, it is maintained that orthodox opinions are false, and Unitarian opinions are true! We appeal to common sense, and the candor of those who disbelieve or doubt the truth of evangelical opinion, and ask, Can it be so?—An irreligious practice can never be the consequence of a right faith." "A religious system can carry no more authentic mark of a divine original, than its obvious, direct, and peculiar adaptation to form an elevated religious character." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." According to the testimony of the opposers, as well as the advocates of orthodox opinions, those who have embraced these opinions have ever, as a body, excelled their opponents, in no small degree, in the practice of the most rigid and respectable virtues; and those communities whose collective character has been formed most exclusively by the influence of these opinions, have invariably been of a more pure and active virtue than others; and, according to the testimony of distinguished advocates of Unitarianism, the moral conduct of Unitarians is more strict and exemplary, and they are more engaged in promoting benevolent undertakings, and in endeavouring to create a spirit of seriousness and consideration among the people, and to stem the torrent of vice. Can it be, then, that orthodoxy is false, and Unitarianism true? If the premises are admitted, (and how can they be denied?) is it not manifest that the correct conclusion is the directly opposite of this? Let candor and common sense decide.—
Spirit of the Pilgrims.

* Articles on Predestination in the British Encyclopedia.
Edinburgh Review, vol. xxxvi, p. 257.

strong desire was expressed to know who the modest, promising, and pious writer was. Notwithstanding, Darcy could not prevail upon himself to disclose his name. He visited his native town every year, and in the circle of his family and friends, was still considered only as a good sort of lad, who had been greatly over-rated by his parents—was just suited for a situation in which he had been placed—and was very fortunate to have been received into partnership with the merchant to whom he had been clerk. In vain did Darcy sometimes endeavor to hint that he was the author; he remembered the contempt with which his uncle, and relations, had read one of the earliest fruits of his muse, when exhibited by his fond father, and the advice given to burn such stuff, and not turn the head of a dull boy, by making him fancy himself a genius. Therefore, recollecting the wise saying quoted above, he feared that the news of his literary celebrity would not be received with pleasure, and that the affection with which he was now welcomed might suffer diminution. Besides, thought he,—and then his heart rose in his throat, with a choking painful feeling,—those tender parents, who would have enjoyed my little fame, are cold and unfeeling now; and the ears, to which my praises would have been sweet music, cannot hear; therefore methinks I have a mournful pleasure in keeping on that veil, the removal of which cannot confer pleasure on them." Consequently he remained contented to be warmly welcomed at D— for talents of a humble sort, such as his power for mending toys, making kites, and rabbits on the wall; which talents endeared him to all the children of his family and friends; and through them, to their parents. Yet it may be asked, was it possible that a young man, so gifted, could conceal his abilities from observation?

Oh, yes. Darcy, to borrow Addison's metaphor concerning himself, though he could draw a bill for £1000, had never any small change in his pocket. Like him he could write, but he could not talk; he was discouraged in a moment; and the slightest rebuff made him hesitate to a painful degree. He had, however, some flattering moments, even amidst his relations and friends; for he heard them repeating his verses and singing his songs. He had also far greater joy in hearing his hymns in places of public worship; and then, too much choked with grateful emotion to join in the devotional chorus himself, he used to feel his own soul roused to heaven upon the wings which he had furnished for the souls of others. At such moments, he longed to discover himself as the author; but was withheld by the fear that his songs would cease to be admired, and his hymns would lose their usefulness, if it were known that he had written them. However, he resolved to feel his way, and once on hearing a song of his commended, he ventured to observe, "I think I can write as good a one." "You!" cried his uncle; "what a scribble verses when a child; but I thought you had been laughed out of that nonsense." "My dear fellow, nature never meant thee for a poet, believe me," said one of his cousins conceitedly,—a young collegian. "No, no; like the girl in the drama, thou wouldst make 'love' and 'joy' rhyme, and know no better." "But I have written, and I can rhyme," replied Darcy, coloring a little. "Indeed!" replied his formal aunt,— "Well, Mr. Darcy Pennington, it really would be very amusing to see your erudite productions; perhaps you will indulge us some day." "I will; and then you may probably alter your opinion." Soon after Darcy wrote an anonymous prose tale in one volume, interspersed with poetry, which had even a greater run than his other writings; and it was attributed first to one person, and then to another, but he did not himself know it, as he only knew Darcy, *unwillingly*, under a feigned name. But, at length, Darcy resolved to disclose his secret, at least to his relatives & friends at D—; and just as the second edition of his tale was nearly completed, he set off for his native place, taking with him the manuscript, full of the printer's marks, to prove that he was the author of it.

He had one irresistible motive for thus walking out from his *incognito*, like Homer's deities from their cloud. He had fallen in love with his second cousin, Julia Vane, an heiress, and his uncle's ward; and had become jealous of himself, as he had, for some months, wooed her in anonymous poetry, which she, he found, attributed to a gentleman in the neighborhood, whose name he knew not; and she had often declared that, such was her passion for poetry, he who could woo her in beautiful verse was alone likely to win her heart.

On the very day of his arrival, he said in the family circle that he had brought down a little manuscript of his own, which he wished to read to them. Oh! the comical grimaces! the suppressed laughter, growing and swelling, however, till it could be restrained no longer, which was the result of this request! And oh! the looks of consternation when Darcy produced the manuscript from his pocket! "Why, Darcy," said his uncle, "this is really a word and a blow; but you cannot read it to-night; we are engaged." "Certainly, Mr. Darcy Pennington," said his aunt, "if you wish to read your astonishing productions, we are bound in civility to hear them; but we are all going to Sir Hugh Belsion's, and shall venture to take you with us, though it is a great favor and privilege to be permitted to go on such an occasion; for a gentleman is staying there who has written such a sweet book! It is only just out, yet it cannot be had; because the first edition is sold, and the second not finished. So Sir Hugh, for whom your uncle is exerting himself against the next election, has been so kind as to invite us to hear the author read his own work. This gentleman does not, indeed, *own* that he wrote it; still he does not deny it; and it is clear, by his manner, that he did write it; and that he would be very sorry not to be considered as the writer." "Very well, then; the pleasure of hearing another author read his

own works shall be delayed," replied Darcy smiling. "Perhaps, when you have heard this gentleman's you will not be so eager to read yours, Darcy," said Julia Vane; "for you used to be a modest man." Darcy sighed, looked significantly, but remained silent.

In the evening they went to Sir Hugh Belsion's, where, in the Captain Eustace, who was to delight the company, Darcy recognized the gentleman who had been pointed out to him as the author of several meager performances handed about in manuscript in certain circles; which owed their celebrity to the birth and fashion of the writer, and to the bribery which is always administered to the self-love of those who are the *select few* chosen to see and judge on such occasions.

Captain Eustace now prepared to read; but when he named the title of the book which he held in his hand, Darcy started from his seat in surprise; for it was the title of his own work! But there might be two works with the same title; and he sat down again, lest which the reader continued, and he could doubt no longer, he again started up, and with stammering eagerness, said, "Wh—wh—who, sir, did you say, wrote this book?" "I have named no names, sir," replied Eustace conceitedly; "the author is not known, and wishes to remain so." "Mr. Darcy Pennington," cried his aunt, "sit down and be quiet;" and he obeyed. "Mr. Pennington," said Sir Hugh, affectedly, "the violet must be sought, and is discovered with difficulty, you know; for it shrinks from observation, and loves the shade." Darcy bowed assent; but fixed his eyes on the discovered violet before him with such an equivocal expression, that Eustace was disconcerted; and the more so, when Darcy, who could not but feel the ludicrous situation in which he was placed, hid his face in his handkerchief, and was evidently shaking with laughter. "Mr. Darcy Pennington, I am really ashamed of you," whispered his aunt; and Darcy recovered his composure. He had now two hours of great enjoyment. He heard that book admirably read which he had intended to read the next day, and knew that he should read ill—He heard that work applauded to the skies as the work of another, which would, he feared, have been faintly commended, if known to be his; and he saw the fine eyes of the woman he loved drowned in tears, by the power of his own simple pathos. The poetry in the book was highly admired also; and when Eustace paused to take breath, Julia whispered in his ear, "Captain Eustace is the gentleman who, I have every reason to believe, wrote some anonymous poetry sent me by the post; for Captain Eustace pays me, as you see, marked attention; and as he denies that he wrote the verses, exactly as he denies that he wrote the book which he is now reading, it is very evident that he wrote both." "I dare say," replied Darcy, coloring with resentment, "that he as much wrote the one as he wrote the other." "You do you mean, Darcy? There can be no doubt of the fact; and I own that I cannot be insensible to such talent; for poetry and poets are my passion, you know; and in his authorship I forget his plainness. Do you not think that a woman would be justified in loving a man who writes so morally, so piously, and so delightfully?" "Certainly," replied Darcy, eagerly grasping her hand, "provided his conduct be in unison with his writing; and I advise you to give the writer in question your whole heart."

After the reading was over, the delighted audience crowded round the reader, whose manner of receiving their thanks was such as to make every one but Darcy believe the work was his own; and never was the PASSIVE LIE OF VANITY more completely exhibited; while Darcy, intoxicated, as it were, by the feelings of gratified authorship, and the hopes excited by Julia's words, thanked him again and again for the admirable manner in which he had read the book; declaring, with great earnestness, that he could not have done it such justice himself; adding, that this evening was the happiest of his life.

"Mr. Darcy Pennington, what ails you?" cried his aunt; "you really are not like yourself!"—"Hold your tongue, Darcy," said his uncle, drawing him on one side; "do not be such a forward puppy; who ever questioned or cared, whether you could have done it justice or not? But here is the carriage; and I am glad you have no longer an opportunity of thus exposing your literary and critical raptures, which sits as ill upon you, as the carriages of the ass did on him, when he pretended to compete with the lapdog in fondling his master."

was gone! he had caught Julia's hand to his lips, and quitted the room, leaving his relations to wonder, to fear, and to pity. But as Darcy was quite composed the next day, they all agreed that he must have drunk more wine than he or they had been aware of the preceding evening. But though Darcy was willing to wait the ensuing evening, before he discovered his secret to the rest of the family, he could not be easy till he had disclosed it to Julia: for he was mortified to find that the pious, judicious, Julia Vane had, for one moment, believed that a mere man of the world, like Captain Eustace, could have written such verses as he had anonymously addressed to her; verses breathing the very quintessence of pure love; and full of anxious interest not only for her temporal, but her eternal welfare. "No, no," said he; "she shall not remain in such a degrading error one moment longer;" and having requested a private interview with her, he disclosed the truth. "What are you—can you be—did you write all!" she exclaimed in broken accents; while Darcy gently reproached her for having believed that a mere worldly admirer could so have written; however, she justified herself by declaring how impossible it was to suspect that a man of honor, as Eustace seemed, could be so base as to assume a merit which was not his own. Here she paused, turning away from Darcy's penetrating looks, covered with conscious blushes, ashamed that he should see how pleased she was. But she readily acknowledged her sorrow at having been betrayed, by the unworthy artifice of Eustace, into encouraging his attentions, and was eager to concert with Darcy the best plan for revealing the surprising secret.

The evening, so eagerly anticipated by Darcy and Julia, now arrived: and great was the consternation of all the rest of the family, when Darcy took a manuscript out of his pocket, and began to open it. "The fellow is certainly possessed," thought his uncle. "Mr. Darcy Pennington," "I shall faint if you persist in exposing yourself!" whispered his aunt. "Darcy—I will shut you up if you proceed,"—whispered his uncle. "for you must positively be mad." "Let him go on, dear uncle," said Julia; "I am sure you will be delighted, or ought to be so;" and, spite of his uncle's threats and whispers, he addressed Captain Eustace thus:—

"Allow me, sir, to thank you again for the more than justice which you did my humble performance the other evening. Till I heard you read it, I was unconscious that it had so much merit; and I again thank you for the highest gratification which, as an author, I received." New terror seized every one of his family who heard him, except Julia; while wonder filled Sir Hugh and the rest of his party—Eustace excepted; he knew that he was not the author of the work; therefore he could not dispute the fact that the real author now stood before him; and blushes of detected falsehood covered his cheek; but ere he could falter out a reply, Darcy's uncle and sons seized him by the arm, and insisted on speaking with him in another room. Darcy, laughing violently, endeavored to shake them off, but in vain. "Let him alone," said Julia, smiling, and coming forward. Darcy's eye may be in a fine frenzy rolling, as you have all of you owned him to be a poet; but other phrenzy than that of a poet he has not, I assure you—so pray set him at liberty; I will be answerable for his sanity." "What does all this mean," said his uncle, as he and his sons unwillingly obeyed. "It means," said Darcy, "that I hope not to quit this room till I have had the delight of hearing these yet unpublished poems of mine read by Captain Eustace." "Look, Sir," continued he, "there is a signature well known, no doubt, to you; that of Alfred." "Are you indeed Alfred, the celebrated Alfred?" faltered out Eustace. "I believe so," he replied with a smile; "though on some occasions, you know, it is difficult to prove one's personal identity." "True," answered Eustace, turning over the manuscript to hide his confusion. "And I, Captain Eustace," said Julia, "have had the satisfaction of discovering that my unknown poetical correspondent is my long cherished friend and cousin, Darcy Pennington. Think how satisfactory this discovery has been to me!" "Certainly, Madam," he replied, turning pale with emotion; for he not only saw his *Passive Lies* of vanity detected, though Darcy had too much Christian forbearance even to insinuate that he intended to appropriate to himself the fame of another, but he also saw, in spite of the kindness with which she addressed him, that he had lost Julia, and that Darcy had probably gained her. "What is all this?" cried Sir Hugh at last, who, with the uncle and aunt, had listened in silent wonder. "Why, Eustace, I thought you owned that?" "That I deny; I owned nothing," he eagerly replied. "You insisted on it, nay, every body insisted that I was the author of the beautiful work which I read, and of other things; and if Mr. Pennington asserts that he is the author, I give him joy of his genius and his fame." "What do I hear?" cried the aunt; "Mr. Darcy Pennington a genius, and famous, and I not suspect it!" "Impossible!" cried his uncle, pettishly; "that dull fellow turn out a wit! It cannot be. What are you Alfred, boy? I cannot credit it; for if so, I have been dull indeed;" while his sons appeared to feel as much mortification as surprise. "My dear uncle," said Darcy, "I am now a professed author. I wrote the work which you heard last night. Here it is in the manuscript, as returned by the printer; and here is the last proof of the second edition, which I received at the post-office just now, directed to A. B.; which is, I think, *proof positive* that I may be Alfred also, who, by your certainly impartial praises, is for this evening at least, in his own eyes elevated into ALFRED THE GREAT."

TRACTS IN NEW-YORK CITY.

As a distributor was passing up one of the Slips, a middle aged man came across the street, and asked for a Tract. Do you really want it? said the distributor. "Yes I do," he replied; "I need one; I am a poor sinner." Are you serious? said the distributor. "I am indeed," replied the man; "I feel my need of religion."

He spoke with much feeling, and received a Tract with great thankfulness.

An intimate friend of my early days, (says a distributor,) called on me on Sabbath morning, as I was preparing to visit my section, and after the usual salutation, I told him my business, and invited him to accompany me. He consented. As we passed from house to house, distributing our "messages of truth," he remarked, "I am surprised to see sailors so ready to receive your Tracts. I supposed that very few would accept them."—During our walks we called at a house, and inquired of the woman, an elderly lady, if she kept a seamen's boarding-house.—She said she did not; but readily took some Tracts. Her countenance brightened, when she told me that she hoped two of her daughters had recently become partakers of the great salvation. Christ, she said, had been precious to her own soul for many years. I told her that it gave me unspeakable pleasure to meet, so unexpectedly, a sister in the Lord. At the close of this interesting interview, I turned to my friend, who had been standing by, and discovered tears flowing profusely from his eyes. Although I have reason to fear he is "far from Christ," I had sufficient evidence that what he saw and heard produced a deep impression upon his mind, and I pray God that it may be lasting.

Sometime since a distributor supplied a vessel bound to a foreign port, and remarked to the Captain, that after his return he should like to hear how the Tracts had been disposed of.—The vessel has recently arrived in port, and the following is an extract of a letter received from the Captain, dated

On board ship—from St. Petersburg, Oct. 1828.

They [the Tracts] were first given to the crew, who, I believe, read or heard them read; and when we arrived off the Orkney Islands, we were boarded by some fishermen who came from the Fair Isle, where they resided, in boats, to barter their fish and other things for such articles as we had. And to my great surprise, they inquired for Religious Tracts; for which they offered any thing they had, in return;—and when we gave them all we had to spare, it seemed their hearts would almost overflow with gratitude. They told us they had no settled ministry, but that two ministers of the Gospel had visited them, and much good seemed to have been done. There was a great awakening among them, and many were asking what they should do to be saved. In fact, sir, I think your Tracts have been put into needy, as well as faithful hands, and that your labor has not been in vain in the Lord. May God add his blessings to all the means that are used for the conversion of sinners.

MACKINAW MISSION.

Several letters of a recent date have been received from this station. The following extracts have been obligingly communicated for publication. They will not be the less acceptable from the fact, that the writer is one of the little band lately fitted out from this part of the country.—*West. Recorder.*

MACKINAW, Sept. 6, 1828.

"We do hope that two or three of our scholars are converted by the holy spirit of their lost state, and are anxious to know what they shall do to be saved. One of them is E. She has been very tender for several months; but for a few days past, her convictions have become deep and distressing. She is a full Indian woman, I should think forty-four or five years old, and belongs to a numerous tribe, who are all Catholics. Her family are very respectable; her father has great influence among the Indians, and is much of a gentleman. Although a Catholic, he is very friendly to this mission."

"This morning early, E. came into our room, to tell us that she had found him, she shook hands with us. Her animated countenance and heavenly smile told the mighty change that has been wrought. Yesterday her distress was great; she seemed enveloped in the thickest darkness; said her life was all sin; she had never done one good thing; and it would be perfectly right for God to send her to hell, and she believed he would. Just at dusk, sister O. and myself went into her room; found her lying on the bed; her face covered. We had a few verses of scripture and a few hymns interpreted; then sang, 'Alas! and did my Saviour bleed?' &c. The converts were present, and we had a few prayers. It was a solemn scene; the Saviour was present to heal the broken heart. E. said that while we were singing, her heart was melted into penitence, and she felt a great change; but dare not tell any one. She was so happy she could not sleep; but walked the house and prayed all night. She came here about a year ago. She says the spring previous to her coming, she and the rest of her company went to a catholic priest to be baptised; but the priest told her at the door, that unless she would be married to an Indian whom he should choose, he would not baptise her. She was so filled with contempt at this proposal, that she did not enter the house, but went home very angry, and kept thinking what does it mean? Catholics and Protestants worship one God. She then began to think of this mission; (her brother was here before); remembered what she had heard our people say—that the catholic religion was good for nothing. She began to think that perhaps we were right, and all summer, when she was at work in the field, her heart was heavy, and she would not learn their prayers. In this state of mind she came to this family. She says that when her feelings changed, the Saviour seemed to point her to the time when she stood at the Catholic's door; showed her that it was his kind arm that preserved her from that abomination, and brought her to this place. With this view her heart was filled with love to the Saviour, and joy inexpressible. She sees his hand in every thing, and is full of adoring wonder. Her parents have just arrived; and we anticipate a treat for her, as they are both Catholics; and they could not have come in a better time. She appears anxious for the eternal welfare of the souls of men, and is determined to be faithful to them.

You wished me to give you particulars, con-

cerning my situation, employment, the mission family, &c. I will commence by telling you something of the Island. Its shape is like a *turtle*; and hence its Indian name, Michilimackinack, which is in English, Great Turtle. Back of the mission-house and the village rises a hill, nearly perpendicular, which is supposed to have been formerly the bank of the lake. It is of difficult ascent; but when we gain the top the walk it affords is delightful. If we wish to know what is doing on the island, we take a walk on this eminence. The walk extends nearly a mile; from which we look down 150 or 200 feet, upon a beautiful plain, covered with buildings, gardens, and beautiful shrubbery; the shores covered with Indian wigwags, and a bark canoe by the side of every hut, one of which belongs to every Indian family. There were at one time more than a hundred of these Indian houses within sight of the mission-house. On the highest point of the Island is an old fort, built by the British, when they took possession of it. The prospect from this eminence is truly romantic, and presents the greatest variety. We have at once a view of the whole island, which from this place seems small, the water being visible on every side. From this place we can see vessels at the distance of thirty miles, and canoes appear in every direction, like specks on the deep. There are many curiosities on this little spot of earth which I have not yet found time to visit. If ever I think of old friends, it is when taking this delightful walk with new ones. I think I can say it is one of my greatest trials, that my friends cannot enjoy these things with me; and when I undertake to describe them, I find it impossible to give any just idea. The whole island seems more like *fairy land*, than a dwelling place of man.

"I will now take you to the mission-house, and tell you something of things there, and how I spend my time. We breakfast at 6 o'clock, dine at 12, and have tea at 5. We have a chapter read, a hymn sung, and prayers at breakfast and tea. Our food is plain but comfortable.—When seated at our meals, there is a row of boys quite around the room, who sit their backs towards us, and who take their food from a broad shelf, furnished with tin plates and basins.—There are two tables through the hall. Around one are seated all the girls under 16, and a class of large boys. Around the other are seated our brethren and sisters of the mission; together with the girls and women over 16, and the boys that are over 18. There are six of the former, and two of the latter. From 9 o'clock in the morning, till 4, P. M. I am in school.—The present quarter I have the whole charge of forty scholars, with no assistance but what I get from the scholars. A number cannot understand English, which makes it very difficult to govern them. You will not therefore doubt my need of patience. We have in the whole school more than one hundred children, many of them very interesting; but not one of the boys pious."

The Rev. Nathan B. Derrou, Pastor of the Presbyterian Church in Vienna, departed this life Nov. 18, in the 56th year of his age.—Mr. Derrou had been in the Ministry about 28 years. He was the first in the Western Reserve under the patronage of the Missionary Society of Connecticut, and was an instrument in forming many of the churches in this region.—He spent several years in Indiana and Illinois where he also planted a number of churches. His life was full of toils and trials.—He had buried two wives and has left the third a widow with one daughter, about three years old, his only surviving child. On his death bed he manifested christian resignation to the will of God, and enjoyed a consoling hope that a crown of glory was reserved for him in Heaven. *Western Intelligencer.*

From the National Intelligencer.
TO THE EDITORS.

A striking coincidence.—The effect of the singular coincidence of the decease of the two Patriarchs of the Revolution, caused a sensation which vibrated throughout our country and excited the surprise of the world. We have to notice another event of the same kind, of men who in life were united, and in death were not divided.—Col. Aaron Benjamin, and Major Joseph Wheaton, both died on Sunday the 23d ult. In the war of the Revolution they served in the same line, and shared the dangers of the same battles. During the last war they were both again found in the service of their country, and discharged with youthful zeal their various and responsible duties. On the close of war, 1815, they exchanged their swords for the pen, and received appointments in the Treasury Department. They were located in the same room, and constantly associated in all the amenities of public and private life. About two years since Major W. came to the office laboring under strong mental derangement; his friend, Col. Benjamin took him home, and on his return said, "he believed the Major and himself were about to follow their companions to the tomb." About mid-day he remarked, "that he would go home and die among his children."—He left Washington the next morning for Hartford, Connecticut, and Maj. Wheaton never resumed his place in the office; thus these soldiers and friends closed their official duties on the same day, and both, on the 23d ultimo, sunk to that quiet rest which will only be broken by the clangor of the last trumpet.

So sleep the brave who sink to rest,
By all their Country's wishes blest.

Wilmington, (Del.) Nov. 29.
Singular Circumstance.—We called in at the office of Dr. J. P. Vaughan, of this Borough, on Thursday last, when he related the following wonderful occurrence, which we have no doubt is destined to make a great noise in the world, and to be a subject of much discussion among the faculty.

A child about fourteen months old, in the neighborhood of this Borough, had been suffering from some singular disease, and for upwards of six months, experienced the most excruciating pain. Its parents supposing its illness to proceed

from worms, administered the remedies usual in such cases, but with little effect. On Sunday last they consulted Dr. Vaughan, who after hearing their narration, agreed with them in opinion, and thinking that a more powerful dose was all that was necessary, accordingly gave it. The next day a full grown *Mouse*, dead, and one worm, were expelled from the child. The skin of the mouse was entirely destitute of hair, and so transparent that the animal could be seen thro'. The child had become very much emaciated, and its piercing cries, at times, were insupportably distressing. The parents state that their children had several times discovered nests of mice and brought the young ones into the house, and they suppose that on one of these occasions the infant has put one into its mouth, and that it entered the stomach, where it had lived until destroyed by the medicine which produced its removal.

The Mouse may be seen at the office of Dr. Vaughan, in East Third-street, near the La Fayette Hotel.—*Register.*

ROCHESTER:

FRIDAY, DECEMBER 19, 1828.

PRESIDENT'S MESSAGE.

The reasons for not inserting this important document in the Observer, are, that its length would occupy so large a space as to exclude a great many interesting articles better adapted to the columns of a religious paper—that probably nine tenths of our readers who would read this message, either take, or have access to, political papers; all of which publish it entire, or give an abridgement of it—and we feel confident that a large majority of our subscribers will be satisfied with the reasons we have assigned for emitting it altogether.

In our remarks last week on the anti-Sabbath Resolutions passed at the Clinton House, in our haste we omitted to give the names of the chairman and secretary. The first was Hon. Wm. B. Rochester, and the latter A. M. Schermerhorn, Esq.

As the seventh resolution establishes a *non-intercourse* in all "business transactions" with those who continue their connexion with any society or association which proposes to enforce the better observance of the Lord's day, or the performance of any religious or moral duty by pains or penalties; and as the resolution undoubtedly alludes to those who in various parts of the United States, as well as in this village, have determined to give a preference to those public conveyances which rest on the Sabbath "in obedience to the 4th commandment," a difficulty appears to us to have grown out of it which we presume the gentlemen who voted for that resolution will be willing to remove. The difficulty is this—we do not know the names of those who gave an affirmative vote on this resolution; and therefore do not know what individuals of that meeting wish to be included in this prohibitory clause. We therefore hope those gentlemen will, as soon as possible, give their names to the public, or adopt some "mark" by which we may know of whom we may still "buy" or to whom we may "sell." This reasonable request we presume will be readily granted.

As the article over the signature of Vindex in the Daily Telegraph of the 13th has not added any new arguments or exhibited any new facts on the subject of the Sabbath, we deem no reply necessary. He has indeed shown by the spirit with which that article is written that the placidity of his temper is very much disturbed; that he acknowledges the obligation to observe the Sabbath, but is still determined to promote its habitual violation; as the latter has been so often repeated and its fallacy exposed, and as the former cannot be a matter of very general concern, we do not feel that we should be justified in occupying our columns with a reply.

SANDWICH ISLANDS.

We mentioned in our last the arrival at Oahu of the Missionaries, who sailed in the Parthian. Letters have since been received in this place from Miss Delia Stone, who, it will be recollected went from this village. Mrs. Bishop, wife of Rev. Artemas Bishop, died on the 21st Feb. last, but we have no particulars, save that her end was peaceful. The following communications from the rulers of the nation, were sent to the Missionaries on their arrival.

[Translation.]
Kauwaloa, April 12, 1828.

"I affectionately salute you new missionaries: I desire that you and we may dwell together in this country.

"When I shall arrive there (where you are) we shall greet each other.

"Love to the company of old missionaries.
"Kauikeouli."

[Translation.]
"April 2, 1828.

"Kind affection for you all ye Missionaries—all the company of kindred beloved.

"This is my sentiment. The love and joy of my heart towards God, on account of his sending you hither to help us, that you and we may dwell together in the shade of his salvation, and in his name, that we and you may labor affectionately for him.

"Joy is mine, and great rejoicing towards you all, on account of his again sending you hither to support us here.

"My heart thanks God for our being now blessed by his causing us now personally to meet together.

"Good will to you and us all. May our souls be saved by Jesus Christ.

"This is the finishing of the thought.
"Elizabeth Kaahumanu."
[Translation.]

"Love to you, ye missionaries who have now come hither to this place. I am made joyful by you on account of your arrival here.

"It is God, doubtless, that has caused you to us to meet together first now.

"My heart was sorry that I was residing in another place.
"Na Boki."

Note.—Kau-ke-ao-u-li is King of the Island but is yet in his minority: Ka-a-lu-ma-nu the Regent; and Bo-ki (or more properly Po-ki is Governor of Oahu. Boki is the same individual whose name was placed at the bottom of a forged letter, published in the London Quarterly Review about a year since, the object of which was to vilify the character of the missionaries.

Correction.—We had so often heard it asserted that the proprietors of the old line of stages had obtained the mail contract for another term, from the first of January next, that we supposed there was no question as to its truth, and accordingly so stated in our last paper. But we now learn that the contracts are not yet made, and that it yet remains with the Post Master General to decide which of the proposals he will accept.

For the Observer.

Mr. Editor:—In looking into a medical book (Rush's works) I read a few remarks of his on the effects of ardent spirits upon the human body and mind; in which I was very much interested, and wish you to give the following extract an insertion, thinking it may serve to justify and strengthen those ministers who preach up an entire abstinence from all spirituous liquors, and perhaps be the means of exciting others to take the same course. After speaking of all the horrid forms in which intemperance makes its appearance, he thus addresses ministers. "Ministers of the gospel of every denomination in the United States; aid me with the weight you possess in society from the dignity and usefulness of your sacred office, to save our fellow men from being destroyed by the great destroyer of their lives and souls. In order more successfully to effect this purpose, permit me to suggest to you to employ the same wise means of instruction which you use in your attempts to prevent their destruction by other views. You expose the evils of covetousness in order to prevent theft; you point out the sinfulness of impure desires to prevent adultery; and you dissuade from anger and malice in order to prevent murder. In like manner denounce by your preaching conversations and example the seducing influence of *toddy & grog*; would you prevent all the crimes and miseries of strong drink.

For the Rochester Observer.

THE GOSPEL, A MESSAGE.

Two Tracts at least, to every Family.
The two following propositions, we believe may be sustained by the most conclusive evidence, and will commend themselves to the approbation of every enlightened Christian:

1. That it is the duty of those who have the Gospel, to CARRY and DELIVER it to all who hear it not.

2. That, in the want of other means, it should be carried, without delay, by TRACTS.

The meaning of the term "Gospel," is glad tidings, or a joyful message sent—not a prize long sought by those who knew its worth, till it was found; but a message, carried and tendered to men who were ignorant of it, and would never have come after it. The Son of God himself was sent from heaven to bring to a lost world the message of salvation, through his own atoning blood. He commissioned Apostles (messengers) and sent them forth to carry and deliver this message to men, multitudes of whom, he forewarned his disciples, must be expected to reject it. "I send you forth," said he to them, as sheep in the midst of wolves—but however dark the prospect might be, He required them to go and deliver the message. This injunction Christ continually urged upon his followers; & repeated with great emphasis, just before his ascension into heaven: "Go ye into all the world and preach the Gospel to every creature. He that believeth, shall be saved; but he that believeth not, shall be damned." And lest they should possibly so far lose sight of the nature of the Gospel, as to suppose this command not binding on all his followers in all ages, He added, as appears in the Gospel by Matthew, "Lo, I am with you always, even unto the end of the world."

The salvation which the Gospel reveals, is faith through Jesus Christ. "But how," says the Apostle, "shall they believe in him of whom they have never heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The primitive Apostles and disciples of Christ, amid persecution and the most appalling obstacles, labored to convey this message to fallen men, as if they felt the import of their Lord's injunction, and knew that the eternal salvation of men depended, under the blessing of the Holy Spirit, on their fidelity. Some, in our age, have felt a measure of the same responsibility—we believe it will be felt by all, before the millennial day shall bless our world—and why should it not now be felt by all?

Our indifference to this subject, Christian Brethren, does not release us from the responsibility which God has devolved upon us. We know our Master's will; and should well beware, lest, in the day of judgment, we be found to have been guilty of withholding the message of the Gospel from multitudes, to whom, had we been faithful, it might have been communicated.

Christians can now no longer be excused from this duty, because preachers of the Gospel are not to be obtained in sufficient numbers to supply the destitute; nor because they feel themselves incapable of personally communicating to men a knowledge of the way of life. By Tracts, the great truths of salvation may, with-

out delay, be conveyed to all who can read. There is no obstacle to their being printed, and means sufficient being furnished to purchase them, and all engaging in their circulation; and God has shown that he is ready abundantly to bless them.

We pray the reader, while contemplating this subject, not to fix his mind merely on the distant destitute, but to think also of those in his own neighborhood, and within the circle of his own personal acquaintance and influence, who enjoy not the Gospel. It is not enough, that our fellow beings in the midst of us have access to the preaching of the Gospel and might hear it if they would. We must carry the message of the Gospel to their firesides, and tender it to every family and soul of them; and we must do this again and again, till our Christian warfare is ended, or it shall be no longer necessary for one man to say to another, "know ye the Lord."

We doubt whether any Tract Association or Auxiliary have carried these messages of the Gospel to all in the field of their operations, as thoroughly and faithfully as their duty has required. Many because they were in high life, or had imbibed the delusions of infidelity and fatal error, or had sunk low in the vice of intemperance, or willfully refused to present themselves in the house of God to hear the message of the Gospel, have been passed by in the distribution of Tracts; and have scarcely had the invitations of the Gospel presented to them, in any form, more than the distant benighted heathen. Officers and members of Tract Societies have kept their Tracts laid up upon their shelves and neglected to supply the perishing at their very doors. Are there not many who will rise up in the judgment and say, "If these, our neighbors, and kindred, and friends, had but communicated to us the tidings of salvation through a Redeemer, we would have repented; but they gave us not so much even as a Tract, to warn us of our danger and tell us of the way of life."

How long before it shall be told, that in such a town, or county, or state, two Tracts or more have been placed in every family which was willing to receive them? How long before this shall be true of the whole United States? The American Tract Society have already sent four faithful men to engage in this work among the 4,000,000 in the Valley of the Mississippi, and another into one of our most destitute southern states; and stand pledged, by the blessing of God and the co-operation of the Christian community, to sustain them all, and still to carry on the work in all the destitute portions of the country. In more favored portions, it must be performed by the voluntary efforts of the friends of Christ; and eternity, and, in many instances, time, there is every reason to believe, will show the most gratifying and blessed results.

Look at the Rev. Drs. Henderson and Patterson among the desolations in the north of Europe. In one parish, where, amid the forms of a corrupted church, the name of Christ was scarcely known, they caused four hundred copies of the "Great Question Answered," written by the excellent Andrew Fuller, to be distributed. The consequence was, that that "Great Question," "What must I do to be saved?" was asked by multitudes. Their preachers themselves became alarmed. They began to assemble in a large barn, for prayer and the sincere worship of God; and the issue was the conversion of the parish, pastor and people, to the vitality of Evangelical religion.

Let such means of grace be used in the towns and villages of our own favored country—let the "Great Question Answered," the "Way to be saved," or some other striking, searching Tract, be placed in every family—and who can calculate the magnitude of the results which may be expected to follow?

We wish every reader of these lines, especially every Officer and member of an Auxiliary Tract Society, immediately to enter on the work of supplying every family in his own vicinity with Tracts, and thus set an example which may be followed throughout all our territories, and may bring down upon unnumbered multitudes in our extended country, the richest spiritual blessings.

For the Observer.

Mr. Chipman:

I have noticed in the extract which you published recently, from the Report of the American Board of Commissioners for Foreign Missions, that the subject of making provision for the widows and children of deceased ministers, has engaged the attention of the venerable Board. This subject is one of importance to the Missionary cause, and some measures will no doubt be adopted to prevent the widows and children of our deceased Missionaries becoming a burthen to their friends or the Christian community.

The widows and children of Ministers who die at home are many of them thrown upon the charity of the Christian public, or on their particular friends, when in ordinary circumstances, if timely measures had been adopted by the deceased, some annual provision might have been made for his family, after his death. The method in which such provision may be made, is, for the Minister to become a subscriber to the Widows' Fund, an institution which was commenced in 1761—a particular account of which may be seen in the General Assemblys Digest, page 188. If I understand the terms, they are substantially these: Any Minister may become a subscriber of a certain sum, say 5, 10, 16, 20, or 24 dollars, which he is to pay annually, during his life. After his decease, five times the amount of his annual subscription, is to be paid to his widow and children, for thirteen years. After the expiration of this term, to the widow alone, during her widowhood, and if she shall marry, then half the annuities from the time of her marriage, during her life.

The venerable fathers of the Presbyterian Church who commenced this institution, intended to afford their successors an opportunity to make some provision for their families, after their decease. Many have improved the opportunity. According to a statement made in May, 1828, there had been paid out to the families of deceased subscribers, \$70,249, and still payable

annually \$1,457. Although this opportunity has been so long afforded, I have never known a single minister in this part of the state, a subscriber to this fund. Whether it is through ignorance or carelessness, that the poor among the ministers have not become subscribers, I am not able to say; but I now mention the subject, because there are a large number of young ministers in this part of the country, who have no property, and who, if taken away, must leave destitute families; but who might pay 10 or 20 dollars annually, to the widows' fund, and thus do something towards keeping their families from being a burthen to their friends or the Christian public after their decease.

From the Rochester Daily Telegraph.

Mr. Editor,—I make no attack upon the characters of any of the gentlemen opposed to the measures that have been taken for the sanctification of the Sabbath; but I wish to have my reasons for not doing so, distinctly understood. It is not because I think they might not be assailed, and perhaps with as much plausibility as those have been who stand opposed to them on this subject. But this would have no possible tendency to enlighten the public mind. Indeed such a course would tend directly to divert attention from the subject. As it is, it is a conflict of opinion and of moral principle. This is the high ground on which the controversy shall stand so far as I have any connexion with it. Another important reason, however, for my refusing to have any part in making this question a mere controversy with respect to individual characters is this. It would be an utter failure of the object. Instead of waking the spirit of inquiry, such a course would tend only to produce "heat without light"—to excite the passions of men without enlightening their understanding. Besides it would be of no possible advantage to me or to others, to be assured myself and to be able to assure the public whether "Vindex" be a "hypocrite" or as sincere a friend to the sabbath as he professes to be. For one I am willing to admit his pretensions of reverence for the sabbath, just as far as all his language taken together implies.

Why it is that the first and prominent thing in my communication was not answered in the rejoinder by Vindex, we are not specifically informed. Perhaps it was not fully understood. I will endeavor therefore to be a little more explicit on this point. I say then, that the meeting at the Clinton House decided by a vote, that in their opinion it was "the duty of every citizen to abstain from all servile labor on Sunday." In the next resolution they decided by vote that they would not do such duty. They held up to the public the moral obligation of the Sabbath, and declared to that same public that they would violate that obligation.—They told us that they were "responsible to God" for omissions to perform this duty, and then as if they would show us that they did not mean to regard the law of God, they took a vote to favor its violation on account of advantages in business.

It is not even pretended in this second resolution that the carrying of the mail is not servile labor. Nor is it pretended that it is so, in which they submit to, merely because they cannot by fair moral means control it. But it is set forth in as bold a defiance to plain and acknowledged moral obligations, as if they had stated in one resolution a literal commandment of God, acknowledging it to be such, and then, in the next had passed a vote not to obey it.

The principles of the sabbath-keeping measures have been often stated explicitly, but there are some intimations in the resolutions referred to, as also in the communication of "Vindex" that call for a little cleansing away of rubbish from the "naked truth" may be seen. A stranger to our government who had not watched the progress of this controversy, on reading the pieces alluded to would suppose that a few fanatics had erected an inquisition outright. "Pains and penalties" are talked of as gravely as if the writers had just been stretched upon the rack. But what is the real ground of all this whining and complaining about "coercion" and "pains and penalties" to enforce a moral duty? The facts are precisely these, and I pledge myself to sustain them by proofs from names and dates, if circumstances call for any more proof than lies before the whole community.

Years ago christians were unwilling to employ men & horses in the transportation of their goods on the Sabbath. Numbers of them endeavored to persuade forwarders not to violate the command of God. They could not prevail with them. They felt that what they did by others they did themselves and that when they employed men to labour for them on the Sabbath they did themselves violate it.

They were placed in circumstances in which they must either violate their consciences or support such an establishment as would not do their work on the Sabbath, or they must relinquish all the advantages of our improved system of transportation. What did they do? Did they cry out "coercion" when even all the forwarders said by their conduct you shall employ us on the sabbath or we will not do your business? No, they simply united their strength and pledged themselves to one another publicly, that "they would give their business and patronage to such lines of boats as do not travel on the Holy Sabbath."

The resolution respected their own conduct and it did not directly respect any thing else, and we trust that mere sarcasm and the pitiful crying about priestcraft and fanaticism will not frighten the christian community out of their independence of feeling, nor silence the voice of an enlightened conscience. If we are rightly informed some of the gentlemen whose names appear among the acting members of the meeting at the Clinton house have signed an agreement not to employ intemperate men in their service. We hope they will not complain of us if we think as unfavourably of sabbath-breaking as they do of intemperance—nor complain of "pains and penalties" if we refuse to employ men in the violation of the Lord's day.

"Vindex" asks if such men (alluding to the friends of the sabbath measures) should complain of non-intercourse.

To this we reply that we think too much of ourselves to condescend to any thing like complaining of any of the regulations by which our fellow citizens choose to regulate their own business. Yet we hope that any of our citizens who issued the general "non-intercourse" resolution, would not refuse to sell us cloth for a coat or ten dollars worth of groceries if we should wish to purchase of them. We say we hope they would not refuse a little deal of this sort, and the ground of our hope is this, we don't think it would be any serious violation of their consciences. But we do not complain, and we insist upon it that it is misrepresentation to say that we threaten others, because we assert our right to refuse to employ men to do our work on Sunday.

FOREIGN NEWS.

Since our last, London dates have been received here to November 1. The most important news which they contain, is the CAPTURE OF VARNA BY THE RUSSIANS.—It was carried by a general assault on the 7th October. Mines were sprung on the 3d and 4th October under the two North bastions. Col. Schelder entered, repelling four attacks of the Turks. (Omer Vrioni had made no further progress up to September 30th, Prince Eugene of Wirtemberg had advanced to Osmanzik.) On the 7th, 110 sharp shooters, followed by a body of troops, penetrated into the former bastion without firing, and these killed all the Turks in it, while three false attacks were made on different points. The sharp shooters, &c. penetrated into the town, and afterwards retreated with many Christians who joined them, and spiked the cannon in the bastion; 80 were killed and 300 wounded—the enemy's loss estimated at 600. On the 9th Jussuf Pacha came in to the camp to treat, and nothing hostile was attempted by the Turks.

The Russian official account says, "From the accounts of the prisoners, (which, however, are somewhat various,) it is conjectured that the garrison of Varna, with the armed inhabitants, amounted in the beginning to at least 22,000 men; at the time of the surrender they numbered but 6,000. We cannot, however, at present pretend to give a correct list of the prisoners, nor any statement of the stores, ammunition, &c. that have fallen into our hands." Accounts from Chomla are to October 3, at which time the Russians were pressing the siege of that fortress.

The account from Little Wallachia is dated on the 4th. The Seraskier of Widin advanced on the 24th ult. from Kalafat, and was attacked on the 26th by Major General Geismar. The action continued till night fall, without any decisive advantage on either side. But the Major General foreseeing that he should be attacked next day, and that the Turks might easily surround him, or at least take him in flank, resolved to attack them a second time the same night. The Turks made a desperate resistance, but were forced to retreat, and the Bulletin adds, "that their loss amounts to some thousands killed and 600 prisoners; with horses, weapons, &c."

Major General.—N. F. D. Adv.

Distressing Calamity.—As the persons employed upon the new Meeting-house in Williamson, Wayne county, on Friday last, were raising the first bent of the steeple, a stick of timber gave way, and SIXTEEN MEN, with the frame of the steeple, were precipitated to the ground! Fourteen were wounded, most of whom having legs, arms, ribs, &c. dreadfully broken and crushed.

From the Journal of the Times.

No Rain.—The following anecdote, which was related to us a few evenings since, contains a good illustration of the Yankee character, as well as exhibits the benefits of a good rule.

When the temperate reformation had just begun to spread, a merchant in ———, convinced of the injuriousness of dealing in ardent spirits, banished his jugs from the counter and his barrels from the store. The first applicant for grog, after this procedure, was a good natured, thriving Jonathan—somewhat short of seven feet—who came in whistling "Yankee Doodle," with his hands snugly secured in his breeches pockets, and his mutilated hat balanced on his head, to an angle of forty-five degrees. "I say, Mister, let's have a gill of stingo!" (meaning New England rum.) "We don't sell any," was the reply. "Not sell rum!" exclaimed our Yankee, cocking his hat on the other side of his shaggy pericranium, and looking redulously enough—"fags that's a good un." But are you really in earnest? "Certainly," said the merchant, we shall not allow any drinking in the store." "If you don't sell me some rum," said Jonathan, (threateningly,) "I'll not spend another farthing here, that's sartain." "We cannot break our resolution, sir." "Why, look ye here now," replied the other, (persuasively,) "I've laid out a good deal of the rhino in your shop—bought all my things here—and you won't sell me any rum?" "Not a drop." "What are you afraid of?" (argumentatively)—"here's your money—(j)acking out a fourpence-hapenny from a handful of rusty coppers, nails and tobacco quids)—only a dram, just to wet my whistle. You won't? If I buy anything more of ye! I am an old customer—and you refuse to sell me a glass of New England! Not another cent here!" A pause of a few moments ensued—the disappointed applicant strided to the door, put his hand on the latch, and wheeled back again, his good sense had triumphed. "Well by jings! Mister, you're right—it's a good resolution—rum is bad. Let's have a barrel of flour!"

This request as may be supposed, was readily granted. The merchant not only secured a good customer, but had eventually the pleasure of seeing him among the advocates of entire abstinence. A FACT.

The Synod of Kentucky have enjoined it upon its members to form a Bible Society in each congregation under its care, and to take the most vigorous measures, that every destitute family within their bounds or county may be furnished with the Bible within the year.

NEW INDIAN WAR.—The following letter, communicating information of the hostile intentions of a part of the Pawnee nation of Indians, was received by last mail, from a citizen of Fayette, Howard County, and is dated November 10, 1828:

"I have just received a letter from J. Dougherty, U. S. Indian Agent, dated 'Cantonment Leavenworth, 4th of November,' informing that the Grand Pawnees and Pawnee Loups, consisting of 1500 warriors, had gone en masse, on a war excursion against the whites; and that their attention would be principally directed to the Santa Fe road, to intercept our traders—and should they fail in this, to fall on the frontier settlements on Arkansas and Red Rivers, having declared their determination to scalp all white men with whom they may meet."

The Pawnees inhabit the plains of the Arkansas, and are divided into three bands. They are a strong, athletic race of men, but destitute of true courage. When united, they can bring into the field several thousand warriors.—St. Louis paper.

Post Office Establishment.—The Post Master General, in his annual statement, presents the following schedule, showing the gradual increase, and present condition of the Post Office Department:

Years.	P. Offices.	Revenue.	Ms. of P. R.
In 1792	195	\$67,444	5,642
1797	554	213,998	16,180
1802	1,114	327,045	25,315
1807	1,848	478,763	33,755
1812	2,610	649,208	39,378
1817	3,459	1,002,973	52,009
1823	4,498	1,114,344	82,763
1828	7,651	1,598,134	114,536

The expenditures during the year ending 1st July, 1828, amounted to \$1,623,333 46; being \$25,199 03 above the receipts.

From the most accurate calculation that can be made for the year ending 1st July, 1828, the mail was transported in stages 4,489,744 miles; and on horseback 5,511,496 miles; making a total transportation of 10,100,240 miles annually. Since that period there has been added a transportation of 1,949,850 miles annually in stages; and on horseback, 1,658,949 miles; making an increase of 3,608,849 miles.

The number of persons employed by the Department, including Postmasters, Assistant Postmasters, Clerks, Contractors, and persons employed in transporting the mail, is calculated to be about 26,956. There are at 17,584 horses employed, and 2,879 carriages, including 243 sulkeys and wagons.—N. Y. Obs.

Fire.—The jail in this village was discovered to be on fire on the morning of the 17th inst. about five o'clock. The firemen and citizens immediately turned out, and by their exertions succeeded in preventing its spreading to any of the adjoining buildings. The building was of wood, enclosed within a high stone wall on three sides, and attached to a brick building fronting on Fitzhugh street, the residence of Mr. M. Cracken, deputy sheriff and jailer. The fire was the worst of one of the prisoners, a young lad of about 13 years of age, who was confined under a conviction for petit larceny. In the confusion which occurred, several of the prisoners escaped, but we learn have all been retaken, except two, and confined in a secure room in the court house. We have not ascertained the extent of the damage to the public property, which was insured, or that sustained by Mr. M. Cracken, who suffered considerably by the removal of the furniture, &c.—Roch. D. Tel.

SUMMARY.

In Wolcott, Ct. there has recently been a revival of religion, during which nearly fifty have become hopeful converts, of whom twenty-four were added to the Congregational Church on the first Sabbath in last month.

Gov. Giles, of Virginia, in his message, mentions a fact highly creditable to the character of white females in that state, that only one white woman was convicted of a Penitentiary offence during the present year. The number of Deaf and Dumb within those limits is found to be about 400.

It is stated that Mr. Adams, the President of the United States, has made his arrangements for residing the chief part of his time at Washington, and has rented the mansion of Commodore Porter. The climate of Washington best suits Mrs. Adams, who is feeble in health.

The Managers of the American Bible Society have appropriated to the General Missionary Society of the Episcopal Church, fifty English Bibles, and five hundred dollars in money for the purpose of providing and circulating such Scriptures as may be suitable in Greece, under the direction of the Rev. Mr. Robertson.

A provision in one of the revised laws of New York declares it a misdemeanor, punishable by fine not exceeding \$100, for apothecaries or druggists to vend any arsenic, corrosive sublimate, prussic acid, or other poisonous substances, without having the word poison written or printed upon a label attached to the phial, box or parcel containing the same.

Salt water has been obtained in Susquehanna County, Penn. by boring to the depth of 550 feet. It is thought, that sufficient salt will be obtained from the spring to supply the County. Fifty gallons of water afford one bushel of salt.

CONFLAGRATION.—We regret to learn, says the Baltimore Gazette, that an extensive fire occurred at Wheeling, Virginia, last week, which destroyed thirty houses, including many stores, and a large amount of merchandise. Damage estimated at \$50,000.

The Sabbath.—It is proposed to hold a public meeting at Concord, N. H. on the 4th of December next, at 6 o'clock, P. M. with a view to promote a better observance of the Sabbath, throughout that State. Clergymen and laymen of every denomination, friendly to the object, are invited to attend.

Webster's Spelling Book.—The sale of this book has increased constantly from its first publication, and now they amount to about four hundred thousand copies a year. Mr. Webster intends still to improve it, and to adjust the orthog-

raphy and pronunciation to those of his new dictionary.

MARRIED.

On the 11th inst. at Adams' Basin, by the Rev. Mr. Sedgwick, Mr. Julian H. Lash, formerly of Hudson, Ohio, to Miss Sabra Azelus Beach, late of Bloomfield.

In Riga, on the 4th inst. by the Rev. Mr. Halsey, of Bergen, Mr. Ira Richards, aged 40, to Miss Ruth Turner, aged 21, daughter of Mr. J. Turner, of the former place.

In Cornwall, Conn. by the Rev. Albert Smith, Mr. Milton Noyes, of Rochester, to Miss Mary Ann Sedgwick, daughter of the Hon. J. Sedgwick, of the former place.

DIED.

In East-Bloomfield, on the 28th ult. Capt. Aaron Norton, Father of E. P. Norton, Esq. aged 80 years.

Suddenly, at the head of Seneca Lake, Rev. Charles Mosher, recently pastor of a Presbyterian Church in Junius.

In Plainfield, Aug. 20, Mrs. Lydia Richards, wife of Dea. James Richards, aged 71 years. Mrs. Richards was the mother of Rev. James Richards, Missionary in Ceylon, and of Rev. William Richards, Missionary on the Sandwich Islands. She was an exemplary Christian. Her mind on the approach of death was remarkably tranquil. On the day of her decease she said, "The grave looks like a peaceful home." Her adoring appeared to be the ornament of a meek and quiet spirit. Her general deportment was humble and interesting. She had been a member of the church many years. At length, wretched by acute pain and disease, and leaving her love to the church, she entered into peace.

Drowned in bathing at the Island of Madeira, on the 26th of September last, in the 29th year of his age, Captain, the Hon. Wm. Pitt Canning, R. N. eldest surviving son of the late Right Hon. George Canning.

The next Conference of the Churches on the west side of the River, will be held in Parma and Greece, on Wednesday the 24th instant.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,18	1,25
Rye,			50
Oats,		25	28
Corn,			50
Flour, bbl.		\$7.00	7.25
Beef, fresh,	cwt.	2.50	3.50
Pork, fresh,	cwt.	4.00	
—, mess,	bbl.	12.00	
Potatoes,			25
Turnips,		18	25
Butter,	lb.	12	15
Lard,			7
Eggs,	doz.	15	18
Cider,	bbl.	1.50	1.75
Salt,			1.57

WANTED.

A SUITABLE person to visit the neighboring counties, for the purpose of procuring subscribers to the Rochester Observer. Dec. 19 1828.

A NARRATIVE

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

A few copies of the above for sale at this office. Price 50 cts.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'

Vegetable Pulmonic Detergent.

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

New-York, Jan. 4, 1828.

Dear Sir—

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

RICHARD GARDNER.

The above excellent medicine is now for sale by BRACE & STARBUCK, sign of the good Samaritan, Exchange Buildings. Dec. 19.

H. B. PIERPONT.

DRAPER AND TAILOR.

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

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Enigmas of THIMBLE, GOOSE and SHEARS are making! Call and see!!! Dec. 8, 1828.

MEDICAL NOTICE.

DOCTORS J. W. SMITH & H. GRAHAM have formed a connection in business—Office one door west of Blossom's Tavern. July 4, 1828. 27—0

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

CASH FOR FLAX SEED.

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

JAS. K. LIVINGSTON. Sept. 25, 1828. 351

JUST published and for sale at the office of the Rochester Observer.

KITTREDGE'S ADDRESS,

on the Effects of Ardent Spirits. Price 37 1/2 cents per dozen, \$2.50 per hundred, \$16 per thousand.

Nov. 7, 1828.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, DECEMBER 25, 1823.

VOLUME II—NO. 52.

ROCHESTER, MONROE COUNTY, N. Y.

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ELISEA LOOMIS.
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Buffalo-street Bridge.

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AGENTS FOR THE OBSERVER.

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|--------------------------|---------------------|
| Antis & Little, | Canandaigua. |
| A. B. Hall, | Geneva. |
| Thomas J. Nevins, | Penn Yan. |
| E. Gilbert, | Richmond. |
| Doct. Fuller, | Naples. |
| Samuel Rice, P. M. | Prattsburg. |
| Chester Loomis, P. M. | Rushville. |
| Guard B. Fitch, | West Bloomfield. |
| Orrin Gilbert, | Lima. |
| James Richmond, | Livonia. |
| David Parker, | Avon. |
| Jacob Hill, | Genesee. |
| Lester Kingsbury, | Dansville. |
| Doct. Frank, | Warsaw. |
| Talcott Howard, P. M. | Perry. |
| Rev. J. Baldwin, | York. |
| Willard H. Smith, | Caledonia. |
| G. B. Rich, P. M. | Attica. |
| Rev. Mr. Hunter, | Middlebury. |
| A. P. Parker, | Batavia. |
| Hotchkiss & Starr, prs. | Le Roy. |
| Joel Palmer, | Clarkson. |
| Daniel Hall, | Riga. |
| William H. Hanford, | Scottsville. |
| Hastings R. Bender, | Erockport. |
| William D. Dudley, | Clarendon. |
| H. Goodrich, P. M. | Albion. |
| William Knowles, | Knowlesville. |
| Theodore Cook, | Medina. |
| Rev. George Colton, | Rockport. |
| William Parsons, | Lockport. |
| A. G. Hiaman, | Youngstown. |
| Rev. Mr. Parsons, | Niagara Falls. |
| Theodore Partridge, | Newark. |
| Rev. Alfred E. Campbell, | Palmyra. |
| S. T. Fairbanks, | East Ridge. |
| Ezekiel Folsome, | Buffalo. |
| Benedict Brooks, | Covington. |
| Samuel S. Haight, | Angelica. |
| Anson King, | Olean. |
| John A. Bryan, | Ellicottville. |
| O. Allen, P. M. | East Bethany, Gen. |
| W. Fowler, P. M. | Fowlersville. |
| L. Clark, P. M. | Byron. |
| Rev. R. Clapp, | Bergen. |
| E. Foot, | Gaines. |
| Daniel Holmes, | Willson. |
| B. C. Cook, P. M. | Conhocton. |
| H. W. Rogers, | Bath. |
| Elisha Parish, | South Bristol. |
| Samuel Hulbert, | Oswego. |
| Justus Linnell, | Pittsford. |
| Martin Goodrich, P. M. | Rush. |
| Justin Brown, | Mourgonville, Ohio. |
| Wm. K. Bladell, | West Mendon. |
| Col. Ws. Mynderse, | Seneca Falls. |
| Rev. Mr. Bradstreet, | Cleveland, Ohio. |

For the Rochester Observer.

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

When did the Saviour endure these sufferings? and what was the death in view of which he thus suffered?—In answering these inquiries, the following observations are submitted. An account of these sufferings is doubtless somewhere recorded in the writings of the four evangelists.—We could not be justified in the belief, that the important circumstances alluded to by the Apostle in the text, were passed unnoticed by these sacred historians, and since there are but three special scenes of suffering, which the Saviour was called to endure, to one of these, the text must necessarily refer.—The first of these scenes, was in the garden of Gethsemane, on the evening preceding the crucifixion. The second during the latter part of the same night, and on the following morning in the judgment hall of Pilate; and the third, from the sixth, to the ninth hour of the same day, extended on the cross.—To determine which of these scenes is alluded to in the text, is by comparing the several particulars recorded in these respective scenes, with the phraseology of the text; and by such a comparison it will be seen, that the two last mentioned scenes do not present even a solitary circumstance, harmonizing with the expressive language of the text; the Saviour's exclamation on the cross, "My God! My God! why hast thou forsaken me?"—can not be said to be offering up prayers, and supplications.—The remaining scene, then, his sufferings in the garden, is the one alluded to in the text. The first account of this memorable scene is recorded in the 26th chapter of Matthew; "then cometh Jesus to a place called Gethsemane, and saith unto his disciples, sit ye here, while I go, and pray yonder; and he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy: Then saith he unto them, my soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father; if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he went away again the second time and prayed, saying, O my Father! if this cup may not pass away from me except I drink it, it will be done.—And he left them, and went away again, and prayed the third time, saying the same words. This account is recorded by Mark and Luke, with some additions; the first states, that the Saviour was sore amazed; and by Luke, that there appeared an angel unto him from heaven, strengthening him, and being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. These circumstances perfectly har-

monize with the allusions of the text. Who, in the days of his flesh, when he had offered up prayers, and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard.—The time and place then, where the Saviour endured these sufferings, was in the garden of Gethsemane, early in the evening preceding the crucifixion. And what was the death, in view of which he thus suffered?—In the scriptures, we have no intimation but of two kinds of death, as essentially different, or distinct in their nature, one from the other; to one of these then, the Apostle must allude in the text.

That it was not the first, or temporal death, in view of which the Saviour experienced these amazing sufferings, we have the following proofs; first, we have no account that the Saviour ever petitioned, or offered to his Father a single request for deliverance from temporal death; or that he was greatly afflicted in view of this death; It was here, that the words of the Prophet, and not the Apostle, had their accomplishment: He is brought as a lamb to the slaughter, and as sheep before his sheavers is dumb so he opened not his mouth.—The time and place of suffering furnish a second argument, to establish this point. It has been proved in the preceding remarks, that the memorable scene of suffering referred to in the text, was not at the time of the crucifixion, but the day preceding; not on the cross, but in the garden of Gethsemane. This manifest disagreement respecting the time and place of suffering, furnishes a strong presumptive evidence, that this was not endured, in view of temporal death. Our concluding argument, is the plain, unequivocal declaration of the text: Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death, and was heard.—This asserts positively, that the Saviour was delivered from that death, in view of which he suffered, and from which he prayed to be delivered; to assert then, that the Saviour was not delivered from this death, would be a presumptuous denial of an express declaration of the Holy-Ghost; but he did experience temporal death—then the death, mentioned in the text, from which he was delivered was not the first, but the second death.

In connexion with this death, as the objective ground of the Saviour's sufferings referred to in the text, we have presented a number of particulars, deeply interesting, and important.

(To be Continued.)

For the Observer.

Mr. Chipman—I have read in one of your late papers (that of the 14th Nov.) some excellent remarks from the Boston Recorder upon the manner in which the ordinance of the Lord's supper is administered. I think the remarks are particularly intended to apply to the ministers of the Eastern States, but I think they apply equally well to ministers of the same order in this section of our state. I have myself observed the same things (improprieties they might be called) in some ministers in this section which the writer in the Recorder specifies. Now I would earnestly request all our ministers whether they are conscious of having fallen into any of these improprieties mentioned or not, to read the article above alluded to again, and seriously reflect whether there is not just cause of complaint and whether there is not room for improvement, as to the manner of administration. It is not one individual here in this part of the country, but numbers who have remarked and regretted these things long before any thing appeared in print on the subject.

I have been present and have seen the Lord's supper administered by ministers of the Episcopal, Reformed Dutch, Presbyterian, Congregational and Baptist Churches. The two first named administered the ordinance according to a prescribed form, both of which were solemn and appropriate. The other three use no prescribed form, and their manner of administration is sometimes more appropriate and sometimes less so, according to my view of things. With regard to Presbyterians, as they are not restricted to prescribed forms, every minister is at liberty to use such words as he conceives most appropriate, and some ministers excel others in the appropriateness of their services on sacramental occasions. Many excel in this respect the prescribed forms. But this is not true with regard to all of the Presbyterian denomination. There has been a negligence in many ministers as to their preparation for these solemn services, which is truly deplorable. I feel confident that there is not one who might not make his services on sacramental occasions more appropriate if the requisite preparation was made both as to heart and manner of administration.

I will name the improprieties which the writer in the Recorder specifies.—"The practice of offering long and miscellaneous prayers previously to the distribution of the bread and cup, when we are informed in scripture 'the took bread and blessed.'"—But I would refer every one who feels any interest in this subject to the article itself, with the hope that its perusal and a little reflection will tend to the edification of some churches at least.

For the Observer.

MR. EDITOR—As you reside at the focus of religious knowledge and intelligence for this part of the country, I would wish to make one or two inquiries, and beg that you or some of your correspondents will answer them.

1. Why is it that so many ministers in speaking of the Apostles or Evangelists say, St. Paul, St. Peter, St. Matthew, &c. when in speaking of Timothy, or Titus, or Apollus, or David, or Isaiah, or Moses, they do not give them the title of St? The last named were, undoubtedly, St's. as well as Paul, Peter, and other apostles, and these men who are thus titled do not give

themselves this title no more than they do every believer in Christ. It seems to me that as every believer in Christ is a saint, that it is not really paying the apostles any extra respect or veneration to call them Saints, or if it is, it is not paying due respect to Abraham, Moses, David and Isaiah, Timothy and Titus, not to call them Saints.

Another question is, with regard to a custom, which I am told prevails in the Eastern States, and some little extent here among those ministers, who came from that quarter, and that is, when there are two ministers in the Pulpit, (as sometimes happens) the one who does not preach rises with the one who is to deliver the sermon, and advances with the speaker to the front of the pulpit and stands by his side while the text is being repeated, which when done, retires to his seat. A few months ago I attended church where two ministers divided the services between them, and where I saw this practice which I am told prevails at the east. I would remark that one of the ministers obtained his Theological education in this State, and the other in Mass. his native state. If this is merely a polite custom the Eastern clergy man was the politest man, for the other left his seat while the text was reading.

Another question is, whether in funeral addresses it is more proper for the persons addressed to stand than sit. Our old clergymen have been accustomed to have the persons addressed stand, but I am told that our young ministers, from the Seminaries, so manage on such occasions as to have them sit, or if they rise, in accordance with the old custom, request them to be seated.

Now, Mr. Editor, I hope that the information you will be able to communicate upon these two last questions will be such as to show us which custom is correct, so that there may be a uniformity prevailing through the country. And as to the first let us know your opinion about the propriety of the title of St. By so doing you will oblige some

COUNTRY FOLKS.
We hope that "Country Folks" may be gratified by having his enquiries answered by some of the readers of the Observer.

From the Sabbath School Visitant.

The following letter from Dr. Judd, of the Sandwich Islands, was received this week.

SANDWICH ISLANDS,
Lahaina, June 1, 1823.

To the Members of the Sabbath School in Uica:

DEAR CHILDREN.—When I visited your school the last time, I promised to write you a letter after I had arrived at these islands. I sit down at this time to fulfil my promise; and as I have just returned from the Sabbath School in this place, I will tell you something about it. It consists of a thousand persons, from the age of ten to sixteen, from the children in knowledge, although they are men in years. They meet in the church directly after morning worship.—This church, as it is called, is a large building, made with posts set in the ground and a kind of roof on the top of them—the sides are all open, like a shed. There is no floor, but the ground is covered with gravel stones. They all sat on the ground, and although there were so many of them, there was not the least noise to be heard. The superintendent arose and made some remarks; but as neither he nor any of the teachers and scholars understand English, he spoke in the native language. I could not understand all he said. He spoke, however, of "the Lamb of God, who taketh away the sins of the world." He urged them to flee to Christ and be saved without delay. Before he closed, he entreated them all to obey the good word of God, and attend to the new way of salvation which the Missionaries had kindly taught them. This address was very solemn, and the people listened with the greatest attention to all that he said: some appeared to be much affected. After the superintendent had done speaking, he read one of the hymns out of the little hymn book printed by Mr. Loomis. Then they sang it to the tune of *Dismission*. I think many of them knew the hymn by heart, as they did not appear to have many books. After singing, which was quite as good as we could expect, the superintendent gave the signal, and all the scholars moved into rows: each teacher stood up before his class and heard their lesson. These poor heathens have no Bible; the Missionaries have begun to print it for them, but it will be a great while before it is finished. They have printed the ten commandments, Christ's sermon on the mount, the story of Joseph, and a few chapters in Luke. I think there were a great number of persons in the house who could repeat them all, except the story of Joseph, which has been printed only a few weeks. They get their lessons very perfectly, and take a delight in them which I have seldom seen in any school in America. Nahiama the princess was there. She is heir to half the kingdom of the Sandwich Islands, and is so very honorable that she always has a large number of women to attend her wherever she goes, and a company of men with guns to guard her day and night. Although she is but fourteen years old, and has once been a scholar in this Sunday School, yet, by a close application to study, she has outstripped all the rest, and is now a teacher. She is hopefully pious and has joined the church. It is very interesting to see this girl, who has so much wealth and power, with her book in her hand, teaching those persons who formerly never dared to come into her presence, except on their hands and knees! This is owing to the power of the gospel—to the influence of those truths which you

learn from Sabbath to Sabbath in Uica. They spent a considerable time at the recitation.—Some recited in one of the parts of the Bible, some in the catechism, and others repeated hymns. When they had finished, the superintendent arose and made a signal: the house was still in a moment. Then an old man, whose name is called Bartimeus in the Missionary Herald, arose and made an address. O, children! I wish you could all have been there to hear this old man. Though you could not understand a word he said, yet, he was so earnest, and spoke with so much feeling, and the people listened so attentively, that you could hardly keep from weeping; I am sure I could not. After he had spoken, the superintendent said he wished them all to attend to the words of Bartimeus, for they were very good: then he read another hymn, which was sung to the tune *Tanworth*; after which they all joined in prayer, and then retired. I have not time to write more at present. Let the example of these poor heathens affect you deeply, and may God grant that you may meet them and us in heaven. My dear children, I must now bid you an affectionate farewell. Yours,

GERRIT P. JUDD.

From the Charleston Observer.

The following communication is from a source on which implicit reliance can be placed:—

"MURDER WILL OUT."

MR. EDITOR.—As I have noticed of late, in some of our public journals, under the above heading, very alarming fear, expressed in relation to a powerful Presbyterian combination, for some sectarian purposes, I feel myself called upon to contribute my mite towards allaying these apprehensions. I deem it neither prudent nor necessary to call names, but wish it to be understood, that what I shall relate, is substantially a matter of fact.

Some four or five years ago, a certain man in this country conceived the design of teaching geography by a set of machinery, which should bring the whole solar system to revolve in miniature, directly before his pupils, and which should cost about a hundred thousand dollars.—He issued his prospectus, but did not raise the funds which were requisite for carrying his design into operation.

Now, whatever of disappointment or mortification might have been connected with this failure, I strongly suspect there was no murder; for the solar system has still appeared to revolve in its usual order: and with some gradual improvements, the study of Geography has ever since been pursued in the old but successful way. So much for the first experiment. This enterprising reformer next devised a plan for making all men honest; for teaching them to transact all their business upon sound principles, and I suppose of course, to pay all their honest debts when they lean object, it is very obvious, that the press must be made the principal engine, and that to render its power most efficient, the rules and instructions must be issued from as many presses as possible, nearly at the same time. And here comes the plot. Many Clergymen were consulted with regard to the measures to be adopted.—Whether they were all Presbyterians or Calvinists, I do not know, I suspect they were not.—But as I wish to confine myself strictly to facts, and as it is not at all to my purpose, I shall not attempt to settle that question. I believe some Clergymen did pay or promise to pay certain sums, either to defray the expenses of the gentleman while engaged in maturing his plans, or to assist in carrying them into effect when they should be ripe for execution, provided they should appear practicable. But whether his movements were too tardy, or whether those on whom he relied for patronage, never did enter fully into his schemes, I am not able to say. The results at any rate, was such a deficiency of funds even for his own support, that he could not meet his expenses, and for this very trifling cause, some monster, about three months since, had the hardihood to put this benevolent, enterprising man into the common jail. I do not know any thing of the amount that was due, or how long the debt had been standing. But I do know that another bill was held against him at the time for board, which had been due more than two years. Now my only object in detailing these facts, is to convince those, who have expressed so much alarm, that the Presbyterians or Calvinists of this country with all their love of power, cannot be very deeply engaged in this plan while they would suffer the sole agent on whom their hopes of success were resting, to be brought into such straits for the want of a small pittance of money, and therefore, that nothing very terrific need be apprehended from this wonderful enterprise.

As to the Murder, even in this case, I do not see where it is coming out, unless it shall be said, I have murdered an innocent man's reputation. Should that be asserted, my reply is, that I have committed him to jail for a fair trial, to save the execution of a large body of Christians, upon whom sentence had already been passed, as I believe, without a hearing, and in relation to whom, I think it must be revoked when a fair examination of the evidence shall have developed the truth. If this was the spot on which the awful deed was to be committed, and I discover nothing like it from any other quarter, I hope this will prove a word in season to parry the fatal blow.

From the Connecticut Observer.

"WORKS OF NECESSITY AND MERCY."

"A reader of the Observer earnestly requests a definition of the necessary works of the Sabbath, mentioned in the Assembly's Catechism." If our correspondent is really in doubt what works are intended by the authors of the catechism, perhaps the following extract from Vincent will satisfy him. "The works which God doth allow us to do on the Sabbath-day, besides

what he doth principally command us, are works of necessity and mercy; such as eating, drinking, defending ourselves from enemies, quenching the fire of houses, visiting the sick, relieving the poor, feeding cattle, and the like; in all which employments we ought not to have a reference chiefly to ourselves, or any temporal advantage, but to be as spiritual as may be in them. Matt. 12: 1, 2, 3, 19, 12—Luke 12: 14, 15, 16.

Dr. Dwight says, "The Sabbath is to be employed, so far as circumstances demand, in performing works of Necessity and Mercy. Our authority for this assertion is complete in the declaration of God; *I will have mercy and not sacrifice.* In the illustrations of this precept by our Saviour and in his example, it is equally complete. What these works are, beyond the direct import of this example, we are to judge as carefully, and conscientiously, as we can. Generally, it is to be observed, that as little of our time as the nature of the case demands, is to be employed in these works: and the remainder to be devoted to those duties of Religion which were the original objects of the Sabbath.—Wherever the time required is so great, as to be disproportioned to the value of the necessity in question; it is to be given up. That necessary work, which requires but a moment, may be lawful; when it would become unlawful, if it required an hour. All works, both of necessity and mercy, are to be regarded as Duties, which we are bound to perform; and never as indulgencies, which we are permitted to take."

Progress of Unitarian Reformation.

The Rev. Dr. Sprague of West Springfield, in a published letter, dated Manchester, (England) April 7, 1823, writes as follows:

"There is in last Saturday's paper, published here, a curious extract of a sermon, preached on the preceding Sabbath, by one of the Unitarian ministers of this town, vindicating an amalgamation of Unitarians & Deists, and censuring, as illiberal, those who exclude a man from their charity, because he happens to differ from them on so small a point, as the divine authority of the Bible. I am credibly informed that this fact is quite in unison with the character of nearly all their congregations; and that the question in respect to the Divine authority of revelation is regarded by most of them as an unimportant matter."

From the Christian Advocate and Journal.

REMOVAL OF THE INDIANS BEYOND THE MISSISSIPPI.

We very much regret to find this measure recommended to congress by the secretary of war, General Porter. This recommendation is the more to be regretted because of its being accompanied by an insinuation that the missionaries employed among the Indian tribes, comfortable establishments, are unwilling to be deprived of them" by the removal of the Indian tribes beyond the Mississippi! How greatly do some men mistake in their estimate of missionary labors and enjoyments! We speak, of course, respecting our own missionary stations. If comfortable establishments were the only inducements presented to these self-denying men to persuade them to remain in their present stations, we venture to predict that they would soon abandon them "to the moles and the bats." Though some of them may be improved by the exertions of those men of God so called in some sense comfortable, that is, to prevent actual suffering for want of the necessities of life, we well know that others of them are yet but little removed from barbarism, and the missionaries themselves, in the prosecution of their benevolent designs, are reduced to all the privations and hardships peculiar to half civilized society, and are obliged, from their scanty allowance, to unite the most rigorous economy with the most patient industry. This they do, not from a view to temporal accommodation, nor from a hope of pecuniary reward, but from a much higher motive, even the present and eternal salvation of souls. So far, therefore, as these are concerned, the mere circumstance of being deprived of "comfortable establishments" presents but a small barrier in the way of their removal with the Indians, even were they to go beyond the Rocky mountains. Nay, such is the strong attachment of these devoted missionaries to the eternal interests of those Indians, that should the event come to pass, now so much deprecated by some and wished for by others, that they must be removed beyond the Mississippi, rather than abandon them to their own deplorable fate, they would remove with them, identify their interests with the interests of the Indians, share in their privations and sufferings, with a view to exalt them ultimately to all the blessings of Christianity and civilization.

The objections, therefore, to the removal of these original proprietors of the soil originate from an entirely different source. If they wish to sell off their property, and remove into the remote forests, no one would have any right to object. But to compel them, either by direct coercion, or by the intrigues which too often disgrace state policy, or by that cupidity which so frequently characterizes mercantile speculation, is a measure against which we would protest with all the energies which a just regard to original right can inspire—with all the force which may be derived from a sense of their indubitable rights as the free and original lords of the soil—with all the argument which can be passed on the faith of the most solemn treaties actually existing between them and our own government—and, finally, by that voice which thunders from the eternal throne, DO TO OTHERS AS YE WOULD THEY SHOULD DO UNTO YOU.—All these rights, this plighted faith, this moral and religious obligation, pressing equally upon the conscience of every individual of the human family with all the tremendous force which the supreme Legislator of heaven

An edition of 15,000 copies of each of the Gospels of Matthew, Mark, and John, in the Hawaiian language, is now in the course of printing at this office, to be sent out to the Islands next spring.—Ed. O.

and earth can bring to bear upon an active intelligent agent—all these things cry aloud to the legislature of our country not thus to interfere in this matter. Let them not touch the inheritance of these sons of the forest, lest they touch the accursed thing, & the leprosy cleave to them and their posterity to many generations.

There is another point of view, in which we agree with the honorable secretary of war, and that is, the inutility of instilling into the minds of youth some elementary instruction, and then leaving them to mingle with their savage and pagan brethren unprotected by the laws of Christianity and civilization. The experiments we have recently made among these noble minded people demonstrate the truth of the conclusion, that the best, and perhaps we might say the only way to do them permanent good, is to Christianize them first—bring them under the reforming effects and powerful restraints of the gospel of Christ, and then gently introduce them to the knowledge, practice, and habits of civilized life. So far this method has been effectual. No sooner do they bow a willing obedience to the command of Jesus Christ, and their hearts and lives are brought under the salutary restraints and precepts of his gospel, than their docility in submitting to be taught the arts of agriculture, of domestic economy, and all the social duties, becomes manifest to all.—They are easily formed into regular communities, governed by wholesome laws, and exhibit in practice all the principles which govern and regulate civilized life.

When this is effected, what harm or danger can be apprehended from their proximity to the white population, or even to their commingling with them? Is the mere circumstance of the different color of their skin to make them to be abhorred for ever by the white man? Is this characteristic peculiarity alone sufficient to entail upon them the malediction of our government, that it must adopt measures to push them to the utmost verge of our western territories? Let the wisdom exhibited in the council of the Cherokees, the Christians, and civility, and industry, displayed by the Wyandots and others, teach our senators at least moderation towards them, if they may not, as we think they might, inspire them with respect and veneration for these ancient lords of this western world.

REVIVAL AT SEA.

Extract of a letter to one of the Editors of the New-York Observer, dated Oahu, Sandwich Islands, March 10, 1828.

My Dear Brother—From the Isles of the sea, I am allowed again to address you; and I could quickly fill my sheet by the most brief rehearsal of the mercies bestowed upon us by the hand of our Divine Helper, or by a collection of mere references to the causes of our trials. While a multitude of facts crowd upon my mind, which would not fail to interest you should I acquaint you with them, I must deny myself the pleasure of writing the many, and invite your attention to a single one, which, I trust, will not only awaken your interest and afford you pleasure, but call forth your gratitude and praise to God, and thus the communication may rebound to his glory.

It was, I would hope that others may be encouraged and refreshed by it, and that many who "go down to the sea in ships and do business in great waters," may be led to seek and obtain by similar means, the pearl of great price, whose value infinitely exceeds all the gains of commerce and all the merchandize of earth.

The fact which I proposed to mention is, that of a semi-weekly prayer and conference meeting on board a whale ship both in port and at sea.

Such a meeting was established on board the ship Enterprise, about six months ago, on the indication of special seriousness in two or three individuals. The Lord was pleased, as we have good reason to believe, to visit them with the influences of his Spirit, and a large portion of the crew had a new song put into their mouths.

I was favored (with two of my brethren last evening) with the opportunity of attending one of their meetings in the harbor of Honolulu. It was, I assure you, a novel scene in this place.

It was in the large and commodious, not to say elegant cabin of the Enterprise, now commanded by Captain Obed Swain, formerly by Captain Reuben Weeks, and which has always been a tabu ship,—a term which you will not find it difficult to understand.

We went off with the first mate, Mr. Stetson, in a boat so deeply laden with passengers, part of the ship's crew who had been on shore on liberty, and several boat-steerers from the Rambler and Sarah, that Mr. S. remarked that he should not like to pursue a whale in that condition, but hoped that we were going for a better object. Their usual method is, to open the meeting with a hymn—then a prayer is offered, and liberty is given for any one to state his feelings, or give his advice to his companions—when a hymn and prayer closes the exercises. Nearly the same order was observed last evening.

Mr. Goodrich addressed them from Psalms, cxxxix, 60. One of us gave an exhortation; which was followed by very appropriate remarks by Mr. Stetson. There was a stillness, solemnity, and a tenderness in the little circle of five and twenty or thirty, which indicated the fulfillment of the promise, "When two or three are gathered together in my name, there am I in the midst of them." One young man from the Sarah, who had been observed to be in tears, pressed the mate's hand without speaking, as he parted with him, and the mate invited all to attend again the next Sabbath evening.

The second mate, Charles W. Coffin, told me that they had the happiness to hope that the Captain, (who had been received on probation by the Methodist Church at Nantucket—who early prohibited profane swearing on board, and has encouraged their attention to religion,) the three mates, the first of whom had entertained a hope before, four boat-steerers, and five men before

By a tabu ship is meant one on board of which females are not allowed to come for the purpose of prostitution. Few tabu ships have ever been at the Sandwich Islands.

the mast, were among those who truly love the Saviour: and though others have gone back, they hope that these will stand firm and persevere to the end. I have conversed with several of them who came to our house as to a home, before the ship entered the harbor. Most of them appear to have had pious instruction in the Methodist connexion. They are sober, modest, and apparently reformed; and I hope, truly sincere young men, bound to a better port than this.—They have been into port once, at St. Francisco, since the work commenced. They continued their meetings, though grieved to see some draw back. Here they will have their faith and virtue tried, but he that breaks not the bruised reed nor quenches the smoking flax, can uphold their goings. May these, and multitudes besides, receive his blessing, and obtain the crown of life.

With unabated affection, your brother,
H. BINGHAM.

The following remarks on the plea of pecuniary interest for the violation of the Sabbath are from the Vermont Chronicle. We hope they may be attentively "read and inwardly digested" by those who have advanced this plea for their opposition to a strict observance of the Lord's Day.

THE SABBATH.

Wherein consisted the crime of Judas? Was it in selling his master for too small a price? And would he have been justified for doing the same deed for higher wages? How do we feel concerning the judge on the bench? Is he censurable only when he perverts justice for a small bribe, or through mere partiality? And ought he to sell his decisions, whenever he can make the trade very profitable? Is there any price, at which a man may, without censure, put his testimony to sale? Perhaps perjury might be made a profitable trade.

To these questions, but one answer can be given; and that answer will imply that in no case, may the law of God be violated for money. To deny this, is to blot out moral obligation from the universe, and leave no distinction among men's actions, but that of more or less profitable. Conscience is nothing, duty is nothing, the law of God is nothing, the laws of man are nothing, the binding force of an oath is nothing, the moral claims of country and of kindred are nothing, any farther than their value can be estimated in dollars and cents; and all may be violated, if the violation be only profitable!!!

Who will not say that the individual, who has deliberately adopted such principles, who allows himself, in any case, to do wrong for money, has concluded to be a villain, and a villain's doom awaits him? He may still pay his debts, to preserve his credit, and perform many other duties, from similar motives. But who would trust him, where he might make money by violating that trust?

Who will not say that the community, which adopts this principle, aims a blow at the only principle of its own preservation? What consequences must be expected, should Congress deliberately vote, that the laws of God may be violated for money? What but the loss of the moral claims of country and of kindred are nothing, any farther than their value can be estimated in dollars and cents; and all may be violated, if the violation be only profitable!!!

But this is not a mere supposition. The general government has been acting in the spirit of such a resolution for years. There is not a single argument, except of a pecuniary kind, in favor of transporting and opening the mail on the Sabbath. Not one reason for continuing the practice, is or can be assigned, except that some persons would, or rather might, be losers in dollars and cents. The cases separated, by a bold and palpable line, from those of necessity, which must be done then or never, and from those of mercy, in which suffering demands immediate relief. The business might be done on Monday, and no suffering would be occasioned by the change, except the mental suffering of the avaricious, who are unwilling to spare one day in seven from the service of Mammon.

The case is a plain one. "By authority of the United States," the law of God is violated, knowingly, habitually, and systematically, for money. Is it surprising, then, that private citizens do the same? That the traveller violates the law of God by continuing his journey, because it would cost him two dollars to keep it? That the farmer will break the fourth commandment for a load of hay? And is it strange, when men have thus learned to set their price on moral obligation in one of its forms, that they may sometimes be hired to disregard it in another?

The Editors of the New-York Observer make some very just and pertinent remarks on the "Anti Sabbath Meeting" lately held in this village.—The severity of a part of them is such (however just they may be) that we omit inserting them.—With this exception we give them below.

ANTI-SABBATH MEETING.

If any have supposed that Satan could be attacked in his entrenchments without resistance, we are not of the number. There has been opposition,—bitter opposition to the circulation of the Scriptures,—to the cause of missions,—to the emancipation of slaves,—to the work of the Holy Spirit,—to the promotion of temperance,—in short, to every thing which was ever undertaken for the salvation of a ruined world. It would be strange indeed, if the efforts for the better observance of the Sabbath should be an exception.

The second and third resolutions are as follows:

2. Resolved, That we consider it the duty of every citizen, to abstain from all servile labour on Sunday, but when his duty does not interfere with the rights of others, we hold that for the omission to perform this duty, he is responsible to the laws of his country and his God.

3. Resolved, That we are in favour of having

the mail brought to Rochester, every day in the week, believing that the business transactions of our citizens, would be materially injured by the stoppage of intelligence one day in seven.

We have omitted the preamble to the third resolution, for the sake of bringing the two more nearly in conjunction. They may be paraphrased as follows:

Resolved, That we consider it the duty of every citizen to abstain from all servile labour on Sunday.

Resolved, That we are in favour of having 7,651 Postmasters compelled to keep open their Offices during at least a part of every Sabbath; of having 2000 or 3000 stage drivers, as many inn-keepers, and half as many hostlers, detained from public worship, and occupied in business most diverse from the proper duties of the day;—of having 1000 Christian congregations, and many thousand families, disturbed in their devotions and duties, by the noise and confusion of public stages;—of having a crowd of thoughtless beings collected at every tavern and Post-Office where they stop, and subjected to the many temptations incident to such places and circumstances;—and all this, that we may obtain our letters and newspapers on Sunday, (which otherwise would hang heavily upon our hands,) and have our thoughts occupied with the very subjects which a merciful God intended it should expel from our minds; and also that others in every place, who are equally careless concerning the things that make for their everlasting peace, may do the same. In London, with its 1,200,000 inhabitants, and its vast amount of business, we are aware that the suspension of the mails and the closing of Post Offices on the Sabbath is perfectly consistent with immense prosperity; but with us the case is different. "The business transactions of our citizens would be materially injured by the stoppage of intelligence one day in seven." And if "business" is injured, no matter what else prospers. Give what Thou wilt, without it we are poor. And with it rich, take what Thou wilt away.

THE SABBATH MEMORIAL.

We mentioned last week that forty or fifty gentlemen in this city had volunteered their services in obtaining signatures to the Memorial against the transportation of the Mail and the opening of Post Offices on the Sabbath. It would have been more accurate, had we stated the number at 200. On Saturday last, there were known to be from 3000 to 4000 signatures, and at present there cannot be less than 5000. Let the rest of the country do as well, and the length of the Petition, supposing two names to stand abreast and half an inch asunder, would be upwards of a mile.

THE BOSTON MEMORIAL.

We are happy to learn, that in Albany, Boston, and various other places, efficient efforts are making in favor of the Sabbath, and against its violation by the transportation of mails and the delivery of letters, newspapers, &c. during its sacred hours. The Circular recommending it to the notice of the citizens, is signed, we understand, in New-England; among whom are the Hon. Governor Winthrop, Hon. Samuel Hubbard, Hon. William Reed, Dr. John C. Warren, and others equally respectable.

We would strongly urge it upon the friends of good morals in every part of the country, to take up this subject in earnest, and with the spirit of men. What if the voice of reproach is raised against you, and all the "hue and cry" about "Church and State," interfering with the "rights of conscience," and forty other things which have nothing to do with the case? Are you to be shamed out of the expression of your opinions and your wishes by such arguments as these? Then indeed the liberty of conscience and opinion is but a name. But we trust, that without any persuasion of ours, a matter so innocent as a PETITION in a cause like this, will meet with the spontaneous co-operation of every moral man, every patriot, every philanthropist, and especially every Christian. Even if it do not succeed, good will be done, by awakening reflection and inquiry; and if it do, a great and an increasing evil in our country is done away.

From the Christian Advocate and Journal.

Public violation of the Sabbath.—By a reference to our congressional head it will be seen that a resolution has been offered in the house of representatives, to inquire into the expediency of prohibiting the transportation of the mail on the sabbath day. Fourteen years ago petitions and remonstrances were presented to congress from the inhabitants of various states and territories of this confederacy, detailing the evils resulting from the practices complained of, and urging upon the representatives of the people the obligation of abolishing them. These applications were referred, it appears by the records of congress, to the post master general; but it does not appear that he felt as if public opinion would support him in yielding to the prayer of the petitioners. The effort it seems has been renewed this season, and we hope it will be seconded by all who love and honor the sabbath; and that petitions and memorials will pour in from all quarters like a flood, till congress are convinced that there is virtue enough in the nation to sustain them in the measures they may adopt.

From the New-York Observer.

ANECDOTE.—The enemies of the Sabbath have, of course, repeated the many trite and often refuted arguments in favor of Sabbath-breaking, to the gentlemen who are now circulating the Memorials to Congress, on the subject of Sunday mails, &c. But the novelty of the following will surprise the reader, as much as the result will delight every pious mind.

A respectable man objected to signing the Memorial, (notwithstanding he thought it unnecessary to transport or open mails on the Sabbath,) because of the concluding sentence—"And your Memorialists will ever pray." He said, this would oblige him to pray for the object; and he had never prayed! The gentleman

told him, if that were the case, he ought to begin now; and urged upon him both the duty of signing and praying. The man was affected—said he would think of the matter, and call on the applicant. He kept his promise, and the next day called and asked permission to sign the Memorial. Thus a legal phrase may have become the power of God to the salvation of this conscience-stricken sinner. S. A.

ROCHESTER: FRIDAY, DECEMBER 26, 1828.

TO OUR PATRONS.

The present number completes the second volume of the Rochester Observer.

It has now been long enough before the public to enable them to judge of its merits, and its claims to their future patronage.

The circulation of the Observer has not hitherto answered our anticipations. The sickness of the editor, and the absence of the publisher, in the fore part of the year, prevented our sending out agents to solicit subscriptions; a course which custom has now rendered almost indispensable to the circulation of any publication—a course, too, which necessarily involves considerable expense, and which might be entirely obviated, were the friends of religion who take a religious paper to endeavor to induce their neighbors to become subscribers. But, as strange as it may appear, even in this age of light, when so much is doing for the cause of the Redeemer, and so many events are transpiring of deep interest to the christian, not more than one fourth of the families of professors of religion in our land take any one of the great number of the publications devoted to the dissemination of religious information which weekly or monthly issue from the press. We say it is strange—strange indeed, that far the largest portion of the church of Christ should manifest such indifference to the diffusion of religious information, in an age which is marked by so many important events, and so much christian enterprise and benevolent exertion—should still be contented to remain in comparative ignorance of what God is doing in accomplishing his designs of mercy towards a revolted world, in advancing the cause of Zion, and in bringing in the latter day glory. But, such is the fact, and we frankly acknowledge that unless our subscription list is enlarged, and our subscribers are more prompt in making payment, it will be with great difficulty that the Observer can be sustained. And it is now time for our subscribers to make up their minds whether they will continue another year. We wish them to determine on their determination as soon as possible. To those who do not notify us of their wish to discontinue, we shall still forward our paper for the next year.

And we must now call upon our agents to collect and forward as soon as may be, any money which may still be due, as our wants are pressing.

We would suggest to our friends, their taking some pains to solicit subscribers, so that the places of those, at least, who withdraw their names at the close of this volume, may be supplied by others. We have no doubt that a little extra exertion by those who feel interested in the diffusion of religious information, might greatly increase our number of subscribers, and (if the Observer is deemed worthy of patronage) be a means of doing much good.

"The wealth of the community is not diminished by contributing to the various objects of Christian Charity."

In endeavoring to show the truth of this proposition, which, by the bye, we doubt not is perfectly understood by the benevolent christian, we would not pretend to say how much any individual is bound to give, to promote the benevolent objects of the day. We do not assume the prerogative of assessing a given amount upon any particular district of country; but we do say that a little retrenchment in unnecessary expenditures might enable thousands who now give with a stunted hand, to cast of their abundance into the treasury of the Lord. Those who give most bountifully are those who are the most prosperous in their pecuniary circumstances, and while they are devoting a large portion of their income to the service of the Lord, He is, by blessing their labors, increasing their means of future benefactions. But we are far from considering this the result of any miraculous interposition of Divine power—as a departure from the universal law of cause and effect. Their giving is an acknowledgment of their stewardship—of their accountability to the giver of all things, and this naturally leads them to set a lower estimate upon worldly gratification and a higher estimate upon those durable riches, the attainment of which is the professed aim of every christian.

Retrenchment, then, in those things which constitute the supreme happiness of the worldling, is, by the enlightened christian, viewed not merely as a duty, but as a privilege. Again: The performance of duty, and obedience in those things which are looked upon as acts of

self-denial, prove a blessing to his soul, and lead him more thoroughly to examine the tenure by which he holds all earthly enjoyments; and while prompted to extend a helping hand to every object of christian charity, he is also excited to greater "diligence in business;" and although less anxious to acquire wealth for the mere gratification which its possession affords, he is led by a sense of duty, and to increase his ability to do good, to turn his time, his talents, and his property to the best account, and is thus in fact "glorifying God in all things." Among the most disgusting objects, is the man who professes to have placed his affections on things above; to consider his worldly possessions as of secondary importance; as only a means of making himself comfortable, and enabling him to dispense happiness to those around him, and yet evidently has set his affections upon them, and is making them his supreme good,—is serving the world while he professes to be serving God, and is bowing to Mammon while he pretends to be a servant of the Most High.—Such a man is like an incubus on the bosom of the church, and ought only to excite our pity and contempt, when the finger of scorn is pointed at him by the worldling and the infidel.—And yet when the christian devotes his wealth to promote the interests of religion—when the wealth of the church flows liberally to send out missionaries to build up the waste places of Zion in our own land, or to send the Gospel to the heathen, the cry of Priestcraft is raised, as if our country was about to be drained of its resources, and poverty to be entailed upon our citizens.—But our object is not so much to show the inconsistencies of opposers, or to show what has been or what ought to be done for the various objects of christian enterprise, as to show that the little which is contributed, instead of impoverishing, actually enriches our country.

There are those, we believe, who perfectly understand and subscribe to the truth of this proposition, while many even of those who occasionally give may be startled at the idea of increasing our wealth by giving it away. And in showing the correctness of our assertion, we do not intend to adduce as proof, those numerous passages of scripture applicable to the subject.

In the first place, it will be conceded by every person of much experience or observation, that there is not the greatest wealth and independence in those countries where there are the greatest means of acquiring them—where nature has been most bountiful in the bestowment of her favors. The reverse of this is generally true, and the reason, when we examine the subject, is found in the disposition of man for the gratification of his appetites—his forgetfulness of his accountability to the giver of all his mercies—and his disposition to squander in excess and riot, that which requires so little labor and trouble in the acquisition. But where there is a counteracting influence which shall check, or destroy this propensity to abuse the bounties of Providence, there we find the greatest degree of happiness, prosperity and independence. That this purifying influence is to be found in the principles of christianity, is shown by the fact, that in those sections of our country where its professors are most numerous, there we find the greatest degree of morality, and the least amount of property expended in the support of fashionable dissipation—in amusements which involve not only the expenditure of time and money, but unfit both body and mind for the ordinary business of life; destroying habits of industry, and acquiring habits of extravagance just in proportion as it disqualifies for obtaining the means for their gratification. Further, if we look to the habits of those who are most liberal in their contributions for missionary and other religious purposes, there we shall find the most rigid economy in the improvement of time and the expenditure of money.—We shall there find the least expense in the article of dress, and the greatest degree of self-denial in the gratification of the appetites. Luxurious living or expensive equippages, are not marks by which the benevolent wealthy christian is known. He not only sets an example of "diligence in business" as well as evinces a "fervency of spirit," but inculcates those virtues upon others. His industrious habits and strict economy create a moral atmosphere around him, which gives a vigorous and healthful tone to the public pulse, that is of far greater importance, and more beneficial in its consequences to society, than the bare acquisition of immense wealth, with all the external indications of prosperity, while indolence and extravagance attend its possession.

We may occasionally give from mere motives of ostentation, but it can hardly be believed that a systematic and liberal appropriation of our wealth to objects of charity can proceed from these principles, while it is obtained by the practice of industry and frugality, and where retrenchment in those expenses which serve to gratify vanity, keeps pace with the increase of our charitable donations.

But the mere bestowment of charity for every object which presents itself, without discrimination, is no evidence of genuine benevolence.—Judgment and discrimination in the selection of objects with reference to the good to be effected,

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But the mere bestowment of charity for every object which presents itself, without discrimination, is no evidence of genuine benevolence.—Judgment and discrimination in the selection of objects with reference to the good to be effected,

should always be used. And what greater good can we propose, than to enlighten the understandings of the ignorant into those great truths of revelation, which, while they qualify men to become better citizens, are able to make them wise unto salvation?—where the greatest temporal happiness, the improvement of their moral condition, is but a subordinate and secondary object? And these are the objects proposed to be attained in the bestowment of your money, whether appropriated for the support of Sabbath Schools, Bible Societies, Missionary Societies, foreign or domestic, or for the various other purposes which are so frequently presented, calling for the contributions of the christian public. And we can hardly suppose that those who are in the constant practice of one of the most prominent christian virtues, one, too, which costs time and money, should not also be making advances in holiness, and more and more abound in those relative duties which are so highly beneficial to society, and which are the best evidences of its real prosperity.—For it is not true, as the enemies of religion would have it believed, that the donations for one charitable object necessarily diminish the amount contributed for others.—Facts prove this assertion to be false. No period since its settlement, has our country been so much distinguished for improvements in its moral condition—at no period have the wants of the poor, the sick and the oppressed been so much attended to,—in fact, no period has our country been so prosperous as since those societies have been called into existence, for the support of which our citizens have been solicited at every turn, and on almost every occasion, to contribute of their substance. And we have prospered too, in spite of the predictions, and warnings, and scoffs of the infidel, that our country would be drained of its resources, and that a domineering priesthood were forging chains to bind the consciences of men, and subvert their liberties. We have seen, too, that those men who have been most conspicuous in their efforts, and most liberal in their charities, for those purposes immediately connected with religion, are foremost also in their exertions to break the bands of slavery, and rid our nation of this foulest blot upon the page of her history. If they have not been alone in the great work of Temperance, they have uniformly been foremost in the ranks of entire abstinence, in urging this duty upon their fellow men, and bearing the expense of circulating tracts and essays calculated to enlighten the public mind on this all-important subject. Indeed, as the religion of Christ is founded in, and is the most perfect system of Benevolence, it cannot be otherwise, than that in obeying the command "Go preach the gospel to every creature," this same spirit should embrace within its range every object which demands its aid, and by which the true happiness of man, and the best interests of community can be promoted.

The inference therefore, we consider as irresistible, that as the same principles which prompt in making pecuniary sacrifices to extend the circulation of the Bible, Tracts, in sending a preached gospel to the destitute, and in the diffusion of religious knowledge generally, prompt also to acts of self-denial, to retrenchment in unnecessary expenses, and to greater industry in the accumulation of property—that our country is benefited by these charities in a pecuniary point of view, aside from the immense, the unspeakable benefits conferred upon our fellow men in promoting their spiritual interests; demonstrating beyond all doubt or contradiction, the truth of the promise, "He that watereth shall himself be watered."

The article in our last page, from the Baltimore American, we recommend to the serious consideration of those who profess to regard the Sabbath, but when called upon to practice accordingly, plead their worldly interest as an excuse for disobeying an acknowledged command of God. The editors of the Baltimore American, we presume, will not be classed among "Priest-ridden editors," nor will this charge be preferred against the editor of the New-York Spectator, who speaks in strong terms of approbation, of this resolution to suspend all business in the printing office on the Sabbath. We presume that there is hardly any kind of business, with which a strict observance of the Sabbath will more seriously interfere, than with the publication of a daily paper, and yet the editors of the American have come to the "conclusion, that it is only by an entire and conscientious suspension of the ordinary business of the office on the Sabbath, that they can be either just to themselves, or to those in their employ." They have found, too, that the command to observe the Sabbath is as obligatory as that which prohibits murder—and, notwithstanding the difficulties of suspending business in the office of a daily paper, and the custom which has so long prevailed of laboring on that day, they have found, and have made the candid acknowledgment, that "there can be no necessity for such a state of things; no plea nor excuse whatever for this habitual and regular violation of the Divine Commandment." And here it is worthy of notice, that the recognition of the obligation to rest on the Sabbath is followed by obedience, instead

of a long string of reasons for disobedience—and instead of taking measures to induce others to violate this obligation, here is a candid and public acknowledgment of the impropriety of the course which they have hitherto pursued, and the only amend which the nature of the case will admit is here made—they have made their resolutions, and the reasons for them, public, even at the risk of being called bigoted, priest-ridden and superstitious. The editors, both of the Baltimore American and New-York Spectator, deserve the thanks of the Christian public for this candid avowal at this time, when an effort is making to ascertain the sentiments of the public, on the all-important subject of transporting the mail on the Sabbath. They have set a noble example, and we would say, in the words of the latter, "We hope they will persevere therein to the end."

Anti-Sabbath Meetings have been held in Lockport, Lewiston and Le Roy. The resolutions adopted at the two former places, have the merit of consistency; they have not commenced by whining professions of regard for the Sabbath—expressing their belief of its divine origin—"that it is the best institution that God, in his mercy, ever gave to man"—"that it is the duty of every good citizen to abstain from all servile labor on the Sabbath"—"that Sabbath-breaking is a great evil," &c. &c. and then declaring that they are determined not to obey the divine command, which they have acknowledged obligatory; nor have they indulged in abuse and invective against those who, conscientiously believing that the observance of the Sabbath is required by the authority of God, have set themselves about promoting this object, and are endeavoring to convince the public of the importance of preventing some of the most notorious and injurious violations of it, and are, in the usual way, (by petition,) endeavoring to induce our national legislature to interfere in the case. No: they say, in substance, that their business would be injured and their pecuniary interests suffer, by the suspension of the mail one day in seven. Although we do not believe in this position, that we shall be the losers by obeying God, yet we give them credit for consistency, and for the manner in which they express their sentiments on the subject.

But the proceedings of the meeting at Le Roy, although the same as the others in design, were marked by a spirit which showed that, to use a common expression, they went for the whole. Here was no expression of veneration for religion or its institutions. It appears rather, if they had possessed the power, that, "with one fell swoop," they would have struck them all out of existence, and have rid themselves at once of the shackles imposed by the commandments and precepts of the scriptures, and the "coercive" restraints of moral obligation. Indeed, one would suppose, that they must have been panned by the choice spirits who figured in the French revolution—by the same spirits who proclaimed, that there was "no God but reason," and that "death was an eternal sleep." If any portion of the community entertain such opinions, we cannot regret to see them expressed, for we believe that instead of aiding the object for which they were designed, they will, with all rational, reflecting men, have a contrary tendency. The people are not yet prepared for such rancorous and sweeping denunciations of religion. An instance of their legitimate effects is yet too fresh on the minds of Americans—they recollect the scenes of revolutionary France.

We sincerely regret to find from the last Cherokee Phoenix, that Mr. Boudinot is about to retire from the editorial department of that paper. Ill health is the cause of his retirement. No successor is yet found to take charge of the Phoenix, and we very much fear that no one will be found in all respects as well qualified as Mr. Boudinot, for that important and responsible station. He has done honor to his nation and his connexions, whether by blood or marriage.

For the Observer.
MR. EDITOR—That your readers may not suppose that the following remarks came from a person who derives any profit from your paper otherwise than the benefit of its perusal, I observe that the writer has no other view than to present facts, and to call up the attention of the community to the importance of the subject.—Will they then read what I shall head

LIGHT IS WANTING.
It is proverbial that the people of the United States are a reading people. And the remark is generally applicable to the western country.—But it is a reading not at all calculated to improve the morals or adapted to the growing and intellectual wants of the heads of families and their children. There must be more religious reading. Here is the grand deficiency. Over this vast community how little intelligence which

would warm and expand the feelings on moral and religious subjects, of which would enlighten the understanding and arouse the apathy and awaken the sleeping energies of professors, is at present sought after or preferred. Thousands of families take some paper; perhaps two thirds are in the habit of making this weekly and yearly expenditure and of reading; but how few religious newspapers, and how little reading which treats of what is doing in Christendom and the grand movements of God's providence in this age of light and information. Christians know not what delightful impressions and what progressive solid knowledge they are deprived of; and the great importance it would be to themselves and their families, when they can afford it, (and they always can when they can afford to take any paper,) if they would turn their attention to the obtaining and perusing religious periodicals. Let them consider that light is pouring into the minds of thousands of others, while they are depriving themselves of this information, and are contented to remain in ignorance. While so many portions of the globe are unfurnished with such channels of information, exhibiting the most disgusting scenes of moral degradation, how refreshing is it that such vehicles of Christian light and intelligence are accessible to all, so cheap that they are attainable not only by ourselves but by our children the inhabitants of the land, and the society where we dwell. No persons can exert so happy an influence on the present generation as those who are thus blessed by endeavoring to extend those benefits to those around them. What is there in the whole system of our national and social system of such powerful operation on the national and individual character? Look now at the contrast of two families the heads of which are professors of religion: One takes a weekly religious newspaper, the other does not, but gives the preference to a merely political paper.—Converse with the latter upon the progress of the church of God and he knows no more of it than Shallow in Shakespeare. Tell him of the efforts of Sabbath schools, of Temperate Societies, of the General Union for the better observance of the Sabbath, and he will perhaps throw cold water on all these measures, and join the worldling and the impenitent in the argument. On occasions when he is called to give something to a benevolent object, or some religious enterprise, how it grates his feelings, and comes, if it comes at all, like drawing a tooth. Nay, he sees no reason, and why should he? He never reads any thing upon the subject. This want of light and information, I say, will explain the apathy, the worldly-mindedness, and the selfishness of many nominal christians who are busy enough and give countenance enough to objects of a worldly nature. Look at the other man; he is the reverse of all this, and I need not tell his character, for it is known in the neighborhood and among christians. There need be no hesitating delicacy upon this subject; it is a fact, that their inconsistency and their sin too, lies in their giving their preference to worldly and not to religious Newspapers; and as I headed this article, so I must conclude, that light is wanting over the minds of many in this age of light and information. One remark more, and that is, I consider one weekly religious newspaper as equal to 5 or 6 Tracts every week; and look at the children, even if the father and mother could not read, what a taste it creates in them for reading, how their minds are forming and becoming enlightened, while the darkness of ignorance is brooding over that where no such advantages are enjoyed.

The fatal effects of Intemperance were fearfully exhibited in this vicinity, last week. One of our townsmen, on Wednesday evening, left the village, between nine and ten o'clock, in his one horse wagon, for home. But in consequence of intoxication, and the extreme darkness of the night, he was bewildered, and went south instead of north. About a mile below the village, he was seen by a neighbour, who, with much difficulty, persuaded him to turn homeward. He started on the right course, promising to go directly home. Instead of doing so, however, he seems to have again lost himself, and, turning south, went down the turpentine, over Batten Kill, through a very crooked road, (part of which is now unfrequented,) entered that stream at the place where Angel's bridge formerly stood, about three miles south of the village, and was drowned. The next morning his horse and wagon were found suspended upon the mill dam, a little below where he drove into the Kill. His body was found on Saturday. The deceased was one of the most respectable families in the county, and possessed talents, education and personal worth, which secured him general confidence and respect. But he would occasionally indulge in the intoxicating glass, and he has now fallen a victim to that fascinating but fashionable habit.—How loudly does this afflicting dispensation admonish the living to beware of ardent spirits! Let him who standeth take heed lest he fall. The man who drinks "temperately" to-day, may drink "intemperately" to-morrow. He who entirely abstains is alone safe.

Washington Co. (Vt.) Post.
Honorable Municipality.—We learn that Elisha Lee, Esq. of Sheffield, Mass. from the avails of lands to be sold as soon as practicable, has determined to make the following donations; and has signified it to the Societies concerned:

To the American Education Society, for a permanent Scholarship, \$1000
American Board of Foreign Missions, 600
American Home Missionary Society, 600
American Bible Society, 400
American Tract Society, 400
Total, \$3000
He wishes to see these purposes accomplished while he lives.—N. Y. Observer.

Departure of Missionaries.—A meeting, of a most interesting character, was held Tuesday at the house of Mr. A. G. Phelps, Cliff-street, on occasion of the departure of the Rev. John Thompson (late of Princeton Theological Seminary,) Mrs. Thompson, and Miss Fuller, for Carmel, Cherokee nation. About forty of the friends of missions were present. The services were introduced with prayer by the Rev. Dr. Spring, which was followed by the singing a hymn. The Rev. Mr. Temple, late missionary at Malta, then read the latter part of the 20th chapter of Acts, and made a very appropriate address to the mission family about to depart. After another song of praise, Mr. T. offered the closing prayer, and the exercises were concluded, by singing the 325th of the Village Hymns. A considerable number of the persons present accompanied the family to the place of embarkation. N. Y. Observer.

Suicide.—A coroner's inquest was held on the 17th inst. upon the body of Capt. Consider Lucas, of this town, who under the influence of mental derangement, committed suicide by cutting his throat with a razor. [Printers in Vermont and Massachusetts, are requested to notice this.]—Ont. Repository.

Coroner's Inquest.—An inquest was held on the body of an unknown person, discovered in the woods north of this village on the 20th inst. Verdict of the jury, death by the visitation of God. The appearance of the body indicated that it had lain several months, and it is conjectured, that it was that of an insane man, who escaped from the Poor House of this county some time last spring. It is stated that a man was seen about that time near the spot, and that from his retreating at the approach of any person, and from other strange conduct, he was supposed to be deranged. We have not heard the name of the person who escaped from the Poor House.—Ib.

The Fell Destroyer.—On the 13th of November, James Murphy, of Kennebunk-port, Me., having drunk freely, resolved on destroying his wife. He first heated a Dutch oven lid, and placed it upon her back, as she lay intoxicated upon the floor. He next brought in an armful of brush and placed it about her; and was just in the act of setting it on fire, when a person came in and prevented him. The wretched woman survived in excruciating pain till the 2nd inst., when she expired. Murphy is committed to jail for trial.—Boston Recorder.

From the New-York Observer.
Since our last, London papers have been received at Philadelphia to Nov. 6, and Liverpool to the 5th.
The price of grain continued high, and a Liverpool paper of the latest date says, "We believe there is no doubt entertained that the ports will be open for the admission of foreign grain, at the low duty of one shilling per quarter."
RUSSIA AND TURKEY.—The capture of Varna by the Russians on the 7th of October, is confirmed. Omar Vrono immediately retreated, and was pursued by Prince Eugene, of Wirtemberg. On the morning of the 12th, a Te. Denn was chanted in the Russian camp, in celebration of the capture, the Emperor being present. On the 13th, the Emperor attended divine service in the Greek Metropolitan Church of Varna, and soon after, took his departure for St. Petersburg. The army, it is said, were about to go into winter quarters.

The victory obtained by General Geisnar over the Turks in Little Wallachia on the night of October 4th, is also confirmed. The loss of the latter is said to be "several thousand killed, and 600 prisoners. Among the former is the Pacha of Albania. The whole of the enemy's camp fell into our hands, besides 24 pairs of horses, seven cannon, a great number of horses and wagons, with ammunition and provisions of all kinds. We lost nearly 600 men killed and wounded."

This splendid victory ensures the tranquility of Little Wallachia, and hinders the execution of the Seraskier's plan to lay waste that Province, and cut off its communication with the Russian corps destined for its defence.

SEMLIN, October 28.—Accounts from Seres, of the 10th of October, say that a division of Russian ships of war has appeared before Salonichi to blockade that port.

We are informed that the greatest preparations are making in the Crimea for a secret expedition. It is not unlikely that the Grand Seignior will very soon have serious business in the neighborhood of Constantinople. It is also stated that the blockade of the Dardanelles renders the Turks uneasy, who, whatever may be said on the subject, are by no means satisfied with the changes introduced into the empire.

GREECE.—The Journal du Havre says, "Greece is delivered without our soldiers having fired a musket. All the fortresses are in our possession. Corun has been delivered to General Ibure Sebastiani. Modon, Navarin and Patras, did not capitulate, but the garrison declared they would make no resistance to our troops. The Mussulmans are immediately to be transported, the Turks to Asia Minor and the Egyptians to Alexandria."

Thirty-five more cannon are to be sent to the Morea from France, to fortify the strong places. There is said to be a scarcity of provisions.

The Russians have obtained the island of Samos of the Greek government, to establish their head quarters; and it is supposed that the English and French will have rallying places in other positions. The expedition for Prevesa has left Poros. It will amount to about 35 sail.

The President has issued orders for the formation of six battalions of artillery on a nucleus of the two battalions now existing.

SUMMARY.
A part of the Long Bridge between Washington and Alexandria, broke down on the 10th instant, while a drove of cattle was passing over; forty fell into the river, but only one was drowned.

The Rev. J. S. Christmas, late of Montreal, is appointed a chaplain in the U. S. navy, and we understand accompanies the Rev. Mr. Stewart in the expedition to the Pacific ocean.

A forehanded farmer in Shrewsbury, N. J. recently caused the death of his wife by stabbing her in the breast in a fit of drunkenness, and immediately afterwards cut his own throat; thus adding two more victims to the rum cause.

An individual is now indicted, and awaiting his trial in Upper Canada, for the murder of Abraham Young. From letters received from Young, there is no doubt that he is still living, and was in New-York on the 18th day of October last, where he entered as a sailor on board of a vessel bound to Lisbon.

John Smalley, Esq. an attorney of the supreme Court, underwent an examination at the Police office on Friday, on a charge of forgery in a satisfaction piece to a judgment. He was held to bail in \$1000, to answer the charge at the next term of the Court of Sessions.—N. Y. Spec.

Free Services.—The unknown gentleman, who has taught school gratuitously in several parts of Rhode Island for some winters past, offers his services this winter to the inhabitants of News Neck Hill, in West Greenwich.

The Rev. William Torrey writes from Buenos Ayres, that the field of labor in respect to Tract circulation in the vicinity, "knows no other limit than what arises from want of Tracts, or want of hands to circulate them."

In Philadelphia and its suburbs, containing a population estimated at 150,500, are sixty churches.

Mr. Brown stated in the Common Council last Monday evening, that there had been 184 fires in this city within the past year, and property had been destroyed to the value of 680,000 dollars.—N. Y. Ob.

At a meeting in Concord, N. H. on the 4th inst. attended, among other persons, by many members of the Legislature, it was "Resolved, That we will give our preference to those taverns, stages, steam boats, packets, and teams, whose owners duly observe the Sabbath."

Yesterday afternoon, between four and five o'clock, a man named Joseph Dougherty, residing in the vicinity of the Five Points stabbed his wife in a fit of jealousy; after which, he stabbed himself, near the heart, which terminated his existence almost instantaneously. At 9 o'clock, Mrs. Dougherty still survived, though it was scarcely expected she could recover.—N. Y. Spec.

Last Greek Provision Ship.—We have received a letter from Dr. Howe, dated Gibraltar, Oct. 25th, announcing the safe arrival at that port of the last provision ship, which was to proceed on her voyage to Greece on that day.—Ib.

An Anti-duelling Association has been formed at Camden, S. C. the meeting for the purpose having been convened by order of the Council. One million one hundred and sixty thousand bushels of salt were inspected at Salina, during the year ending November 20th. The duties, at 12 1-2 cents a bushel, amounted to \$145,000; and the nett revenue, after paying all expenses, to \$138,000.

Petitions are in circulation for signatures in Kentucky, praying for the enactment of a State law, by which all slaves imported from sister States may immediately become FREE.

MARRIED.
In York by the Rev. Mr. Clark, Lyman Capron, of Brockport, to Miss Martha, daughter of Mr. Wells Fowler.
At the same place, Mr. Alonzo Fowler, to Miss Eliza Ann Eastman.

DIED.
In this village, very suddenly, on the 23d, Mrs. Maria Antoinette, wife of Mr. J. T. Talman, and daughter of the late Henry G. Livingston, Esq. of New-York, in the 21st year of her age.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,12	1,18
Rye,			50
Oats,		25 to	28
Corn,			50
Flour, bbl.		\$7,00 to	7,25
Beef, fresh,	cwt.	2,50 to	3,50
Pork, fresh,	cwt.		4,00
" mess,	bbl.		12,00
Potatoes,			25
Turnips,		18	25
Butter,	lb.	12 to	19
Lard,		6	7
Eggs,	doz.	15	18
Cider,	bbl.	1,50 to	1,75
Salt,			1,87

THE SIGNS OF THE TIMES.
A SERMON delivered in Rochester, Dec. 4th, 1828, being the day of public Thanksgiving; by the REV. JOEL PARKER, Pastor of the 3d Presbyterian Church in this place, For sale at this office. 52

A NARRATIVE
OF the mutiny on board the ship Globe, of Nantack et. in the Pacific Ocean, January 1824, and the Journal of a residence of two years on the Mulgrave Islands, with observations on the manners and customs of the inhabitants, by Wm. Lay and Cyrus M. Hussey, the only survivors from the massacre of the ships company by the natives.
A few copies of the above for sale at this office. Price 50 cts. 51

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets, opposite the Franklin House, 424

CASH FOR FLAX SEED.
THE highest price in cash is paid for Flax Seed at the Rochester Oil Mill. Lined oil of the purest quality for sale upon good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil & meal usually kept on hand.
JA'S. K. LIVINGSTON. 35f

DEPOSITORY OF BOOKS,
For the GENESSEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co. Carroll Street.
A large supply of BOOKS has been received this spring, and additions to it are constantly making.
L. A. WARD, Depository.
June, 1828.

By order of Moses Chapin Esq. first judge of the Courts of common Pleas in and for the county of Monroe.—NOTICE is hereby given to all the creditors of William C. Green of Gates, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in the town of Gates in said county on the eighteenth day of February next at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated December 20, 1828. 45

